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BUREAU OF AMERICAN ETHNOLOGY

BULLETIN 30

HANDBOOK

OF

AMERICAN INDIANS

NORTH OF MEXICO

EDITED BY

FREDERICK WEBB HODGE

IN TWO PARTS

PART 1

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LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,
Washington, D. C., July 1, 1905.

Sir: I have the honor to submit herewith the manuscript of Bulletin 30 of the Bureau of American Ethnology, entitled "Handbook of American Indians," which has been in preparation for a number of years and has been completed for publication under the editorship of Mr F. W. Hodge. The Handbook contains a descriptive list of the stocks, confederacies, tribes, tribal divisions, and settlements north of Mexico, accompanied with the various names by which these have been known, together with biographies of Indians of note, sketches of their history, archeology, manners, arts, customs, and institutions, and the aboriginal words incorporated into the English language.

Respectfully,

W. H. Holmes, *Chief.*

The Secretary of the Smithsonian Institution,
Washington, D. C.

PREFACE

During the early exploration and settlement of North America, a multitude of Indian tribes were encountered, having diverse customs and languages. Lack of knowledge of the aborigines and of their languages led to many curious errors on the part of the early explorers and settlers: names were applied to the Indians that had no relation whatever to their aboriginal names; sometimes nicknames were bestowed, owing perhaps to personal characteristics, fancied or real; sometimes tribes came to be known by names given by other tribes, which were often opprobrious; frequently the designation by which a tribal group was known to itself was employed, and as such names are oftentimes unpronounceable by alien tongues and unrepresentable by civilized alphabets, the result was a sorry corruption, varying according as the sounds were impressed on Spanish, English, French, Dutch, German, Russian, or Swedish ears. Sometimes, again, bands of a single tribe were given distinctive tribal names, while clans and gentes were often regarded as independent autonomous groups to which separate tribal designations likewise were applied. Consequently, in the literature relating to the American Indians, which is practically coextensive with the literature of the first three centuries of the New World, thousands of such names are recorded, the significance and application of which are to be understood only after much study.

The need of a comprehensive work on the subject has been felt ever since scientific interest in the Indians was first aroused. Many lists of tribes have been published, but the scientific student, as well as the general reader, until the present time has been practically without the means of knowing any more about a given confederacy, tribe, clan, or settlement of Indians than was to be gleaned from casual references to it.

The work of which this Handbook is an outgrowth had its inception as early as 1873, when Prof. Otis T. Mason, now of the United States National Museum, began the preparation of a list of the tribal names mentioned in the vast literature pertaining to the Indians, and in due time several thousand names were recorded, with references to the works in which they appear. The work was continued by him until after the establishment of the Bureau, when other duties compelled its suspension. Later the task was assigned to Col. Garrick Mallery, who, however, soon abandoned it for investigations in a field which proved to be his life work, namely, the pictography and sign language of the American Indians. Meanwhile Mr James Mooney was engaged in compiling a similar list of tribes, with their synonymy, classified chiefly on a geographic basis and covering the entire Western Hemisphere—a work begun in 1873 and continued for twelve years before either he or the members of the Bureau of American Ethnology knew of the labors of each other in this field.

Soon after the organization of the Bureau in 1879, the work of recording a tribal synonymy was formally assigned to Mr Henry W. Henshaw. Up to this time a complete linguistic classification of the tribes north of Mexico, particularly in the West and Northwest, was not possible, since sufficient data had not been gathered for determining their linguistic affinities. Mr Henshaw soon perceived that a linguistic classification of the Indian tribes, a work long contemplated by Major Powell, must precede and form the basis for a tribal synonymy, and to him, therefore, as a necessary preliminary, was intrusted the supervision of such a linguistic classification. By 1885 the Bureau's researches in this direction had reached a stage that warranted the grouping of practically all the known tribes by linguistic stocks. This classification is published in the Seventh Annual Report of the Bureau, and on it is based, with few exceptions, the present Handbook.

Immediately on the completion of the linguistic classification, the entire force of the Bureau, under Mr Henshaw's immediate direction, was assigned to the work that had now grown into a Dictionary and Synonymy of the Indian Tribes North of Mexico. As his special field Mr Henshaw devoted attention to several of the Californian stocks, and to those of the North Pacific coast, north of Oregon, including the Eskimo. To Mr Mooney were given the great and historically important Algonquian and Iroquoian families, and through his wide general knowledge of Indian history and customs he rendered aid in many other directions. A list of Linguistic Families of the Indian Tribes North of Mexico, with Provisional List of the Principal Tribal Names and Synonyms (55 pp., octavo), was at once printed for use by the collaborators of the Bureau in connection with the complete compilation, and although the list does not include the Californian tribes, it proved of great service in the earlier stages of the work. The 2,500 tribal names and synonyms appearing in this list were taken chiefly from Mr Mooney's manuscript; the linguistic classification was the result of the work that the Bureau had been conducting under Mr Henshaw's supervision.

Rev. J. Owen Dorsey assumed charge of the work on the Siouan, Caddoan, and Athapascan stocks; Dr W. J. Hoffman, under the personal direction of Major Powell, devoted his energies to the Shoshonean family, and Mr Jeremiah Curtin, by reason of his familiarity with a number of the Californian tribes, rendered direct aid to Mr Henshaw in that field. Dr Albert S. Gatschet employed his time and long experience in the preparation of the material pertaining to the Muskhogean tribes of southeastern United States, the Yuman tribes of the lower Colorado drainage and of Lower California, and various smaller linguistic groups. To Col. Garrick Mallery were assigned the French authors bearing on the general subject. With such aid the work received a pronounced impetus, and before the close of 1885 a large body of additional material had been recorded. Four years later the elaboration of the material pertaining to the Yuman, Piman, Keresan, Tanoan, and Zuñian stocks of the extreme Southwest was placed in charge of Mr F. W. Hodge, who brought it to completion.

The work was continued under Mr Henshaw's supervision until, in 1893, ill health compelled his abandonment of the task. This is the more to be regretted as Mr Henshaw had in course of preparation a classification and nomenclature of the minor divisions of the linguistic stocks, which is essential to a proper presentation and a clear understanding of the subject. After Mr Henshaw's relinquishment of the work, Mr Hodge was given entire charge of it. But other official duties of members of the staff prevented the Handbook as a whole from making marked progress until 1899, when Dr Cyrus Thomas was intrusted with the task of revising the recorded material bearing on the Algonquian, Siouan, and Muskhogean families.

In 1902 the work on the Handbook was again systematically taken up, at the instance of Secretary Langley, who detailed Mr Hodge, at that time connected immediately with the Smithsonian Institution, to undertake its general editorial supervision. The scope of the subject-matter was enlarged to include the relations between the aborigines and the Government; their archeology, manners, customs, arts, and industries; brief biographies of Indians of note; and words of aboriginal origin that have found their way into the English language. It was proposed also to include Indian names that are purely geographic, but by reason of the vast number of these it was subsequently deemed advisable to embody them eventually in an independent work. Moreover, it was provided that the work should be illustrated as adequately as time and the illustrative material available would admit, a feature not originally contemplated. To fully cover this vast field at the present time is impossible, by reason of the fact that research among the native tribes, notwithstanding the extensive and important work that has been accomplished in recent years, has not advanced far beyond the first stage, even when is taken into account the sum of knowledge derived from the researches of the Bureau and of other institutions, as well as of individuals.

The lack of completeness of our present knowledge of the tribes was, perhaps, never better shown than when an attempt was made to carry out the enlarged plan of the Handbook. With its limited force the

Bureau could scarcely hope to cover the entire range of the subject within a reasonable time; consequently various specialists not directly connected with the Bureau were invited to assist—an invitation that was accepted in a manner most gratifying. It is owing to the generous aid of these students that a work so complete as the Handbook is intended to be was made possible, and to them the Bureau owes its deep appreciation. That the Handbook has many imperfections there is no doubt, but it is hoped that in future editions the weak points may be strengthened and the gaps filled, until, as researches among the tribes are continued, the compilation will eventually represent a complete summary of existing knowledge respecting the aborigines of northern America.

The scope of the Handbook is as comprehensive as its function necessitates. It treats of all the tribes north of Mexico, including the Eskimo, and those tribes south of the boundary more or less affiliated with those in the United States. It has been the aim to give a brief description of every linguistic stock, confederacy, tribe, subtribe or tribal division, and settlement known to history or even to tradition, as well as the origin and derivation of every name treated, whenever such is known, and to record under each every form of the name and every other appellation that could be learned. These synonyms, in alphabetic order, are assembled as cross references in Part 2.

Under the tribal descriptions a brief account of the ethnic relations of the tribe, its history, its location at various periods, statistics of population, etc., are included. Accompanying each synonym (the earliest known date always being given) a reference to the authority is noted, and these references form practically a bibliography of the tribe for those who desire to pursue the subject further. It is not claimed that every spelling of every tribal name that occurs in print is given, but it is believed that a sufficient number of forms is recorded to enable the student to identify practically every name by which any group of Indians has been known, as well as to trace the origin of many of the terms that have been incorporated into our geographic nomenclature.

In many instances the treatises are satisfactorily illustrated; in others, much necessarily has been left to a future edition in order that the present publication may not be further delayed. The work of illustration was intrusted largely to Mr De Lancey Gill.

The contributors to Part 1, in addition to those who have rendered valued assistance by affording information, correcting proofs, and in other ways, are as follows, the names being arranged in the alphabetical order of the initials attached to the signed articles:

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F. W. Hodge.

Bureau of American Ethnology,
December, 1906.

HANDBOOK OF THE INDIANS

AANETUN. An extinct village of the Tututni, a Pacific Athapascan group formerly living on the Oregon coast.

'A'ă-ne'-tûn.—Dorsey in Journ. Am. Folk-lore, III, 236, 1890.

Aatsosni ('narrow gorge'). A Navaho clan.

Aatsó:ni.—Matthews, Navaho Legends, 30, 1897.

Ababco. An eastern Algonquian tribe or subtribe. Although mentioned in the original records of 1741 (Bacon, Laws of Maryland, 1765) in connection with the Hutsawaps and Tequassimoes as a distinct tribe, they were probably only a division of the Choptank. This name is not mentioned in John Smith's narrative of his exploration of Chesapeake bay. The band lived on Choptank r., Md., and in 1741 the Colonial government confirmed them in the possession of their lands on the s. side of that stream, in Dorchester co., near Secretary cr. By 1837 the entire tribe to which they belonged had dwindled to a few individuals of mixed Indian and African blood. (J. M.)

Ababeves.—Bozman, Hist. Maryland, I, 115, 1837.

Abascal. A Diegueño rancheria near San Diego, s. Cal.—Ortega (1795) quoted by Bancroft, Hist. Cal., I, 253, 1886.

Abuscal.—Ibid. **Aguscal.**—Ibid.

Abayoa. A Tequesta village at the s. extremity of Florida pen., mentioned in connection with the expedition of Ponce de Leon (1512).—Barcia, Ensayo, 2, 1723.

Abbatotine ('bighorn people'). A Nahane tribe living in upper Pelly, Macmillan, and Stewart r. valleys, Yukon T.

Abbāto-tenā'.—Dall in Cont. N. A. Ethnol., I, 32, 1877. **Abba-to-tenah.**—Dall in Proc. A. A. A. S., 271, 1870. **Abbato-tinneh.**—Bancroft, Nat. Races, III, 587, 1882. **Affats-tena.**—Ibid., I, 149 (misprint). **Ah-bah-to din-ne.**—Hardisty in Smithson. Rep. 1866, 311, 1872. **Ambahtawoot.**—Prichard, Phys. Hist., V, 377, 1847. **Ambah-tawút-dinni.**—Latham in Trans. Philol. Soc. Lond., 69, 1856 (trans. 'mountain sheep men'). **Amba-ta-ut' tinè.**—Richardson, Arct. Exped., II, 7, 1851. **Am-ba-ta-ut' tiné.**—Petitot, Dict. Dènè Dindjié, XX, 1876. **Ambatawwoot.**—Schoolcraft, Ind. Tribes, II, 28, 1852. **Ambawtamoot.**—Ibid., III, 525, 1853. **Ambawtawhoot-dinneh.**—Franklin, Narr., II, 84, 1824. **Ambawtawhoot Tinneh.**—Bancroft, Nat. Races, V, 640, 1882. **Ambawtawoot.**—Gallatin in Trans. Am. Antiq. Soc., II, 19, 1836. **Ambawtowhoot.**—Balbi, Atlas Ethnog., 821, 1826 **Mountain Sheep Men.**—Latham in Trans. Philol. Soc. Lond., 69, 1856. **Sheep Indians.**—Franklin, Narr., II, 84, 1824. **Sheep People.**—Richardson, op. cit.

Abbigadasset. An Abnaki sachem whose residence was on the coast of Maine near the mouth of Kennebec r. He conveyed tracts of land to Englishmen conjointly with Kennebis. In 1667 he deeded Swans id. to Humphrey Davy.—Drake, Bk. Inds., bk. 3, 101, 1837.

Abechiu (a Tewa onomatope representing the screech of an owl.—E. L. Hewett). A prehistoric Tewa pueblo at a place called La Puente, on a bluff close to the s. bank of Rio Chama, 3 m. s. e. of the present town of Abiquiu, Rio Arriba co., N. Mex.—Bandelier in Arch. Inst. Papers, IV, 56, 58, 1892.

Abe-chiu.—Bandelier, op. cit., 39 (aboriginal name). **Oj-po-re-ge.**—Ibid., 58 (Santa Clara name: 'place where metates are made rough.')

Abercronk. A former (Potawatomi?) village on L. Michigan, in n. e. Porter co., Ind.—Hough, map in Indiana Geol. Rep. for 1882–3, 1883.

Aberginian. A collective term used by the early settlers on Massachusetts bay for the tribes to the northward. Johnson, in 1654, says they consisted of the "Massachuset," "Wippanap," and "Tarratines." The name may be a corruption of Abnaki, or a misspelling for "aborigines." The Wippanap are evidently the Abnaki, while the Tarratines are the same Indians, or a part of them. (J. M.)

Abarginny.—Johnson (1628) in Mass. Hist. Soc. Coll., 2d s., II, 66, 1814. **Abergeny.**—Williams (1643), ibid., 1st s., III, 204, 1794. **Aberginians.**—Wood (1634) quoted by Schoolcraft, Pers. Mem., 644, 1851. **Aberieney.**—Levett (1628) in Mass. Hist. Soc. Coll., 3d s., VIII, 174, 1843. **Aborginny.**—Humphrey's Acc't, 281, 1730 (incorrectly quoting Johnson, 1628).

Abihka. One of the oldest of the Upper Creek towns; exact location unknown, but it was near upper Coosa r., Ala.

Abacoes.—ten Kate, Reizen in N. A., 462, 1885. **Abchas.**—McKenney and Hall, Ind. Tribes, III, 79, 1854 (probably a misprint of Abekas). **Abecaes.**—Coxe, Carolana, 25, 1741. **Abecas.**—Ibid., map. **Abecka.**—Romans, Florida, 309, 1775. **Abeicas.**—Alcedo, Dicc. Geográfica, I, 3, 1786. **Abeikas.**—Pénicaut (1708) in French, Hist. Coll. La., n. s., I, 101, 1869. **Abekas.**—Bossu (1759), Travels in Louisiana, I, 229, 1771. **Abicas.**—La Harpe (1703) in French, Hist. Coll. La., III, 29, 1851. **Abi'hka.**—Gatschet, Creek Migr. Leg., I, 124, 1884. **Abikas.**—La Harpe (1707) in French, Hist. Coll. La., III, 36, 1851. **Abikaws.**—Rivers, Early Hist. So. Car., 94, 1874. **Albikas.**—La Harpe (1714) in French, Hist. Coll. La., III, 43, 1851. **Apiscas.**—Williams, Florida, 75, 1837 (same?). **Au-be-cuh.**—Hawkins (1799), Sketch of Creek Country, 42, 1848. **Aubocoes.**—Macomb (1802) in Am. State Papers, Ind. Aff., I, 680, 1832. **Becaes.**—Coxe, Carolana, 25, 1741. **Beicas.**—Gatschet, Creek Migr. Leg., I. 125, 1884. **Obekaws.**—Von der Reck in Urlsperger, Ausführliche Nachricht von den Saltzburgischen Emigranten, 871, 1735. **Obika.**—Gatschet, Creek Migr. Leg., I, 125, 1884. **Sak'hútka.**—Gatschet, in-

formation (symbolic name, sig. 'door,' as the town was situated at the N. limits of the Creek country, and thus defended it against hostile inroads).

Abihka. A town of the Creek Nation on the S. side of North fork of Canadian r., Tp. 11 N., R. 8 E., Ind. T.

Abí'hka.—Gatschet, Creek Migr. Leg., II, 185, 1888. **Arbeka.**—U. S. P. O. Guide, 366, 1904.

Abikudshi ('Little Abihka'). A former Upper Creek town in N. Talladega co., Ala., on the right bank of Tallahatchee cr., 5 m. E. of Coosa r. It was settled by Abihka Indians and some of the Natchez. Bartram (1775) states that the inhabitants spoke a dialect of Chickasaw, which could have been true of only a part.

Abacooches.—Bartram, Travels, 461, 1791. **Abacouchees.**—U. S. Ind. Treaties (1797), 68, 1837. **Abbacoochees.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Abecoche.**—Jefferys, Am. Atlas, 5, 1776. **Abecochi.**—Alcedo, Dicc. Geog., I, 3, 1786. **Abecoochee.**—U. S. Ind. Treaties (1814), 162, 1837. **Abecothee.**—Lattré, Carte des États-Unis, 1784. **Abécouéchis.**—Baudry de Lozières, Voy. Louisiane, 241, 1802. **Abucbochu.**—H. R. Ex. Doc. 276, 24th Cong., 1st sess., 315, 1836. **Arbiccoochee.**—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 301, 1836. **Au-ba-coo-che.**—Hawkins (1814) in Am. State Papers, Ind. Aff., I, 837, 1832. **Au-be-coo-che.**—Hawkins (1798–99), Sketch, 41, 1848.

Abikudshi. A town of the Creek Nation on Deep fork of Canadian r., above Ocmulgee, Ind. T.

Ābi'hkúdshi.—Gatschet, Creek Migr. Leg., II, 185, 1888.

Abiquiu (from *Abechiu*, q. v.). A pueblo founded by the Spaniards prior to 1747 at the site of the prehistoric Tewa pueblo of Fejiu, on the Rio Chama, Rio Arriba co., N. Mex. In Aug., 1747, it was raided by the Ute, who killed a number of the inhabitants and compelled its abandonment. It was resettled soon afterward, and in 1748 contained 20 families, but, owing to further depredations by the Ute and Navaho, was again abandoned, and in 1754 reoccupied. In 1765 the settlement (the mission name of which was Santa Rosa, later changed to Santo Tomas) contained 166 persons, and in the vicinity were 612 others. In 1779 the pueblo had 851 inhabitants, and at least as early as 1794 it was peopled in part by Genizaros, or Indian captives and fugitives, chiefly Hopi, whom the Spaniards had rescued or purchased. In 1808 Abiquiu contained 122 Indians and 1,816 whites and mestizos. The town was thoroughly Mexicanized by 1854. See Bancroft, Ariz. and N. Mex., 280, 1889; Bandelier in Arch. Inst. Papers, IV, 54, 1892. (F. W. H.)

Abequin.—Kern in Schoolcraft, Ind. Tribes, IV, 39, 1854. **Abicu.**—Arrowsmith, Map of N. A., 1795, ed. 1814. **Abicui.**—Humboldt, Atlas Nouv. Espagne, carte 1, 1811. **Abiguin.**—Ward in Ind. Aff. Rep. 1867, 210, 1868. **Abiquico.**—Lane (1854) in Schoolcraft, Ind. Tribes, V, 689, 1855. **Abiquieu.**—Escudero, Noticias Nuevo-Méx., 14, 1849. **Abiquin.**—Hezio (1797–98) in Meline, Two Thousand Miles, 260, 1867. **Abiquíri.**—Mühlenpfordt, Mejico, II, 533, 1844. **Abiquiu.**—Ms. of 1750 cited by Bandelier in Arch. Inst. Papers, III, 174, 1890. **Abricu.**—Pike, Exped., map, 1810. **Abuquin.**—Johnston in Emory, Recon., 569, 1848. **Albiquin.**—Simpson, Rep., 2, 1850. **Aluquia.**—Buschmann, N. Mex., 245, 1858. **Jo-so-ge.**—Bandelier in Arch. Inst. Papers, IV, 54, 1892 (Tewa name; from *Jo-so*, their name for the Hopi, because most of the inhabitants were of that tribe). **Santa Rosa de Abiquiú.**—Dominguez y Escalante (1776) in Doc. Hist. Mex., 2d s., I, 378, 1854. **San Tomas de Abiquiu.**—Ward in Ind. Aff. Rep. 1867, 213, 1868. **Santo Tomás de Abicui.**—Orozco y Berra in Anales Minis. Fom., VI, 255, 1882. **Santo Tomas de Abiquiu.**—Alencaster (1805) in Meline, Two Thousand Miles, 212, 1867. **Sta Rosa Abiquiú.**—Bancroft, Ariz. and N. Mex., 252, 1889.

Abittibi (*abiʿta*, 'half,' 'middle,' 'intermediate'; *bi*, a secondary stem referring to a state or condition, here alluding to water; *-g*, a locative suffix: hence 'half-way-across water,' referring to the situation of Abittibi lake.—W. Jones). A little known Algonkin band whose habitat has been the shores of Abittibi lake, Ont. The first recorded notice of them is in the Jesuit Relation for 1640. It is said in the Relation of 1660 that the Iroquois had warred upon them and two other tribes of the same locality. Du Lhut (1684) includes them in the list of nations of the region N. of L. Superior whose trade it was desirable should be turned from the English of Hudson bay to the French. Chauvignerie (1736) seems to connect this tribe, estimated at 140 warriors, with the Têtes de Boule. He mentions as totems the partridge and the eagle. They were reported by the Canadian Indian Office to number 450 in 1878, after which date they are not officially mentioned. (J. M. C. T.)

Abbetikis.—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Abbitibbes.**—Keane in Stanford, Compendium, 498, 1878. **Abitibis.**—Harris, Voy. and Trav., I, map, 1705. **Abittibbes.**—Walch, map, 1805. **Abittibis.**—Chauvignerie (1736) in N. Y. Doc. Hist., IX, 1054, 1855. **Outabitibek.**—Jesuit Rel. 1660, III, 12, 1858. **Outabytibis.**—Bacqueville de la Potherie, II, 49, 1753. **Outatibes.**—Harris, Voy. and Trav., I, map, 1705. **Tabitibis.**—Du Lhut (1684) in Margry, Déc., VI, 51, 1886. **Tabittibis.**—Chauvignerie (1736) in N. Y. Doc. Hist., IX, 1053, 1855. **Tabittikis.**—Schoolcraft, Ind. Tribes, III, 555, 1853. **Tibitibis.**—Hennepin, New Disc., map, 1698.

Abmoctac. A former Costanoan village connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Abnaki. (*Wâbŭnaʿki*, from *wâbŭn*, a term associated with 'light,' 'white,' and refers to the morning and the east; *aʿki* 'earth,' 'land'; hence *Wâbŭnaʿki* is an inanimate singular term signifying 'east-land,' or 'morning-land,' the elements referring to animate dwellers of the east being wanting.—Jones). A name used by the English and French of the colonial period to designate an Algonquian confederacy centering in the present state of Maine, and by the Algonquian tribes to include all those of their own stock resident on the Atlantic seaboard, more particularly the "Abnaki" in the N and the Delawares in the S. More recently it has been applied also to the emigrant Oneida, Stockbridges, and Munsee about Green bay, Wis. By the Puritans they were generally called Tarrateens, a term apparently obtained from the southern New England tribes; and though that is the general conclusion of modern authorities, there is some doubt as to the aboriginal origin of this term. In later times, after the main body of the Abnaki had removed to Canada, the name was applied more especially to the Penobscot tribe. The Iroquois called them Owenunga, which seems to be merely a modification of Abnaki, or Abnaqui, the name applied by the French and used by most modern writers. The form Openango has been used more especially to designate the eastern tribes. Maurault (Hist. des Aben., 2, 1866) says: "Some English authors have called these savages Wabanoaks, 'those of the east'; this is the reason they are called 'Abenakis' by some among us. This name was given them because they were toward the east with reference to the Narragansetts."

Ethnic relations.—In his tentative arrangement Brinton (Len. Leg., 11, 1885) brings into one group the Nascapee, Micmac, Malecite, Etchimin, and Abnaki, but this is more of a geographic than a linguistic grouping. Vetromile (Abnakis, 20, 1866), following other authors, says that we should "embrace under this term all the tribes of the Algic [Algonquian] family, who occupy or have occupied the E. or N. E. shore of North America; thus, all the Indians of the seashores, from Virginia to Nova Scotia, were Abnaki." Maurault gives the following as the principal tribes of the Abnaki confederacy: Kanibesinnoaks (Norridgewock in part; see *Kennebec* and *Norridgewock*); Patsuikets (Sokoki in part); Sokouakiaks (Sokoki); Nurhantsuaks (Norridgewock); Pentagoets (Penobscot); Etemankiaks (Etchimin); Ouarastegouiaks (Malecite), the name Abnaki being applied in the restricted sense to the Indians of Kennebec r. All these tribes spoke substantially the same language, the chief dialectal differences being between the Etchimin and the other tribes of the group. The Etchimin, who formed a subgroup of the Abnaki confederacy, included the Passamaquoddy and Malecite. Linguistically the Abnaki do not appear to be more closely related to the Micmac than to the Delaware group, and Dr William Jones finds the Abnaki closely related to the central Algonquian languages. In customs and beliefs they are more nearly related to the Micmac, and their ethnic relations appear to be with the tribes N. of the St Lawrence.

History.—The history of the Abnaki may be said to begin with Verrazano's visit in 1524. The mythical accounts of Norumbega (q. v.) of the early writers and navigators finally dwindled to a village of a few bark-covered huts under the name Agguncia, situated near the mouth of Penobscot r., in the country of the Abnaki. In 1604 Champlain ascended the Penobscot to the vicinity of the present Bangor, and met the "lord" of Norumbega, doubtless an Abnaki chief. From that time the Abnaki formed an important factor in the history of the region now embraced in the state of Miane. From the time of their discovery until their partial withdrawal to Canada they occupied the general region from the St Johns to the Saco; but the earliest English accounts indicate that about 1605–20 the s. w. part of the coast of Maine was occupied by other Indians, whose chief seat was near Pemaquid, and who were at war with the Abnaki, or Tarrateen, as the English termed them, who were more to the N; but these other tribes were finally conquered by the Abnaki and probably absorbed by them. Who these Indians were is unknown. The Abnaki formed an early attachment for the French, chiefly through the influence of their missionaries, and carried on an almost constant war with the English until the fall of the French power in America. The accounts of these struggles during the settlement of Maine are familiar episodes in American history. As the whites encroached on them the Abnaki gradually withdrew to Canada and settled chiefly at Bécancour and Sillery, the latter being afterward abandoned by them for St Francis, near Pierreville, Quebec. The Penobscot, Passamaquoddy, and Malecite, however, remained in their ancient homes, and in 1749 the Penobscot, as the leading tribe, made peace with the English, accepting fixed bounds. Since that period the different tribes have gradually dwindled into insignificance. The descendants of those who emigrated

GROUP OF ABNAKI (PASSAMAQUODDY)

from Maine, together with remnants of other New England tribes, are now at St Francis and Bécancour, in Quebec, where, under the name of Abnaki, they numbered 395 in 1903. At the same time the Malecite, or Amalicite, were numbered at 801 in several villages in New Brunswick and Quebec, with about 625 Penobscot and Passamaquoddy in Maine. The present Penobscot say they number between 300 and 400, while the Passamaquoddy claim as many as 800 souls.

Customs and beliefs.—According to the writers on early Maine, the Abnaki were more gentle in manners and more docile than their western congeners. Yet they were implacable enemies and, as Maurault states, watched for opportunities of revenge, as did other Indians. Notwithstanding Vetromile's statement to the contrary, if Maurault's assertion (Hist. Abenakis, 25, 1866) applies to this tribe, as seems evident, they, like most other tribes, were guilty of torturing their prisoners, except in the case of females, who were kindly treated. Although relying for subsistence to a large extent on hunting, and still more on fishing, maize was an important article of diet, especially in winter. Sagard states that in his day they cultivated the soil in the manner of the Huron. They used the rejected and superfluous fish to fertilize their fields, one or two fish being placed near the roots of the plant. Their houses or wigwams were conical in form and covered with birch-bark or with woven mats, and several families occupied a single dwelling. Their villages were, in some cases at least, inclosed with palisades. Each village had its council house of considerable size, oblong in form and roofed with bark; and similar structures were used by the males of the village who preferred to club together in social fellowship. Polygamy was practised but little, and the marriage ceremony was of the simplest character; presents were offered, and on their acceptance marriage was consummated. Each tribe had a war chief, and also a civil chief whose duty it was to preserve order, though this was accomplished through advice rather than by command. They had two councils, the grand and the general. The former, consisting of the chiefs and two men from each family, determined matters that were of great importance to the tribe, and pronounced sentence of death on those deserving that punishment. The general council, composed of all the tribe, including males and females, decided questions relating to war. The Abnaki believed in the immortality of the soul. Their chief deities were Kechi Niwaskw and Machi Niwaskw, representing, respectively, the good and the evil; the former, they believed, resided on an island in the Atlantic; Machi Niwaskw was the more powerful. According to Maurault they believed that the first man and woman were created out of a stone, but that Kechi Niwaskw, not being satisfied with these, destroyed them and created two more out of wood, from whom the Indians are descended. They buried their dead in graves excavated in the soil.

Tribal divisions.—The tribes included in the confederacy as noted by Maurault have already been given. In a letter sent by the Abnaki in 1721 to the governor of New England their divisions are given as follows: Narantsouuk (Norridgewock), Pentugouet (Penobscot), Narakamigou (Rocameca), Anmissoukanti (Amaseconti), Muanbissek, Pegouakki (Pequawket, N. H.), Medoktek (Medoctec), Kwupahag, Pesmokanti (Passamaquoddy), Arsikantegou (Arosaguntacook), Ouanwinak (Wewenoc, s. edge of N. H.). The following is a full list of Abnaki tribes: Accominta, Amaseconti, Arosaguntacook, Etchimin, Malecite, Missiassik, Norridgewock (the Abnaki in the most limited sense), Passamaquoddy, Penobscot, Pequawket, Rocameca, Sokoki, and Wewenoc. The bands residing on St Croix and St Johns rs. spoke a different dialect from those to the southward, and were known collectively as Etchimin. They are now known as Passamaquoddy and Malecite. Although really a part of the Abnaki, they were frequently classed as a distinct body, while on the other hand the Pennacook tribes, although distinct from the Abnaki, were often classed with them on account of their connection during the Indian wars and after their removal to Canada. According to Morgan they had fourteen gentes: 1, Mals′-sŭm, Wolf; 2, Pis-suh′, Black Wildcat; 3, Ah-weh′-soos, Bear; 4, Skooke, Snake: 5, Ah-lunk-soo, Spotted Animal; 6, Ta-mä′-kwa, Beaver; 7, Maguh-le-loo′, Caribou; 8, Kä-bäh′-seh, Sturgeon; 9, Moos-kwă-suh′, Muskrat; 10, K'-che-gä-gong′-go, Pigeon Hawk; 11, Meh-ko-ă′, Squirrel; 12, Che-gwä′-lis, Spotted Frog; 13, Koos-koo′, Crane; 14, Mä-dä′-weh-soos, Porcupine. According to Chauvignerie their principal totems were the pigeon and the bear, while they also had the partridge, beaver, and otter totems.

The Abnaki villages, so far as their names have been recorded, were Amaseconti, Ammoncongan, Aquadocta (?), Arosaguntacook, Asnela, Aucocisco, Bagaduce, Bécancour, Calais (Passamaquoddy) Gunasquamekook (Passamaquoddy), Imnarkuan (Passamaquoddy), Kennebec, Ketangheanycke, Lincoln Island, Masherosqueck, Mattawamkeag

(Penobscot), Mattinacook (Penobscot), Mecadacut, Medoctec (Malecite), Meecombe, Missiassik (Missiassik), Moratiggon (?), Moshoquen, Muanbissek (?), Muscongus, Negas, Negusset (?), Norridgewock, Norumbega, Okpaak (Malecite), Olamon (Penobscot), Old Town (Penobscot), Ossaghrage, Ouwerage, Pasharanack, Passadumkeag (Penobscot), Passamaquoddy (village?), Pauhuntanuc, Pemaquid, Penobscot, Pequawket, Pocopassum, Precaute, Rocameca, Sabino, Sagadahoc, Sainte Anne (Malecite), St Francis, Satquin, Sebaik (Passamaquoddy), Segocket, Segotago, Sillery, Sokoki (village?), Taconnet, Tobique (Malecite), Unyjaware, Viger (Malecite), Wabigganus, Waccogo, Wewenoc (village?). (J. M. C. T.)

Abanakees.—Ross, Fur Hunters, I, 98, 1855. **Abanakis.**—Doc. of 1755 in N. Y. Doc. Col. Hist., X, 342, 1858. **Abanaquis.**—Report of 1821, Mass. Hist. Soc. Coll., 2d s., X, 127, 1823. **Abanaquois.**—Vetromile in Maine Hist. Soc. Coll., VI, 214, 1859 (old form). **Abenaguis.**—La Potherie, Hist. Am., I, 199, 1753. **Abenaka.**—Ibid. **Abena'kes.**—Boyd, Ind. Local Names, 1, 1885. **Abenakias.**—Boudinot, Star in the West, 125, 1816. **Abénakis.**—Du Lhut (1679) in Margry, Découvertes, VI, 22, 1886 (mentioned as distinct from the Openagos). **Abena'kiss.**—Boyd, Ind. Local Names, 1, 1885. **Abenakkis.**—Jefferys, French Dominions, pt. I, map, 118, 1761. **Abenaques.**—Buchanan, N. Am. Inds., I, 139, 1824. **Abenaquioicts.**—Champlain (1632), Œuvres, V, pt. 2, 214, 1870. **Abenaquiois.**—Champlain (1632), Œuvres, V, pt. 2, 233, 1870. **Abenaquioue.**—Sagard (1636), Canada, IV, 889, 1866. **Abenaquis.**—French document (1651) in N. Y. Doc. Col. Hist., IX, 5, 1855 (the same form is used for the Delawares by Maximilian, Travels, 35, 1843). **Abenati.**—Hennepin, Cont. of New Disc., 95, 1698. **Abenequas.**—Hoyt, Antiquarian Researches, 90, 1824. **Abenquois.**—Hind, Labrador Pen., I, 5, 1863. **Abernaquis.**—Perkins and Peck, Annals of the West, 680, 1850. **Abinaqui.**—Schoolcraft, Ind. Tribes, VI, 174, 1857. **Abinohkie.**—Dalton (1783) in Mass. Hist. Soc. Coll., 1st s., X, 123, 1809. **Abnakis.**—Vetromile in Maine Hist. Soc. Coll., VI, 208, 1859. **Abnaquies.**—Willis in Maine Hist. Soc. Coll., IV, 95, 1856. **Abnaquiois.**—Jesuit Relation, 1639, 25, 1858. **Abnaquis.**—Historical Mag., 2d s., I, 61, 1867. **Abnaquois.**—Vetromile in Maine Hist. Soc. Coll., VI, 214, 1859. **Abnaquotii.**—Du Creux, map (1660) in Maine Hist. Soc. Coll., VI, 210, 1859. **Abnasque.**—Vetromile, Abnakis, 26, 1866 (possible French form). **Abnekais.**—Albany conference (1754) in N. Y. Doc. Col. Hist., VI, 886, 1855. **Abonakies.**—Croghan (1765) in Monthly Am. Jour. Geol., 272, 1831. **Abonnekee.**—Allen in Maine Hist. Soc. Coll., I, 515, 1831. **Aguanoχgi.**—Gatschet, Cherokee MS., B. A. E., 1881 (Cherokee name for one Delaware; plural, Anáguanoχgi). **Akotsakannha.**—Cuoq in Brinton, Lenape Leg., 255, 1885 (Iroquois name: 'foreigner'). **Ak8anake.**—Le Jeune (1641) in Jes. Rel., I, 72, 1858 (Huron pronunciation of Wabanaki or Abanaki, 'east land'). **Albenaquioue.**—Sagard (1636), Canada, IV, 889, 1866. **Albenaquis.**—Du Pratz in Drake, Book of Inds., bk. IV, 40, 1848. **Alnânbaï.**—Vassal in Can. Ind. Aff. 1884, 27, 1885 (own name: 'Indians' or 'men'). **Anagonges.**—Bayard (1689) in N. Y. Doc. Col. Hist., III, 621, 1853. **Anaguanoχgi.**—Gatschet, Cherokee MS., B. A. E., 1881 (Cherokee name for the Delawares; see Aguanoχgi above). **Annogonges.**—Bayard (1689) in N. Y. Doc. Col. Hist., III, 611, 1853. **Anogongaars.**—Livingston (1730) in N. Y. Doc. Col. Hist., V, 912, 1855. **A-pa-năχ'-ke.**—ten Kate, Synonymie, 11, 1884 (given as Choctaw name for the Pawnee, but really for the Delawares). **Aquannaque.**—Sagard (1626), Voyage du Hurons, pt. 2, Dict., "nations," 1865 (Huron pronunciation; *qu=b* of 'Abnaki' or 'Wabanaki,' and applied by them to the 'Algoumequin' or Algonkin). **Aubinaukee.**—Jones, Ojebway Inds., 178, 1861. **Bashabas.**—Gorges (1658) in Maine Hist. Soc. Coll., II, 62, 1847 (plural form of the name or title of the ruling chief about Pemaquid; used by Gorges as the name of his tribe). **Bénaquis.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (name used by French Canadians). **Cannon-gageh-ronnons.**—Lamberville (1684) in Doc. Hist. N. Y., I, 142, 1849 (Mohawk name). **Eastlanders.**—Schoolcraft, Ind. Tribes, III, 353, 1853 (given as meaning of 'Wabanakis'). **Moassones.**—Popham (1607) in Maine Hist. Soc. Coll., V, 357, 1857 (Latin form, from Moasson, Mawooshen, or Moasham, used by early English writers for the Abnaki country. Ballard, U. S. Coast Survey Rep. 252, 1871, thinks it is the Penobscot word Maweshenook, 'berry place'). **Moassons.**—Willis (?) in Maine Hist. Soc. Coll., V, 359, 1857 (from Popham's form, Moassones). **Narānkamigdok epitsik arenanbak.**—Vetromile, Abnakis, 23, 1866 ('men living on the high shores of the river': given as collective term used by Abnaki to designate all their villages; real meaning 'villages of the Narānkamigdog'). **Natio Euporum.**—Du Creux, map (1660) in Maine Hist. Soc. Coll., VI, 211, 1859 (misprint of the following). **Natio Luporum.**—Same in Vetromile, Abnakis, 21, 1866 ('wolf nation'). **Natságana.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (Caughnawaga name; singular, Rutságana). **Ŏ-bén-aki.**—O. T. Mason, oral information, 1903 (name as pronounced by a native). **Obenaquiouoit.**—Champlain (1629), Œuvres, V, pt. 2, 196, 1870. **Obinacks.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 276, 1855. **Obunegos.**—Schoolcraft, Ind. Tribes, V, 196, 1855 (=Delawares). **Olinacks.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 281, 1855 (misprint). **Onagongues.**—Bellomont (1701) in N. Y. Doc. Col. Hist., IV, 834, 1854. **Onagonque.**—Schuyler (1693), ibid., 64. **Onagunga.**—Colden (1727) quoted by Schoolcraft, Ind. Tribes, VI, 174, 1857. **Onagungees.**—Johnson (1750) in N. Y. Doc. Col. Hist., VI, 592, 1855. **Onconntehocks.**—La Montagne (1664), ibid., XIII, 378, 1881 (same?). **Ondiakes.**—Albany treaty (1664), ibid., III, 68, 1853. **Onejages.**—Document of 1664, ibid., XIII, 389, 1881 (same?). **Onnagonges.**—Bayard (1689), ibid., III, 621, 1853. **Onnagongues.**—Document of 1688, ibid., 565, 1853. **Onnagongwe.**—Bellomont (1700), ibid., IV, 758, 1854 (used as the Iroquois name of one of the Abnaki villages). **Onnagonques.**—Schuyler (1687), ibid., III, 482, 1853. **Onnogonges.**—Ft Orange conference (1664), ibid., XIII, 379, 1881. **Onnogongwaes.**—Schuyler (1701), ibid., IV, 836, 1854. **Onnongonges.**—Bayard (1689), ibid., III, 611, 1853. **Onoconcquehagas.**—Schelluyne (1663), ibid., XIII, 309, 1881. **Onoganges.**—Dareth (1664), ibid., 381. **Onogongoes.**—Schuyler (1724) in Hist. Mag., 1st s., X, 116, 1866. **Onogonguas.**—Stoddert (1753) in N. Y. Doc. Col. Hist., VI, 780, 1855. **Onogungos.**—Governor of Canada (1695), ibid., IV, 120, 1854. **Onokonquehaga.**—Ft Orange conference (1663), ibid., XIII, 298, 1881. **Onongongues.**—Bayard (1689), ibid., III, 621, 1853. **Openadyo.**—Williamson in Mass. Hist. Soc. Coll., 3d s., IX, 92, 1846. **Openagi.**—Sanford, U. S., cxxiv, 1819. **Openagos.**—Du Lhut (1679) in Margry, Déc., VI, 22, 1886. **Openangos.**—La Hontan, New Voy., I, 230, 1703 (sometimes used specifically for the Passamaquoddy). **O-po-nagh-ke.**—H. R. Rep. 299, 44th Cong., 1st sess., 1, 1876 (Delawares). **Oppenago.**—Cadillac (1703) in Margry, Déc., V, 304, 1883 ('Oppenago ou Loups,' near Detroit, probably the Delawares). **O-puh-nar'-ke.**—Morgan, Consanguinity and Affinity, 289, 1871 ('people of the east': the Delawares). **Ouabenakiouek.**—Champlain (1629), Œuvres, V, pt. 2, note, 196, 1870. **8abenakis.**—Lusignan (1749) in N. Y. Doc. Col. Hist., VI, 519, 1855. **Ouabenaquis.**—La Salle (1683) in Margry, Déc., II, 363, 1877. **Ouabnaquia.**—Ibid., II, 157, 1877 (used in collective sense). **Oubenakis.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 553, 1853. **8benakis.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1052, 1855. **Owenagungas.**—Colden (1727), Five Nat., 95, 1747 (so called by Iroquois). **Owenagunges.**—Boudinot, Star in the West, 99, 1816. **Owenagungies.**—Macauley, N. Y., II, 174,

1829. **Owenungas.**—Schoolcraft, Ind. Tribes, III, 513, 1853 (Iroquois name for the Abnaki, Micmac, etc.). **Pánaχki.**—Gatschet, Tonkawe and Caddo MS. vocab., B. A. E., 1884 (Caddo name for Delawares). **Pĕn′ikis.**—Hewitt, oral information, 1886 (Tuscarora name for Abnaki living with the Tuscarora). **Skacewanilom.**—Vassal in Can. Ind. Aff., 28, 1885 (so called by Iroquois). **Taranteens.**—Shea, Mississippi Val., 165, 1852. **Tarateens.**—Barstow, Hist. New Hamp., 13, 1853. **Tarenteens.**—Godfrey, in Maine Hist. Soc. Coll., VII, 99, 1876. **Tarentines.**—Mourt (1622) in Mass. Hist. Soc. Coll., 2d s., IX, 57, 1822. **Tarentins.**—Bradford (1650?) in Mass. Hist. Soc. Coll., 4th s., III, 104, 1856. **Tarranteeris.**—Hist. Mag., 1st s., X, 116, 1866 (misprint). **Tarrantens.**—Levett (1628) in Maine Hist. Soc. Coll., II, 93, 1847. **Tarrantines.**—Smith (1616) in Mass. Hist. Soc. Coll., 3d s., VI, 117, 1837. **Tarrateens.**—Smith (1631) in Maine Hist. Soc. Coll., VII, 101, 1876. **Tarratines.**—Wonder-working Providence (1654) in Mass. Hist. Soc. Coll., 2d s., II, 66, 1814. **Tarratins.**—Keane in Stanford, Compen., 537, 1878. **Tarrenteenes.**—Wood (1639) in Barton, New Views, xix, 1798. **Tarrenteens.**—Richardson, Arctic Exp., II, 38, 1851. **Tarrentens.**—Levett (1628) in Mass. Hist. Soc. Coll., 3d s., VIII, 175, 1843. **Tarrentines.**—Smith (1629) Virginia, II, 192, reprint 1819. **Terentines.**—Smith (1631) in Mass. Hist. Soc. Coll., 3d s., III, 22, 1833. **Terentynes.**—Smith (1616), ibid., VI, 131, 1837. **Unagoungas.**—Salisbury (1678) in N. Y. Doc. Col. Hist., XIII, 519, 1881. **Vnnagoungos.**—Brockhols (1678) in Maine Hist. Soc. Coll., V, 31, 1857 (old style). **Wabanackies.**—McKenney, Memoirs and Travels, I, 81, 1846. **Wabanakees.**—Schoolcraft, Ind. Tribes, I, 304, 1853 (used collectively). **Wabanakis.**—Ibid., III, 353, note, 1853. **Wábaníka.**—Dorsey, MS. Ȼegiha Dict., B. A. E., 1878 (Omaha and Ponka name for Delawares). **Wábaníke.**—Dorsey, MS. Kansas vocab., B. A. E., 1882 (Kansa name for Delawares). **Wabanoaks.**—Maurault, Hist. des Aben., 2, 1866 (English form). **Wabanocky.**—McKenney (1827) in McKenney and Hall, Ind. Tribes, III, 134, 1854 (used for emigrant Oneida, Munsee, and Stockbridges at Green bay, Wis.). **Wabenakies.**—Kendall, Travels, III, 61, 1809. **Wabĕnáki senobe.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name). **Wabenauki.**—McKenney and Hall, Ind. Tribes, III, 97, 1854 (applied by other Indians to those of Hudson r.). **Wâb-na-ki.**—Hist. Mag., 1st s., IV, 180, 1860. **Wampum-makers.**—Gale, Upper Miss., 166, 1867 (said to be the French name for the Delawares in 1666; evidently a corruption of Wapanachki). **Wānbānaghi.**—Vetromile, Abnakis, 19, 1866 (proper form). **Wanbanaghi.**—Ibid., 27 (proper form, the first *an* being strongly nasal). **Wānbanaki.**—Vetromile, Abnakis, 27–42, 1866 (proper form; *an* in first syllable strongly nasal). **Wanbanakkie.**—Kidder in Maine Hist. Soc. Coll., VI, 231, 1859 (given as a correct form). **Wānb-naghi.**—Vetromile in Maine Hist. Soc. Coll., VI, 214, 1859. **Wapanachk.**—Heckewelder quoted by Vetromile, Abnakis, 23, 1866 (given by Heckewelder for Delawares). **Wapanachki.**—Barton, New Views, xxvii, 1798 (name given to Delawares by western tribes). **Wapanaki.**—Vetromile, Abnakis, 27–42, 1866 (Delaware form). **Wâpa′na‘kī^a.**—Wm. Jones, inf'n, 1905 (sing. anim. form of the name in Sauk, Fox, and Kickapoo; *Wâpa̧na‘kìhag̨i*, pl. anim. form). **Wâpanákihak.**—Gatschet, Sac and Fox MS., B. A. E., 1882 (Fox name for Delawares; singular, Wâpanáki). **Wapanaχki há-akon.**—Gatschet, Tonkawe and Caddo MS. vocab., B. A. E., 1884 (Tonkawa name for Delaware man). **Wapanends.**—Rafinesque, Am. Nations, I, 147, 1836. **Wápaniq′kyu.**—Dorsey, MS. Osage vocab., B. A. E., 1883 (Osage name for Delawares). **Wapenacki.**—Ruttenber, Tribes Hudson R., 51, 1872 (applied to all the eastern tribes). **Wappenackie.**—Ibid., 355 (used either for Delawares or for Wappingers). **Wappenos.**—Ibid., 51 (applied to all eastern tribes). **Wa-pû-nah-kĭ′.**—Grayson, MS. Creek vocab., B. A. E., 1885 (Creek name applied to the Delawares). **Wau-ba-na-kees.**—Wis. Hist. Soc. Coll., V, 182, 1868 (Stockbridges and Oneidas at Green bay, Wis.). **Waub-un-uk-eeg.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 32 1885 (Chippewa name for Delawares). **Waw-, bunukkeeg.**—Tanner, Narrative, 315, 1830 (Ottawa name for Stockbridge Indians in Wisconsin). **W'Banankee.**—Kidder in Maine Hist. Soc. Coll., VI, 244, 1859 (name used by themselves, as nearly as can be represented in English, accenting last syllable). **Whippanaps.**—Humphrey, Acct., 281, 1730 (after Johnson). **Wippanaps.**—Johnson (1654) in Mass. Hist. Soc. Coll., 2d s., II, 66, 1814 (mentioned as part of the "Abarginny men" and distinct from the "Tarratines"). **Wo-a-pa-nach-ki.**—Macauley, N. Y., II, 164, 1829 (used as synonymous with Lenni Lenape for tribes of eastern Pennsylvania, New Jersey, New York, Delaware, and Connecticut). **Wobanaki.**—Kidder in Maine Hist. Soc. Coll., VI, 243, 1859 (title of spelling book of 1830).

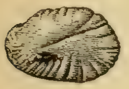
Abo (*A-bo′*). A former pueblo of the Tompiros division of the Piros, on the Arroyo del Empedradillo, about 25 m. E. of the Rio Grande and 20 m. S. of Manzano, in Valencia co., N. Mex. Whether the pueblo was built on both sides of the arroyo, or whether there were two pueblos successively occupied, has not been determined. It was first mentioned in 1598 by Juan de Oñate; it became the seat of the mission of San Gregorio, founded in 1629 by Fray Francisco de Acevedo, who erected a large church and monastery, the walls of which are still standing, and died there Aug. 1, 1644. Tenabo and Tabira were the visitas of Abo mission. Considering the ruins now on both banks of the arroyo as those of a single pueblo, the population during the early mission period was probably 2,000. Owing to Apache depredations many of the inhabitants fled to El Paso as early as 1671, and prior to the Pueblo insurrection of 1680 the village was entirely abandoned for the same cause. The Piros of Senecu del Sur claim to be the last descendants of the Abo people. See Vetancurt (1697), Crónica, 325, repr. 1871; Bandelier in Arch. Inst. Papers, IV, 270, 1892; Abert in Emory, Recon., 488, 1848. (F. W. H.)

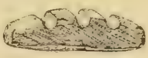
Abbo.—Oñate (1598) in Doc. Inéd., XVI, 114, 1871. **Abio.**—Abert in Emory, Reconnoissance, 490, 1848. **Abo.**—Oñate, op. cit., 123. **Ako.**—Simpson in Smithson, Rep. 1869, map, 1872 (misprint). **Avo.**—Wislizenus, Memoir, 24, 1848. **San Gregorio Abbo.**—Vetancurt, Crónica, 325, repr. 1871. **S. Gregoio de Abo.**—Senex, map, 1710 (misprint). **S. Gregoria.**—Güssefeld, Charte America, 1797 (wrongly located on Rio Grande). **S. Gregorio de Abo.**—De l'Isle, Carte Mexique et Floride, 1703. **S^t Gregory.**—Kitchin, Map N. A., 1787.

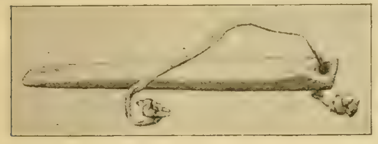
Abon. See *Pone.*

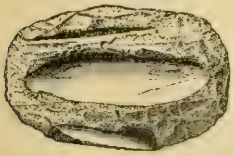
Aboreachic. A small Tarahumare pueblo not far from Norogachic, in Chihuahua, Mexico. The name is apparently a corruption of *aoreachic* 'where there is mountain cedar,' but should not be confounded with that of the village of Aoreachic.—Lumholtz, inf'n, 1894.

Abrading Implements. In shaping their numerous implements, utensils, and ornaments of stone, wood, bone, shell, and metal, the native tribes were largely dependent on abrading implements, of which there are many varieties. Of first importance are grinding stones and whetstones of more or less gritty rock, while less effectual are potsherds and rasp-like surfaces, such as that of the skin of the dogfish. Of the same general class are all sawing, drilling, and scraping tools and devices, which are described under separate heads. The smoothing and polishing implements into which the grinding stones imperceptibly grade are also separately treated. The smaller grinding stones were held in the hand, and were usually unshaped fragments, the arrowshaft rubber and the slender nephrite whetstone of the Eskimo being exceptions. The larger ones were slabs, bowlders, or fragments, which rested on the ground or were held in the lap while in use. In many localities exposed surfaces of rock in place were utilized, and these as well as the movable varieties are often covered with the grooves produced by the grinding work. These markings range from narrow, shallow lines, produced by shaping pointed objects, to broad channels made in shaping large implements and utensils. Reference to the various forms of abrading implements is made in numerous works and articles treating of the technology of the native tribes. The more important of these are cited under *Archeology*, *Bonework*, *Stonework*, *Shellwork*. (W. H. H.)


ABRADING STONE, NEW JERSEY. (LENGTH, 3 1-2 INCHES.)


ARROWSHAFT RUBBER, CALIFORNIA. (LENGTH, 4 INCHES.)


WHETSTONE OF NEPHRITE, ESKIMO. (LENGTH, 5 INCHES.)


GRINDING STONE, TENNESSEE (LENGTH, 21 INCHES)

Abraham, also called Little Abraham. A Mohawk chief of considerable oratorical power who succeeded the so-called King Hendrick after the battle of L. George in 1755, in which the latter was killed. He espoused the English cause in the American Revolution, but was of a pacific character. He was present at the last meeting of the Mohawk with the American commissioners at Albany in Sept., 1775, after which he drops from notice. He was succeeded by Brant. (C. T.)

Absayruc. A Costanoan village mentioned as formerly connected with the mission of San Juan Bautista, Cal.—Engelhardt, Franciscans in Cal., 398, 1897.

Absentee. A division of the Shawnee who about 1845 left the rest of the tribe, then in Kansas, and removed to Ind. T. In 1904 they numbered 459, under the Shawnee school superintendent in Oklahoma. (J. M.)

Ginetéwi Sawanógi.—Gatschet, Shawnee MS., B. A. E., 1879 (so called sometimes by the other Shawnee; Ginetéwi is derived from the name of Canadian r., on which they live). **Pépuahapítski Sawanógi.**—Ibid. ('Away-from-here Shawnee,' commonly so called by the other Shawnee).

Acacafui. Mentioned by Juan de Oñate (Doc. Inéd., XVI, 115, 1871), in connection with Puaray, apparently as a pueblo of the Tigua of New Mexico in 1598.

Acacagua. An unidentified pueblo of New Mexico in 1598.—Oñate (1598) in Doc. Inéd., XVI, 103, 1871.

Acachin. A Papago rancheria in s. Arizona; pop. 47 in 1865.—Ind. Aff. Rep., 135, 1865.

Acadialite. A reddish chabazite (Dana, Text-book of Mineral., 458, 1898), so called from Acadia, an early and still a literary name of Nova Scotia and New Brunswick: a latinization, helped out by analogy with the classical Arcadia, of a word formed by the early French explorers on the basis of a suffix of many place names, which in the Micmac dialect of Algonquian signifies 'where a thing is plentiful.' The *lite* represents the Greek λιθος, stone. (A. F. C.)

Acapachiqui. An unidentified town in s. Georgia, visited by De Soto in March, 1540.—Biedma in French, Hist. Coll. La., II, 99, 1850.

Capachiqui.—Gentleman of Elvas (1557) in French, op. cit., 137.

Accohanoc. A tribe of the Powhatan confederacy that formerly lived on the river of the same name, in Accomac and Northampton cos., Va. They had 40 warriors in 1608. Their principal village bore the name of the tribe. They became mixed with negroes in later times, and the remnant was driven off at the time of the Nat Turner insurrection, about 1833. (J. M.)

Accahanock.—Herrman, map (1670) in Maps to Accompany the Rep't of the Com'rs on the B'nd'ry Line bet. Va. and Md., 1873. **Accohanock.**—Strachey (*ca.* 1612), Virginia, 41, 1849. **Accotronacks.**—Boudinot, Star in the West, 125, 1816. **Acohanock.**—Smith (1629), Virginia, I, 120, repr. 1819. **Aquohanock.**—Ibid., II, 61. **Occahanock.**—Beverly, Virginia, 199, 1722. **Ochahannanke.**—Strachey (*ca.* 1612), Virginia, 62, 1849.

Accomac. (According to Trumbull the word means 'the other-side place,' or 'on-the-other-side-of-water place.' In the Massachuset language *ogkomé* or *akawiné* means 'beyond'; and *ac*, *aki*, or *ahki* in various Algonquian dialects means 'land.' According to Dr Wm. Jones (inf'n, 1905) the term is probably akin to the Chippewa *ăgaming*, 'the other shore,' and to the Sauk, Fox, and Kickapoo *ăgámähèg*^{i}, *ing* in the one case and *-gi* in the other being variations of the same suffix expressing 'place where'). A tribe of the Powhatan confederacy of Virginia that formerly lived in Accomac and Northampton cos., E. of Chesapeake bay, and according to Jefferson their principal village, which bore the tribal name, was about Cheriton, on Cherrystone inlet, Northampton co. In 1608 they had 80 warriors. As they declined in numbers and importance they lost their tribal identity, and the name became applied to all the Indians E. of Chesapeake bay. Up to 1812 they held their lands in common and were known under the names of Accomacs, living chiefly in upper Accomac co., and Gingaskins (see *Gangasco*); living near Eastville, Northampton co. They had become much mixed with negroes, and in the Nat Turner insurrection, about 1833, were treated as such and driven off. (J. M.)

Accawmacke.—Smith (1629), Va., I, 133, repr. 1819. **Accomack.**—Ibid., 120. **Accowmack.**—Ibid., map. **Acomack.**—Ibid., II, 61. **Acomak.**—Drake, Book of Indians, V, 1848.

Accominta (possibly related to the Chippewa *äʿkuʿkŭmigaʿk*, a locative expression referring to the place where land and water meet, hence, specifically, 'shore,' 'shore-line.'—Wm. Jones. The name was given by the Indians to York r.). A small tribe or band of the Pennacook confederacy, commonly called Agamenticus or Accominticus, that occupied a village of the same name at or near the site of the present York, York co., Me., to which the name "Boston" was given on some early maps. Capt. John Smith (Virginia, II, 183, repr. 1819) says that the people of this place were allied to those immediately N. of them, and were subject to the bashabees of Penobscot, which would seem to place them in the Abnaki confederacy, though they are now generally and apparently correctly included in the Pennacook confederacy. Schoolcraft (Ind. Tribes, V, 222, 1856) includes this area in the Pennacook dominion. Under what name the Accominta people were subsequently recognized is not known. (J. M. C. T.)

Accomentas.—Hoyt, Antiquarian Res., 90, 1824. **Accomintas.**—Gookin (1674) in Mass. Hist. Soc. Coll., 1st s, I, 149, 1806. **Accominticus.**—Smith (1616), ibid., 3d s., VI, 97, 1837. **Accomintycus.**—Smith (1629), Virginia, II, 195, repr. 1819. **Accomynticus.**—Ibid., 183. **Agamenticus**—Ballard in Coast Surv. Rep., 246, 1871. **An-ghem-ak-ti-koos.**—Ibid. (given as proper name).

Acconoc. A village of the Powhatan confederacy in 1608, situated between Chickahominy and Pamunkey rs., New Kent co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Accoqueck (probably cognate with Chippewa *äʿkuʿkwäg*, 'whirlpool,' or 'turn in the bend' of a river or road.—Wm. Jones). A Powhatan village, situate in 1608 on Rappahannock r., above Secobec, Caroline co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Accossuwinck (possibly cognate with the Chippewa *ä kosowing*, 'point where the tail and body meet'; or with *äʿkosink*, 'as far up as the place rises.'—Wm. Jones). A Powhatan village, existing in 1608 on Pamunkey r., King William co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Acela. A small village in W. central Florida, visited by De Soto in 1539. Ocilla r. derives its name from the place. See Gentleman of Elvas (1557) in French, Hist. Coll. La., II, 129, 1850.

Achasta. A former village of the Rumsen division of the Costanoan family, on the spot now occupied by the town of Monterey, Cal. The Rumsen were sometimes called Achastliens from the name of this settlement.—Taylor in Cal. Farmer, Apr. 20, 1860.

Achiesta.—Taylor, ibid.

Acheha. A Timucua phratry which included the Hiyaraba, Cayahasomi, Efaca, Hobatinequasi, and Chehelu clans.—Pareja (1612–14) quoted by Gatschet in Am. Philos. Soc. Proc., XVII, 492, 1878.

Achepabecha ('prairie dog'). A Crow band.

Ache-pä-be′-cha.—Morgan, Anc. Soc., 159, 1877. **Rich Prairie Dog.**—Culbertson in Smithson. Rep. 1850, 144, 1851.

Achigan (*ŭ′shigŭn*, sing. anim. noun.—Wm. Jones). A French-Canadian name of the small-mouthed black bass (*Micropterus dolomieu*), occasionally found in English writings. The word is old in French, Hennepin using it in 1688. *Ashigan* is the name of this fish in Chippewa and closely related Algonquian dialects. (A. F. C.)

Achiligouan. A tribe or band living between 1640 and 1670 on the N. shore of L. Huron, about the mouth of French r. and westward nearly to Sault Ste Marie. In 1670 they were attached to the mission at the Sault. In the Jesuit Relation of 1640 their position is given on the N. shore of L. Huron, at the mouth of French r. The Amikwa are mentioned in the same connection as residing on this stream. In the Relation of 1658 they appear to be placed farther N. on the river, and it is stated that they traded with the Cree. In the Relation of 1670 they are said to have been attached to the mission of Sault Ste Marie, but only as going there to fish. It is probable that they were a Chippewa or a Nipissing band. (J. M. C. T.)

Achiligouans.—Heriot, Travels, 194, 1807. **Achiligoüiane.**—Jesuit Rel., 1670, 79, 1858. **Achirigouans.**—Ibid., 1646, 81. **Archirigouan.**—Ibid., 1643, 61, 1858. **Atchiligoüan.**—Ibid., 1640, 34, 1858.

Achilla. A Costanoan village of Santa Cruz mission, Santa Cruz co., Cal., in 1819.—Taylor in Cal. Farmer, Apr. 5, 1860.

Achillimo. A Chumashan village formerly existing near Santa Inez mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Achois. A native place in Encina valley, s. Cal., at which the mission of San Fernando was established, Sept. 8, 1797.
Achoic Comihavit.—Coues, Garcés Diary, 266, 1900. **Achois.**—Ibid.

Achomawi (from *adzúma*, or *achóma*, 'river.'—Dixon). A division of the Shastan family formerly occupying the Pit r. country of n. e. Cal., except Burney, Dixie, and Hat cr. valleys, which were inhabited by the Atsugewi. A principal village was near Fallriver Mills, Shasta co. The languages of the Achomawi and the Atsugewi, while unquestionably related, are strikingly unlike. The term Achomawi was also employed by Powers to denote all the Indians of the Palaihnihan family of Powell, popularly known as Pit River Indians. See *Shastan Family*.
Achomáwes.—Powers in Overland Mo., xii, 412, 1874. **A-cho-mâ'-wi.**—Powers in Cont. N. A. Ethnol., iii, 267, 1877. **Adzumáwi.**—Curtin, Ilmawi vocab., B. A. E., 1889. **Kō'm-maidüm.**—Dixon, inf'n, 1904 ('snow people': Maidu name). **Shawash.**—Kroeber, inf'n, 1903 (Yuki name for the Achomawi taken to Round Valley res.).

Achougoula (probably 'pipe people,' from Choctaw *ashunga*, 'pipe'). One of the 9 villages constituting the Natchez confederacy in 1699.—Iberville in Margry, Déc., iv, 179, 1880.

Achpoan. See *Pone*.

Achsinnink (cognate with the Chippewa *āʻkusîning*, 'at the place of rough rock,' meaning a place where many bowlders lie scattered about, or a rocky place hard to travel through.—Wm. Jones). A village of the Unalachtigo Delawares existing about 1770 on Hocking r., Ohio.—Heckewelder in Trans. Am. Philos. Soc., iv, 390, 1834.

Achusi. The port on the n. coast of the Gulf of Mexico, within the Muskhogean area, in which the fleet of De Soto wintered in 1539–40. It took its name from a neighboring town and is commonly identified with Pensacola bay.
Achusi.—Garcilasso de la Vega, Fla., 299, 1723. **Achusse.**—Shipp, De Soto and Fla., 682, note, 1881. **Achussi.**—Ibid., 334. **Acusy.**—Margry, Déc., iv, 310, 1880. **Chuse.**—Biedma (1540) in French, Hist. Coll. La., ii, 102, 1850. **Ochus.**—Gentleman of Elvas (1557), ibid., 136. **Ocus.**—Ibid., 145.

Achyarachki (*Âch-yä-rach'-kĭ*; 'where there is an old man,' in allusion to a stone pinnacle resembling a human form). A Tarahumare rancheria 16 m. s. of Rekorichic, Chihuahua, Mexico, about lat. 27° 5', long. 106° 45'.—Lumholtz, inf'n, 1894.

Ackia. A Chickasaw village in n. Mississippi, attacked by the French and Choctaw in 1736.—Gayarre, Louisiana, i, 480, 1851.

Aclutoy. A village supposed to be of the Patwin division of the Copehan family which formerly lived in Napa and Yolo cos., Cal. Its inhabitants concluded a treaty with Gov. Vallejo in 1836.—Bancroft, Hist. Cal., iv, 71, 1886.

Acnagis. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Acochis (evidently from the Wichita *ha-kwi-chis*, 'metal,' interpreted 'gold' by the Spaniards). Given by an Indian nicknamed "Turk," q. v., as the name for gold in the language of the people of Quivira or Harahey, identified as the Wichita and Pawnee, respectively. By misinterpretation the name has been given to Quivira itself. See Castañeda and Jaramillo in 14th Rep. B. A. E., 493, 510, 1896; Davis, Span. Conq. N. Mex., 226, 1869; Hodge in Brower, Harahey, 70, 1899. (f. w. h.)

Acolapissa. An indefinite group, of Choctaw lineage, formerly living on L. Ponchartrain, about the coast lagoons, and on the Mississippi, in Louisiana. Early French writers derived the name from the Choctaw *háklo pisa*, 'those who listen and see.' Allen Wright, governor of the Choctaw nation, suggests *okla pisa*, 'those who look out for people'; that is, watchmen, guardians, spies, which probably refers to their position, where they could observe entrance into or departure from the lake and river. The name appears to have been made by early authors to include several tribes, the Bayogoula, Mugulasha, and others. According to Iberville the Acolapissa had 7 towns; but one of their villages was occupied by the Tangiboa, who appear to have been a different tribe. The Acolapissa are said to have suffered severely from an epidemic about 1700, and Iberville says they united with the Mugulasha; if so, they must have been included in those massacred by the Bayogoula, but this is rendered doubtful by the statement of Pénicaut (French, Hist. Coll. La., n. s., i, 144, 1869) that in 1718 the Colapissa, who inhabited the n. shore of L. Ponchartrain, removed to the Mississippi and settled 13 leagues above New Orleans. (c. t.)
Aqueloa pissas.—Jefferys, French Dom. Am., i, 162, 1761. **Aquelon Pissas.**—Bossu (1751), Travels, i, 34, 1771. **Aquelou pissas.**—Du Pratz, Hist. La., ii, 219, 1758. **Calopissas.**—Pénicaut (1713) in Margry, Déc., v, 507, 1883. **Cenepisa.**—La Salle, ibid., i, 564, 1875. **Colapessas.**—Gravier in Shea, Early Voy., 159, 1861. **Colapissas.**—Pénicaut (1699) in French, Hist. Coll. La., n. s., i, 38, 1869. **Colipasa.**—Drake, Bk. Inds., vi, 1848. **Collapissas.**—Bossu (1751), Travels, i, 34, 1771. **Coulapissas.**—Sauvole (1700) in Margry, Déc., iv, 462, 1880. **Equinipichas.**—Sauvole in French, Hist. Coll. La., iii, 225, 1851. **Goulapissas.**—B. des Lozières, Voy.

à la Le., 242, 1802. **Kinipissa.**—Tonti in Margry, Déc., I, 604, 1875. **Kolapissas.**—Gravier (1700) in French, Hist. Coll. La., II, 88, 1875. **Nipissa.**—Iberville in Margry, Déc., IV, 101, 1880. **Piniscas.**—Sauvole (1700) in French, Hist. Coll. La., III, 235, 1851 (probably the same). **Quenipisa.**—La Salle in Margry, Déc., I, 564, 1875. **Quinipisas.**—French, Hist. Coll. La., II, 23, 1875. **Quinipissa.**—Tonti (1682), ibid., I, 63, 1846. **Quiniquissa.**—Hennepin (1680), ibid., 206. **Quinnipissas.**—La Melairie (1682), ibid., II, 50, 1875.

Acoli. Mentioned by Oñate (Doc. Ined., XVI, 114, 1871) as a pueblo of New Mexico in 1598. Probably situated in the Salinas, in the vicinity of Abo, and in all probability a Tigua or Piros village.

Acoma (from the native name *Akóme*, 'people of the white rock,' now commonly pronounced *A′-ko-ma*. Their name for their town is *A′ko*). A tribe and pueblo of the Keresan family, the latter situate on a rock mesa, or peñol, 357 ft. in height, about 60 m. w. of the Rio Grande, in Valencia co., N. Mex. Acoma is mentioned as early as 1539 by Fray Marcos de Niza, under the name Acus, a corruption of Hakukia, the Zuñi name of the pueblo; but it was first visited the following year by members of Coronado's army, who recorded the name as Acuco. The strength of the position of the village, which has the distinction of being the oldest inhabited settlement in the United States, is remarked by the early Spanish chroniclers, who estimated its houses at 200 and its warriors at the same number. Antonio de Espejo also visited Acoma in 1583, designating it by the name under which it is now known, attributing to it the exaggerated population of 6,000, and mentioning its dizzy trail cut in the rock and its cultivated fields "two leagues away," probably those still tilled at Acomita (Tichuna) and Pueblito (Titsiap), their two summer, or farming, villages, 15 m. distant. Juan de Oñate, the colonizer of New Mexico, visited Acoma in 1598, when, during his governorship, Fray Andrés Corchado was assigned a mission field which included that pueblo, but no mission was actually established there at so early a date. The Acoma had been hostile to the surrounding village tribes during this period, and as early as 1540 are mentioned as "feared by the whole country round about." Juan de Zaldivar, of Oñate's force, visited Acoma in Dec., 1598, with 30 men; they were surprised by the Indians, who killed 14 of the Spaniards outright, including Zaldivar and 2 other captains, and caused 4 others to leap over the cliff, 3 of whom were miraculously saved. In Jan., 1599, an avenging party of 70 Spaniards were dispatched under Zaldivar's brother Vicente, who, after a battle which lasted 3 days, succeeded in killing half the tribe of about 3,000 and in partly burning the town. The first missionary labor performed at Acoma was by Fray Gerónimo de Zarate-Salmeron, prior to 1629; but Fray Juan Ramirez, who went to Acoma in the spring of 1629, and remained there many years, was its first permanent missionary and the builder of the first church, which was replaced in or after 1699 by the present great structure of adobe. The Acoma participated in the general Pueblo revolt against the Spaniards in 1680 (see *Pueblos*), killing their missionary, Fray Lucas Maldonado; but, largely on account of their isolation and the inaccessibility of their village site, they were not so severely dealt with by the Spaniards as were most of the more easterly pueblos. An attempt was made to reconquer the village by Gov. Vargas in Aug., 1696, but he succeeded only in destroying their crops and in capturing 5 warriors. The villagers held out until July 6, 1699, when they submitted to Gov. Cubero, who changed the name of the pueblo from San Estevan de Acoma to San Pedro; but the former name was subsequently restored and is still retained. The population of Acoma dwindled from about 1,500 at the beginning of the revolt to 1,052 in 1760. In 1782 the mission was reduced to a visita of Laguna, and by the close of the century its population was only a few more than 800. The present (1902) number is 566. The Acoma are agricul-

ACOMA MAN

turists, cultivating by irrigation corn, wheat, melons, calabashes, etc., and raising sheep, goats, horses, and donkeys. In prehistoric and early historic times they had flocks of domesticated turkeys. They are expert potters, but now do little or no weaving. The villages which they traditionally occupied after leaving Shipapu, their mythical place of origin in the N., were Kashkachuti, Washpashuka, Kuchtya, Tsiama, Tapitsiama, and Katzimo (q. v.), or the Enchanted mesa. Heashkowa and Kowina were also pueblos occupied by Acoma clans in prehistoric times. The following are the clans of the tribe, those marked by an asterisk being extinct: Tsits (Water), Kochinish (Yellow corn), Kukanish (Red corn), *Kuishkosh (Blue corn), *Kuishtiti (Brown corn), Kusesh (White corn), Tyami (Eagle), Shawiti (Parrot), Osach (Sun), Shask (Road-runner), Hapanyi (Oak), Shquwi (Rattlesnake), Kuwhaia (Bear), Tsina (Turkey), Tanyi (Calabash), Kurts (Antelope), Huwaka (Sky), *Moshaich (Buffalo), *Haka (Fire), Sii (Ant). The land grant of the tribe, made by Spain and confirmed by the United States, comprises 95,792 acres. See Winship, Coronado Exped., 14th Rep. B. A. E., 1896; Espejo (1583) in Doc. Inéd. de Indias, XV, 100, 151, 1871; Villagran, Hist. Nueva Mexico, 1610, repr. 1900; Vetancurt, Crónica, and Menologia, repr. 1871; Bandelier, (1) Hist. Introd., 1881, (2) Contributions, 1890, (3) Final Report, 1890–92; Bancroft, Hist. Ariz. and N. Mex., 1889; Lummis, Land of Poco Tiempo, 1893; Hodge, (1) Katzimo the Enchanted, 1898, (2) Ascent of the Enchanted Mesa, 1898. (F. W. H.)

Aacus.—Barcia, Ensayo, 21, 1723. **Abucios.**—Duro, Don Diego de Peñalosa, 23, 1882 (the Acus of Niza). **Acmaat.**—Evans (1888) in Compte Rendu Cong. Int. Am., VII, 229, 1890. **A-co.**—Bandelier in Arch. Inst. Papers, III, pt. 1, 132, 1890 (or Acoma). **Acogiya.**—Oñate (1598) in Doc. Inéd., XVI, 102, 1871 (from Zuñi name Hakukia). **Acoma.**—Espejo (1583), ibid., XV, 116, 1871. **Acóma.**—Oñate (1598), ibid., XVI, 127, 1871. **Acoman.**—Hakluyt, Voy., 469, 1600 (or Acoma; citing Espejo, 1583). **Acomas.**—Alcedo, Dic. Geog., II, 523, 549, 1787 ("pueblo de Acomas"). **Acome.**—MS. of 1764 in Schoolcraft, Ind. Tribes, III, 304, 1853. **Acomenses.**—Bancroft, Ariz. and N. Mex., 145, 1889. **Acomeses.**—Villagran, Hist. Nueva Mexico, 158, 1610. **Acomo.**—Mota-Padilla, Hist. de la Conquista, 169, 1742. **Acona.**—Emory, Recon., 133, 1848. **Aconia.**—Ward in Ind. Aff. Rep. 1864, 191, 1865. **Acquia.**—Benavides (1630) misquoted in Nouv. Ann. Voy., 5th ser., XXVII, 307, 1851. **Acu.**—Ogilby, America, 392, 1671. **Acuca.**—Ramusio, Nav. et Viaggi, III, 1, 1565. **Acucans.**—Whipple in Pac. R. R. Rep., III, pt. 3, 90, 1856. **Acuco.**—Castañeda (1540) in Winship, Coronado Exped., 519, 1896. **Acucu.**—Coronado (1540), ibid., 560. **Acus.**—Nica (1539) in Hakluyt, Voy., III, 440. 1600. **Acux.**—Mota-Padilla, Hist. de la Conq., 111, 1742. **Âgo.**—Bandelier in Arch. Inst. Papers, I, 14, 1881 (proper Queres name). **Ah-co.**—Lummis, Land of Poco Tiempo, 63, 1893. **Ah-ko.**—Lummis, Man Who Married the Moon, 207, 1894. **A'ikoka.**—Stephen in 8th Rep. B. A. E., 30, 1891 (Hopi name of pueblo). **Aioma.**—Linschoten, Descrip. de l'Amérique, 336, map, 1638. **Aiomo.**—Ogilby, America, map, 1671. **Ako.**—Loew (1875) in Wheeler Surv. Rep., VII, 339, 345, 1879. **Akókovi.**—Voth, Traditions of the Hopi, 145, 1905 (Hopi name of pueblo). **Ako-ma.**—Bandelier in Arch. Inst. Papers, V, 173, 1890 (tribal name). **Akómë.**—Hodge, field notes, B. A. E., 1895 (own name: 'people of the white rock'). **Alcuco.**—Barcia, Ensayo, 21, 1723. **Alomas.**—Mota-Padilla, Hist. de la Conq., 515, 1742 (probably the same). **A-qo.**—Bandelier in Mag. West. Hist., 668, Sept., 1886 (native name of pueblo). **Aquia.**—Jefferys, Am. Atlas, map 5, 1776 (doubtless the same, but he locates also San Estevan de Acoma). **Atlachaco.**—Mota-Padilla (1742), op. cit., 159. **Coco.**—Alvarado (1540) in Winship, Coronado Exped., 594, 1896. **Hab-koo-kee-ah.**—Domenech, Des. N. A., II, 53, 1860. **Hacu.**—Bandelier in Mag. West. Hist., 668, Sept., 1886 (Navaho name of pueblo). **Hacuqua.**—Bandelier, Gilded Man, 149, 1893 (given as Zuñi name of pueblo; should be Hakukia). **Ha-cu-quin.**—Bandelier in Mag. West. Hist., 668, Sept., 1886 (Zuñi name of pueblo). **Hacús.**—Niça (1539) cited by Coronado (1540) in Doc. Inéd., XIV, 322, 1870 (same as Niça's Acus). **Hah-kóo-kee-ah.**—Eaton quoted by Schoolcraft, Ind. Tribes, IV, 220, 1854 (Zuñi name of pueblo). **Hak-koo-kee-ah.**—Simpson in Smithson. Rep. 1869, 333, 1871. **Ha-ku.**—Bandelier in Arch. Inst. Papers, V, 173, 1890 (given as Zuñi name of pueblo). **Ha-ku Kue.**—Ibid., III, pt. 1, 132, 1890 (improperly given as Zuñi name of pueblo). **Ha-kus.**—Ibid., V, 173, 1890 (Navaho name of pueblo; see *Hacu*, above). **Peñol.**—Alcedo, Dic. Geog., IV, 149, 1788 (so named from the mesa). **Peñoles.**—Perea, Verdadera Rel., 3, 1632. **Quebec of the Southwest.**—Lummis, Land of Poco Tiempo, 57, 1893. **Quéres Gibraltar.**—Ibid., 57. **San Estéban de Acoma.**—Vetancurt, Teatro Mex., III, 319, 1871 (mission name). **San Estéban de Asoma.**—Orozco y Berra in Anales Minis. Fom., VI, 255, 1882 (misprint *s* for *c*). **San Pedro.**—Bancroft, Ariz. and N. Mex., 221, 1889 (mission name after July, 1699). **S. Estevan de Acoma.**—Jefferys, Am. Atlas, map 5, 1776. **S. Estevau de Acama.**—Brion de la Tour, map l'Amér., 1779 (misprint). **St Estevan.**—Kitchin, map N. A. (1785) in Raynal, Indies, VI, 1788. **S^{t} Estevan Acoma.**—De l'Isle, Carte Mex. et Floride, 1703. **St Estevan Queres.**—Ibid., Atlas Nouveau, map 60, 1733. **Suco.**—Galvano (1563) in Hakluyt Soc. Pub., XXX, 227, 1862 (misquoting Acuco, of Coronado; also applied to Cicuic = Pecos). **Ti'lawehuide.**—Gatschet, Isleta MS. vocab., B. A. E., 1885 (Isleta name of the people; pl. Ti'lawehun). **Ti'lawéi.**—Ibid. (Isleta name; compare Tuthlahuay). **Tu‘hlawaí.**—Hodge, field-notes, B. A. E., 1895 (Sandia name; probably refers to a tree or plant). **Tŭ'‘hlawé.**—Ibid. (Isleta name). **Tülawéi.**—Gatschet, Isleta MS. vocab., B. A. E., 1885 (another Isleta name). **Tuthea-uây.**—Bandelier, Gilded Man, 211, 1893 (Tigua name of pueblo). **Tuthla-huay.**—Bandelier in Arch. Inst. Papers, IV, 235, 1892 (Tigua name). **Tuth-lanay.**—Bandelier, Gilded Man, 149, 1893 (misprint *n* for *u*). **Vacus.**—Niça, Relation, in Ramusio, Nav. et Viaggi, III, 357, 1565. **Vsacus.**—Ibid. **Yacco.**—Oñate (1598) in Doc. Inéd., XVI, 115, 1871 (Spanish *y Acco* = 'and Acco'). **Yaco.**—Columbus Memorial Vol., 155, 1893 (misprint of Oñate's "Yacco").

Acomita. An Acoma summer village about 15 m. N. of the pueblo of Acoma, near McCartys station on the Santa Fé Pacific railroad, Valencia co., N. Mex.

Aconista.—Pullen in Harper's Weekly, 594, Aug. 2, 1890. **Tichuna.**—Hodge, field notes, B. A. E., 1895 (native name).

Aconchi. An Opata pueblo on the E. bank of Rio Sonora, about lat. 29° 45′, N. W. Mexico. It was the seat of the Spanish mission of San Pedro, founded in 1639. Pop. 580 in 1678, 285 in 1730. (Orozco y Berra, Geog., 344, 1864.)

San Pedro Aconchi.—Zapata (1678) quoted by Bancroft, No. Mex. States, I, 246, 1884.

Acoomemeck. A town, perhaps Nipmuc, in E. Massachusetts in the 17th century.—Winthrop (1638) in Drake, Book of Inds., bk. II, 27, 1848.

Acoti. A locality, apparently Indian, on a w. branch of the Rio Grande, w. of Taos, in n. N. Mex., and indicated as the "birth place of Montezuma" on an Indian map reproduced in Whipple, Pac. R. R. Rep., III, pt. 3, 10, 1856. See *Shipapulima.*

Acota.—Meline, Two Thousand Miles, 202, 1867. **Ácòtí.**—Whipple, op. cit.

Acous. The principal village of the Chaicclesaht, situate on Battle bay, Ououkinish inlet, w. coast of Vancouver id.—Can. Ind. Aff , 264, 1902.

Acpactaniche. A town, probably Muskhogean, located on De l'Isle's map of 1703 on the headwaters of Coosa r., Ala.

Acquack (possibly related to the Chippewa *ä'kwa kwäyag*, a locative term expressing the line between cover and open; its particular sense is 'at the edge of the woods,' the point of view being from the open; the idea of woods is expressed by the secondary stem *-a'k-*.—Wm. Jones). A village of the Powhatan confederacy of Virginia in 1608, on the n. bank of Rappahannock r., Richmond co.—Smith (1629), Virginia, I, map, repr. 1819.

Atquacke.—Ibid., II, 91.

Acquaskac. A village situated in 1608 on the w. bank of Patuxent r., St Marys co., Md. The word may be related to Aquascogoc and Weckquaesgoek.

Acquaseack.—Bozman, Hist. Md., I, 141, 1837. **Acquaskack.**—Smith (1620), Virginia, I, map, repr. 1819.

Acquera. An Utina tribe or band in n. Florida.—Laudonnière (1564) in French, Hist. Coll. La., n. s., I, 243, 1869.

Acuera.—Garcilasso de la Vega, Florida, 47, 1723. **Aequeya.**—Barcia, Ensayo, 48, 1723 (given as the cacique's name).

Acquintanacsuak. A tribe or subtribe which Capt. John Smith (Virginia, I, 118, 1629; Arber ed., 53, 1884) locates on the w. bank of Patuxent r., St Mary's co., Md. They were near to and in friendship with the Patuxent and Mattapanient, the 3 tribes numbering 200 warriors. The principal village bore the tribal name and is supposed by Bozman to have been situated at the mouth of a small creek about 2½ m. above Cole's inspection house. Smith describes them as "the most civill to give entertainement." Although this people had their werowance, or chief, it is doubtful whether they formed a distinct tribe; it is not impossible that they were a band or division of the Patuxent. A number of local names mentioned by early writers as those of Indian tribes of Maryland subsequently dropped from notice without indication of the extinction of the people, very likely because subsequent and more correct information showed that these referred merely to divisions of well-known tribes. (J. M. C. T.)

Ac-quin-a-nack-su-acks.—Macauley, N. Y., II, 168, 1829. **Acquintanacksuah.**—Bozman, Hist. Md., I, 140, 1837. **Acquintanacksuak.**—Smith (1629), Va., I, 118, repr. 1819. **Acquintanacsuck.**—Ibid., map. **Acquintunachsuah.**—Bozman, Hist. Md., II, 467, 1837. **Acquitanases.**—De Laet, Hist. du Nouv. Monde, 85, 1640.

Actinolite. A variety of amphibolite much used for implements by the ancient Pueblos of Arizona and New Mexico. It occurs in small bodies in connection with various crystalline formations, especially serpentine, and is much diversified in color, the mottlings of various hues of red, yellow, green, and gray giving very pleasing effects. Analysis shows silica, 60; magnesia, 21; lime, 14; specific gravity, 3 to 3.1. Illustrations are given by Nordenskiold, Cliff Dwellers, 1893; Putnam in Surv. W. 100th Merid., VII, 1879; Wilson in Rep. Nat. Mus. 1896, 1898. (W. H. H.)

Acubadaos. A tribe known to Cabeza de Vaca (Smith transl., 84, 1851) during his sojourn in Texas, 1527–34, as living "in the rear" of or more inland than the Atayos (Adai). The region indicated would seem to be Caddoan country.

Acuragna. A former Gabrieleño village in Los Angeles co., Cal., at a place later called La Presa.—Ried (1852) quoted by Taylor in Cal. Farmer, June 8, 1860.

Acushnet. A village of Praying Indians in 1698, probably about Acushnet, Bristol co., Mass. "Acchusnutt" is said to have been the Indian name of New Bedford.—Rawson and Danforth (1698) in Mass. Hist. Soc. Coll., 1st s., x, 129–134, 1809.

Acyum. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Adac. A Cochimi rancheria belonging to Santa Gertrudis mission, e. side of Lower California, about lat. 27° 58′.—Taylor in Cal. Farmer, Jan. 17, 1862.

Adai. A tribe of the Caddo confederacy, speaking a dialect closely related to that of the Kadohadacho, Hainai, and Anadarko. The tribe was first encountered in 1529 by Cabeza de Vaca, who speaks of them, under the name Atayos, as living inland from the Gulf of Mexico. When Iberville ascended Red r. of Louisiana in 1699 he heard of the people and called them Natao, stating that their village was on the river near that of the Yatasi. According to La Harpe (1719) the tribe was very useful to the French traders and explorers, particularly when making portages. At that time the villages of the Adai extended from Red r. southward beyond the Sabine, in Texas, known in the 18th century as Rio de los Adiais. The trail which from ancient times had connected the Adai villages became the noted "contraband trail" over which traders and travelers journeyed between the French and Spanish provinces, and one of the villages was a station on the road between the French fort at Natchitoches and the Spanish fort at San Antonio. As the villages of the tribe were scattered over a territory one portion of which was under the control of the French and the other under that of the Spaniards, the Indians were subjected to all the adverse influences of the white race and suffered from their wars and from the new diseases and intoxicants which they introduced, so that by 1778 they were reported by Mezières (Bancroft, No. Mex. States, I, 661, 1886) as almost exterminated. About 1792, 14 families of the tribe, together with a number of Mexicans, emigrated to a region s. of San Antonio de Bejar, but they soon melted away and were lost among other Indians. Those who remained numbered about 100. In 1805 Sibley reported a small settlement of these Indians on Lac Macdon, near an affluent of Red r.; it contained only 20 men, but a larger number of women. This Adai remnant had never left their ancient locality, but they had not escaped the vicissitudes of their kindred. In 1715 Domingo Ramon, with a company of Franciscans, traversed the Adai territory and started settlements. In 1716 the mission of San Miguel de Linares was founded among them, and there were Adai also in the mission of San Francisco de los Tejas, established in 1690. About 1735 a military post called Nuestra Señora del Pilar was added, and 5 years later this garrison became the Presidio de los Adayes. Later, when the country was districted for the jurisdiction of Indians, the Adai tribe was placed under the division having its official headquarters at Nacogdoches. In all essentials of living and ceremony they resembled the other Caddo, by whom the remnant was finally absorbed. (A. C. F.)

Adaes.—Rivera, Diario, leg. 2,602, 1736. **Adæs.**—Bollaert in J. Ethnol. Soc. Lond., II, 265, 1850. **Adage.**—Tanner, Nar., 327, 1830. **Adahi.**—Latham, Elem. Comp. Philol., 467, 1862. **Ăda′-i.**—Mooney, Caddo MS., B. A. E., 1891. **Adaïces.**—Ann. de la Prop. de la Foi, III, 508, 1828. **Adaics.**—Boudinot, Star in the West, 125, 1816. **Adaies.**—Pénicaut (1701) in French, Hist. Coll. La., n. s. I, 73, 1869. **Adaihe.**—Latham, Elem. Comp. Philol., 469, 1862. **Adais.**—Mota-Padilla (1742), Hist. de la Conq., 177, 1870. **Adaisses.**—Bollaert in J. Ethnol. Soc. Lond., II, 280, 1850. **Adaize.**—Sibley, Hist. Sketches, 67, 1806. **Adayes.**—La Harpe (1719) in Margry, Déc., VI, 303, 1886. **Adays.**—La Harpe in French, Hist. Coll. La., III, 47, 1851. **Addaise.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s., II, 24, 1814. **Addaize.**—Brackenridge, Views of La., 81, 1814. **Addees.**—U. S. Ind. Treaties, 465, 1826. **Addies.**—Clark and Cass (1829) quoted by Schoolcraft, Ind. Tribes, III, 596, 1853. **Adees.**—Keane in Stanford, Compend., 499, 1878. **Adeyches.**—Martin, Hist. La., I, 202, 1827. **Adiais.**—Jefferys, Am. Atlas, map 5, 1776. **Adoses.**—Villa-Señor, Theatro Am., II, 329, 1748. **Adyes.**—Pike, Exped., 277, 1810. **Andayes.**—Baudry des Lozières, Voy. Louisiane, 241, 1802. **Atayos.**—Cabeça de Vaca (1529), Smith transl., 121, 1871. **Atoyos.**—Davis, Span. Conq., N. Mex., 82, 1869. **Azadyze.**—Woodward, Reminis., 78, 1859. **Hadaí.**—Gatschet, Creek Migr. Leg., I, 43, 1884. **Hadaies.**—Doc. of 18th century quoted by Smith, Cabeça de Vaca, 127, note, 1871. **Natao.**—Iberville (1699) in Margry, Déc., IV, 178, 1880.

Adario. A Tionontate chief, known also as Kondiaronk, Sastaretsi, and The Rat. He had a high reputation for bravery and sagacity, and was courted by the French, who made a treaty with him in 1688 by which he agreed to lead an expedition against the Iroquois, his hereditary enemies. Starting out for the war with a picked band, he was surprised to hear, on reaching Cataracouy, that the French were negotiating peace with the Iroquois, who were about to send envoys to Montreal with hostages from each tribe. Concealing his surprise and chagrin, he secretly determined to intercept the embassy. Departing as though to return to his own country in compliance with the admonition of the French commandant, he placed his men in ambush and made prisoners of the members of the Iroquois mission, telling the chief of the embassy that the French had commissioned him to surprise and destroy the party. Keeping only one prisoner to answer for the death of a Huron who was killed in the fight, he set the others free, saying that he hoped they would repay the French for their treachery. Taking his captive to Michilimackinac, he delivered him over to the French commander, who put him to death, having no knowledge of the arrangement of peace. He then released a captive Iroquois whom he had long held at his village that he might return to inform his people of the act of the French commander. An expedition of 1,200 Iroquois fell upon Montreal Aug. 25, 1689, when the French felt secure in the anticipation of peace, slew hundreds of the settlers and burned and sacked the place. Other posts were abandoned by the French, and only the excellent fortifications of others saved them from being driven out of the country. Adario led a delegation of Huron chiefs who went to Montreal to conclude a peace, and while there he died, Aug. 1, 1701, and was buried by the French with military honors. (F. H.)

Adirondack (Mohawk: *Hatiroñ′tăks*, 'they eat trees', a name given in allusion to the eating of the bark of trees in time of famine.—Hewitt). The Algonquian tribes N. of the St Lawrence with which the Iroquois were acquainted, particularly those along Ottawa and St Maurice rs., who were afterward settled at Three Rivers and Oka, Quebec. Jefferys in 1761 seems to apply the term to the Chippewa. (J. M.)

Adirondacs.—Barton, New Views, xxxviii, 1798. **Adirondacks.**—Garangula (1684) quoted by Williams, Vermont, I, 504, 1809. **Adirondaks.**—Homann heirs map, 1756. **Adirondax.**—Livingston

(1701) in N. Y. Doc. Col. Hist., IV, 899, 1854. **Adirontak.**—Vetromile, Abnakis, 51, 1866. **Adisonkas.**—Martin, North Carolina, I, 76, 1829. **Adnondecks.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Arundacs.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 582, 1856. **Arundax.**—Ft Johnson conference (1756), ibid., 233. **Honanduk.**—Coxe, Carolana, map, 1741 (on E. shore of L. Huron; same?). **Iroondocks.**—Carver, Travels, 120, 1778. **Lătīlēntasks.**—King, Jour. to Arctic Ocean, I, 11, 1836 (at Oka). **Orendakes.**—Martin, North Carolina, II, 65, 1829. **Orondacks.**—Johnson (1751) in N. Y. Doc. Col. Hist., VI, 729, 1855. **Orondocks.**—Stoddart (1750), ibid., 582 (at Oka). **Orondoes.**—Imlay, Western Ter., 292, 1797. **Oroondoks.**—Stoddart (1753) in N. Y. Doc. Col. Hist., VI, 780, 1855. **Oroonducks.**—Lindesay (1749), ibid., 538. **Orundacks.**—Dinwiddie (1754), ibid., 827. **Rarondaks.**—Vater, Mithridates, pt. 3, sec. 3, 309, 1816. **Ratirúntaks.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (Mohawk name; sing. Rarúntaks). **Rondax.**—Glen (1699) in N. Y. Doc. Col. Hist., IV, 559, 1854. **Rondaxe.**—Von der Donck (1656) in N. Y. Hist. Soc. Coll., 2d s., I, 209, 1841.

Adjuitsuppa. An Eskimo settlement and Danish trading station in s. w. Greenland, lat. 60° 27′.—Meddelelser om Grönland, XVI, map, 1896.

Südpröven.—Koldewey, German Arct. Exped., 182, 1874. **Sydpröven.**—Meddelelser om Grönland, XVI, map, 1896.

Adlet. A fabulous people that the Eskimo believe to be descended from a dog. A woman married a red dog and bore five dogs, which she cast adrift in a boat, and also five children of monstrous shape. The dogs reached the other side of the ocean and begot the white people. The monsters engendered the Adlet, terrible beings, identified by the Labrador Eskimo with the Indians, of whom they formerly lived in dread, also by the Eskimo of the western shores of Hudson bay, who, however, called this misbegotten and bloodthirsty race Erqigdlit. The Eskimo of Greenland and Baffin land, having no Indian neighbors, pictured the tribe of monsters with human heads, arms, and trunks joined to the hind legs of dogs. See Boas (1) in Trans. Roy. Soc. Can., V., sec. 2, 35, 1888; (2) in 6th Rep. B. A. E., 640, 1888.

Adla.—Boas in Trans. Roy. Soc. Can., op. cit. (sing. form of *Adlat*). **Adlăhsuin.**—Stein in Petermanns Mitt., no. 9, map, 1902. **Adlat.**—Boas, op. cit. **Adlet.**—Boas in 6th Rep. B. A. E., 640, 1888. **Erqiglit.**—Ibid.

Adobe (a word traceable to an Egyptian hieroglyph signifying 'brick,' thence to Arabic *aṭ-ṭōb*, *al-ṭob*, whence the Spanish *adobar*, 'to daub,' 'to plaster'; adopted in the United States from Mexico). Large sun-dried bricks, much used by the Pueblo Indians of New Mexico in building houses and garden walls. The process of molding adobes in a wooden frame was not employed by the aborigines of the United States before the advent of the Spaniards in the 16th century. In 1540 the Pueblo method of preparing the material and of erecting masonry, when stone was not available, is thus described by Castañeda (14th Rep. B. A. E., 520, 1896): "They gather a great pile of twigs of thyme [sagebrush] and sedge grass and set it afire, and when it is half coals and ashes they throw a quantity of dirt and water on it and mix it all together. They make round balls of this, which they use instead of stones after they are dry, fixing them with the same mixture, which comes to be like a stiff clay." After the introduction of wheat by the Spaniards the straw crushed by the hoofs of horses in stamping out the grain on a threshing floor was substituted by the Indians for the charred brush. The character of much of the soil of the arid region is such that no foreign admixture, excepting the straw, is required. A requisite of adobe-making is a good supply of water; consequently the industry is conducted generally on the banks of streams, near which pueblos are usually built. When molded, the adobes are set on edge to dry, slanted slightly to shed rain. Adobes vary in size, but are generally about 18 in. long, 8 to 10 in. wide, and 4 to 6 in. thick. In setting them in walls mortar of the same material is used, as is the case with stone masonry. In the S. W., where the average precipitation is not great, structures built of adobes last indefinitely with reasonable repair, the greatest amount of disintegration being at the base of the walls during seasons of rain, although prolonged sand storms also erode the surfaces. For the sake of appearance, as well as to aid in protecting it against weathering, adobe masonry is usually plastered (the Indian women using their hands as trowels), when it presents a pleasing appearance, varying in color from gray to a rich reddish brown, according to the color of the earth of which the plaster is made. The interior walls and sometimes also the borders of the windows and doors are sometimes whitewashed with gypsum. Away from streams, as at Acoma, stone is usually employed for house masonry; but a noteworthy exception is the immense adobe church at this pueblo, built by the Indians about 1699, under the direction of the Spanish fathers, of material carried from the plain below, the summit of the Acoma mesa being bare rock. Another kind of earth-masonry in the arid region is that known as pisé. This was made by erecting a double framework of poles, wattled with reeds or grass, forming two parallel surfaces as far apart as the desired thickness of the wall, and into the enclosed space adobe grout was rammed. In the celebrated ruin of Casa Grande (q. v.) the framework was evidently built about 5 ft. long and 3 or 4 ft. wide, and when the grout became dry the frame was moved sideways or upward to receive the next course (see Mindeleff in 13th Rep. B.

A. E. 309, 1896; Cushing, ibid., 360). Houses constructed of adobes are very comfortable, being warm in winter and cool in summer. For this reason, and owing to the availability and cheapness of the material, adobe forms an important factor in the domestic economy of both white and Indian inhabitants of the S. W. (F. W. H.)

Adoeette (*ado* 'tree,' *e-et* 'great,' *te* personal suffix: 'Big Tree'). A Kiowa chief, born about 1845. In consequence of Custer's vigorous campaign on the Washita in the fall of 1868 the Kiowa and confederated tribes had been compelled to come in upon their reservation, in what is now s. w. Oklahoma, but still kept up frequent raids into Texas notwithstanding the establishment of Ft Sill in their midst. In May, 1871, a large party of warriors led by Satanta (properly Set-t'aiñ-te, White Bear), q. v., and accompanied by Satank (properly Set-ängyä, Sitting Bear), q. v., and Big Tree, attacked a wagon train, killing 7 men and taking 41 mules. For their part in this deed, which they openly avowed, the three chiefs named were arrested at Ft Sill to stand trial in Texas. Setängyä made resistance and was killed by the guard. The other two were confined in the Texas penitentiary until Oct., 1873, when they were released on promise of good behavior of their tribe. Satanta was subsequently rearrested and committed suicide in prison. During the latter part of the outbreak of 1874–75 Big Tree, with other chiefs believed to be secretly hostile, were confined as prisoners at Ft Sill. Since that time the tribe has remained at peace. Big Tree is still living upon his allotment on the former reservation and is now a professed Christian. See Mooney, Calendar Hist. Kiowa Inds., 17th. Rep. B. A. E., 1898.

ADOEETTE (KIOWA)

Adoption. An almost universal political and social institution which originally dealt only with persons but later with families, clans or gentes, bands, and tribes. It had its beginnings far back in the history of primitive society and, after passing through many forms and losing much ceremonial garb, appears to-day in the civilized institution of naturalization. In the primitive mind the fundamental motive underlying adoption was to defeat the evil purpose of death to remove a member of the kinship group by actually replacing in person the lost or dead member. In primitive philosophy, birth and death are the results of magic power; birth increases and death decreases the *orenda* (q. v.) of the clan or family of the group affected. In order to preserve that magic power intact, society, by the exercise of constructive *orenda*, resuscitates the dead in the person of another in whom is embodied the blood and person of the dead. As the diminution of the number of the kindred was regarded as having been caused by magic power—by the *orenda* of some hostile agency—so the prevention or reparation of that loss must be accomplished by a like power, manifested in ritualistic liturgy and ceremonial. From the view point of the primitive mind adoption serves to change, by a fiction of law, the personality as well as the political status of the adopted person. For example, there were captured two white persons (sisters) by the Seneca, and instead of both being adopted into one clan, one was adopted by the Deer and the other by the Heron clan, and thus the blood of the two sisters was changed by the rite of adoption in such wise that their children could intermarry. Furthermore, to satisfy the underlying concept of the rite, the adopted person must be brought into one of the strains of kinship in order to define the standing of such person in the community, and the kinship name which the person receives declares his relation to all other persons in the family group; that is to say, should the adopted person be named son rather than uncle by the adopter, his status in the community would differ accordingly. From the political adoption of the Tuscarora by the Five Nations, about 1726, it is evident that tribes, families, clans, and groups of people could be adopted like persons. A fictitious age might be conferred upon the person adopted, since age largely governed the rights, duties, and position of persons in the community. In this wise, by the action of the constituted authorities, the age of an adopted group was fixed and its social and political importance thereby determined. Owing to the peculiar circumstances of the expulsion of the Tuscarora from North Carolina it was deemed best by the Five Nations, in view of their relation to the Colonies at that time, to give an asylum to the Tuscarora simply by means of the institution of adoption rather than by the political recognition of the Tuscarora as a member of the League. Therefore the Oneida made a motion in the federal council of the Five Nations that they adopt the Tuscarora as a nursling still swathed to the cradle-board. This having prevailed, the Five Nations, by the spokesman of the Oneida, said: "We have set up for ourselves a cradle-board in the extended house," that is, in the dominions of the League. After due probation the Tuscarora, by separate resolutions of the council, on separate motions of the Oneida, were made successively a boy, a young man, a man, an assistant to the official woman cooks, a warrior, and lastly a peer, having the right of chiefship in the council on an equal footing with the chiefs of the other tribes. From this it is seen that a tribe or other group of people may be adopted upon any one of several planes of political growth, corresponding to the various ages of human growth. This seems to explain the problem of the alleged subjugation and degradation of the Delawares by the Iroquois, which is said to have been enacted in open council. When it is understood that the Five Nations adopted the Delaware tribe as men assistants to the official cooks of the League it becomes clear that no taint of slavery and degradation was designed to be given by the act. It merely made the Delawares probationary heirs to citizenship in the League, and citizenship would be conferred upon them after suitable tutelage. In this they were treated with much greater consideration than were the Tuscarora, who are of the language and lineage of the Five Nations. The Delawares were not adopted as warriors or chiefs, but as assistant cooks; neither were they adopted, like the Tuscarora, as infants, but as men whose duty it was to assist the women whose official function was to cook for the people at public assemblies. Their office was hence well exemplified by the possession of a corn pestle, a hoe, and petticoats. This fact, misunderstood, perhaps intentionally misrepresented, seems to explain the mystery concerning the "making women" of the Delawares. This kind of adoption was virtually a state of probation, which could be made long or short.

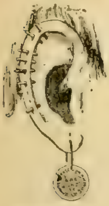
The adoption of a chief's son by a fellow chief, customary in some of the tribes of the N. W. coast, differs in motive and effect from that defined above, which concerns persons alien to the tribe, upon whom it confers citizenship in the clan, gens, and tribe, as this deals only with intratribal persons for the purpose of conferring some degree of honor upon them rather than citizenship and political authority.

The Iroquois, in order to recruit the great losses incurred in their many wars, put into systematic practice the adoption not only of individuals but also of entire clans and tribes. The Tutelo, the Saponi, the Nanticoke, and other tribes and portions of tribes were forced to incorporate with the several tribes of the Iroquois confederation by formal adoption.

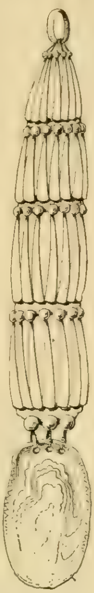
After the Pequot war the Narraganset adopted a large body of the Pequot. The Chickasaw adopted a section of the Natchez, and the Uchee were incorporated with the Creeks. In the various accounts of the American Indian tribes references to formal adoption and incorporation of one people by another are abundant. It is natural that formal adoption as a definite institution was most in vogue wherever the clan and gentile systems were more or less fully developed. (J. N. B. H.)

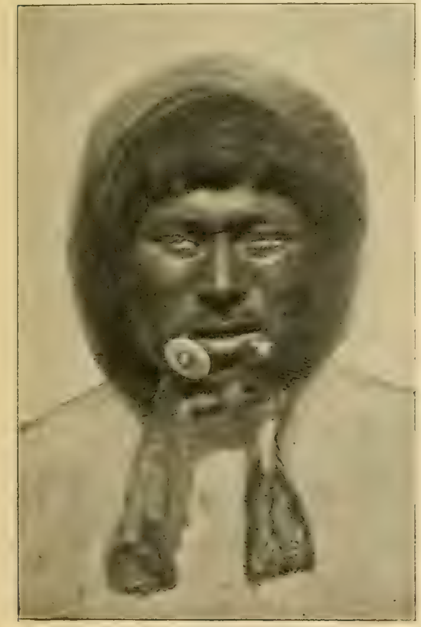
Adornment. The motive of personal adornment, aside from the desire to appear attractive, seems to have been to mark individual, tribal, or ceremonial distinction. The use of paint on the face, hair, and body, both in color and design, generally had reference to individual or clan beliefs, or it indicated relationship or personal bereavement, or was an act of courtesy. It was always employed in ceremonies, religious and secular, and was an accompaniment of gala dress donned to honor a guest or to celebrate an occasion. The face of the dead was frequently painted in accordance with tribal or religious symbolism. The practice of painting was widespread and was observed by both sexes. Paint was also put on the faces of adults and children as a protection against wind and sun. Plucking the hair from the face and body was generally practised. Deformation, as head flattening, and tattooing, according to some writers, were personal embellishments. Fats were used to beautify the hair and to ceremonially anoint the face and body. Sweet grass and seeds, as those of the columbine, served as perfume.

Ear ornaments were a mark of family thrift, wealth, or distinction, and indicated honor shown to the wearer by his kindred. Ceremonies, occasionally religious in character, some of which seem to relate to sacrificial rites, usually attended the boring of the ear. Each perforation cost the parent of the child or the kindred of the adult gifts of a standard value, and sometimes these perforations extended round the entire rim of the ear. The pendants were of haliotis or other valued shell, or were made of metal or bone, or were long woven bands of dentalium which reached nearly to the waist.


SEMINOLE EAR ORNAMENTS

Labrets were used by the Eskimo, the N. Pacific coast tribes, and some of the Gulf coast Indians. Among some the labret was worn only by men, in some by women, and where worn by both sexes it was of two different styles. At puberty an incision was made in the lip or at the corner of the mouth, and a slender pin was inserted, which was replaced by larger ones until the opening could admit a stud of the size desired. The Eskimo, when traveling, removed his labret to prevent freezing of the lip, but inserted it when entering a village. Among some of the northern and southern tribes the septum of the nose was pierced, and feathers, bark, or rings were inserted.


PENDANT OF DENTALIUM AND ABALONE SHELL

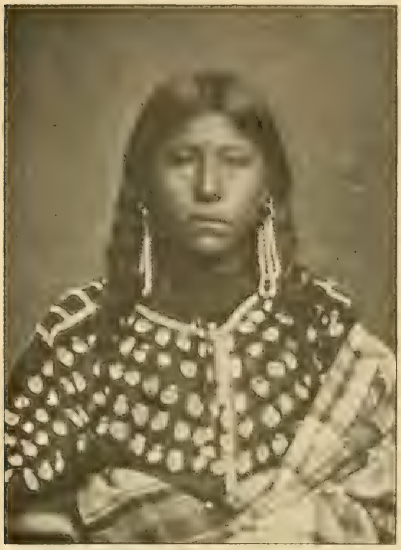

LABRETS, WESTERN ESKIMO. (NELSON)

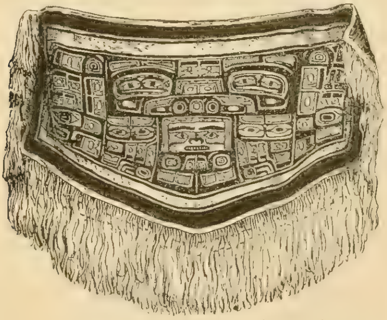
ESKIMO GIRL WITH NOSE-RING

Elaborate ornamentation of garments was reserved for the gala dress. The Eskimo combined bits of fur of different colors and quality in a pleasing pattern for trimming their garments, and fishskin dyed in brilliant colors and the plumage of birds were also used for the same purpose. Outer garments were made of the breasts of sea birds skilfully joined together. Among the inland tribes the earlier designs for porcupine and feather quillwork were reproduced later in beads of European manufacture. Feathers were widely used to decorate the robes and garments of warriors and other distinguished persons, and were woven into mantles by the cliff-dwellers and by tribes formerly living near the Gulf of Mexico. Among the Plains Indians the milk teeth of the elk were the most costly of adornments. They were fastened in rows on a woman's tunic, giving the garment a value of several hundred dollars.

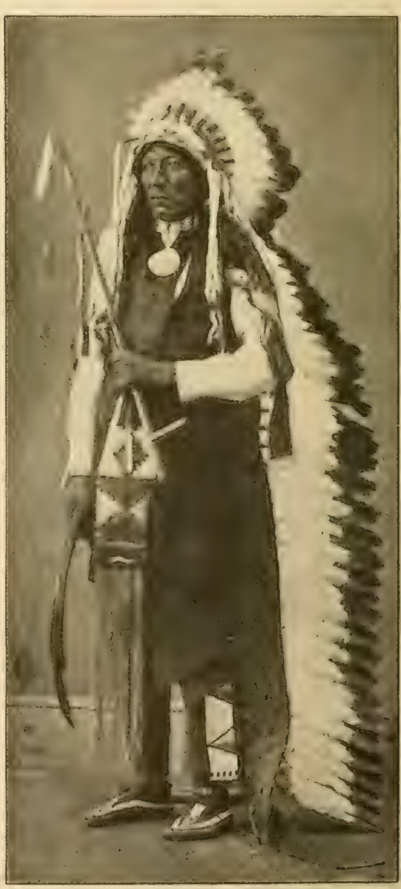
SILVER BRACELETS, HAIDA. (NIBLACK)

Headbands, armlets, bracelets, belts, necklaces, and garters, of metal, seeds, embroidered buckskin, peculiar pelts, or woven fiber, had their practical use, but were made decorative, and often were symbolic. Archeological testimony shows that sea-shell beads, worn as necklaces or woven into belts, were widely used, and they probably found their way into the interior through barter or as ceremonial or friendly gifts. Wampum belts figured largely in the official transactions between the early settlers and the eastern tribes. Disks cut from the conch shell were worn as ornaments and were also offered in certain religious rites; they ranked among the northern tribes as did the turquoise among the people of the S. W. With the Plains Indians a necklace of bear's claws marked the man of distinction. The headdress varied in different parts of the country and was generally significant of a man's kinship, ceremonial office, rank, or totemic dependence, as was also the ornamentation upon his weapons and his shield.


CROW WOMAN WITH ELK-TOOTH DRESS

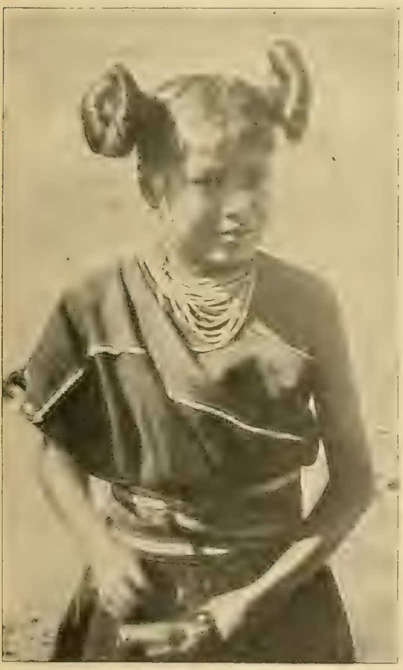

CHILKAT CEREMONIAL ROBE. (NIBLACK)

In the S. W. blankets bordered with a design woven in colors were used on ceremonial occasions, and with the broad belts, white robes, and fringed sashes worn at marriage are interesting specimens of weaving and color treatment. The brilliant Navaho blankets with their cosmic symbols are well known. The most remarkable example of the native weaver's skill is the ceremonial blanket and apron of the Chilkat tribe of Alaska; it is made of the wool of the mountain goat, dyed black, yellow, and green with native dyes over a warp of cedar-bark strings. A design of elaborate totemic forms covered the entire space within the border lines, and the ends and lower edge were heavily fringed. According to Boas these garments probably originated among the Tsimshian. In the buffalo country women seldom ornamented their own robes, but embroidered those worn by men. Sometimes a man painted his robe in accordance with a dream, or pictured upon it a yearly record of his own deeds or of the prominent events of the tribe. Women wore the buffalo robe differently from the men, who gathered

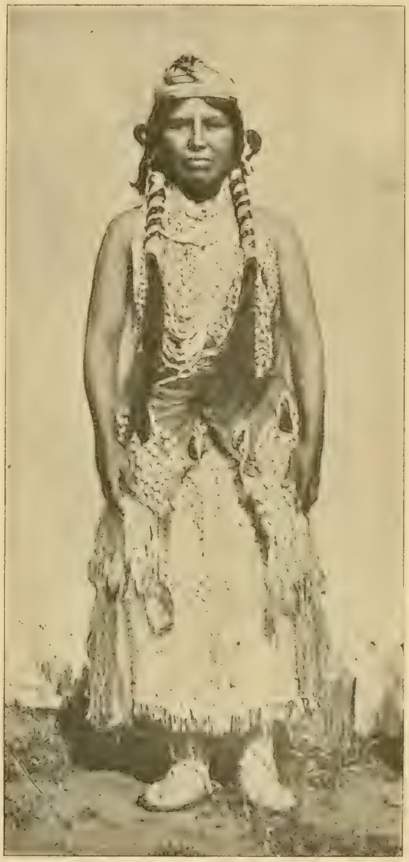

SIHASAPA (BLACKFOOT SIOUX) COSTUME

it about the person in a way that emphasized their action or the expression of emotion.

It was common for a tribe to have its peculiar cut and decoration of the moccasin, so that a man's tribe was proclaimed by his foot gear. The war shirt was frequently painted to represent the wearer's prayer, having the design on the back for protection and one on the breast for victory. The shirt was occasionally decorated with a fringe of human hair, locks being generally contributed by female relatives; it rarely displayed war trophies. The most imposing article of the warrior's regalia was the bonnet with its crown of golden-eagle feathers. Before the introduction of the horse the flap at the back rarely extended below the waist, but when the warriors got to be mounted "the spine," with its ruff of feathers, was so lengthened as to equal or exceed the height of the man. Song and ceremony accompanied the making of a war bonnet by warriors of the tribe, and a war honor was recounted upon each feather before it was placed in position. A bonnet could not be made without the consent of warriors, and it stood as a record of tribal valor as well as a distinction granted to a man by his fellow tribesmen.


HOPI MAIDEN. (JAMES)

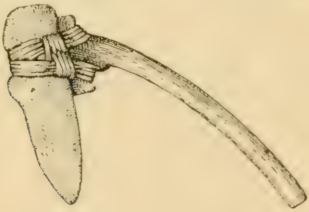
The gala and ceremonial dress of the Pueblo tribes of the S. W., of those formerly dwelling on the plains, and of those of the Pacific coast, was replete with ornamentation which, either in design or material, suggested rites or past experiences and thus kept alive beliefs and historic memories among the people. Such were the woman's dress of the Yurok of California; the fringe of the skirt was wrapped with the same vegetal materials as she used in her basketry, and her apron was an elaborate network of the same on which depended strands of shells with pendants cut from the abalone. In the same connection may be mentioned the manner of dressing the hair of a Hopi maiden; the whorl on each side of her head symbolizes the flower of the squash, a sacred emblem of the tribe. The horses of warriors were often painted to indicate the dreams or the war experiences of their riders. Accouterments were sometimes elaborately ornamented.


YUROK GIRL IN GALA DRESS. (GODDARD)

Consult Abbott, Prim. Indus., 1881; Beauchamp (1) in Bull. N. Y. State Mus., no. 41, 1901, (2) ibid., no. 73, 1903; Boas

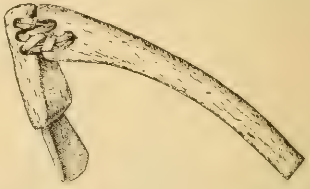
(1) in Rep. Nat. Mus. 1895, 1897, (2) in Mem. Am. Mus. Nat. Hist., Anthr. I, pt. I, 1898; Dall in 3d Rep. B. A. E., 1884; Fewkes in 19th Rep. B. A. E., 1900; Fletcher in Pubs. Peabody Mus.; Matthews (1) in Mem. Am. Mus. Nat. Hist., VI, 1903, (2) in 3d Rep. B. A. E., 1884; Mooney in 19th Rep. B. A. E., 1900; Moorehead, Prehist. Impls., 1900; Nelson in 18th Rep. B. A. E., 1899; Putnam in Peabody Mus. Rep., III, no. 2, 1882; Voth in Am. Anthrop., II, 1900; Wissler in Bull. Am. Mus. Nat. Hist., XVIII, pt. 3, 1904. See *Art*, *Artificial Head Deformation*, *Beadwork*, *Clothing*, *Dyes and Pigments*, *Featherwork*, *Hairdressing*, *Labrets*, *Painting*, *Ornament*, *Quillwork*, *Shellwork*, *Tattooing*. (A. C. F.)

Adshusheer. A tribe associated with the Eno and Shakori in North Carolina in 1701. Mooney (Bull. 22, B. A. E., 1894) says: "It is doubtful if they, at least the Eno and Shoccoree, were of Siouan stock, as they seem to have differed in physique and habit from their neighbors; but as nothing is left of their language, and as their alliances were all with Siouan tribes, they can not well be discriminated." There is but a single mention of the Adshusheer. Lawson (1701) tells of "the Shoccorie Indians, mixed with the Enoe and those of the nation of the Adshusheer, ruled by Enoe Will, a Shocorrie," the latter residing at Adshusheer, 14 m. from Achonechy, and ruling as far w. as Haw, or Reatkin, r. (Hist. Carolina, 96, 97, 1860). The village of the 3 tribes was called Adshusheer, which Mooney locates near the present town of Hillsboro, Durham co., N. C. Nothing is known of their subsequent history. The Adshusheer were probably absorbed by one of the tribes with which they were associated. (C. T.)



STONE ADZ WITH WOODEN HAFT, HAIDA. (NELSON)

Adzes. Cutting, scraping, or gouging implements in prehistoric and early historic times, made usually of stone, but not infrequently of shell, bone, or copper. Iron and steel are much used by the tribes at the present day. The blade resembles that of a celt, although often somewhat curved by chipping or by grinding at the proper angle to make it most effectual. Some are grooved for hafting, after the manner of the grooved ax, but the groove does not extend over the flat face against which the handle is fastened. The hafting takes various forms according to the shape and size of the blade. The adz is primarily a wood-working tool, but it serves also for scraping, as in the dressing of skins and in other arts, and, no doubt also on occasion, for digging. The edge of the primitive adz was probably not sharp enough to make it effectual in working wood save in connection with the process of charring. The distribution of this implement was very general over the area north of Mexico, but it probably reached its highest development and specialization among the wood-working tribes of the N. Pacific coast. The scraper and the gouge have many uses in common with the adz.



IRON ADZ WITH IVORY HAFT, ESKIMO. (MURDOCH)

For various examples of the adz, ancient and modern, consult Beauchamp in Bull. N. Y. State Mus., no. 18, 1897; Fowke in 13th Rep. B. A. E., 1896; Moorehead, Prehist. Impls., 1900; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Rau in Smithson. Cont., XXII, 1876. (W. H. H. G. F.)

Aegakotcheising (*Aegakötchëising*).—An Ottawa village in Michigan in 1851.—Schoolcraft, Ind. Tribes, I, 478, 1851.

Aepjin (Dutch for 'little ape'). A Mahican village, known as Aepjin's castle, from the name of the resident chief, situated in the 17th century at or near Schodac, Rensselaer co., N. Y.—Ruttenber, Tribes Hudson R., 86, 1872.

Aestaca. A Costanoan rancheria connected with Santa Cruz mission, Cal., in 1819.—Olbez quoted by Taylor in Cal. Farmer, Apr. 5, 1860.

Afegua ('bird island'). An island off the w. coast of Lower California, about lat. 31°, on which was once a Cochimi rancheria.—Venegas, Hist. Cal., II, 436, 1757.

Afognak. A Kaniagmiut settlement consisting of 3 villages on Afognak id., s. of Cook inlet, Alaska (Bruce, Alaska, map, 1895). Pop. 339 in 1880, 409 in 1890, 307 in 1900.

Agacay. A former Timuquanan town on St Johns r., Florida, about 150 m. from the mouth.—Fontaneda (1565) in French, Hist. Coll. La., 2d s., 264, 1875.

Agaihtikara ('fish-eaters'). A division of the Paviotso living in 1866 in the vicinity of Walker r. and lake and Carson r. and lake, Nev. They were under Chief Oderie and numbered about 1,500.

A-gai-du-ka.—Powell, Paviotso MS., B. A. E., 1881. **Aga'ih-tĭka'ra.**—Mooney in 14th Rep. B. A. E., 1051, 1896. **A'-gai-ti-kút-teh.**—Powers, Inds. W., Nev., MS., B. A. E., 1876. **Ahgy-tecitteh.**—Powers in Smithson. Rep. 1876, 452, 1877. **Ahgyweit.**—Ibid. **Ocki Pah-Utes.**—Campbell in Ind. Aff. Rep., 113, 1870. **Ocki-Pi-Utes.**—Ibid., 119, 1866. **Octi.**—Ibid. **Walker River Pi-Utes.**—Ibid.

Agaivanuna (*A-gai-va-nu'-na*). A Paviotso division formerly living at Summit lake, w. Nevada.—Powell, Paviotso MS., B. A. E., 1881.

Agamagus. See *Moxus.*

Aganustata. See *Oconostota.*

Agate. See *Chalcedony.*

Agawam ('fish-curing [place]'.—Hewitt). A name of frequent occurrence in s. New England and on Long Island, and by which was designated at least 3 Indian villages or tribes in Massachusetts.

The most important was at Ipswich, Essex co., Mass. The site was sold by the chief in 1638. Its jurisdiction included the land on Newbury r., and the tribe was a part of the Pennacook confederacy. It was almost extinct in 1658, but as late as 1726 there were still 3 families living near Wigwam hill.

The second tribe or band of that name had its chief town on Long hill, near Springfield, Hampden co., Mass. Springfield was sold in 1635 and the Indian town was in existence in 1675. This tribe was commonly classed with the Pacomtuc.

The third was about Wareham, Plymouth co., Mass., the site of which was sold in 1655. It was probably subject to the Wampanoag, but joined in the plot against the English in 1621. (J. M.)

Agawaam.—Records (1672) in Mass. Hist. Soc. Coll., 2d s., IV, 86, 1816. **Agawam.**—Pynchon (1663) in N. Y. Doc. Col. Hist., XIII, 308, 1881. **Agawom.**—Smith (1629), Virginia, II, 174, repr. 1819. **Agawomes.**—Gookin (1674) in Mass. Hist. Soc. Coll., 1st s., I, 149, 1806. **Aggawam.**—Smith (1616), ibid., 3d s., VI, 97, 1837. **Aggawom.**—Smith (1629), Virginia, II, 177, repr. 1819. **Agissawamg.**—Johnson (1654) in Mass. Hist. Soc. Coll., 2d s., II, 66, 1814. **Agowaun.**—Williams (1638), ibid., 4th s., VI, 248, 1863. **Agowaywam.**—Mount (1622), ibid., 1st s., VIII, 262, 1802. **Aguwom.**—Underhill (1638), ibid., 3d s., VI, 1, 1837. **Angawom.**—New Eng. Mem. quoted by Drake, Ind. Wars, 95, note, 1825. **Angoum.**—Mourt (1622) in Mass. Hist. Soc. Coll., 2d s., IX, 37, 1822. **Anguum.**—Ibid. **Augawam.**—Dee in Smith (1629), Virginia, II, 235, repr. 1819. **Augawoam.**—Smith (1631) in Mass. Hist. Soc. Coll., 3d s., III, 22, 1833. **Augoam.**—Smith (1616), ibid., VI, 97, 1837. **Augoan.**—Smith (1629), Virginia, II, 193, repr. 1819. **Auguan.**—Smith (1631) in Mass. Hist. Soc. Coll., 3d s., III, 37, 1833.

Agawano (*A-ga'-wa-no*). A prehistoric pueblo of the Nambe, situated in the mountains about 7 m. E. of the Rio Grande, on Rio Santa Cruz, lat. 36°, New Mexico.—Bandelier in Arch. Inst. Papers, IV, 84, 1892.

A-ga Uo-no.—Bandelier, op. cit.

Agawesh. A Modoc settlement and camping place on Lower Klamath lake, N. Cal., and on Hot cr. The name is primarily that of Lower Klamath lake, and the people of the settlement were called Agaweshkni. (L. F.)

Agáwesh.—Gatschet in Cont. N. A. Ethnol., II, pt. I, xxxii, 1890. **Agáweshkni.**—Ibid., 19 ('people of Agáwesh'). **Agáweshni.**—Ibid. **Aka-ush.**—Ibid., 16. **Aká-uskni.**—Ibid., 19. **Hot creek Indians.**—Meacham, Wigwam and Warpath, 577, 1875. **Okkowish.**—Steele in Ind. Aff. Rep., 121, 1864 (said erroneously to be the Modoc name for themselves).

Agdluitsok. An Eskimo village and Danish post in s. w. Greenland, lat. 60° 31'.—Meddelelser om Grönland, XVI, map, 1896.

Lichtenau.—Koldewey, German Arct. Exped., 182, 1874.

Agency System. Indian affairs are conducted under the administrative bureau in Washington by local Indian agents. This agency system was gradually developed to meet the various exigencies arising from the rapid displacement of Indian tribes by white settlers.

History.—During the colonial period the spread of trade brought a large number of tribes in contact with the French and the English, and each nation strove to make allies among the natives. Their rivalry led to the French and Indian war, and its effects were felt as late as the first half of the 19th century. When the Revolution began the attitude of the Indians became a matter of importance, and plans were speedily devised to secure their friendship for the colonists and to thwart English influence. One of the means employed was the appointment of agents to reside among the tribes living near the settlements. These men were charged to watch the movements of the Indians and through the maintenance of trade to secure their good will toward the colonists. As the war went on the western trading posts of the British became military camps, which drew the colonial troops into a hitherto unknown country. Conditions arose which necessitated new methods for the control of Indians, and in 1786 Congress, to which the Articles of Confederation gave exclusive right and power to manage Indian affairs, established two districts—a northern district, to include all tribes N. of Ohio r. and W. of Hudson r., and a southern district, to include all tribes S. of Ohio r. A bonded superintendent was placed over each, and power was given to him to appoint two bonded deputies. Every tribe within these districts laid claim to a definite tract as its own territory, and these tribal districts came to be recognized as tribal lands. The old trading posts became in time industrial centers, and the Indians were called on to cede the adjoining lands. The right of way from one post to another was next acquired. As settlers advanced more land was secured, and so rapidly were the tribes constrained to move westward that it became necessary to recast the districts established in 1786. The plan of districting the country under bonded officers was continued, but on a new basis—that of tribal holdings, or, as they came to be called, reservations, which were grouped geographically into superintendencies, each presided over by a bonded superintendent, who was directly responsible to the Commissioner of Indian Affairs at Washington. The reservations were in charge of bonded agents, who reported to the district superintendents. This plan continued in force until about the middle of the 19th century, when the office of superintendent was abolished and agents became directly responsible to the Commissioner. For more than 80 years the office of agent had been almost exclusively filled by civilians. The powers of the agents had expanded until both life and property were subject to their dictum. While many men filled the difficult position with honor and labored unselfishly for the welfare of the Indians, others abused their trust and brought discredit upon the service. President Grant, in 1868–69, sought to remedy this evil by the appointment of army officers as Indian agents, but Congress, in 1870, prohibited "the employment of army officers in any civil capacity." The President then appealed to the religious denominations to suggest candidates for Indian agencies, and to facilitate this arrangement the reservations were apportioned among the various denominations. The plan led to the amelioration of the service through the concentration of the attention of religious bodies upon particular tribes, thus awakening an intelligent interest in their welfare. About this time commissioners were appointed to visit and report on the various tribes, and in this way many facts and conditions hitherto unknown were brought to the knowledge of the Government authorities and the public. As a result new forces were evoked in behalf of the natives. Industrial schools were multiplied both on and off the reservations; Indians became agency employees; lands were allotted in severalty; and through citizenship legal rights were secured. These radical changes, brought about within the two decades following 1873, led up to the act of Mar. 3, 1893, which permits the abolishment of agencies, where conditions are suitable, giving to the bonded superintendent of the reservation school the power to act as agent in the transaction of business between the United States Government and the tribe.

Administrative department.—The adoption of the Constitution in 1789 brought about changes in the administration of Indian affairs at Washington. On the organization of the War Department the management of the Indians passed from a standing committee of Congress to the Secretary of War. By the act of Mar. 1, 1793, the President was authorized to appoint "temporary agents to reside among the Indians." The act of Apr. 16, 1818, inaugurated the present policy: the President nominates and the Senate approves the appointment of all Indian agents. The office of Indian Commissioner was created by the act of Congress of July 9, 1832, and by an act of June 30, 1834, the office of Indian Affairs was created. On the institution of the Department of the Interior, in accordance with the act of Mar. 3, 1849, the office of Indian Affairs was transferred from the War Department to the Interior Department, where it still remains.

Congress established the office of inspector by the act of Feb. 14, 1873. There are 5 inspectors, nominated by the President and confirmed by the Senate. They hold their office for 4 years and report directly to the Secretary of the Interior. They are charged with the duty of visiting and reporting on agencies, and have power to suspend an agent or employee and to enforce laws with the aid of the United States district attorney. The salary is $2,500, with necessary traveling expenses. In 1879 Congress provided for special agents. These are appointed by the Secretary of the Interior. Their duties are similar to those of the inspectors, but they may be required to take charge of agencies, and are bonded sufficiently for that purpose. They report direct to the Commissioner of Indian Affairs. The salary is $2,000. Special agents are also detailed by the Indian Bureau to investigate special matters or to transact special business. Special allotting agents, whose duties are to allot, on specified reservations, the land in severalty to the Indians, are appointed by the President. The inspectors and special agents are the intermediaries between the Indian Bureau at Washington and its field organization.

Field organization.—The Indian agent holds his office for 4 years or until his successor is appointed and qualified. He must give a bond with not fewer than two sureties, and the several sums in which the sureties justify must aggregate at least double the penalty of the bond. If required, an agent shall perform the duties of two agencies for one salary, and he shall not depart from the limits of his agency without permission (see U. S. Stat. L., XXII, 87; XVIII, 147; IV, 736). Cessions of lands by the tribes to the United States were always made for a consideration, to be paid to the Indians in money or merchandise. Most of these payments extended over a series of years, and the disbursing of them devolved on the agent. He was also charged with the preservation of order on the reservation, the removal from the Indian country of all persons found therein contrary to law, the oversight of employees, the protection of the rights of the Indians in the matter of trade, the suppression of the traffic in intoxicating liquors, the investigation of depredation claims, the protection of the Indians on their land held in severalty, the care of all Government property, the care of agency stock, the proper receipt and distribution of all supplies received, the disbursement of money received, and the supervision of schools (see U. S. Stat. L., iv, 564, 732, 736, 738; x, 701; xi, 80, 169; xii, 427; xiii, 29; xviii, 449; xix, 244, 293; xxiii, 94). In addition to the correspondence and other clerical work incident to the current business of his office, each agent is required to keep a book of itemized expenditures of every kind, with a record of all contracts, together with receipts of money from all sources, of which a true transcript is to be forwarded quarterly to the Commissioner of Indian Affairs (see U. S. Stat. L., xviii, 451). The salaries of Indian agents range from $1,000 to $3,000 per annum. The employees under the agent are clerks, interpreters, police, farmers, carpenters, blacksmiths, millers, butchers, teamsters, herders, laborers, watchmen, engineers, and physicians, besides the school employees. A large proportion of these employees are provided in accordance with treaty stipulations. The salaries range from $200 to $1,200 per annum.

Interpreters.—This class of employees stood between the Indian and the white race, between the tribe and the Government, and have exercised a far-reaching influence on Indian affairs. The translations of these men were the sole means by which the two races understood or misunderstood each other. Until recently most interpreters picked up colloquial English from trappers, traders, and other adventurers in the Indian country. They were generally mixed-bloods whose knowledge of the language and the culture of both the white and the Indian races was necessarily limited. It was impossible for them, with the best intentions, to render the dignified and thoughtful speech of the Indian into adequate English, and thus they gravely prejudiced the reputation of the native's mental capacity. The agency interpreter received his salary from the Government through the agent, and, as was natural, he generally strove to make himself acceptable to that officer. His position was a responsible and trying one, since questions frequently arose between the Indians and the agent which demanded courage, prudence, and unswerving honesty on the part of the interpreter, who was the mouthpiece of both parties. Of late years the spread of English among the younger people through the medium of the schools, while it has not done away with the official interpreter, has lessened his difficulties and, at the same time, diminished the power he once held.

Indian police.—This force was authorized by act of Congress of May 27, 1878. Its duties are to preserve order on the reservation, to prevent illegal liquor traffic and arrest offenders in this matter, to act as guards when rations are issued and annuities paid, to take charge of and protect at all times Government property, to restore lost or stolen property to its rightful owners, to drive out timber thieves and other trespassers, to return truant pupils to school, and to make arrests for disorderly conduct and other offenses. Such a force is organized at all the agencies, and the faithfulness of the Indian police in the discharge of their duties is well attested. The pay is from $10 to $15 a month, usually also with a small house and extra rations.

Annuities.—Although the right of eminent domain over all territories of the United States is vested in the Government, still the Indians' "right of occupancy" has always been recognized. The indemnity paid by the United States to the Indians when these made cessions of land was intended to extinguish this right. These payments were made in money or merchandise, or both. The entire amount to be paid to a tribe was placed to its credit in the United States Treasury. In some instances only the interest on this sum was paid annually to the tribe; in other cases the principal was extinguished by a stated annual payment. These annuities (annual payments under treaty obligations) had to be voted each year by Congress and were distinct from the sums appropriated as special gratuities to be used for cases of peculiar need. During the early part of the 19th century cash annuities were handed over by the agents to the chief, who receipted for the money and distributed it among the tribe, but for the last fifty years or more an enrolment of the tribe has been made by the agent prior to each payment, and the money has been divided pro rata and receipted for individually.

A large proportion of the payments made to Indians was originally in merchandise. This mode of payment was abused, and inured to the advantage of white manufacturers and traders, but was injurious to the tribe, as it tended to kill all native industries and helped toward the general demoralization of the Indian. Payments in goods are now made only in cases where an isolated situation or other conditions make this method suited to the interests of the Indians.

Rations.—These were a part of the merchandise payments. They were at first urged upon the tribes in order to keep them confined within the reservations instead of wandering in the pursuit of game. After the destruction of the buffalo herds the beef ration became a necessity to the Plains Indians until they were able to raise their own stock. Except in a few instances, where treaties still require this method of payment, rations are not now issued unless great poverty or some disaster makes it necessary.

A movement is now on foot for the division of all tribal money held in the United States Treasury, an arrangement that would do away with many disadvantages that are connected with payments in annuities and rations.

See *Governmental Policy*, *Reservations*, *Treaties*. (A. C. F.)

Aggavacaamanc (‘arroyo of the gulls’ (?)). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, w. Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., v, 189, 1857.

Aggey. Mentioned by Oñate (Doc. Inéd., xvi, 113, 1871) as a pueblo of New Mexico in 1598. Doubtless situated in the Salinas, in the vicinity of Abo, E. of the Rio Grande, and in all probability occupied at that time by the Tigua or the Piros.

Agiukchuk. A Kaialigamiut village opposite the s. shore of Nelson id., Alaska; pop. 35 in 1880, 81 in 1890.

Agiukchugumut.—Nelson in 18th Rep. B. A. E., map, 1899. **Ighiakchaghamiut.**—11th Census, Alaska, 110, 1893.

Agivavik. A Nushagagmiut village on Nushagak r., Alaska; pop. 52 in 1880, 30 in 1890.

Agivarik.—Post route map, 1903. **Agivavik.**—Petroff, 10th Census, Alaska, map, 1884.

Aglemiut. An Eskimo tribe inhabiting the N. W. coast of Alaska from the mouth of Nushagak r. s. w. to the valley of the Ugashik, extending E. to the highlands (Dall in Cont. N. A. Ethnol., I, 19, 1877). They numbered only 767 in 1890. They dwell on the coast, hunting the walrus and occasionally putting out to sea in pursuit of whales. Although Christians, they retain their native beliefs and customs, resembling their neighbors in dress, except that they use reindeer skins for winter garments. They carve ivory as skilfully as the northern tribes. Subdivisions are the Kiatagmiut, Ugagogmiut, and Ugashigmiut. The villages are Igagik, Ikak, Kingiak, Paugwik, Ugashik, and Unangashik.

Achkugmjuten.—Holmberg, Ethnol. Skizz., 4, 1855 (applied to Aglemiut and Kaniagmiut by the people of Norton sd.) **Aglahmutes.**—Elliott, Cond. Aff. in Alaska, 29, 1874. **Agläxtana.**—Doroschin in Radloff, Wörterb. d. Kinai-Spr., 29, 1874 (Knaiakhotana name). **Aglegmguten.**—Holmberg, Ethnol. Skizz., 4, 1855. **Aglĕgmiut.**—Worman quoted by Dall in Cont. N. A. Ethnol., I, 19, 1877. **Aglemüt.**—Radloff, Wörterb. d. Kinai-Spr., 29, 1874. **Agolĕgmiut.**—Turner quoted by Dall, op. cit., 19. **Agolegmutes.**—Latham (1845) in J. Ethnol. Soc. Lond., I, 183, 1848. **Agolemüten.**—Wrangell, Ethnog. Nachr., 121, 1839. **Agoolmutes.**—Elliott, Cond. Aff. in Alaska, 29, 1874. **Aguljmjuten.**—Holmberg, Ethnol. Skizz., 5, 1855. **Agulmüten.**—Wrangell, Ethnog. Nachr., 122, 1839. **Dog-drivers.**—Petroff, 10th Census Alaska, 164, 1884. **Oglemut.**—Dall, op. cit., 19. **Oglemutes.**—Dall in Proc. A. A. A. S., 267, 1869. **O′gŭlmūt.**—Dall in Cont. N. A. Ethnol., I, 19, 1877. **Sewernowskije.**—Radloff, Wörterb. d. Kinai-Spr., 29, 1874 (‘northerner’: Russian name). **Svernofftsi.**—Dall in Cont. N. A. Ethnol., I, 19, 1877. **Tchouktchi americani.**—Balbi quoted by Dall, ibid. **Tindi šuxtana.**—Dawydof quoted by Radloff, Wörterb. d. Kinai-Spr., 29, 1874 (Kinai name). **Tuntu šuxtana.**—Doroschin quoted, ibid. **Tyndysiukhtana.**—Petroff, Alaska, 164, 1884.

Aglutok. An Eskimo settlement in s. w. Greenland. Ruins found there are supposed to be those of former Norse settlers.—Crantz, Hist. Greenland, I, 18, 1767.

Agomekelenanak. An Eskimo village in the Kuskokwim district, Alaska. Pop. 15 in 1890.

Ahgomekhelanaghamiut.—11th Census, Alaska, 164, 1893.

Agomiut (‘people of the weather side’). A tribe of Eskimo inhabiting a region of N. Baffin land bordering on Lancaster sd., consisting of two subtribes—the Tununirusirmiut in the w., about Admiralty inlet, and the Tununirmiut in the E., about Eclipse sd. They hunt the narwhal and the white whale in Eclipse sd., and in search of seals sometimes cross the ice on sledges to North Devon, there coming in contact with the natives of Ellesmere land.

Agreements. See *Governmental Policy*, *Reservations*, *Treaties*.

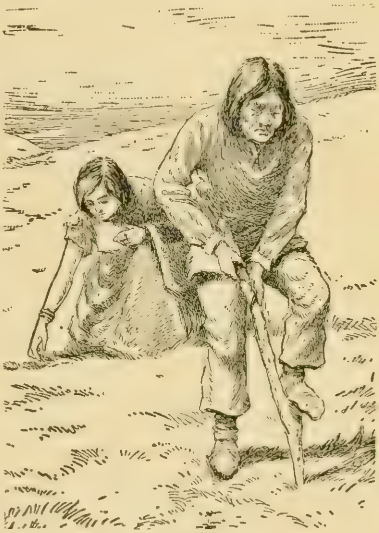
Agriculture. An opinion long prevailed in the minds of the people that the Indians N. of Mexico were, previous to and at the time Europeans began to settle that part of the continent, virtually nomads, having no fixed abodes, and hence practising agriculture to a very limited extent. Why this opinion has been entertained by the masses, who have learned it from tales and traditions of Indian life and warfare as they have been since the establishment of European colonies, can be readily understood, but why writers who have had access to the older records should thus speak of them is not easily explained, when these records, speaking of the temperate regions, almost without exception notice the fact that the Indians were generally found, from the border of the western plains to the Atlantic, dwelling in settled villages and cultivating the soil. De Soto found all the tribes that he visited, from the Florida peninsula to the western part of Arkansas, cultivating maize and various other food plants. The early voyagers found the same thing true along the Atlantic from Florida to Massachusetts. Capt. John Smith and his Jamestown colony, indeed all the early colonies, depended at first very largely for subsistence on the products of Indian cultivation. Jacques Cartier, the first European who ascended the St Lawrence, found the Indians of Hochelaga (Montreal id.) cultivating the soil. "They have," he remarks, "good and large fields of corn." Champlain and other early French explorers testify to the large reliance of the Iroquois on the cultivation of the soil for subsistence. La Salle and his companions observed the Indians of Illinois, and thence southward along the Mississippi, cultivating and to a large extent subsisting on maize.

Sagard, an eyewitness of what he reports, says, in speaking of the agriculture of the Hurons in 1623–26, that they dug a round place at every 2 feet or less, where they planted in the month of May in each hole nine or ten grains of corn which they had previously selected, culled, and soaked for several days in water. And every year they thus planted their corn in the same places and spots, which they renovated with their small wooden shovels. He indicates the height of the corn by the statement that he lost his way quicker in these fields than in the prairies or forests (Hist. du Canada, I, 265–266, 1636, repr. 1866).

Indian corn, the great American cereal, "was found in cultivation from the southern extremity of Chile to the 50th parallel of N. latitude" (Brinton, Myths of the New World, 22, 1868). "All the nations who inhabit from the sea as far as the Illinois, and even farther, carefully cultivate the maize corn, which they make their principal subsistence" (Du Pratz, Hist. La., II, 239, 1763). "The whole of the tribes situated in the Mississippi valley, in Ohio, and the lakes reaching on both sides of the Alleghenies, quite to Massachusetts and other parts of New England, cultivated Indian corn. It was the staple product" (Schoolcraft, Ind. Tribes, I, 80, 1851).

The great length of the period previous to the discovery during which maize had been in cultivation is proved by its differentiation into varieties, of which there were four in Virginia; by the fact that charred corn and impressions of corn on burnt clay have been found in the mounds and in the ruins of prehistoric pueblos in the S. W.; by the Delaware tradition (see *Walam Olum*); and by the fact that the builders of the oldest mounds must have been tillers of the soil.

Some idea of the extent of the cultivation of maize by some of the tribes may be gained from the following estimates: The amount of corn (probably in the ear) of the Iroquois destroyed by Denonville in 1687 was estimated at 1,000,000 bushels (Charlevoix, Hist. Nouv. Fr., II, 355, 1744; also Doc. Hist. N. Y., I, 238, 1849). According to Tonti, who accompanied the expedition, they were engaged seven days in cutting up the corn of 4 villages. Gen. Sullivan, in his expedition into the Iroquois country, destroyed 160,000 bushels of corn and cut down the Indian orchards; in one orchard alone 1,500 apple trees were destroyed (Hist. N. Y. During the Revolutionary War, II, 334, 1879). Gen. Wayne, writing from Grand Glaize in 1794, says: "The margins of these beautiful rivers—the Miami of the Lake and the Au Glaize—appear like one continuous village for a number of miles, both above and below this place; nor have I ever before beheld such immense fields of corn in any part of America from Canada to Florida" (Manypenny, Ind. Wards, 84, 1880).



PUEBLO CORN PLANTING

If we are indebted to the Indians for maize, without which the peopling of America would probably have been delayed for a century, it is also from them that the whites learned the methods of planting, storing, and using it. The ordinary corncribs, set on posts, are copies of those in use among the Indians, which Lawson described in 1701 (Hist. Car., 35, repr. 1860).

Beans, squashes, pumpkins, sweet potatoes, tobacco, gourds, and the sunflower were also cultivated to some extent, especially in what are now the southern states. According to Beverly (Hist. Va., 125–128, 1722), the Indians had two varieties of sweet potatoes. Marquette, speaking of the Illinois Indians, says that in addition to maize, "they also sow beans and melons, which are excellent, especially those with a red seed. Their squashes are not of the best; they dry them in the sun to eat in the winter and spring" (Voy. and Discov., in French, Hist. Coll. La., IV, 33, 1852).

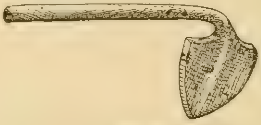
The foregoing applies chiefly to the region E. of the Rocky mts., but the native population of the section now embraced in New Mexico and Arizona not only cultivated the soil, but relied on agriculture to a large extent for subsistence. No corn was raised or agriculture practised anywhere on the Pacific slope N. of the lower Rio Colorado, but frequent mention is made by the chroniclers of Coronado's expedition to New Mexico of the general cultivation of maize by the Indians of that section, and also of the cultivation of cotton. It is stated in the Relacion del Suceso (Winship in 14th Rep. B. A. E., 575, 1896) that those who lived near the Rio Grande raised cotton, but the others did not. The writer, speaking of the Rio Grande valley, adds: "There is much corn here."

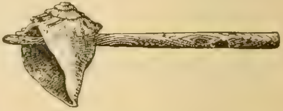
"From the earliest information we have of these nations [the Pueblo Indians] they are known to have been tillers of the soil, and though the implements used and their methods of cultivation were both simple and primitive, cotton, corn, wheat [after its introduction], beans, with many varieties of fruits were raised in abundance" (Bancroft, Nat. Rac., I, 538, 1882). Chile and onions are extensively cultivated by the Pueblo tribes, as also are grapes and peaches, but these latter, like wheat, were introduced by the Spaniards.

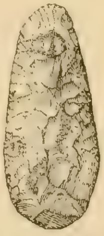
The Indians of New Mexico and Arizona had learned the art of irrigating their fields before the appearance of the white man on the continent. This is shown not only by the statements of early explorers, but by the still existing remains of their ditches. "In the valleys of the Salado and Gila, in S. Arizona, however, casual observation is sufficient to demonstrate that the ancient inhabitants engaged in agriculture by artificial irrigation to a vast extent. . . . Judging from the remains of extensive ancient works of irrigation, many of which may still be seen passing through tracts cultivated to-day as well as across densely wooded stretches considerably beyond the present nonirrigated area, it is safe to say that the principal canals constructed and used by the ancient inhabitants of the Salado valley controlled the irrigation of at least 250,000 acres" (Hodge in Am. Anthrop., July, 1893). Remains of ancient irrigating ditches and canals are also found elsewhere in these territories.

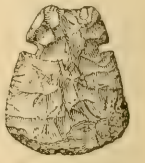
The sunflower was cultivated to a limited extent both by the Indians of the Atlantic slope and those of the Pueblo region for its seeds, which were eaten after being parched and ground into meal between two stones. The limits of the cultivation of tobacco at the time of the discovery has not yet been well defined. That it was cultivated to some extent on the Atlantic side is known; it was used aboriginally all over California, and indeed a plant called tobacco by the natives was cultivated as far N. as Yakutat bay, Alaska.

Although it has been stated that the Indians did not use fertilizers, there is evidence that they did. The Plymouth colonists were told by the Indians to add fish to the old grounds (Bradford, Hist. Plym. Plant., Mass. Hist. Soc. Coll., 4th s., III, 100, 1856). It is also stated that the Iroquois manured their land. Lescarbot says the Armouchiquois, Virginia Indians, and others "enrich their fields with shells and fish." The implements they used in cultivating the ground are described as "wooden howes" and "spades made of hard wood." "Florida Indians dig their ground with an instrument of wood fashioned like a broad mattock," "use hoes made of shoulder blades of animals fixed on staves," "use the shoulder blade of a deer or a tortoise shell, sharpened upon a stone and fastened to a stick, instead of a hoe;" "a piece of wood, 3 inches broad, bent at one end and fastened to a long handle sufficed them to free the land from weeds and turn it up lightly." Mention is also made of shells used as digging implements, and Moore and Cushing have found in Florida many large conchs that had served this purpose.


Hoe, from an Engraving in De Bry, Sixteenth Century


Implement of shell, Florida


Flint Spade, Middle Mississippi Valley


Flint Hoe, Middle Mississippi Valley

Such are some of the earlier statements in regard to the agricultural implements used by the Indians; however, certain stone implements have been found in vast numbers which are generally conceded to have been used in breaking the soil. Of these the most characteristic are the hoes and spades of the middle Mississippi valley.

Formerly the field work was generally done by the women. Hariot (Hakluyt, Voy., III, 329, 1810) says, "The women, with short pickers or parers (because they use them sitting) of a foot long, and about 5 inches in breadth, do only break the upper part of the ground to raise up the weeds, grass, and old stubs or cornstalks with their roots." It was a general custom to burn over the ground before planting in order to free it from weeds and rubbish. In the forest region patches were cleared by girdling the trees, thus causing them to die, and afterward burning them down.

Though the Indians as a rule have been somewhat slow in adopting the plants and methods introduced by the whites, this has not been wholly because of their dislike of labor, but in some cases has been due largely to their removals by the Government and to the unproductiveness of the soil of many of the reservations assigned them. Where tribes or portions of tribes, as parts of the Cherokee and Iroquois, were allowed to remain in their original territory, they were not slow in bringing into use the introduced plants and farming methods of the whites, the fruit trees, livestock, plows, etc.

According to the Report of the Commissioner of Indian Affairs for 1904 the following is a summary of the agricultural industries of the Indians, exclusive of the Five Civilized Tribes, during that year:

Land cultivated	acres	365,469
Land broken	"	30,644
Land under fence (1903)	"	1,836,245
Fencing built	rods	269,578
Families living on and cultivating lands in severalty		10,846
Crops raised:		
Wheat	bushels	750,788
Oats and barley	"	1,246,960
Corn	"	949,815
Vegetables	"	606,023
Flax	"	26,290
Hay	tons	405,627
Miscellaneous products of Indian labor:		
Butter made	pounds	157,057
Lumber sawed	feet	5,563,000
Timber marketed	"	107,032,000
Wood cut	cords	118,493
Stock owned by Indians:		
Horses, mules, and burros		295,466
Cattle		497,611
Swine		40,898
Sheep		792,620
Goats		135,417
Domestic fowls		267,574
Freight transported by Indians with their own teams	pounds	23,717,000
Amount earned by such freighting		$113,641
Value of products of Indian labor sold by Indians:		
To Government		$456,026
Otherwise		$1,878,462
Roads made	miles	570
Roads repaired	"	3,045
Days' labor expended on roads		125,813

Much additional information regarding agriculture among the Indians may be found in the Annual Reports of the Bureau of American Ethnology. See also *Food*, *Gourds*, *Irrigation*, *Maize*, *Tobacco*, *Wild Rice*, etc., and for agricultural implements see *Hoes*, *Implements and Utensils*, *Spades*. (C. T.)

Agtism. Mentioned as a Costanoan village near Santa Cruz mission, Cal., in 1819.—Olbez quoted by Taylor in Cal. Farmer, Apr. 5, 1860.

Agua Caliente (Span.: 'warm water'). A small Shoshonean division on the headwaters of San Luis Rey r., s. Cal., forming one linguistic group with the Kawia, Luiseño, and Juaneño. Villages: Gupa and Wilakal. The people of Wilakal are included in Los Coyotes res. (see *Pachawal*). By decision of the U. S. Supreme Court the title of the Indians in the other village and in several small Diegueño rancherias, collectively better known as "Warner's Ranch Indians," was disproved, and under act of Congress of May 27, 1902, a tract was added to Pala res., and these and neighboring Indians were removed thereto in 1903 (Ind. Aff. Reps., 1902, 1903). At that time they aggregated about 300.

Agua Caliente.—Kroeber, inf'n, 1905. **Hekwach.**—Ibid. (so called by Diegueños of San Felipe). **Warner's Ranch Indians.**—Popular name for inhabitants of Gupa and some Diegueño rancherias in the neighborhood. **Xagua'tc.**—Boas in Proc. Am. Asso. Adv. Sci., XLIV, 261, 1895 (so called by Diegueños of Tekumak).

Aguacay. A large village, probably belonging to a division of a southern Caddoan tribe, formerly in the vicinity of Washita r., Ark., where salt was manufactured both for home consumption and for trade. It was visited by the De Soto expedition in 1542. See Gentl. of Elvas (1557) in French, Hist. Coll. La., II, 194, 1850; Hakluyt Soc. Pub., 197, 1851; Harris, Voy. and Trav., I, 810, 1705. (A. C. F.)

Aguachacha. The Yavapai name of a tribe, evidently Yuman, living on the lower Colorado in Arizona or California in the 18th century.—Garcés (1776), Diary, 404, 1900.

Aquachacha.—José Cortez (1799) quoted in Pac. R. R. Rep., III, pt. 3, 126, 1856.

Agua Escondida (Span.: 'hidden water'). Apparently a Pima or Papago rancheria s. w. of Tubac, s. Arizona, in 1774.—Bancroft, Ariz. and N. Mex., 389, 1889.

Agua Fresca (Span.: 'fresh water'). A Timuquanan district in n. Florida about the year 1600.—Pareja (1614), Arte Tim., xxi, 1886.

Agua Fria (Span.: 'cold water'). A village, probably Piman, on Gila River res., s. Arizona; pop. 527 in 1863. Bailey makes the pop. 770 in 1858, and Browne gives it as 533 in 1869.

Agua Rias.—Taylor in Cal. Farmer, June 19, 1863 (misprint). **Aqua Baiz.**—Browne, Apache Country, 290, 1869. **Arizo del Aqua.**—Bailey in Ind. Aff. Rep., 208, 1858.

Aguama. A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Agua Nueva (Span.: 'new water'). A former pueblo, doubtless of the Piros, on the Rio Grande between Socorro and Sevilleta, N. Mex. It was apparently abandoned shortly before Gov. Otermin's second visit in 1681, during the Pueblo revolt.—Davis, Span. Conq. N. Mex., 313, 1869.

Aguaquiri. An Indian village, probably in central N. Car. or N. E. Ga., visited by Juan Pardo in 1565.—Vandera (1567) in Smith, Coll. Docs. Fla., I, 17, 1857.

Agua Salada (Span.: 'salt water'). A Navaho division in 1799, mentioned as a village by Cortez (Pac. R. R. Rep., III, pt. 3, 119, 1856). As the Navaho are not villagers, the Thodhokongzhi (Saline water, or Bitter water) clan was probably intended.

Agua Salada. A district in Florida where one of the various Timuquanan dialects was spoken.—Pareja (1614), Arte Tim., 88, 1886.

Aguas Calientes (Span.: 'warm waters'). A province with 3 towns visited by Coronado in 1541; identified by J. H. Simpson with the Jemez ruins at Jemez Hot Springs, near the head of Jemez r., Sandoval co., N. Mex.

Aguas Calientes.—Castañeda (1596) in 14th Rep. B. A. E., 525, 1896. **Aquas-Calientes.**—Castañeda (1596) misquoted by Ternaux-Compans, Voy., IX, 182, 1838. **Oji Caliente.**—Bell in J. Ethnol. Soc. Lond., N. S., I, 262, 1869 (misprint).

Aguastayas. A tribe, possibly Coahuiltecan, mentioned by Rivera (Diario, leg. 1,994, 2,602, 1736) in connection with the Mesquites and Payayas, as residing s. s. E. of San Antonio presidio, Tex. The three tribes mentioned numbered 250 people.

Aguile. A town in N. Florida, visited by DeSoto in 1539, possibly in the neighborhood of Ocilla r.—Biedma in Smith, Coll. Docs. Fla., I, 48, 1857.

Aguin. A Chumashan village w. of the Shuku village at Ventura, Ventura co., Cal., in 1542; placed by Taylor (Cal. Farmer, Apr. 17, 1863) on the beach of Las Llagas.

Agulakpak. An Eskimo village near Kuskokwim r., Alaska. Pop. 19 in 1890.

Ahgulakhpaghamiut.—11th Census, Alaska, 164, 1893.

Aguliak. A Kuskwogmiut village on the E. shore of Kuskokwim bay, Alaska. Pop. 120 in 1880, 94 in 1890.

Aguliagamiut.—11th Census, Alaska, 164, 1893. **Aguliagamute.**—Petroff, Rep. on Alaska, map, 1884. **Aguligamute.**—Petroff, ibid., 17..

Agulok. A former Aleut village on Unalaska id., Alaska.—Coxe, Russ. Discov., 159, 1787.

Agulukpuk. An Eskimo village in the Nushagak district, Alaska; pop. 22 in 1890.

Agulukpukmiut.—11th Census, Alaska, 164, 1893.

Agumak. A Kuskwogmiut village in Alaska; pop. 41 in 1890.—11th Census, Alaska, 164, 1893.

Ahachik ('moving lodges'). A Crow band.

Ah-hä-chick.—Morgan, Anc. Soc., 159, 1877. **Lodges charged upon.**—Culbertson in Smithson. Rep. 1850, 144, 1851.

Ahadzooas. The principal village of the Oiaht, on Diana id., w. coast of Vancouver id.—Can. Ind. Aff., 263, 1902.

Ahaharopirnopa. A division or band of the Crows.

Ahâh-âr-ro′-pir-no-pah.—Lewis and Clark, Disc., 41, 1806.

Ahahpitape (*aah′-pŭn* 'blood,' *tŭppe* 'people': 'bloody band'). A division of the Piegan tribe of the Siksika.

Ah-ah′-pi-tä-pe.—Morgan, Anc. Soc., 171, 1877. **Ah′-pai-tup-iks.**—Grinnell, Blackfoot Lodge Tales, 209, 1892. **A′-pe-tup-i.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862. **Bloody Piedgans.**—Culbertson in Smithson. Rep. 1850, 144, 1851.

Ahahswinnis. The principal village of the Opitchesaht, on the E. bank of Somass r., Vancouver id.—Can. Ind. Aff., 263, 1902.

Ahahweh (*ä′häwe*, 'a swan.'—Wm. Jones). A phratry of the Chippewa. According to Morgan it is the Duck gens of the tribe.

A-auh-wauh.—Ramsey in Ind. Aff. Rep., 83, 1850. **Ah-ah-wai.**—Schoolcraft, Ind. Tribes, I, 304, 1853. **Ah-ah-wauk.**—Warren in Minn. Hist. Soc. Coll., V, 44, 1885. **Ah-ah′-weh.**—Morgan, Anc. Soc., 166, 1877. **Ah-auh-wauh.**—Ramsey in Ind Aff. Rep., 91, 1850. **Ah-auh-wauh-ug.**—Warren in Minn. Hist. Soc. Coll., V, 87, 1885 (plural). **Ahawhwauk.**—Schoolcraft, Ind. Tribes, II, 142, 1852.

Ahalakalgi (from *áha* 'sweet potato', *algi* 'people'). One of the 20 Creek clans.

Ah′-ah.—Morgan. Anc. Soc., 161, 1877. **Ahalaχálgi.**—Gatschet, Creek Migr. Leg., I, 155, 1884.

Ahantchuyuk. A division of the Kalapooian family on and about Pudding r., an E. tributary of the Willamette, emptying into it about 10 m. s. of Oregon City, Oreg.

Ahándshiyuk.—Gatschet, Calapooya MS. vocab., B. A. E. (own name). **Ahandshuyuk amim.**—Gatschet, Lakmiut MS., B. A. E., 1877 (Lakmiut name). **Ahántchuyuk amim.**—Gatschet, Atfálati MS. vocab., B. A. E., 1877 (so called by the Calapooya proper). **French Prairie Indians.**—So called by early settlers. **Pudding River Indians.**—So called by various authors.

Ahapchingas. A former Gabrieleño rancheria in Los Angeles co., Cal., between Los Angeles and San Juan Capistrano.—Taylor in Cal. Farmer, May 11, 1860.

Ahapopka ('eating the *ahi*,' or bog potato). A former Seminole town, prob-

ably on or near the lake of the same name and near the head of Ocklawaha r., N. central Florida.
Ahapapka.—H. R. Ex. Doc. 74 (1823), 19th Cong., 1st, sess., 27, 1826. **Ahapopka.**—Bell in Morse, Rep. to Sec. War, 306, 1822. **Hapapka.**—Jesup (1837) in H. R. Doc. 78, 25th Cong., 2d sess., 65, 1838.

Ahasimus (possibly related to the Chippewa *animush*, 'dog'; the Sauk, Fox, and Kickapoo word for dog is *únemò*^{a}, and for a puppy, *unémohä*^{a}, but when the word becomes the name of a boy of the Wolf gens, it assumes another form of the diminutive, *únimòs*^{a}.—W. Jones). A village in N. New Jersey in 1655, probably of the Unami Delawares (N. Y. Doc. Col. Hist., XIII, 55, 1881). As the name of a later white settlement the word occurs in a number of forms.

Ahchawat. A summer village of the Makah at C. Flattery, Wash.—Swan in Smithson. Cont., XVI, 6, 1870.
Hatch-áh-wat.—Gibbs, MS. 248, B. A. E.

Ahdik (*údĭʻk*, 'caribou'—W. Jones). A gens of the Chippewa, often translated 'reindeer.'
Addick.—Warren in Minn. Hist. Soc. Coll., V, 44, 1885. **Ad-dik.**—Tanner, Narrative, 314, 1830. **Ad-dik′.**—Morgan, Anc. Soc., 166, 1877. **Ătik′.**—Gatschet *fide* Tomazin, Indian informant.

Ahealt. A Koluschan division in the neighborhood of Pt Stewart, Alaska. The name can not be identified, but a clan called Hehlqoan, q. v., now living at Wrangell, formerly occupied this region. (J. R. S.)
A-he-alt.—Kane, Wand. in N. A., app., 1859. **Ahialt.**—Petroff in Tenth Census, Alaska, 36, 1884 (quoted from a Hudson Bay Co. census taken in 1839). **Port Stuart Indians.**—Kane, op. cit.

Ahehouen. A former village or tribe between Matagorda bay and Maligne (Colorado) r., Tex. The name was told to Joutel in 1687 by the Ebahamo Indians, who lived in that region, and probably applied to a tribe or division closely affiliated to the Karankawa. Tribes belonging to the Tonkawan family also roamed in this vicinity, and those of the Caddoan family sometimes visited the country. See Gatschet in Peabody Museum Papers, I, 35, 46, 1891. (A. C. F.)
Ahehoen.—Joutel (1687) in French, Hist. Coll. La., I, 137, 1846. **Ahehoenes.**—Barcia, Ensayo, 271, 1723. **Ahehouen.**—Joutel (1687) in Margry, Déc., III, 288, 1878. **Ahekouen.**—Joutel (1687) in French, Hist. Coll. La., I, 152, 1846.

Ahkaiksumiks. A subtribe or gens of the Kainah.
Ah-kaik′-sum-iks.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Ahkaipokaks (*ah-kai-ĭm′* 'many', *po-ka′* 'child': 'many children.'—Grinnell). A subtribe or gens of the Kainah.
Ah-kai′-po-kaks.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Ahkaiyikokakiniks ('white breasts'). A band or gens of the Piegan.
Ah-kai-yi-ko-ka′-kin-iks.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Kai′-it-ko-ki′-ki-naks.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862.

Ahkotashiks ('many beasts [horses]'). A subtribe or gens of the Kainah.
Ahk-o′-tash-iks.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Ahkwonistsists ('many lodge poles'). A subtribe or gens of the Kainah.
Ah-kwo′-nis-tsists.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Ahlunksoo ('spotted animal'). A gens of the Abnaki.
Ah-lunk′-soo.—Morgan, Anc. Soc., 174, 1877.

Ahmeekkwun-eninnewug (Chippewa: *Ŭmĭʻkuwĭ′nĭnĭwŭg*, 'beaver people'). A tribe living, according to Tanner (Narr., 316, 1830), among the Fall Indians, by which name he seems to mean the Atsina or, possibly, the Amikwa.

Ahmik ('beaver'). A gens of the Chippewa.
Ah-meek.—Tanner, Narrative, 314, 1830. **Ah-mik′.**—Morgan, Anc. Soc., 166, 1877. **Amik.**—Warren in Minn. Hist. Soc. Coll., V, 45, 1885. **Ŭmiʻk.**—Jones, inf'n, 1905 (correct form).

Ahnahanamete (supposed to indicate some animal). A Hidatsa band, regarded by Matthews as possibly the same as the Amahami.
Aħ-naħ-ha-nä′-me-te.—Morgan, Anc. Soc., 159, 1877.

Ahome. (Buelna says the aboriginal name is *Jaomeme*, 'where the man ran.' In Cahita, *ho-me* means 'to inhabit,' 'to live,' and in Nahuatl *ahome* might be derived from *atl* water, *ome* two, 'two waters,' referring to the ocean tide which ascends the river to this point; but after all the word may be of Vacoregue origin.) A subdivision of the Cahita, speaking the Vacoregue dialect, and the name of its pueblo, situated 4 leagues above the mouth of Rio del Fuerte, N. W. Sinaloa, Mexico. The tradition exists among them that they came from the N.; in that country they fixed paradise and the dwelling place of the souls of their dead. They were of agreeable disposition and of larger size than the other inhabitants of the river valley. They are said to have uttered cries and lamentations for their dead during one entire year, for an hour at sunrise and another at sunset. Although speaking the same language as the inhabitants of a number of neighboring pueblos, the Ahome formed a distinct organization. The pueblo of Ahome became the center of the Batucari settlement under the Jesuit missionaries. (F. W. H.)
Ahome.—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 1726. **Hoomi.**—Doc. Hist. Mex., quoted by Buelna, Peregr. Aztecas, 123, 1892. **Jaomeme.**—Buelna, ibid. **Omi.**—Hardy, Trav. in Mex., 438, 1829.

Ahosulga. A former Seminole town 5 m. S. of New Mickasuky town, probably in Lafayette co., Fla.—H. R. Ex. Doc. 74 (1823), 19th Cong., 27, 1826.

Ahouerhopihein (probably a combination of Ahouergomahe and Kemahopihein of Joutel's list; see Margry, Déc., III, 288, 289, 1878). A village or possibly two villages in Texas. The people are mentioned by Joutel as living in 1687 between Matagorda bay and Maligne (Colorado) r., Tex. The region was inhabited by Karankawan tribes, and the name was given by the Ebahamo, who were probably closely affiliated to that group. See Gatschet, Karankawa Indians, 35, 46, 1891. (A. C. F.)

Abonerhopiheim.—Joutel (1687) in French, Hist. Coll, La., I, 152, 1846. **Ahonerhopiheim.**—Ibid., 137. **Ahouerhopiheim.**—Shea, note in Charlevoix, New France, IV, 78, 1870.

Ahousaht. A Nootka tribe about Clayoquot sd., w. coast of Vancouver id.; pop. 273 in 1902. Their principal village is Mahktosis. (J. R. S.)

Ahhousaht.—Can. Ind. Aff., 188, 1883. **Ahosett.**—Swan in Smithson. Cont., XVI, 56, 1870. **Ahousaht.**—Sproat, Sav. Life, 308, 1868. **Ahousĕt.**—Mayne, Brit. Col., 251, 1862. **Ahowartz.**—Armstrong, Oreg., 136, 1857. **Ahowsaht.**—Powell in 7th Rep. B. A. E., 130, 1891. **Ah-owz-arts.**—Jewitt, Narr., 36, 1849. **Arhosett.**—Swan, MS., B. A. E. **Asonsaht.**—Can. Ind. Aff., 7, 1872.

Ahoyabe. A small town, possibly Muskhogean, subject to the Hoya, and lying between them and the Coosa, on the coast of s. S. C., in 1567.—Vandera in Smith, Coll. Docs. Fla., I, 16, 1857.

Ahpakosea ('buzzard'). A gens of the Miami.

Ah-pă′-kose-e-ă.—Morgan, Anc. Soc., 168, 1877.

Ahseponna ('raccoon'). A gens of the Miami.

Ah-se-pon′-nä.—Morgan, Anc. Soc., 168, 1877. **Ä′sepŭn^{a}.**—Wm. Jones, inf'n., 1905 (Sauk, Fox, and Kickapoo form).

Ahtena ('ice people'). An Athapascan tribe occupying the basin of Copper r., Alaska. Their permanent villages are situated 100 m. or more from the sea, on Copper r., the mouth of which Nagaieff discovered in 1781. An expedition in 1796 under Samoylof failed on account of the hostility of the natives, as did a second under Lastóchkin in 1798, and one under Klimoffsky in 1819. Gregorief in 1844 renewed the attempt with like result. In 1848 Serebránnikof ventured up the river, but his disregard for the natives cost the lives of himself and 3 of his party (Dall, Alaska, 343, 1877). Dall met a trading party of Ahtena in 1874 at Port Etches, and in 1882 a trader named Holt ascended the river as far as Taral, but on a subsequent visit was murdered by the natives. Lieut. Abercrombie in 1884 explored a part of the river, and in the following year Lieut. Allen made an extended exploration, visiting the Ahtena villages on Copper r. and its chief tributaries. The natives strongly resemble the Koyukukhotana in appearance, the men being tall, straight, of good physique, with clear olive complexion, arched eyebrows, beardless faces, and long, straight, black hair, worn loose or in a single scalp-lock. Petroff (10th Census, Alaska, 164, 1884) states that prior to 1880 the women had never been seen by any white man who lived to describe them. On account of the hostile nature of these people but little is known of their customs and beliefs. Their clothing ordinarily consists of two garments, trousers and boots forming one, a parka the other. The clothing is decorated with beads or, more commonly, with fringe and porcupine quills, since beads are used in trade with the tribes on Tanana r. They have a cap of skin detached from the parka. The chief occupation of the men is hunting and fishing, supplemented by a yearly trading trip as middlemen between the coast tribes and those of the interior. In visiting the coast they travel in large skin-covered boats purchased from traders or from the coast tribes. The chief articles of trade are beads, cotton prints, and tobacco, which are exchanged for furs and copper. Their chief weapon is the bow and arrow, although a few old-fashioned guns are occasionally found. The men have both nose and ears pierced; the women the latter only. The houses are of two kinds, permanent, for use in winter, and temporary, used only as shelters during hunting trips. To the permanent dwellings are attached subterranean bath-rooms, in which steam is created by pouring water on red-hot stones. They live in small villages, of one or two houses; the headman is called a *tyone*, and his near relatives, the next in rank, are called *skillies*. There is usually a shaman in every village, and slaves of varying degrees of servitude are kept. Polygamy is practised to a limited extent; it is said that the women are treated with very little consideration and valued in proportion to their ability to work (Allen, Rep. on Alaska, 266, 1887). According to Allen (ibid., 259) the Ahtena are divided into two branches: those on Copper r., from its mouth to Tazlina r., and on Chitina r. and its branches he calls the Midnusky; those above the Tazlina, Tatlatan. Petroff in 1880 stated that the Ahtena did not number more than 300. Allen in 1885 gave the entire number of natives on the river and its branches as 366, of whom 128 were men, 98 women, and 140 children, distributed as follows: On Chitina r. and its branches, 30; on Tazlina r. and lake, 20; on Copper r., between Taral and the Tazlina, 209; Tatlatans, 117. According to Hoffman (MS. vocab., B. A. E., 1882) the tribe consists of six divisions: Ikherkhamut, Kangikhlukhmut, Kulushut, Shukhtutakhlit, Vikhit, and he includes also the Kulchana. The census of 1890 makes the total number of Ahtena 142, consisting of 89 males and 53 females. Their villages are: Alaganik, Batzulnetas, Liebestag, Miduuski, Skatalis, Skolai, Slana, Titlogat, Toral. (F. H.)

Áh-tená.—Dall, Alaska, 429, 1870 (own name). **Ahtna-khotana.**—Petroff, 10th Census, Alaska, 164, 1884. **Artez-kutchi.**—Richardson, Arct. Exped., I, 397, 1851. **Artez-kutshi.**—Latham, Nat. Races Russ. Emp., 293, 1854. **Artez-Kuttchin.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Atakhtans.**—Erman quoted by Dall in Cont. N. A. Ethnol., I, 34, 1877. **Atenâs.**—Harmon, Journ., 190, 1820. **Athnaer.**—Holmberg, Ethnol. Skizz., 7, 1855. **Atnachtjaner.**—Erman, Archiv, VII, 128, 1849. **Atnäer.**—Richardson, Arct. Exped., I, 402, 1851. **Atnahs.**—Pinart in Rev. de Philol. et d'Ethnol., no. 2, 1, 1875. **Atnans.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Atnas.**—Scouler in Journ. Geog. Soc. Lond., I, 218, 1841. **Atnatána.**—Allen, Rep., 62, 1887. **Atnatena.**—11th Census, Alaska, 67, 1893. **Atnaxthynné.**—Pinart, Sur les Atnahs, 1, 1875. **Copper Indians.**—Mahoney in Ind. Aff. Rep. for 1869, 575, 1870. **Copper River Indians.**—Colyer, ibid., 535. **Intsi Dindjich.**—Petitot, Autour du lac des Esclaves, 165, 1891 ('men of iron': Kutchin name). **Ketschetnäer.**—Wrangell, quoted by Baer and Helmersen, Beiträge, I, 98, 1839 ('ice people': Russian name). **Kolshína.**—Dall, Alaska, 429, 1870 (so called by Russians). **Madnussky.**—Mahoney in Ind. Aff. Rep. 1869, 575, 1870 (corruption of Russian *Miednovski*, from *miednaia*, 'copper,' the name given to the river). **Maidnorskie.**—Elliott, Cond. Aff. Alaska, 29, 1874. **Mednoftsi.**—Hoffman, MS. vocab., B. A. E., 1882 ('Copper r. people': Russian name). **Mednovtze.**—11th Census, Alaska, 156, 1893. **Midnoóskies.**—Allen, Rep., 22, 1887 (Russian name). **Midnóvtsi.**—Ibid., 128 (Russian name). **Miednoffskoi.**—Worman quoted by Dall in Cont. N. A. Ethnol., I, 34, 1877. **Miednofskie.**—Pinart in Rev. de Philol. et d'Ethnol., no. 2, 1, 1875. **Minoósky.**—Allen, Rep., 128, 1887. **Minúsky.**—Ibid. **Nehannes.**—Keane in Stanford, Compend., 525, 1878. **Nehaunee.**—Dall, Alaska, 429, 1870. **Nehaunee Indians.**—Ross, MS. map quoted by Dall in Cont. N. A. Ethnol., I, 34, 1877 (Yellowknife or). **Neine Katlēne.**—Doroschin in Radloff, Wörterbuch d. Kinai-Spr., 29, 1874 (own name). **Onossky.**—Mahony in Sen. Ex. Doc. 68, 41st Cong., 2d sess., 19, 1870. **Otno-khotana.**—Petroff in 10th Census, Alaska, 164, 1884 (so-called by Knaiakhotana). **Otnox tana.**—Dawydow quoted by Radloff, Wörterbuch d. Kinai-Spr., 29, 1874. **Utunx tana.**—Doroschin, ibid. **Yellowknife Indians.**—Ross, MS. map cited by Dall in Cont. N. A. Ethnol., I, 34, 1877 (Nehaunee or; so called by English). **Yullit.**—Petroff in 10th Census, Alaska, 165, 1884 (Ugalakmiut name).

Ahuamhoue. A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Ahuanga. A Luiseño settlement, consisting of 2 villages, about 30 m. from the coast, lat. 33°, 25′, in San Diego co., Cal.—Hayes (*ca.* 1850) quoted by Bancroft, Nat. Races, I, 460, 1882.

Ahulka (*A-hul-qa*). A village of the Ntlakyapamuk, on Fraser r., British Columbia, just below Siska; pop. 5 in 1897, the last time the name appears.

Ahulqa.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Halaha.**—Can. Ind. Aff. for 1885, 196 (probably the same).

Ahwaste. A division of the Costanoan family formerly living near San Francisco bay, Cal., and connected with Dolores mission.

Aguasajuchium.—Taylor in Cal. Farmer, Oct. 18, 1861 (Aguasa and Juchium [Uchium] combined). **Aguasto.**—Ibid. **Ah-wash-tes.**—Schoolcraft, Ind. Tribes, II, 506, 1852. **Ahwastes.**—Latham in Proc. Philol. Soc. Lond., VI, 79, 1854. **Apuasto.**—Taylor in Cal. Farmer, Oct. 18, 1861. **Habasto.**—Ibid.

Ahwehsoos ('bear'). A gens of the Abnaki.

Ah-weh′-soos.—Morgan, Anc. Soc., 174, 1877. **Awasos.**—J. D. Prince, inf'n, 1905 (modern St Francis Abnaki form).

Aiachagiuk. A Chnagmiut village on the right bank of the Yukon, near the head of the delta.

Aiachagiuk.—Baker, Geog. Dict. Alaska, 1901. **Ayachaghayuk.**—Coast Surv. map, 1898.

Aiacheruk. A Kaviagmiut Eskimo village near C. Nome, Alaska; pop. 60 in 1880.

Ahyoksekawik.—11th Census, Alaska, 162, 1893. **Aiacheruk.**—Jackson, Reindeer in Alaska, map, 1894. **Ayacheruk.**—Petroff, Rep. on Alaska, 59, 1880.

Aiaktalik. A Kaniagmiut village on one of the Goose ids. near Kodiak, Alaska; pop. 101 in 1880, 106 in 1890.

Aiakhatalik.—Petroff, 10th Census, Alaska, map, 1884. **Aiaktalik.**—Baker, Geog. Dict. Alaska, 1901. **Anayachtalik.**—Sauer, Exped., 1802. **Ayaktalik.**—11th Census, Alaska, 163, 1893. **Ayakhtalik.**—Petroff, op. cit., 29.

Aiapai. Mentioned by Powers (Cont. N. A. Ethnol., III, 370, 1877) as a division of the Yokuts at Soda Spring, on Tule r., Cal., but it is merely the name of a locality at which the Yaudanchi or perhaps other divisions once lived. (A. L. K.)

Aicatum. A Maricopa rancheria on the Rio Gila, Ariz., in 1744.—Sedelmair (1774) quoted by Bancroft, Ariz. and N. Mex., 366, 1889.

Aigspaluma (Shahaptian: 'people of the chipmunks'). The Klamath, Modoc, Shoshoni, and Paiute living on Klamath res. and its vicinity in Oregon.—Gatschet in Cont. N. A. Ethnol., II, pt. I, xxxiii, 1890.

Aígspalo.—Gatschet, ibid. (abbreviated form). **Aíkspalu.**—Ibid. **I-uke-spi-ule.**—Huntington in Ind. Aff. Rep., 466, 1865.

Aika. A former Shasta village near Hamburg Bar, on Klamath r., Siskiyou co., Cal. (R. B. D.)

Ika.—Steele in Ind. Aff. Rep. 1864, 120, 1865.

Aimgua. A former Chnagmiut village near the mouth of Yukon r., Alaska.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850.

Aingshi ('bear'). A Zuñi clan.

Aiñ′shi-kwe.—Cushing in 13th Rep. B. A. E., 368, 1896 (*kwe* = 'people'). **Aíŋshi-kwe.**—Ibid., 386. **Än-shi-i-que.**—Stevenson in 5th Rep. B. A. E., 541, 1887.

Ainslie Creek. A band of Ntlakyapamuk on Fraser r., above Spuzzum, Brit. Col.—Can. Ind. Aff., 79, 1878.

Aiodjus ($^{\varepsilon}$*ai′*$^{\varepsilon}$*odjus*, 'all fat [meat]'). A Skittagetan town on the w. side of the mouth of Masset inlet, Queen Charlotte ids. It was occupied by the Aokeawai before they moved to Alaska.—Swanton, Cont. Haida, 281, 1905.

Ais. A rude tribe of unknown affinity formerly occupying the E. coast of Florida, from about Cape Cañaveral S. to about Santa Lucia inlet, or about the present Brevard co. They planted nothing, but subsisted entirely on fish and wild fruits, and were more or less subject to the Caloosa. (J. M.)

Ais.—De Canzo Rep. (1600) in Brooks Coll. MS., Lib. Cong. **Aïs.**—Gatschet, Creek Migr. Leg., I, 12, 1884. **Aïsa.**—Romans, Florida, I, 281, 1775 (the lagoon). **Ays.**—Mexia Report (1586) in Brooks Coll. MS., Lib. Cong. **Chaas.**—Penière (1821) as quoted by Morse, Rep. to Sec. War, 311, 1822. **Chiaas.**—Penière, ibid., 150. **Chias.**—Penière, ibid., 149. **Is.**—Barcia, Ensayo, 95, 1723. **Jece.**—Dickenson (1699), Narr., 47, 1803. **Ys.**—Fairbanks, Florida, 175, 1871.

Aisikstukiks (‘biters’). A band of the Siksika.
Ai-sik′-stŭk-iks.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Aitacomanes. Mentioned with the Otocomanes as a people occupying a province that had been visited by the Dutch and "where the abundance of gold and silver is such that all the vessels for their use are of silver, and in some cases of gold." The locality is not given, and the province is probably as imaginary as the expedition in connection with which it is mentioned. See Freytas, Exped. of Peñalosa (1662), Shea transl., 67, 1882.

Aivilik (‘having walrus’). An Eskimo village on Repulse bay, Franklin dist., Brit. Col., the principal winter settlement of the Aivilirmiut.—Boas in 6th Rep. B. A. E., 449, 1888.
A′-wee-lik.—McClintock, Voy. of Fox, 163, 1881. **Ay-wee-lik.**—Lyons, Priv. Journ., 161, 1825. **Eiwili.**—Klutschak, Unter d. Eskimo, map, 48, 1881. **Iwillichs.**—Gilder, Schwatka's Search, 294, 1881. **Iwillie.**—Ibid., 304. **Iwillik.**—Ibid., 181.

Aivilirmiut (‘people of the walrus place’). A Central Eskimo tribe on the N. shores of Hudson bay from Chesterfield inlet to Fox channel, among whom Rae sojourned in 1846–47, C. F. Hall in 1864–69, and Schwatka in 1877–79. They kill deer, muskoxen, seal, walrus, trout, and salmon, caching a part of the meat and blubber, which before winter they bring to one of their central settlements. Their chief villages are Akudlit, Avilik, Iglulik, Maluksilak, Nuvung, Pikuliak, Ugluriak, Ukusiksalik; summer villages are Inugsulik, Kariak, Naujan, Pitiktaujang.—Boas in 6th Rep. B. A. E., 445, 1888.
Ahaknañĕlet.—Petitot in Bib. Ling. et Ethnol. Am., III, xi, 1876 (so called by the Chiglit of Liverpool bay: sig. ‘women’). **A-hak-nan-helet.**—Richardson, Arct. Exped., I, 362, 1851. **Ahaknanhelik.**—Richardson, Polar Regions, 300, 1861. **Ahwhacknanhelett.**—Franklin, Journey to Polar Sea, II, 42, 1824. **Aivillirmiut.**—Boas in 6th Rep. B. A. E., 445, 1888. **Eivillinmiut.**—Boas in Trans. Anthrop. Soc. Wash., III, 102, 1885. **Eiwillik.**—Boas in Zeitschr. Ges. f. Erdk., 226, 1883.

Aivino. A division of the Nevome in a pueblo of the same name on the W. tributary of the Rio Yaqui, lat. 29°, S. central Sonora, Mexico. The inhabitants spoke a dialect differing somewhat from the Nevome proper, and their customs were similar to those of the Sisibotari.
Aibina.—Balbi quoted by Orozco y Berra, Geog., 352, 1864. **Aibinos.**—Kino et al. (1694) in Doc. Hist. Mex., 4th s., I, 399, 1856. **Aivino.**—Ribas, Hist. Trium. Sa. Fee, 370, 1645. **Aybino.**—Kino et al., op. cit.

Aiwanat (*Aiwánat*, pl. of *Aiwan*). The Chukchi name for the Yuit Eskimo residing at and near the vicinity of Indian point, N. E. Siberia, as distinguished from those who speak the dialect of the village of Nabukak on East cape and that of Cherinak near C. Ulakhpen.—Bogoras, Chukchee, 20, 1904.

Aiyaho (a red-topped plant). A Zuñi clan, by tradition originally a part of the Asa people who afterward became Hopi.
Aiwahokwe.—Fewkes in 19th Rep. B. A. E., 606, 1900. **Aíyahe-kwe.**—Cushing in 13th Rep. B. A. E., 368, 1896 (*kwe* = ‘people’). **Aiyáhokwi.**—Stephen and Mindeleff in 8th Rep. B. A. E., 30–31, 1891. **Olla-jocue.**—Cushing misquoted by Donaldson, Moqui Pueblo Inds., 88, 1893 (incorrectly given as "Blue seed grass" people). **Pétâakwe.**—Ibid., 386 (former name).

Aiyansh (‘eternal bloom.’—Dorsey). A mission village on the lower course of Nass r., British Columbia, founded in 1871, its inhabitants being drawn from Niska villages. Pop. 133 in 1901.
Aiyansh.—Can. Ind. Aff., 271, 1889. **Aiyaush.**—Dorsey in Am. Antiq., XIX, 281, 1897 (misprint).

Akachumas. A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal.—Gatschet in Chief Eng. Rep., pt. III, 553, 1876.

Akachwa (‘pine grove’). A Tarahumare rancheria near Palanquo, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Akaitchis. A tribe said to have resided on Columbia r. not far from the mouth of the Umatilla, in Oregon (Nouv. Ann. des Voy., x, 78, 1821). Their location would indicate a Shahaptian division, but they can not be identified.

Akaitsuk. A former Chumashan village about Santa Inez mission, Santa Barbara co., Cal.
A-kai′t-sŭk.—Henshaw, Santa Inez MS. vocab., B. A. E., 1884.

Akak. An Eskimo settlement in the Nushagak district, Alaska, of only 9 people in 1890.
Akakhpuk.—11th Census, Alaska, 164, 1893.

Akamnik. A tribe of the Upper Kutenai living around Ft Steele and the mission of St Eugène on upper Kootenai r., Brit. Col.
Aqk'amnik.—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Aqk'ā′mnik.**—Chamberlain in 8th Rep. N. W. Tribes Can., 6, 1892.

Akanaquint (‘green river’). A Ute division formerly living on Green r., Utah, belonging probably to the Yampa.
Akanaquint.—Beckwith in Pac. R. R. Rep., II, 61, 1855. **Chaguaguanos.**—Escudero, Not. Nuevo Méx., 83, 1849. **Changuaguanes.**—Orozco y Berra, Geog., 59, 1864 (given as Faraon Apache). **Green river band.**—Cummings in Ind. Aff. Rep., 153, 1866. **Green river Utahs.**—Beckwith in Pac. R. R. Rep., II, 61, 1855. **Sabaguanas.**—Dominguez and Escalante (1776) in Doc. Hist. Mex., 2a s., I, 537, 1854. **Sabuagana Gutas.**—Escalante (1776) misquoted by Harry in Simpson, Rep. of Explor. across Utah in 1859, 494, 1876. **Sabuaganas.**—Dominguez and Escalante, op. cit., 421. **Saguaguana.**—Escudero, Not. Estad. de Chihuahua, 231, 1834. **Yutas sabuaganas.**—Dominguez and Escalante (1776) in Doc. Hist. Mex., 2a s., I, 415, 1854. **Zaguaganas.**—Cortez (1799) in Pac. R. R. Rep., III, pt. 3, 120, 1856. **Zaguaguas.**—Villa Señor, Theatro Am., II, 413, 1748.

Akanekunik (‘Indians on a river’). A tribe of the Upper Kutenai on Kootenai r. at the Tobacco plains, Brit. Col.
Aqk'anequ΄nik.—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Aqk'āneqū′nik.**—Chamberlain in 8th Rep. N. W. Tribes Can., 6, 1892. **Tobacco**

Plains Kootanie.—Tolmie and Dawson, Comp. Vocabs., 124B, 1884. **Tobacco Plains Kootenay.**—Chamberlain, op. cit., table opp. 41. **Yaket-ahno-klatak-makanay.**—Tolmie and Dawson, op. cit. **Yā′k'ēt aqkinūqtlē′ēt āqkts'mā′kinik.**—Chamberlain, op. cit., 6 ('Indians of the Tobacco plains,' from *yā′k'ēt* tobacco, *āqkinūqtlē′ēt* plain, *āqkts'mā′kinik* Indians).

Akatlik. A Yuit village on Plover bay, Siberia.

Ākatlak.—Krause in Deutsche Geogr. Blätter, V, 80, map, 1882. **Akatlik.**—Nelson in 18th Rep. B. A. E., map, 1899.

Akasquy. An extinct tribe, probably Caddoan, visited by La Salle in Jan., 1687, when its people resided between the Palaquesson and the Penoy in the vicinity of Brazos r., Tex. They made cloth of buffalo wool and mantles decorated with bird feathers and the "hair of animals of every color." See Cavelier in Shea, Early Voy., 39, 1861. (A. C. F.)

Akawenchaka (Onondaga: *Ă-ka-wĕⁿch-hă-kă*). A small band that formerly lived in North Carolina, now numbering about 20 individuals, incorporated with the Tuscarora in New York. They are not regarded as true Tuscarora.—Hewitt, Onondaga MS., B. A. E., 1888.

Kauwetsaka.—Cusick (1825) quoted by Macauley, N. Y., II, 178, 1829 (mentioned as a settlement in N. C.). **Kauwetseka.**—Cusick, Sketches Six Nations, 34, 1828.

Akawiruchic ('place of much fungus'). A Tarahumare rancheria near Palanquo, Mexico.—Lumholtz, inf'n, 1894.

Akchadak-kochkond. A coast village of the Malemiut in Alaska.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850.

Akerninak. A settlement of East Greenland Eskimo on Sermilik fiord; pop. 12 in 1884.—Holm, Ethnol. Skizze af Angmagsalikerne, 14, 1887.

Akgulurigiglak. An Eskimo village in the Nushagak district, Alaska; pop. 61 in 1890.—Eleventh Census, Alaska, 164, 1893.

Akhiok. A Kaniagmiut village on Alitak bay, Kodiak id., Alaska; pop. 114 in 1880, slightly more than 100 in 1900.

Achiok.—Holmberg, Ethnol. Skizz., map, 142, 1855. **Akhiok.**—Petroff, 10th Census, Alaska, 29, 1884. **Alitak.**—11th Census, Alaska, 5, 1893. **Kaschjukwagmjut.**—Holmberg, op. cit. **Kashukvagmiut.**—Russ. Am. Co., map, 1849. **Oohaiack.**—Lisianski, Voy. (1805), quoted by Baker, Geog. Dict. Alaska, 1901. **Uhaiak.**—Baker, ibid.

Akiachak. A Kuskwogmiut village on Kuskokwim r., Alaska; pop. 43 in 1890, 165 in 1900.

Akiakchagmiut.—11th Census, Alaska, 164, 1893. **Akiatshágamut.**—Spurr and Post quoted by Baker, Geog. Dict. Alaska, 1901.

Akiak. A Kuskwogmiut village on Kuskokwim r., 30 m. above Bethel; pop. 175 in 1880, 97 in 1890.

Ackiagmute.—Petroff, Rep. on Alaska, map, 1884. **Akiagamiut.**—11th Census, Alaska, 104, 1893. **Akiagamute.**—Hallock in Nat. Geog. Mag., IX, 1898. **Akiágmut.**—Spurr and Post quoted by Baker, Geog. Dict. Alaska, 1901. **Akkiagamute.**—Petroff, op. cit., 53. **Akkiagmute.**—Ibid., 17.

Akiskenukinik ('people of the two lakes'). A tribe of the Upper Kutenai living on the Columbia lakes, having their chief settlement at Windermere, Brit. Col. They numbered 72 in 1902.

Akiskinookaniks.—Wilson in Trans. Ethnol. Soc. Lond., 304, 1866. **AqkiskanūkEnik.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Aqki′sk·Enū′kinik.**—Chamberlain in 8th Rep. N. W. Tribes Can., 6, 1892. **Columbia Lakes.**—Ibid., 7.

Akiyenik (*Aqkīyē′nik*, 'people of the leggings'). A tribe of the Upper Kutenai living on L. Pend d'Oreille, Idaho.—Boas in 5th Rep. N. W. Tribes Can., 10, 1889.

Aklut ('provisions'). A Kuskwogmiut village on Kuskokwim r. at the mouth of the Eek, Alaska; pop. 162 in 1880, 106 in 1890.

Ahguliagamut.—11th Census, Alaska, 164, 1893. **Aklukwagamut.**—Spurr and Post quoted by Baker, Geog. Dict. Alaska, 1901. **Akooligamute.**—Petroff, Rep. on Alaska, 17, 1884; Nelson (1878) quoted by Baker, op. cit.

Akmiut. A Kuskwogmiut village on Kuskokwim r., 10 m. above Kolmakof, Alaska.

Akmute.—Petroff, 10th Census, Alaska, map, 1884.

Akol (*Â′kol*). An organization among the Pima, apparently gentile, belonging to the Suwuki Ohimal, or Red Ants, phratral group.—Russell, Pima MS., B. A. E., 313, 1903.

Akonapi (possibly related to the Chippewa *a‘kunabäwisĭ*, 'he is good at getting game'; *-nap-* is a secondary stem referring to a human person. Another form is *a′kuwĭnĭnĭ; ĭnĭnĭ* refers to 'man.'—Wm. Jones). A people mentioned in the ancient *Walam Olum* record of the Delawares (Brinton, Lenâpe Legends, 190, 231, 1885), with whom they fought during their migrations. Brinton, who identifies them with the Akowini of the same tradition, thinks it probable that they lived immediately N. of Ohio r. in Ohio or Indiana. He regards Akowini as "correspondent" with Sinako, and Towakon with Towako; the latter he identifies with the Ottawa, called by the Delawares *Taway*. If this identification be correct, it is likely that the Akonapi were the Sinago branch of the Ottawa. (C. T.)

Ahkonapi.—Walam Olum (1833) in Brinton, Lenâpe Leg., 190, 1885. **Akhonapi.**—Ibid. **Akowini.**—Ibid., 198.

Akonye ('people of the canyon'). An Apache band at San Carlos agency and Ft Apache, Ariz., in 1881; probably coordinate with the Khonagani clan of the Navaho.—Bourke in Journ. Am. Folk-Lore, III, 111, 1890.

Nar-go′-des-giz′-zen.—White, Apache Names of Ind. Tribes, MS., B. A. E.

Akorninarmiut. A village of the southern group of East Greenland Eskimo, between lat. 63° and 64°; pop., with three other villages, 135.—Rink in Geog. Blätter, VIII, 346, 1886.

Akpaliut. A Kaviagmiut village W. of Golofnin bay, on Norton sd., Alaska; possibly the same as Chiukak.

Acpalliut.—W. U. Tel. map, 1867, cited by Baker, Geog. Dict. Alaska, 1901.

Akpan ('auks'). An Ita Eskimo settlement on Saunders id., N. Greenland. The name is applied to many bird cliffs in E. Arctic America.
Akbat.—Hayes, Arct. Boat Journ., 241, 1854. **Akpani.**—Peary, My Arct. Jour., 80, 1893.

Aktayatsalgi. One of the 20 Creek clans.—Gatschet, Creek Migr. Leg., I, 155, 1884.

Aktese. A village of the Kyuquot on Village id., Kyuquot sd., W. coast of Vancouver id.—Can. Ind. Aff., 264, 1902.

Akuch. The extinct Ivy clan of the Sia.
A'küch-háno.—Hodge in Am. Anthrop., IX, 351, 1896 (*háno*='people').

Akuchiny. A former Pima village S. W. of Maricopa station, S. Arizona.—Russell, Pima MS., B. A. E., 16, 1902. Cf. *Aquitun.*

Akudnirmiut ('people of the intervening country'). An Eskimo tribe of E. Baffin land, on the shore of Home bay and northward. They migrate between their various stations, in winter as well as in summer, in search of deer, bear, seal, walrus, and salmon, having ceased to capture whales from the floe edge since the advent of whaling ships; pop. 83 in 1883 (Boas in 6th Rep. B. A. E., 440, 1888). Their winter settlements are not permanent. Their villages and camping places are: Arbaktung, Avaudjelling, Ekalualuin, Ijelirtung, Idiutelling, Idniteling, Karmakdjuin, Kaudjukdjuak, Kivitung, Niakonaujang, Nudlung, Sirmiling.

Akugdlit. A village of the Aivilirmiut at the S. end of the Gulf of Boothia, on Committee bay.—Boas in 6th Rep. B. A. E., 445, 1888.

Akuli. An Iglulirmiut village on the isthmus of Melville peninsula; pop. 50.
Ac-cool-le.—Ross, Sec. Voy., 316, 1835. **Acculee.**—Ibid., map facing p. 262. **Ackoolee.**—Ibid., 254. **Akkoolee.**—Parry, Sec. Voy., 449, 1824.

Akuliak. An Akuliarmiut winter village on the N. shore of Hudson str., where there was an American whaling station; pop. 200.
Akuliaq.—Boas in 6th Rep. B. A. E., map, 1888.

Akuliarmiut ('people of the point between two large bays'). An Eskimo tribe settled on the N. shore of Hudson strait (Boas in 6th Rep. B. A. E., 421, 1888). They go to Amakdjuak through White Bear sd. to hunt, where they meet the Nugumiut.
Akkolear.—Gilder, Schwatka's Search, 181, 1881. **Akudliarmiut.**—Boas in Trans. Anthrop. Soc. Wash., III, 96, 1885. **Akuliak-Eskimos.**—Boas in Petermanns Mitt., 68, 1885.

Akuliukpak ('many provisions'). A Nushagagmiut Eskimo settlement on Pamiek lake, Alaska; pop. 83 in 1880.
Akuliakhpuk.—Petroff, Rep. on Alaska, 17, 1884.

Akulivikchuk. A Nushagagmiut village on Nushagak r., Alaska; pop. 72 in 1880.
Akulvikchuk.—Petroff, Rep. on Alaska, 17, 1884.

Akun ('distant'). A former Aleut village on a small island of the same name between Unalaska and Unimak, Aleutian group, Alaska; pop. 55 in 1880. The inhabitants have deserted it for Akutan.
Akoon.—Schwatka, Mil. Recon. in Alaska, 360, 1885.

Akuninak (*áʿkun*^{i} 'bone,' *-naw*^{e} 'town,' 'country,' *-k*^{i} 'place where': 'at the bone place'). A group of Sauk and Foxes who lived together in a village near where some huge bones, probably of a mastodon, lay imbedded in the ground.—Wm. Jones, inf'n, 1905.
Ah-kuh'-ne-näk.—Morgan, Anc. Soc., 170, 1877 (given as the Bone gens).

Akutan. An Aleut village on a small island of the same name adjacent to Unalaska, Alaska; pop. 65 in 1880, 80 in 1890.
Akutanskoe.—Veniaminoff, Zapiski, II, 203, 1840.

Akvetskoe ('lake town'). A summer village of the Huna division of the Koluschan family, on Lituya bay, Alaska; pop. 200 in 1835.—Veniaminoff, Zapiski, II, pt. 3, 29, 1840.
Ahkvaystkie.—Elliott, Cond. Aff. Alaska, 227, 1875 (from Veniaminoff). **Akwetz.**—Holmberg, Ethnol. Skizz., map, 1855.

Akwech. A Wichita subtribe.—J. O. Dorsey, inf'n, 1892.

Ala ('horn'). A phratry of the Hopi, consisting of the Horn, Deer, Antelope, Elk, and probably other clans. They claim to have come from a place in S. Utah called Tokonabi, and after their arrival in Tusayan joined the Lengya (Flute) phratry, forming the Ala-Lengya group.—Fewkes in 19th Rep. B. A. E., 583, 587, 1901.

Ala. The Horn clan of the Hopi.—Fewkes in 19th Rep. B. A. E., 583, 1901.
Áaltu.—Voth, Trad. of the Hopi, 38, 1905.—**Ala wiñwû.**—Fewkes, op. cit. (*wiñwû*=clan).

Alabaster. See *Gypsum.*

Alachua. A former Seminole town in what is now Alachua co., Fla. It was settled by Creeks from Oconee, on Oconee r., Ga., about 1710. The name was subsequently extended so as to cover other small villages in the district, which collectively are frequently mentioned as a tribe, whose principal town was Cuscowilla. The Alachua Indians offered lively resistance to the encroachments of the white colonists in 1812–18 and took a prominent part in the Seminole war of 1835–42. (A. S. G. H. W. H.)
Alachees.—Schoolcraft, Ind. Tribes, II, 32, 1852. **A-lack-a-way-talofa.**—Bell in Morse, Rep. to Sec. War, 306, 1822. **Alacua.**—Romans, Florida, I, 280, 1775. **Aulochawan Indians.**—Hawkins (1812) in Am. State Papers, Ind. Aff., I, 813, 1832. **Au-lot-che-wau.**—Hawkins (1799), Sketch, 25, 1848. **Lachaways.**—Seagrove (1793) in Am. State Pap., Ind. Aff., I, 378, 1832. **Lackaway.**—Brown (1793), ibid., 374. **Latchione.**—Brinton, Florida Penin., 145, 1859. **Latchïvue.**—Penière in Morse, Rep. to Sec. War, 311, 1822. **Lotchnoay.**—Schoolcraft, Ind. Tribes, VI, 360, 1857. **Lotchway towns.**—Flint, Ind. Wars, 173, 1833. **Sotchaway.**—Seagrove, op. cit., 380.

Alacranes (Span.: 'scorpions'). A part of the Apache formerly living in Sonora, Mexico, but according to Taylor (Cal.

Farmer, June 13, 1862) roaming, with other bands from Texas, to the Rio Colorado and N. of Gila r. in Ariz. and N. Mex. They were apparently a part of the Chiricahua.

Alacupusyuen. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Alafiers (*ala*='buckeye tree'). A Seminole town near Alafia r., an affluent of Tampa bay, Fla. Its inhabitants, few in number, appear to have been led by Chief Alligator, and the "Alligators" may have been the same people. They took part in the Seminole war of 1835–42. (H. W. H.)

Alafia.—Drake, Ind. Chron., 209, 1836. **Alafiers.**—Drake, Bk. of Inds., bk. 4, 77, 1848.

Alaganik. An Ahtena and Ugalakmiut village near the mouth of Copper r., Alaska. Pop. in 1880, with Eyak, 117; in 1890, 48. Serebrenikof visited the village in 1848, but Allen in 1885 found it on what he supposed to be a new site.

Alaganik.—Dall in Cont. N. A. Ethnol., I, map, 1877. **Alaganuk.**—Petroff, 10th Census, Alaska, 29, 1884. **Alagnak.**—Serebrenikof quoted by Baker, Geog. Dict. Alaska, 1901. **Anahanuk.**—Allen, ibid. **Lookta-ek.**—11th Census, Alaska, 161, 1893.

Alaho-ateuna ('those of the southernmost'). A phratry embracing the Tonashi (Badger) and Aiyaho (Red-topped-shrub) clans of the Zuñi.—Cushing, inf'n, 1891.

Alahulapas. A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal.—Gatschet in Chief Eng. Rep., pt. 3, 553, 1876.

Ala-Lengya ('horn-flute'). A phratral group of the Hopi, consisting of the Ala (Horn) and Lengya (Flute) clans.

Ala-Leñya.—Fewkes in 19th Rep. B. A. E., 583, 1901.

Alali. A former Chumashan village on Santa Cruz id., off the coast of California.

A-la'-li.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Alameda (Span.: 'cottonwood grove'). A ruined pueblo on the E. side of the Rio Grande, about 10 m. above Albuquerque, Bernalillo co., N. Mex. It was occupied by the Tigua until 1681, and was formerly on the bank of the river, but is now a mile from it, owing to changes in the course of the stream (Bandelier in Arch. Inst. Rep., v, 88, 1884). It was the seat of a Spanish mission, with 300 inhabitants about 1660–68, and a church dedicated to Santa Ana which was doubtless destroyed in the Pueblo revolt of 1680–96 (Vetancurt (1697), Teatro Mex., III, 311, 1871). The settlement was afterward reestablished as a mission visita of Albuquerque. (F. W. H.)

Alamada.—Abert in Emory, Recon., map, 1848. **Alameda de Mora.**—Villa Señor, Theatro Am., pt. 2, 415, 1748. **Alemada.**—Abert in Emory Recon., 464, 1848. **Alemeda.**—Gallegas (1844) misquoted, ibid., 479.

Alamillo. (Span.: 'little cottonwood'). A former pueblo of the Piros on the Rio Grande about 12 m. N. of Socorro, N. Mex., the seat of a Franciscan mission, established early in the 17th century, which contained a church dedicated to Santa Ana. The inhabitants did not participate in the Pueblo revolt of 1680, and most of them joined the Spaniards in their flight to El Paso, Chihuahua. In the following year, however, on the return of Gov. Otermin, the remaining inhabitants of the pueblo fled, whereupon the village was destroyed by the Spaniards. The population in 1680 was 300. See Vetancurt (1697), Teatro Mex., III, 310, repr. 1871; Bandelier in Arch. Inst. Papers, IV, 239, 1892. (F. W. H.)

Alamingo. A village of hostile Delawares(?) in 1754, probably on Susquehanna r., Pa.; possibly the people of Allemoebi, the "king" of the Delawares, who lived at Shamokin about 1750 (Drake Trag. Wild., 153, 1841).

Alamo. See *San Antonio de Valera*.

Alamo Bonito (Span.: 'beautiful cottonwood'). A small settlement of Mission Indians on Torres res., 75 m. from Mission Tule River agency, s. Cal.

Alimo Bonita.—Ind. Aff. Rep., 170, 1904. **Alimo Bonito.**—Ibid., 175, 1902.

Alamos (Span.: 'cottonwoods'). A pueblo of the Eudeve division of the Opata, the seat of a Spanish mission established in 1629; situated on a small tributary of the Rio Sonora, in Sonora, Mexico. Pop. 165 in 1678, 45 in 1730 (Rivera quoted by Bancroft, Mex. No. States, I, 513, 1884).

Asuncion Álamos.—Zapata (1678) quoted by Bancroft, op. cit., 246. **Los Alamos.**—Orozco y Berra, Geog., 344, 1864.

Alamos. A former rancheria, probably of the Sobaipuri, on Rio Santa Cruz, s. Ariz.; visited and so named by Father Kino about 1697.—Bernal (1697) quoted by Bancroft, Ariz. and N. Mex., 356, 1889.

Alamucha. A former Choctaw town in Kemper co., Miss., 10 m. from Succarnooche cr., an affluent of Tombigbee r.

Allamutcha Old Town.—Gatschet, Creek Migr Leg., I, 109, 1884.

Alapaha. A former Seminole town in Hamilton co., Fla., on Allapaha r. It was once under Chief Okmulgee, who died before 1820. (H. W. H.)

A-la-pa-ha-tolafa.—Bell in Morse, Rep. to Sec. War, 306, 1822.

Alaskaite. A mineral, according to Dana (Text-book Mineral., 420, 1888), so called from having been found in the Alaska mine, Poughkeepsie gulch, Colo.; primarily from *Alaska*, the name of the territory of the United States, and the English suffix *-ite*. Alaska, according to Dall, is derived from *Alákshak*, or *Aláyeksa*, signifying 'mainland,' the term by which the Eskimo of Unalaska id. designated the continental land of N. W. America. (A. F. C.)

Alawahku. The Elk clan of the Pecos tribe of New Mexico.—Hewett in Am. Anthrop., VI, 431, 1904.

Alberdozia. A province of Florida, probably Timuquanan.—Linschoten, Descr. de l'Am., 6, 1638.

Albivi. Given by Hervas in 1785 (Vater, Mith., pt. 3, sec. 3, 347, 1816) as a division of the Illinois, but that is doubtful.

Alcalde (Span.: a mayor of a town who also administers justice). A Papago village, probably in Pima co., s. Ariz.; pop. 250 in 1860.—Poston in Ind. Aff. Rep. 1863, 385, 1864.

Alcash. A former Chumashan village at La Goleta, or, as stated by a Santa Barbara Indian, on Moore's ranch, near Santa Barbara, Cal.

Alcax.—Taylor in Cal. Farmer, Apr. 24, 1863. **Al-kă-ă′c.**—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Alchedoma. A former Yuman tribe which, according to Father Garcés, spoke the same language as the Yuma proper, and hence belonged to the same closely related Yuman division as the Yuma, Maricopa, and Mohave. As early as 1604–05 Juan de Oñate found them in 8 rancherias (the northernmost with 2,000 people in 160 houses) below the mouth of the Gila on the Rio Colorado, but by 1762 (Rudo Ensayo, 130, 1894) they occupied the left bank of the Colorado between the Gila and Bill Williams fork, and by Garcés' time (1776) their rancherias were scattered along the Colorado in Arizona and California, beginning about 38 m. below Bill Williams fork and extending the same distance downstream (Garcés, Diary, 423–428, 450, 1900). At the latter date they were said to number 2,500, and while well disposed toward other surrounding tribes, regarded the Yuma and Mohave as enemies. Garcés says of them: "These Jalchedun [Alchedoma] Indians are the least dressed, not only in such goods as they themselves possess, but also in such as they trade with the Jamajabs [Mohave], Genigueches [Serranos], Cocomaricopas [Maricopa], Yabipais [Yavapai], and Moquis [Hopi], obtaining from these last mantas, girdles, and a coarse kind of cloth (*sayal*), in exchange for cotton." This statement is doubtless an error, as the Alchedoma raised no cotton, while the Hopi were the chief cultivators of this plant in the entire S. W. According to Kroeber the Alchedoma were absorbed by the Maricopa, whom they joined before fleeing from the Rio Colorado before the Mohave. Asumpcion, Lagrimas de San Pedro, San Antonio, and Santa Coleta have been mentioned as rancherias. (F. W. H.)

Achedomas.—Venegas, Hist. Cal., II, 185, 1759. **Alchedomes.**—Taylor in Cal. Farmer, Dec. 6, 1861. **Alchedum.**—Garcés (1775-6), Diary, 488, 1900. **Alchedumas.**—Consag (1746) quoted by Bancroft, Nat. Races, I, 588, 1882. **Alchidomas.**—Alcedo, Dic. Geog., I, 48, 1786. **Algodomes.**—Heintzelman (1853) in H. R., Ex. Doc. 76, 34th Cong., 42, 1857 (seems to be local name here). **Algodones.**—Blake in Pac. R. R. Rep., V, 112, 1856. **Algodonnes.**—Derby, Colorado R., map, 1852. **Chidumas.**—Garcés (after Escalante, 1775), Diary (1775–76), 474, 1900. **Halchedoma.**—Zarate-Salmeron (*ca.* 1629), Rel., in Land of Sunshine, 106, Jan., 1900. **Halchedumas.**—Bancroft, Ariz. and N. Mex., 156, 348, 1889. **Halchidhoma.**—A. L. Kroeber, inf'n, 1905 (Mohave name). **Hudcoadamas.**—Rudo Ensayo (1762), 24, 1863 (probably the same). **Hudcoadan.**—Rudo Ensayo (1762), Guiteras transl., 130, 1894. **Hudcoadanes.**—Orozco y Berra, Geog., 59, 353, 1864. **Jakechedunes.**—Hinton, Handbook to Ariz., 28, 1878. **Jalchedon.**—Arricivita (1792) quoted by Bandelier in Arch. Inst. Papers, V, 100, 1890. **Jalchedum.**—Orozco y Berra, Geog., 38, 1864, (misquoting Garcés). **Jalchedunes.**—Garcés (1775–76), Diary, 308, 1900. **Talchedon.**—Forbes, Hist. Cal., 162, 1839 (misprint). **Talchedums.**—Domenech, Deserts, I, 444, 1860. **Yalchedunes.**—Pac. R. R. Rep., III, pt. 3, 124, 1856.

Alcoz. A former village of the Kalindaruk division of the Costanoan family in California.—Taylor in Cal. Farmer, Apr. 20, 1860.

Aleksashkina. A former Kaniagmiut Eskimo settlement on Wood id. in St. Paul harbor, Kodiak id., Alaska.

Aleksashkina.—Tebenkof quoted by Baker, Geog. Dict. Alaska, 1901 (called a Chiniak settlement). **Tanignag-miut.**—Russ. Am. Co. map quoted by Baker, ibid. (called an Aleut settlement).

Aleta. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Aleytac.—Ibid.

Aleut. A branch of the Esquimauan family inhabiting the Aleutian ids. and the N. side of Alaska pen., W. of Ugashik r. The origin of the term is obscure. A reasonable supposition is given by Engel (quoted by Dall in Smithson. Contrib., XXII, 1878) that Aliut is identical with the Chukchi word *aliat*, 'island.' The early Russian explorers of Kamchatka heard from the Chukchi of islanders, *aliuit*, beyond the main Asian shore, by which the Chukchi meant the Diomede islanders; but when the Russians found people on the Aleutian ids. they supposed them to be those referred to by the Chukchi and called them by the Chukchi name, and the Chukchi often adopt the Russian name, Aleut, for themselves, though asserting that it is not their own. According to Dall, *Ūnŭng′ŭn*, 'people,' is the generic term which the Aleut apply to themselves, it being probably a form of the Eskimo *Innuin*, plural of *Inung*, *Inuk*.

It is stated by various authorities that the Aleut differ markedly from the Eskimo in character and mental ability as well as in many practices. According to Dall the Aleut possess greater intellectual capacity than the Eskimo, but are far inferior in personal independence, and while the Aleuts' physiognomy differs somewhat from that of the typical Eskimo, individuals are often seen who can not be distinguished from ordinary Innuit. Notwithstanding the differences, there is no doubt that the Aleut are an aberrant offshoot from the great Esquimauan stock, and that however great their distinguishing traits these have resulted in the lapse of time from their insular position and peculiar environment. Dall considers the evidence from the shell heaps conclusive as to the identity with the continental Eskimo of the early inhabitants of the islands as regards implements and weapons. The testimony afforded by language seems to be equally conclusive, though perhaps less evident. The Aleut language, though differing greatly from the dialects of the mainland, possesses many words whose roots are common to the Eskimo tongues. The Aleut are divided, chiefly on dialectal grounds, into Unalaskans, who inhabit the Fox ids., the W. part of Alaska pen., and the Shumagin ids., and Atkans who inhabit the Andreanof, Rat, and Near ids. When first visited by the Russians the Aleutian ids. had a much larger population than at present. As compared with the mainland Eskimo and the Indians the Aleut are now unwarlike and docile, though they fought well when first discovered, but had only darts against the Russian firearms and were consequently soon overpowered, and they speedily came under the absolute power of the Russian traders, who treated them with great cruelty and brutality. This treatment had the effect of reducing them, it is said, to 10 per cent of their original number, and the survivors were held in a condition of slavery. Later, in 1794–1818, the Russian Government interfered to regulate the relations between traders and natives with the result of somewhat ameliorating their condition. In 1824 the missionary Veniaminoff began his labors, and to him is largely due most of the improvement, moral and mental. Through his exertions and those of his colaborers of the Greek church all the Aleut were Christianized and to some extent educated.

The population of the Aleutian ids., which before the arrival of the Russians was by their own tradition 25,000 (which estimate, judging by the great number of their village sites, Dall does not think excessive), in 1834, according to Veniaminoff, was 2,247, of whom 1,497 belonged to the E. or Unalaskan division and 750 to the W. or Atkan division. According to Father Shaiesnekov there were about 1,400 on the Aleutian ids. in 1848. After the epidemic of smallpox in that year some 900 were left. In 1874 Dall estimated the population at 2,005, including mixed bloods. According to the census of 1890 there were 968 Aleut and 734 mixed-bloods, total 1,702; in 1900 the statistics of the previous decade were repeated.

The following are Aleut villages: Akutan, Attu, Avatanak, Belkofski, Biorka, Chernofski, Eider, Iliuliuk, Kasheega, Korovinski, Makushin, Mashik, Morzhovoi, Nateekin, Nazan, Nikolaief, Nikolski, Pavlof, Pogromni, Popof, St George, St Paul, Sannak, Unga, Vossnessenski. The following villages no longer exist: Agulok, Akun, Alitak, Artelnof, Beaver, Chaliuknak, Ikolga, Imagnee, Itchadak, Kalekhta, Kutchlok, Riechesni, Seredka, Sisaguk, Takamitka, Tigalda, Totchikala, Tulik, Ugamitzi, Uknodok, Unalga, Veselofski. The following ruined places have been discovered on a single island, Agattu, now uninhabited: Agonakagna, Atkulik, Atkigyin, Hachimuk, Hamnulik, Hanilik, Hapkug, Higtiguk, Hilksuk, Ibin, Imik, Iptugik, Isituchi, Kakuguk, Kamuksusik, Kaslukug, Kigsitatok, Kikchik, Kikun, Kimituk, Kitak, Kuptagok, Magtok, Mukugnuk, Navisok, Siksatok, Sunik, Ugiatok, Ugtikún, Ugtumuk, Ukashik.

Aléouteans.—Drake, Bk. of Inds., bk. I, 16, 1848. **Aleuten.**—Holmberg, Ethnol. Skizz., 7, 1855. **Aleuts.**—Dall in Proc. Cal. Acad. Sci., IV, 35, 1873. **Aleyut.**—Coxe, Russ. Disc., 219, 1787. **Allayume.**—Powell in Cont. N. A. Ethnol., III, 553, 1877 (Olamentke name). **Cagatsky.**—Mahoney (1869) in Senate Ex. Doc. 68, 41st Cong., 2d sess., 19, 1870 ('easterners': Russianized form of Aleut name). **Kagataya-Koung'ns.**—Humboldt, New Spain, II, 346, 1822 (own name: 'men of the east'; refers only to the Aleut living E. of Umnak str. in contradistinction to the tribes W. of it.—Dall, inf'n, 1905). **Kataghayekiki.**—Coxe, Russ. Disc., I, 219, 1787. **Khāgān'-tāyā-khūn'-khin.**—Dall in Cont. N. A. Ethnol., I, 22, 1877 (sig. 'eastern people'). **Kχagantaiaĥounĥin.**—Pinart in Mém. Soc. Ethnol. Paris, XI, 157, 1872 (name of natives of Shumagin ids. and of Aleut of Alaska pen: 'men of the east'). **Oonángan.**—Veniaminoff quoted by Petroff, 10th Census, Alaska, 146, 1884. **Taiahounhins.**—Pinart in Mém. Soc. Ethnol. Paris, XI, 158, 1872 (own name: 'men'). **Takhayuna.**—Petroff, 10th Census, Alaska, 146, 1884 (Knaiakhotana name). **Taxeju-na.**—Davidof in Radloff, Wörterb., d. Kinai-Spr., 29, 1874. **Täxēmna.**—Doroschin in Radloff, Wörterb., d. Kinai-Spr., 29, 1874 (Knaiakhotana name). **Tiyakh'unin.**—Pinart, op. cit. **Unangan.**—Applegate in 11th Census, Alaska, 85, 1893. **Ū-nŭng'ŭn.**—Dall in Cont. N. A. Ethnol., I, 22, 1877 (own national name).

Alexandrovsk. A Kaniagmiut village and trading post on Graham harbor, Alaska; pop. 88 in 1880, 107 in 1890.

Alexandrousk.—Post route map, 1903. **Alexandrovsk.**—Petroff, 10th Census, Alaska, 29, 1884. **English Bay.**—11th Census, Alaska, 163, 1893. **Port Graham.**—Ibid., 68.

Alexeief. A Chnagmiut village in the Yukon delta, Alaska; pop. 16 in 1880.

Alexeief's Odinotchka.—Petroff, 10th Census, Alaska, 12, 1884 ('Alexeief's trading post').

Algic. A term applied by H. R. Schoolcraft to the Algonquian tribes and languages, and used occasionally by other writers since his time. *Algique* is employed by some Canadian French essayists. Schoolcraft himself (Ind. Tribes, V, 536, 1855) includes the term in his list of words of Indian origin. The word seems to be formed arbitrarily from *Alg*, a part of Algonkin, and the English adjectival termination *ic*. (A. F. C.)

Algonkian. A geological term used to designate an important series of rocks lying between the Archean and the Paleozoic systems. These rocks are most prominent in the region of L. Superior, a characteristic territory of the Indians of the Algonquian family, whence the name. Geologists speak of the "Algonkian period." (A. F. C.)

Algonkin (a name hitherto variously and erroneously interpreted, but Hewitt suggests that it is probably from (Micmac) *algoomeaking*, or *algoomaking*, 'at the place of spearing fish and eels [from the bow of a canoe]'). A term applied originally to the Weskarini, a small Algonquian tribe formerly living on the present Gatineau r., a tributary of Ottawa r., E. of the present city of Ottawa, in Quebec. Later the name was used to include also the Amikwa, Kichesipirini, Kinonche, Kisakon, Maskasinik, Matawachkirini, Missisauga, Michacondibi, Nikikouek, Ononchataronon, Oskemanitigou, Ouasouarini, Outaouakamigouk, Outchougai, Powating, Sagahiganirini, and Sagnitaounigama. French writers sometimes called the Montagnais encountered along the lower St Lawrence the Lower Algonquins, because they spoke the same language; and the ethnic stock and family of languages has been named from the Algonkin, who formed a close alliance with the French at the first settlement of Canada and received their help against the Iroquois. The latter, however, afterward procured firearms and soon forced the Algonkin to abandon the St Lawrence region. Some of the bands on Ottawa r. fled W. to Mackinaw and into Michigan, where they consolidated and became known under the modern name of Ottawa. The others fled to the N. and E., beyond reach of the Iroquois, but gradually found their way back and reoccupied the country. Their chief gathering place and mission station was at Three Rivers in Quebec. Nothing is known of their social organization. The bands now recognized as Algonkin, with their population in 1900, are as follows. In Ottawa: Golden Lake, 86; North Renfrew, 286; Gibson (Iroquois in part), 123. In Quebec: River Desert, 393; Temiscaming, 203; Lake of Two Mountains (Iroquois in part), 447; total, 1,536. As late as 1894 the Canadian Indian Office included as Algonkin also 1,679 "stragglers" in Pontiac, Ottawa co., Champlain, and St Maurice, in Quebec, but these are omitted from subsequent reports. In 1884 there were 3,874 Algonkin in Quebec province and in E. Ontario, including the Temiscaming. Following are the Algonkin villages, so far as they are known to have been recorded: Cape Magdalen, Egan, Hartwell, Isle aux Tourtes (Kichesipirini and Nipissing), Rouge River, Tangouaen (Algonkin and Huron). (J. M. C. T.)

Abnaki.—For forms of this word as applied to the Algonkin, see *Abnaki*. **Akwanake.**—Brebœuf quoted by Schoolcraft, Ind. Tribes, IV, 207, 1854. **Alagonkins.**—Croghan (1765) in Monthly Am. Jour. Geol., 272, 1831. **Algokin.**—McKenzie quoted by Tanner, Narr., 332, 1830. **Algomeequin.**—Schoolcraft, Ind. Tribes, I, 306, 1851. **Algomequins.**—Ibid., V, 38, 1855. **Algommequin.**—Champlain (1632), Œuv., V, pt. 2, 193, 1870. **Algomquins.**—Sagard (1636), Canada, I, 247, 1866. **Algoncains.**—Hennepin, New Disc., 95, 1698. **Algongins.**—Tracy (1667) in N. Y. Doc. Col. Hist., III, 153, 1853. **Algonguin.**—Morse, N. Am., 238, 1776. **Algonic Indians.**—Schoolcraft, Ind. Tribes, I, 38, 1851. **Algonkins.**—Hennepin (1683) in Harris, Voy. and Trav., II, 916, 1705. **Algonméquin.**—Martin in Bressani, Rel. Abrégée, 319, 1653. **Algonovins.**—Alcedo, Dic. Geog., V, 120, 1789. **Algonquains.**—Jes. Rel. 1653, 3, 1858. **Algonquens.**—Schoolcraft, Ind. Tribes, II, 358, 1852. **Algonquin.**—Jes. Rel. 1632, 14, 1858. **Algoomenquini.**—Keane in Stanford, Compend., 500, 1878. **Algoquins.**—Lewis and Clark, Trav., I, map, 1817. **Algoquois.**—Audouard, Far West, 207, 1869. **Algouinquins.**—Gorges (1658) in Me. Hist. Soc. Coll., II, 67, 1847. **Algoumekins.**—Gallatin in Trans. Am. Antiq. Soc., II, 24, 1836. **Algoumequini.**—De Laet (1633) quoted by Vater, Mithridates, pt. 3, sec. 3, 404, 1816. **Algoumequins.**—Champlain (1603), Œuv., II, 8, 1870. **Algumenquini.**—Kingsley, Standard Nat. Hist., pt. 6, 147, 1883. **Alinconguins.**—Nicolls (1666) in N. Y. Doc. Col. Hist., III, 147, 1853. **Alkonkins.**—Hutchins (1778) quoted by Jefferson, Notes, 141, 1825. **Alquequin.**—Lloyd in Jour. Anthrop. Inst. G. B., IV, 44, 1875. **Altenkins.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 281, 1855 (misprint). **Attenkins.**—Clinton (1745), ibid., 276.

Algonquian Family (adapted from the name of the Algonkin tribe). A linguistic stock which formerly occupied a more extended area than any other in North America. Their territory reached from the E. shore of Newfoundland to the Rocky mts. and from Churchill r. to Pamlico sd. The E. parts of this territory were separated by an area occupied by Iroquoian tribes. On the E. Algonquian tribes skirted the Atlantic coast from Newfoundland to Neuse r.; on the S. they touched on the territories of the eastern Siouan, southern Iroquoian, and the Muskhogean families; on the W. they bordered on the Siouan area; on the N. W. on the Kitunahan and Athapascan; in Labrador they came into contact with the Eskimo; in Newfoundland they surrounded on three sides the Beothuk. The Cheyenne and Arapaho moved from the main body and drifted out into the plains. Although there is a general agreement as to the peoples which should be included in this family, information in regard to the numerous dialects is too limited to justify an attempt to give a strict linguistic classification; the data are in fact so meager in many instances as to leave it doubtful whether certain bodies were confederacies, tribes, bands, or clans, especially bodies which have become extinct or can not be identified, since early writers have frequently designated settlements or bands of the same tribe as distinct tribes. As in the case of all Indians, travelers, observing part of a tribe settled at one place and part at another, have frequently taken them for different peoples, and have dignified single villages, settlements, or bands with the title "tribe" or "nation," named from the locality or the chief. It is generally impossible to discriminate between tribes and villages throughout the greater part of New England and along the Atlantic coast, for the Indians there seem to have been grouped into small communities, each taking its name from the principal village of the group or from a neighboring stream or other natural feature. Whether these were subordinate to some real tribal authority or of equal rank and interdependent, although still allied, it is impossible in many instances to determine. Since true tribal organization is found among the better known branches and can be traced in several instances in the eastern division, it is presumed that it was general. A geographic classification of the Algonquian tribes follows:

Western division, comprising three groups dwelling along the E. slope of the Rocky mts: Blackfoot confederacy, composed of the Siksika, Kainah, and Piegan; Arapaho and Cheyenne.

Northern division, the most extensive one, stretching from the extreme N. W. of the Algonquian area to the extreme E., chiefly N. of the St Lawrence and the great lakes, including several groups which, on account of insufficient knowledge of their linguistic relations, can only partially be outlined: Chippewa group, embracing the Cree (?), Ottawa, Chippewa, and Missisauga; Algonkin group, comprising the Nipissing, Temiscaming, Abittibi, and Algonkin.

Northeastern division, embracing the tribes inhabiting E. Quebec, the Maritime Provinces, and E. Maine: the Montagnais group, composed of the Nascapee, Montagnais, Mistassin, Bersiamite, and Papinachois; Abnaki group, comprising the Micmac, Malecite, Passamaquoddy, Arosaguntacook, Sokoki, Penobscot, and Norridgewock.

Central division, including groups that resided in Wisconsin, Illinois, Indiana, Michigan, and Ohio: Menominee; the Sauk group, including the Sauk, Fox, and Kickapoo; Mascouten; Potawatomi; Illinois branch of the Miami group, comprising the Peoria, Kaskaskia, Cahokia, Tamaroa, and Michigamea; Miami branch, composed of the Miami, Piankashaw, and Wea.

Eastern division, embracing all the Algonquian tribes that lived along the Atlantic coast S. of the Abnaki and including several confederacies and groups, as the Pennacook, Massachuset, Wampanoag, Narraganset, Nipmuc, Montauk, Mohegan, Mahican, Wappinger, Delawares, Shawnee, Nanticoke, Conoy, Powhatan, and Pamlico.

As the early settlements of the French, Dutch, and English were all within the territory of the eastern members of the family, they were the first aborigines N. of the Gulf of Mexico to feel the blighting effect of contact with a superior race. As a rule the relations of the French with the Algonquian tribes were friendly, the Foxes being the only tribe against whom they waged war. The English settlements were often engaged in border wars with their Algonquian neighbors, who, continually pressed farther toward the interior by the advancing white immigration, kept up for a time a futile struggle for the possession of their territory. The eastern tribes, from Maine to Carolina, were defeated and their tribal organization was broken up. Some withdrew to Canada, others crossed the mountains into the Ohio valley, while a few bands were located on reservations by the whites only to dwindle and ultimately become extinct. Of many of the smaller tribes of New England, Virginia, and other eastern states there are no living representatives. Even the languages of some are known only by a few words mentioned by early historians, while some tribes are known only by name. The Abnaki and others who fled into Canada settled along the St Lawrence under the protection of the French, whose active allies they became in all the subsequent wars with the English down to the fall of the French power in Canada. Those who crossed the Allegheny mts. into the Ohio valley, together with the Wyandot and the native Algonquian tribes of that region, formed themselves into a loose confederacy, allied first with the French and afterward with the English against the advancing settlements with the declared purpose of preserving the Ohio r. as the Indian boundary. Wayne's victory in 1794 put an end to the struggle, and at the treaty of Greenville in 1795 the Indians acknowledged their defeat and made the first cession of land W. of the Ohio. Tecumseh and his brother, Ellskwatawa, instigated by British intriguers, again aroused the western tribes against the United States a few years later, but the disastrous defeat at Tippecanoe in 1811 and the death of their leader broke the spirit of the Indians. In 1815 those who had taken part against the United States during the War of 1812 made peace with the Government; then began the series of treaties by which, within thirty years, most of the Indians of this region ceded their lands and removed W. of the Mississippi.

A factor which contributed greatly to the decline of the Algonquian ascendency was the power of the Iroquoian confederacy, which by the beginning of the 17th century had developed a power destined to make them the scourge of the other Indian population from the Atlantic to the Mississippi and from Ottawa r. in Canada to the Tennessee. After destroying the Huron and the Erie, they turned their power chiefly against the Algonquian tribes, and ere long Ohio and Indiana were nearly deserted, only a few villages of Miami remaining here and there in the northern portion. The region s. and w. they made a desert, clearing of native inhabitants the whole country within 500 m. of their seats. The Algonquian tribes fled before them to the region of the upper lakes and the banks of the Mississippi, and only when the French had guaranteed them protection against their deadly foes did they venture to turn back toward the E.

The central Algonquians are tall, averaging about 173 cm.; they have the typical Indian nose, heavy and prominent, somewhat hooked in men, flatter in women; their cheek bones are heavy; the head among the tribes of the great lakes is very large and almost brachycephalic, but showing considerable variation; the face is very large. The type of the Atlantic coast Algonquians can hardly be determined from living individuals, as no full-bloods survive, but skulls found in old burial grounds show that they were tall, their faces not quite so broad, the heads much more elongate and remarkably high, resembling in this respect the Eskimo and suggesting the possibility that on the New England coast there may have been some mixture with that type. The Cheyenne and Arapaho are even taller than the central Algonquians; their faces are larger, their heads more elongate. It is worthy of remark that in the region in which the mound builders' remains are found, rounded heads prevailed, and the present population of the region are also more round-headed, perhaps suggesting fusion of blood (Boas, inf'n, 1905). See *Anatomy*, *Physiology*.

The religious beliefs of the eastern Algonquian tribes were similar in their leading features. Their myths are numerous. Their deities, or *manitus*, including objects animate and inanimate, were many, but the chief culture hero, he to whom the creation and control of the world were ascribed, was substantially the same in character, although known by various names, among different tribes. As Manibozho, or Michabo, among the Chippewa and other lake tribes, he was usually identified as a fabulous great rabbit, bearing some relation to the sun; and this identification with the great rabbit appears to have prevailed among other tribes, being found as far s. as Maryland. Brinton (Hero Myths, 1882) believes this mythological animal to have been merely a symbol of light, adopted because of the similarity between the Algonquian words for rabbit and light. Among the Siksika this chief beneficent deity was known as Napiw, among the Abnaki as Ketchiniwesk, among the New England tribes as Kiehtan, Woonand, Cautantowit, etc. He it was who created the world by magic power, peopled it with game and the other animals, taught his favorite people the arts of the chase, and gave them corn and beans. But this deity was distinguished more for his magical powers and his ability to overcome opposition by trickery, deception, and falsehood than for benevolent qualities. The objects of nature were deities to them, as the sun, the moon, fire, trees, lakes, and the various animals. Respect was also paid to the four cardinal points. There was a general belief in a soul, shade, or immortal spiritual nature not only in man but in animals and all other things, and in a spiritual abode to which this soul went after the death of the body, and in which the occupations and enjoyments were supposed to be similar to those of this life. Priests, or conjurers, called by the whites medicine-men, played an important part in their social, political, and religious systems. They were supposed to possess influence with spirits or other agencies, which they could bring to their aid in prying into the future, inflicting or curing disease, etc.

Among the tribes from s. New England to Carolina, including especially the Mohegan, Delawares, the people of the Powhatan confederacy, and the Chippewa, descent was reckoned in the female line; among the Potawatomi, Abnaki, Blackfeet, and probably most of the northern tribes, in the male line. Within recent times descent has been paternal also among the Menominee, Sauk and Fox, Illinois, Kickapoo, and Shawnee, and, although it has been stated that it was anciently maternal, there is no satisfactory proof of this. The Cree, Arapaho, and Cheyenne are without clans or gentes. The gens or clan was usually governed by a chief, who in some cases was installed by the heads of other clans or gentes. The tribe also had its chief, usually selected from a particular clan or gens, though the manner of choosing a chief and the authority vested in him varied somewhat in the different tribes. This was the peace chief, whose authority was not absolute, and who had no part in the declaration of war or in carrying it on, the leader in the campaign being one who had acquired a right to the position by noted deeds and skill. In some tribes the title of chief was hereditary, and the distinction between a peace chief and a war chief was not observed. The chief's powers among some tribes, as the Miami, were greater than in others. The government was directed in weighty matters by a council, consisting of the chiefs of the clans or gentes of the tribe. It was by their authority that tribal war was undertaken, peace concluded, territory sold, etc.

The Algonquian tribes were mainly sedentary and agricultural, probably the only exceptions being those of the cold regions of Canada and the Siksika of the plains. The Chippewa did not formerly cultivate the soil. Maize was the staple Indian food product, but the tribes of the region of the great lakes, particularly the Menominee, made extensive use of wild rice. The Powhatan tribes raised enough maize to supply not only their own wants but those of the Virginia colonists for some years after the founding of Jamestown, and the New England colonists were more than once relieved from hunger by corn raised by the natives. In 1792 Wayne's army found a continuous plantation along the entire length of the Maumee from Ft Wayne to L. Erie. Although depending chiefly on hunting and fishing for subsistence, the New England tribes cultivated large quantities of maize, beans, pumpkins, and tobacco. It is said they understood the advantage of fertilizing, using fish, shells, and ashes for this purpose. The tools they used in preparing the ground and in cultivation were usually wooden spades or hoes, the latter being made by fastening to a stick, as a handle, a shell, the shoulder blade of an animal, or a tortoise shell. It was from the Algonquian tribes that the whites first learned to make hominy, succotash, samp, maple sugar, johnnycake, etc. Gookin, in 1674, thus describes the method of preparing food among the Indians of Massachusetts: "Their food is generally boiled maize, or Indian corn, mixed with kidney beans, or sometimes without. Al o, they frequently boil in this pottage fish and flesh of all sorts, either new taken or dried, as shad, eels, alewives, or a kind of herring, or any other sort of fish. But they dry mostly those sorts before mentioned. These they cut in pieces, bones and all, and boil them in the aforesaid pottage. I have wondered many times that they were not in danger of being choked with fish bones; but they are so dexterous in separating the bones from the fish in their eating thereof that they are in no hazard. Also, they boil in this frumenty all sorts of flesh they take in hunting, as venison, beaver, bear's flesh, moose, otters, raccoons, etc., cutting this flesh in small pieces and boiling it as aforesaid. Also, they mix with the said pottage several sorts of roots, as Jerusalem artichokes, and groundnuts, and other roots, and pompions, and squashes, and also several sorts of nuts or masts, as oak acorns, chestnuts, and walnuts; these husked and dried and powdered, they thicken their pottage therewith. Also, sometimes, they beat their maize into meal and sift it through a basket made for that purpose. With this meal they make bread, baking it in the ashes, covering the dough with leaves. Sometimes they make of their meal a small sort of cakes and boil them. They make also a certain sort of meal of parched maize. This meal they call 'nokake.'" Their pots were made of clay, somewhat egg-shaped; their dishes, spoons, and ladles of wood; their water pails of birch bark, doubled up so as to make them four-cornered, with a handle. They also had baskets of various sizes in which they placed their provisions; these were made of rushes, stalks, corn husks, grass, and bark, often ornamented with colored figures of animals. Mats woven of bark and rushes, dressed deerskins, feather garments, and utensils of wood, stone, and horn are mentioned by explorers. Fish were taken with hooks, spears, and nets, in canoes and along the shore, on the sea and in the ponds and rivers. They captured without much trouble all the smaller kinds of fish, and, in their canoes, often dragged sturgeon with nets stoutly made of Canada hemp (De Forest, Hist. Inds. Conn., 1853). Canoes used for fishing were of two kinds—one of birch bark, very light, but liable to overset; the other made from the trunk of a large tree. Their clothing was composed chiefly of the skins of animals, tanned until soft and pliable, and was sometimes ornamented with paint and beads made from shells. Occasionally they decked themselves with mantles made of feathers overlapping each other as on the back of the fowl. The dress of the women consisted usually of two articles, a leather shirt, or undergarment, ornamented with fringe, and a skirt of the same material fastened round the waist with a belt and reaching nearly to the feet. The legs were protected, especially in the winter, with leggings, and the feet with moccasins of soft dressed leather, often embroidered with wampum. The men usually covered the lower part of the body with a breech-cloth, and often wore a skin mantle thrown over one shoulder. The women dressed their hair in a thick heavy plait which fell down the neck, and sometimes ornamented their heads with bands decorated with wampum or with a small cap. Higginson (New England's Plantation, 1629) says: "Their hair is usually cut before, leaving one lock longer than the rest." The men went bareheaded, with their hair fantastically trimmed, each according to his own fancy. One would shave it on one side and leave it long on the other; another left an unshaved strip, 2 or 3 in. wide, running from the forehead to the nape of the neck.

The typical Algonquian lodge of the woods and lakes was oval, and the conical lodge, made of sheets of birch-bark, also occurred. The Mohegan, and to some extent the Virginia Indians, constructed long communal houses which accommodated a number of families. The dwellings in the N. were sometimes built of logs, while those in the S. and parts of the W. were constructed of saplings fixed in the ground, bent over at the top, and covered with movable matting, thus forming a long, round-roofed house. The Delawares and some other eastern tribes, preferring to live separately, built smaller dwellings. The manner of construction among the Delawares is thus described by Zeisberger: "They peel trees, abounding with sap, such as lime trees, etc., then cutting the bark into pieces of 2 or 3 yards in length, they lay heavy stones upon them, that they may become flat and even in drying. The frame of the hut is made by driving poles into the ground and strengthening them by cross beams. This framework is covered, both within and without, with the above-mentioned pieces of bark, fastened very tight with bast or twigs of hickory, which are remarkably tough. The roof runs up to a ridge, and is covered in the same manner. These huts have one opening in the roof to let out the smoke and one in the side for an entrance. The door is made of a large piece of bark without either bolt or lock, a stick leaning against the outside being a sign that nobody is at home. The light enters by small openings furnished with sliding shutters." The covering was sometimes rushes or long reed grass. The houses of the Illinois are described by Hennepin as being "made like long arbors" and covered with double mats of flat flags. Those of the Chippewa and the Plains tribes were circular or conical, a framework covered with bark among the former, a frame of movable poles covered with dressed skins among the latter. The villages, especially along the Atlantic coast, were frequently surrounded with stockades of tall, stout stakes firmly set in the ground. A number of the western Algonquian towns are described by early explorers as fortified or as surrounded with palisades.

In no other tribes N. of Mexico was picture writing developed to the advanced stage that it reached among the Delawares and the Chippewa. The figures were scratched or painted on pieces of bark or on slabs of wood. Some of the tribes, especially the Ottawa, were great traders, acting as chief middlemen between the more distant Indians and the early French settlements. Some of the interior tribes of Illinois and Wisconsin made but little use of the canoe, traveling almost always afoot; while others who lived along the upper lakes and the Atlantic coast were expert canoemen. The canoes of the upper lakes were of birch-bark, strengthened on the inside with ribs or knees. The more solid and substantial boat of Virginia and the western rivers was the dugout, made from the trunk of a large tree. The manufacture of pottery, though the product was small, except in one or two tribes, was widespread. Judged by the number of vessels found in the graves of the regions occupied by the Shawnee, this tribe carried on the manufacture to a greater extent than any other. The usual method of burial was in graves, each clan or gens having its own cemetery. The mortuary ceremonies among the eastern and central tribes were substantially as described by Zeisberger. Immediately after death the corpse was arrayed in the deceased's best clothing and decked with the chief ornaments worn in life, sometimes having the face and shirt painted red, then laid on a mat or skin in the middle of the hut, and the arms and personal effects were placed about it. After sunset, and also before daybreak, the female relations and friends assembled around the body to mourn over it. The grave was dug generally by old women; inside it was lined with bark, and when the corpse was placed in it 4 sticks were laid across, and a covering of bark was placed over these; then the grave was filled with earth. An earlier custom was to place in the grave the personal effects or those indicative of the character and occupation of the deceased, as well as food, cooking utensils, etc. Usually the body was placed horizontally, though among some of the western tribes, as the Foxes, it was sometimes buried in a sitting posture. It was the custom of probably most of the tribes to light fires on the grave for four nights after burial. The Illinois, Chippewa, and some of the extreme western tribes frequently practised tree or scaffold burial. The bodies of the chiefs of the Powhatan confederacy were stripped of the flesh and the skeletons were placed on scaffolds in a charnel house. The Ottawa usually placed the body for a short time on a scaffold near the grave previous to burial. The Shawnee, and possibly one or more of the southern Illinois tribes, were accustomed to bury their dead in box-shaped sepulchers made of undressed stone slabs. The Nanticoke, and some of the western tribes, after temporary burial in the ground or exposure on scaffolds, removed the flesh and reinterred the skeletons.

The eastern Algonquian tribes probably equaled the Iroquois in bravery, intelligence, and physical powers, but lacked their constancy, solidity of character, and capability of organization, and do not appear to have appreciated the power and influence they might have wielded by combination. The alliances between tribes were generally temporary and without real cohesion. There seems, indeed, to have been some element in their character which rendered them incapable of combining in large bodies, even against a common enemy. Some of their great chieftains, as Philip, Pontiac, and Tecumseh, attempted at different periods to unite the kindred tribes in an effort to resist the advance of the white race; but each in turn found that a single great defeat disheartened his followers and rendered all his efforts fruitless, and the former two fell by the hands of deserters from their own ranks. The Virginia tribes, under the able guidance of Powhatan and Opechancanough, formed an exception to the general rule. They presented a united front to the whites, and resisted for years every step of their advance until the Indians were practically exterminated. From the close of the Revolution to the treaty of Greenville (1795) the tribes of the Ohio valley also made a desperate stand against the Americans, but in this they had the encouragement, if not the more active support, of the British in Canada as well as of other Indians. In individual character many of the Algonquian chiefs rank high, and Tecumseh stands out prominently as one of the noblest figures in Indian history.

The present number of the Algonquian family is about 90,000, of whom about 40,000 are in the United States and 50,000 in Canada. The largest tribes are the Chippewa and the Cree. (J. M. C. T.)

>**Algonkin-Lenape.**—Gallatin in Trans. Am. Antiq. Soc., II, 23, 305, 1836. Berghaus (1845), Physik. Atlas, map 17, 1848. Ibid., 1852. >**Algonquin.**—Bancroft, Hist. U. S., III, 237, 1840. Prichard, Phys. Hist. Mankind, V, 381, 1847 (follows Gallatin). >**Algonkins.**—Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 77, 1848. Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853. >**Algonkin.**—Turner in Pac. R. R. Rep., III, pt. 3, 55, 1856. Hayden, Ethnog. and Philol. Mo. Val., 232, 1862 (treats only of Crees, Blackfeet, Shyennes). Hale in Am. Antiq., 112, April, 1883 (treated with reference to migration). <**Algonkin.**—Latham in Trans. Philol. Soc. Lond., 1856 (adds to Gallatin's list of 1836 the Bethuck, Shyenne, Blackfoot, and Arrapaho). Latham, Opuscula, 327, 1860 (as in preceding). Latham, Elem. Comp. Philol., 447, 1862. <**Algonquin.**—Keane in Stanford, Compend., Cent. and S. Am., 460, 465, 1878 (list includes the Maquas, an Iroquois tribe). >**Saskatschwainer.**—Berghaus, Physik. Atlas, map 17, 1848 (probably designates the Arapaho). >**Arapahoes.**—Berghaus, Physik. Atlas, map 17, 1852. ×**Algonkin und Beothuk.**—Berghaus, Physik. Atlas, map 72, 1887.

Algonquins of Portage de Prairie. A Chippewa band formerly living near L. of the Woods and E. of it in Manitoba. They removed before 1804 to the Red r. country through persuasions of the traders.—Lewis and Clark, Disc., 55, 1806.

Alibamu (said to be from the Choctaw *alba ayamule*, 'I open or clear the thicket'). A Muskhogean tribe of the Creek confederacy that formerly dwelt in S. Alabama. It is clear that the Alibamu and Koasati were closely related, the language of the two being practically identical. When first found by the whites the home of the tribe was on Alabama r. a short distance below the junction of the Coosa and Tallapoosa. Their early history, owing to confusion in the use of the name, is uncertain, but according to tradition they had migrated from a westerly locality. In the Creek legend, as given by Gatschet, they are mentioned, under the name Atilamas, as one of 4 tribes contending for the honor of being considered the most ancient and valorous. The chroniclers of De Soto's expedition in 1541 locate the "province" or "town" of Alibamo a short distance N. W. of the Chicasa, in N. W. or central Mississippi. According to the Gentleman of Elvas they found a strongly fortified town, named Ullibahali, on Alabama or lower Coosa r. Coxe (French, Hist. Coll. La., II, 235, 1850) says that below the Coza, or Coussa, on the same river, are the Ullibalies, or Olibahalies, according to the French the Allibamons. The identification with the Ullibahali would be complete if this statement could be accepted, but Gatschet is inclined to doubt its correctness. The history of the tribe recommences with the appearance of the French in Mobile bay in 1701–02. Bienville found "on the banks and many adjacent islands, places abandoned by the savages on account of war with the Conchaques [Conshac] and Alibamons" (Hamilton, Colon. Mobile, 41, 1897). The French soon became involved in war with the tribe, who, joining the Cherokee, Abihka, and Catawba in 1708, descended Alabama r. to attack Ft Louis and the Mobile Indians in that vicinity, but retired after burning some villages. In 1713 the French established Ft Toulouse in their country to hold them in check and to protect French traders. The site of the fort was occupied in 1812 by Ft Jackson. After the cession in 1763 by France to Great Britain the fort was abandoned, and at that time a part of the tribe removed to the banks of the Mississippi and established a village 60 m. above New Orleans. This band numbered about 120, including 30 warriors. Subsequently the tribe removed to W. Louisiana, and in 1890 some were still living in Calcasieu parish, others in the Creek Nation in Indian T., and a party of about 200 in Polk co., Tex.

Little has been recorded in regard to the character and customs of the Alibamu, but that they were warlike in disposition is evident from their early history. One singular custom mentioned by Pénicaut seems to apply to the Alibamu as well as to the Mobile Indians. They caused their children, both boys and girls, to pass in array at a certain festival and receive a flogging of such severity as to draw blood, after which they were lectured by one or more of the elders. Hawkins states: "They did not conform to the customs of the Creeks, and the Creek law for the punishment of adultery was not known among them. They cultivated the soil to some extent and had some hogs, horses, and cattle. Though hospitable, it was their custom when a white person visited them, as soon as he had eaten, what was left was thrown away and everything which had been used [by the white person] was washed." The 4 Alibamu towns situated on Alabama r. are given by Hawkins (Sketch of Creek country, 1799) as Kanchati, Tawosa, Pawokti, and Atagi. Others give Nitahauritz as one of the four. (A. S. G. C. T.)

Aibamos.—Barcia, Ensayo, 313, 1723. **Ala.**—H. R. Ex. Doc. 276, 24th Cong., 310, 1836 (probably an abbreviation.) **Alabama.**—Bartram, Travels, 463, 1791. **Ala Bamer.**—Weatherford (1793) in Am. State Pap., Ind. Aff., I, 385, 1832. **Albamas.**—N. C. Col. Records (1721), II, 422, 1886. **Alebamah.**—Charlevoix, New France, VI, 25, 1872. **Alebamons.**—Boudinot, Star in West, 125, 1816. **Alibam.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Alibamas.**—Nuttall, Journal, 287, 1821. **Alibamies.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s., 152, 1814. **Alibamo.**—French, Hist. Coll. La., II, 104, 1850. **Alibamons.**—Dumont, La., I, 134, 1753. **Alibamous.**—Smyth, Tour in U. S., I, 348, 1784. **Alibamus.**—Brackenridge, Views of La., 82, 1814. **Alibanio.**—Smith, Coll. Docs. Hist. Florida, I, 56, 1857. **Alibanons.**—N. Y. Doc. Col. Hist., X, 156, 1858. **Alimamu.**—Gentleman of Elvas (1539) in Hakluyt Soc. Pubs., IX, 87, 1851. **Allibama.**—Drake, Bk. Inds., vi, 1848. **Allibamis.**—Sibley, Hist. Sketches, 81, 1806. **Allibamons.**—Bossu (1758), Travels La., I, 219, 1771. **Allibamous.**—Coxe, Carolana, 24, 1741. **Atilamas.**—Gatschet, Creek Migr. Leg., II, 13, 1888 (Creek name). **Aybamos.**—Barcia, Ensayo, 333, 1723. **Ewemalas.**—Coxe, Carolana, 25, 1741. **Habbamalas.**—Spotswood (1720) in N. C. Col. Records, II, 383, 1886. **Halbama.**—Vaugondy, map of America, Nancy, 1778. **Holbamas.**—Rivers, Early Hist. So. Car., 97, 1874. **Limanu.**—Ranjel (1541) in Bourne, Narr. De Soto, II, 136, 1904. **Ma′-mo aⁿ-ya-di.**—Dorsey, Biloxi MS. Dict., B. A. E., 1892 (Biloxi name). **Ma′-mo haⁿ-ya.** Ibid. (another Biloxi name). **Ma′-mo ha-yaⁿ-di′.**—Ibid. (another Biloxi name). **Oke-choy-atte.**—Schoolcraft, Ind. Tribes, I, 266, 1851. **Olibahalies.**—Coxe, Carolana, 24, 1741. (See *Ullibahali.*)

Alibamu. A town of the Creek Nation, on the N. fork of Canadian r., Ind. T.—Gatschet, Creek Migr. Leg., II, 185, 1888.

Alican. A former Chumashan village at Cañada Maria Ignacio, near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Alimacani. A Timuquanan village on the Florida coast, N. of St Johns r., in 1565.

Alimacani.—Fontaneda in Ternaux-Compans, Voy., XX, 24, 1863. **Alimacany.**—French, Hist. Coll. La., 2d s., 264, 1875. **Allicamany.**—Bassanier, Histoire Notable, 57, 1586. **Allimacany.**—Laudonnière in French, Hist. Coll. La., n. s., 257, 1869. **Halianacani.**—Gourgues quoted in French, Hist. Coll. La., 2d s., 275, 1875. **Halmacanir.**—Laudonnière, ibid., n. s., 349, 1869.

Alimibegouek (probably cognate with the Chippewa *Ŭnĭmĭbigog*, 'they that live by the river'.—Wm. Jones). Mentioned as one of the four divisions of the Cree, living on L. Alimibeg (Nipigon?), which discharges into L. Superior, Ontario. Creuxius places them immediately N. of the lake, near the S. end of Hudson bay. What part of the Cree of modern times these include is not determinable. (J. M. C. T.)

Alimibegoueci.—Creuxius, map New France, 1664. **Kilistinons Alimibegouek.**—Jes. Rel. 1658, 21, 1858.

Alipconk ('place of elms'). A village of the Wecquaesgeeks on the site of Tarrytown, Westchester co., N. Y. It was burned by the Dutch in 1644.

Alipconck.—Ruttenber, Tribes Hudson R., 78, 1872 ('place of elms'). **Alipkonck.**—Von der Donck (1656) quoted, ibid., 72.

Alipoti. Apparently a pueblo of the Queres in New Mexico in 1598.—Oñate (1598) in Doc. Inéd., XVI, 114, 1871.

Alizway. A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Alkali Lake. A Shuswap village or band near Fraser r. and opposite the mouth of Chilcotin r., Brit. Col.; pop. 158 in 1902.

Alkakalilkes.—Brit. Col. Map, Ind. Aff., Victoria, 1872 (probably identical). **Alkali Lake.**—Can. Ind. Aff., 269, 1902.

Alkehatchee. A former Upper Creek town on Tallapoosa r., Ala.

Alkehatchee.—Brahm (18th cent.) quoted by Gatschet, Creek Migr. Leg., II, 214, 1888. **Elkatcha.**—Robin, Voy., II, map, 1888.

Alki. The motto on the official seal of the State of Washington, taken from *alki* in the Chinook jargon, which signifies 'by-and-by', 'in the future', 'soon'. The word came into the jargon from the Chinook proper, a dialect of the Chinookan stock, in which it has a like meaning. (A. F. C.)

Alkunwea (*A′lk′unwēᴇ*, 'lower corner'). A subdivision of the Laalaksentaio, a Kwakiutl gens.—Boas in Rep. Nat. Mus. 1895, 332, 1897.

Allagasomeda. A Chimmesyan village on upper Skeena r., British Columbia.—Downie in Jour. Roy. Geog. Soc., XXXI, 253, 1861.

Allakaweah (*Äl-la-kâ′-we-âh*, 'Paunch Indians'). The name applied by a tribe which Lewis and Clark (Trav., 25, Lond., 1807) located on Yellowstone and Bighorn rs., Mont., with 800 warriors and 2,300 souls. This is exactly the country occupied at the same time by the Crows, and although these latter are mentioned as distinct, it is probable that they were meant, or perhaps a Crow band, more particularly as the Crows are known to their cousins, the Hidatsa, q. v., as the "people who refused the paunch." The name seems not to have reference to the Gros-ventres, q. v. (J. M.)

Al-la-kâ-we-âh.—Lewis (1805) quoted by Coues, Lewis and Clark Exped., I, 199, 1893. **Gens de Panse.**—Ibid. (given as their French name). **Panneh.**—Drake, Bk. Inds., bk. X, 1848 (misprint for Paunch). **Paunch (Indians).**—Lewis quoted by Coues, op. cit., I, 199, 1893. **Ponch Indians.**—Prescott quoted by Schoolcraft, Ind. Tribes, III, 251, 1853.

Allapata. An unidentified town formerly on Hillsboro r., E. Fla.—Brion de la Tour, War map, 1782.

Allaquippa. A Delaware woman sachem of this name lived in 1755 near the mouth of Youghiogheny r., Allegheny co., Pa., and there may have been there a small Delaware settlement known by her name. (J. M.)

Allaquippas.—La Tour, map, 1779. **Alleguipes.**—Esnauts and Rapilly, map, 1777. **Allequippe.**—Lattré, U. S. map, 1784.

Alle. A pueblo of New Mexico in 1598, doubtless situated in the Salinas in the vicinity of Abo, and evidently occupied by the Tigua or the Piros.—Oñate (1598) in Doc. Inéd., XVI, 114, 1871.

Alleghany Indians. A geographical group, comprising Delawares and Shawnee, residing on Alleghany r. in the 18th century.—Rupp (1756), Northampton, etc., 106, 1845.

Allegany Indians.—Post (1758), Journ., 147, repr. 1867. **Allegheny.**—Lotter, map, about 1770. **Alligany.**—Homann Heirs, map, 1756. **Attegheny.**—Esnauts and Rapilly, map, 1777 (misprint).

Allh. A body of Salish E. of Chemanis lake, Vancouver id.—Brit. Col. map, Ind. Aff., Victoria, 1872.

Alligator. A former Seminole town in Suwannee co., Fla.

Alligator Hole.—Bartram, Voy., I, map, 1799. **Alligator Indians.**—Schoolcraft, Ind. Tribes, VI, 360, 1857.

Alloc. A Chumashan village W. of Pueblo de las Canoas (San Buenaventura), Ventura co., Cal., in 1542 (Cabrillo, Narr., 1542, in Smith, Coll. Doc., 181, 1857). Placed by Taylor on the rancho Orteaga, near the beach.

Allooulоanshaw. A town on the headwaters of Pearl r., Neosho co., Miss., occupied by the Oklafalaya Choctaw.—West Fla. map, *ca.* 1772.

Allu. The Antelope clan of the Pecos tribe of New Mexico.—Hewett in Am. Anthrop., VI, 431, 1904.

Almotu. A Paloos village on the N. bank of Snake r., about 30 m. above the mouth of Palouse r., Wash.—Mooney in 14th Rep. B. A. E., 735, 1896.

Alouko. A former Seminole town on the E. side of St Marks r., 20 m. N. of St Marks, Wakulla co., Fla.—H. R. Ex. Doc. 74 (1823), 19th Cong., 27, 1826.

Alpincha. A former Chumashan village near the center of the present town of Santa Barbara, Cal.

Al-pĭn-tcä.—Henshaw, Santa Barbara MS. vocab., B. A. E, 1884.

Alpowna. A former Nez Percé village at the mouth of a creek that flows into Snake r. from the N., below Lewiston, Idaho. At this point the people mixed with the Paloos, hence more than one language was spoken in the village. (A. C. F.)

Alpawa.—Gatschet, Nez Percé MS., B. A. E., 1878 (given as the village name, but really the name of the creek). **Elpawawe.**—Ibid.

Alsea (corruption of *Älsi′*, the aboriginal name). A Yakonan tribe formerly occupying a small territory at and about the mouth of Alsea r., W. Oreg. Little is known of the early history of the tribe, of which there are now only a dozen survivors on the Siletz res., Oreg. According to Dorsey (Jour. Am. Folk-lore, III, 229, 1890) the following are the former Alsea villages: Kutauwa, Kyamaisu, Tachuwit, Kaukhwan, Yukhais, Kakhtshanwaish, Shiuwauk, Khlokhwaiyutslu, Mekumtk, N. of Alsea r.; Yahach, Chiink, Kauhuk, Kwulisit, Kwamk, Skhakhwaiyutslu, Khlimkwaish, Kalbusht, Panit, Thlekushauk, and Thlekuhweyuk, on the S. side of the river. Milhau (in letter to Gibbs) gave Neahumtuk as an Alsea village at the mouth of Alsea r., which has not been identified. See Farrand in Am. Anthrop., III, 240, 1901. (L. F.)

Alcea.—Sikes in Ind. Aff. Rep., 215, 1860. **Aleya.**—Gairdner (1835) in Jour. Geog. Soc. Lond., XI, 255, 1841. **Alsea.**—Dorsey in Jour. Am. Folk-lore, III, 229, 1890. **Alseya.**—Duflot de Mofras, Explor., II, 104, 1844. **Äl-si′.**—Dorsey in Jour. Am. Folk-lore, III, 229, 1890 (own name). **Alsiias.**—Duflot de Mofras, Explor., II, 335, 1844. **Älsi′-me ȷûnnĕ.**—Dorsey, MS. Naltûnne tûnnĕ vocab., B. A. E., 1884 (Naltunne name). **Alsiya.**—Ind. Aff. Rep., 253, 1877. **Kû-nis′ ȷûnnĕ.**—Dorsey, MS. Chasta Costa vocab., B. A. E., 1884 (Chastacosta name). **Pä-ifan amím.**—Gatschet, Lakmiut MS., B. A. E., 105 (Lakmiut name). **Si ni′-tĕ-lĭ tûnnĕ.**—Dorsey, MS. Naltûnne tûnnĕ vocab., B. A. E., 1884 ('flatheads': Naltunne name). **Tcha yáχo amín.**—Gatschet, op. cit. (Lakmiut name). **Tĕhayesátlu.**—Gatschet, MS. Nestucca vocab., B. A. E. (Nestucca name). **Ulseah.**—Lewis and Clark, Exped., II, 118, 1814.

Altahmos. A division of the Costanoan family formerly living on San Francisco bay, Cal., and connected with Dolores mission, San Francisco.

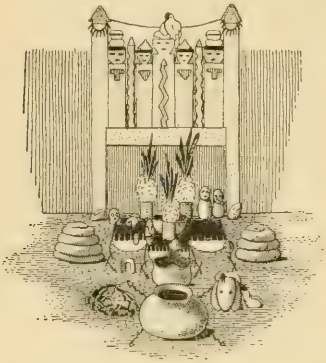
Al-tah-mos.—Schoolcraft, Ind. Tribes, II, 506, 1852. **Altajumi.**—Taylor in Cal. Farmer, Oct. 18, 1861. **Altajumo.**—Bancroft, Nat. Races, I, 452, 1874. **Altatmos.**—Latham in Trans. Philol. Soc. Lond., 82, 1856.

Altamaha. A "province" in E. Georgia in 1540, mentioned in the narratives of De Soto's expedition. The name is preserved in Altamaha r. The word seems to be of Timucua origin, the last part, *-paha*, signifying 'town,' 'home.' (J. M.)

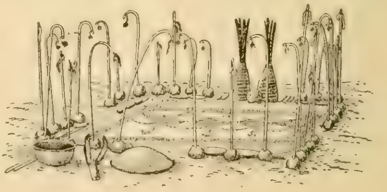
Alatamahas.—Baudry des Lozières, Voy. La., 241, 1802. **Altamaca.**—Gentleman of Elvas in Hakluyt Soc. Pubs., IX, 49, 1851. **Altamaha.**—La Harpe (1707) in French, Hist. Coll. La., III, 36, 1851. **Altapaha.**—

Biedma (1540) in Smith, Coll. Doc. Fla., 50, 1857. **Attapaha.**—Biedma (1544) in French, Hist. Coll. La., II, 100, 1850. **Ilatamaa.**—De l'Isle, map (1707) in Winsor, Hist. America, II, 294, 1886.

Altar. Using the term in its broadest sense, an altar, on which sacrifices were made or offerings laid or around which some other act of worship was performed, was a feature of the performance of every ceremony of the American Indians. Some of these altars are so simple that their nature is not easily apprehended: an excavation in the earth, a pile of rocks, a fire, a buffalo skull serving the purpose. Others, presenting a complex assemblage of parts, are definitely recognizable as altars and in some cases resemble in form the altars of civilized people, for example, those of the Hopi and the Sia. The altar, on account of its universal distribution, thus renders important aid to the comparative study of religions. The effect of the altar is to localize the worship and to furnish a place where the worshiper can convey to the deity his offering and prayers. Altar-shrines are often placed by springs, rivers, caves, rocks, or trees on mountains and near spots which certain deities are supposed to inhabit, in the belief that the roads of these deities extend from these localities. In pursuance of a like idea the Haida deposit certain offerings in the sea, and many tribes throw offerings into springs, lakes, and rivers. Some of the temporary altars of the eastern and southern Indians, so far as may be learned from the illustrations of early writers, consisted of an oval or circular palisade of carved stakes surrounding an area in the center of which was a fire or a mat on which were laid various symbolic cult apparatus. Lafitau (Mœurs des Sauvages, II, 327, 1724) regards as a fire altar the pipe in the calumet ceremony of the Illinois described by Marquette. Such altars are more primitive than the temporary altars erected for the celebration of a ritual or a portion of a ritual, and the distinction should be noted. In this connection the cloud-blowing tubes and pipes of the ancient and modern Pueblos may also be mentioned. The widespread connection of fire with the altar is an important fact. The disposition of logs in cruciform pattern for the kindling of new fire by the Creeks suggests an altar. Interesting examples of the use of fire in ceremony are the Iroquois white-dog rite and the night chant of the Navaho. Among the Siksika every tent contains an altar—a small excavation in the earth—where sweet gum is burned daily (Wissler). Prehistoric altars consisting of blocks of fire-hardened clay or, in rare cases, boxes of stone form the essential characteristic of many mounds and belong to the class of fire altars (Thomas, Putnam, Moorehead, Mills, Fowke). Among the altars that survive in the ceremonies of tribes of the United States may be cited the fire altar of the Kwakiutl cannibal ceremony (Boas in Rep. Nat. Mus. for 1895); the holy place of the Pawnee Hako ceremony (Fletcher in 22d Rep. B. A. E., 36, 1904); the altars of the Sioux (Fletcher in 16th Rep. Peabody Mus., 1883); the sun-dance altar of the Arapaho (Dorsey in Field Columb. Mus. Pub., no. 75, pl. lxi, 1903); and altars of various ceremonies of the Navaho (Matthews in 5th Rep. B. A. E., 1887; Stevenson in 8th Rep. B. A. E., 1891), the Zuñi (Stevenson in 23d Rep. B. A. E., 1905), and the Hopi (Fewkes in recent reports B. A. E., and articles in Am. Anthrop. and Jour. Am. Folk-lore; Dorsey and Voth in Field Col. Mus. Pubs.). Temporary altars are characteristic of the Pueblos and consist, as in the flute ceremony, for example, of a reredos formed of one horizontal and two vertical slats painted with symbols of rain and clouds, lightning, corn, cult figures, animals, etc. In front of the reredos stand figurines, sticks representing corn, the tiponi, or palladium bundle, flower mounds, netted gourds, ears of corn, figures of birds, and a row of eagle feathers. Connected with the altar are bowls, baskets, rattles, prayer-sticks, pipes, stone implements, and other paraphernalia, and a characteristic feature of some of them is the dry-painting. During the progress of some ceremonies a direction altar, or cloud altar, consisting of a medi-



SÍA ALTAR. (M. C. STEVENSON)



HOPI ALTAR. (FEWKES)

cine bowl surrounded with ears of corn pointed toward the cardinal points, is temporarily used. The construction of the altar, the rites performed before it, and its destruction form interesting features of Hopi ceremonies and date back to ancient times. Numerous shrine altars are mentioned, some near, others distant from, the present pueblos, and many have been observed which were the worshiping places of inhabitants of the ancient pueblos. (W. H.)

Altinin (from *Altau*, the native name of a place in their territory). A Yokuts tribe formerly living near the upper end of the Tulare basin, Cal. They are said to have ranged as far s. as Kern r. A few survivors now reside on Tule River res. They may be the same as the Paleuyami. (A. L. K.)

Aluenchi. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Aluik. A former Eskimo village on the E. coast of Greenland, about lat. 64° 15′; pop. 130 in 1829.—Graah, Exped., map, 1837.

Aluk. An Eskimo settlement in s. E. Greenland, lat. 60° 10′.—Meddelelser om Grönland, XXV, map, 1902.

Alwathalama. A former Chumashan village at the marsh of Goleta, near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Allvatalama.—Bancroft, Nat. Races, I, 459, 1874. **Alwaththalam.**—Taylor in Cal. Farmer, May 4, 1860. **Aswalthatans.**—Gatschet in Chief Eng. Rep., pt. 3, 553, 1876.

Alyeupkigna. A former Gabrieleño rancheria in Los Angeles co., Cal., at a place later called Santa Anita.

Aleupkigna.—Ried (1852) quoted by Taylor in Cal. Farmer, Jan. 11, 1861. **Almpquig-na.**—Ried misquoted by Hoffman in Bull. Essex Inst., XVII, 2, 1885.

Amacahuri. Mentioned as a clan of the Apohola phratry of the Timucua.—Pareja (*ca.* 1612) quoted by Gatschet in Am. Philos. Soc. Proc., XVII, 492, 1878.

Amahami (*ama* 'land,' *khami* 'broken': 'mountainous country'). A former distinct Siouan tribe, long since incorporated with the Hidatsa; also the name of their village. Along with the Hidasta they claimed to have formerly constituted one tribe with the Crows. Their language, however, indicated closest affinity with the Hidatsa, differing but slightly from it, although they occupied a separate village and long maintained separate tribal organization. They were recognized as a distinct tribe by Lewis and Clark in 1804, but had practically lost their identity 30 years later. In Lewis and Clark's time their village was at the mouth of Knife r., N. Dak., and was one of three, the other two being Hidatsa, which for many years stood on the banks of that stream. Their strength was estimated at 50 warriors. After the epidemic of 1837 all or the greater part of the survivors joined the Hidatsa and were merged with that tribe. Lewis and Clark state that they had been a numerous and prosperous agricultural tribe which once divided the upper Missouri valley, w. of the Dakota group, with the Arikara, Mandan, and Hidatsa, the remains of the old towns of these four tribes being visible on every prairie terrace along the river for 600 miles. The remnants of all four were found by Matthews (Ethnog. Hidatsa, 13, 1877) at Fort Berthold, numbering fewer than 2,500.

Ahahawa.—Schoolcraft, Ind. Tribes, III, 522, 1853. **Ahahaway.**—Ibid., 250. **Ah′-e-o-war′.**—Lewis and Clark, Disc., 28, 1806 (own name). **Ahnahaways.**—Lewis and Clark, Exped., I, 115, 1814. **Ahwahawas.**—Brown, West. Gaz., 212, 1817. **Ahwahaways.**—Lewis and Clark, Exped., II, 452, 1814. **Ah-wâh-hâ-way.**—Lewis and Clark, Disc., 25, 1806. **Amahami.**—Matthews, Ethnog. Hidatsa, 15, 1877. **Amasì.**—Ibid., 36 ('earthen lodges': Crow name). **A-ma′-te-wat-se′.**—Hayden, Ethnog. and Philol. Mo. Val., 402, 1862. **Ă ma tiħá mi.**—Matthews, Ethnog. Hidatsa, 133, 1877. **Anhawas.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Annahawas.**—Gallatin in Trans. Am. Antiq. Soc., II, 125, 1836. **Arwacahwas.**—Lewis and Clark, Exped., I, 120, 1814. **Arwáchaon.**—Ibid., map. **A wacháwi.**—Maximilian, Travels, 178, 1843. **A-wa-ha-was.**—Schermerhorn in Mass. Hist. Coll., 2d s., II, 35, 1814. **A-waha-ways.**—Brackenridge, Views of La., 85, 1815. **Corneille.**—Balbi, Atlas Ethnog., 56, 1826. **Gens des Soulier.**—Lewis and Clark, Disc., 25, 1806. **Les Souliers.**—Maximilian, Travels, 323, 1843. **Mahaha.**—Lewis and Clark, Exped., I, 130, 1814. **Maharhar.**—Lewis and Clark, Coues ed., I, 183, 1893. **Mahawha.**—Maximilian, Travels, 335, 1843. **Mattasoons.**—Keane in Stanford, Compend., 521, 1878. **Sauliers.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s., II, 35, 1814 (misprint). **Shoe Indians.**—Lewis and Clark, Exped., I, 130, 1814. **Soulier Noir.**—Ibid. (French: 'black shoe'). **Watasoons.**—Gass, Journal, 59, 1807. **Wattasoons.**—Lewis and Clark, Exped., I, 130, 1814 (so called by the Mandan). **Wetersoon.**—Lewis and Clark Exped., Coues ed., I, 204, note, 1893.

Amaikiara. A former Karok village on the w. bank of Klamath r., at the rapids a mile or two below the mouth of Salmon r., N. W. Cal. Though not a large village, it was of importance because an annual salmon ceremony and the jumping dance were held here. Together with most of the villages near the mouth of the Salmon it was burned by the whites in the summer of 1852. (A. L. K.)

A-mi-ke-ar-rum.—Taylor in Cal. Farmer, Mar. 23, 1860. **Eh-nek.**—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 151, 1853. **Enek.**—Kroeber, inf'n, 1903 (Yurok name of the lower part of the village). **Ihnek.**—Meyer, Nach dem Sacramento, 236, 1855. **In-neck.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 164, 1853. **Mik-iára.**—Gibbs, MS. Misc., B. A. E., 1852. **Tumitl.**—Kroeber, inf'n, 1903 (Yurok name for the upper part of the village).

Amakalli. A former Lower Creek town established by Indians from Chiaha town on Amakalli cr., the main branch of Kitchofuni cr., an affluent of Flint r., Ga. It had 60 warriors in 1799. (A. S. G.)

Au-muc-cul-le.—Hawkins (1799), Sketch, 64, 1848.

Amalahta. A Chickasaw town in N. Mississippi, which, according to Adair

(Hist. Inds., 354, 1775), stood at some distance from the other Chickasaw towns. They met the French there in a sanguinary battle during the first Chickasaw war of 1736. (A. S. G.)

Melattaw.—Romans, East and West Fla., 63, 1775.

Amalgua ('island of the mists'). An island off the w. coast of Lower California, about lat. 30°, on which was a Cochimi rancheria.—Venegas, Hist. Cal., II, 437, 1757.

Huamalgua.—Clavigero quoted by Taylor in Cal. Farmer, Jan. 17, 1862.

Amani-ini ('mescal corner'). A rancheria, probably Cochimi, connected with Purísima mission, Lower California, in the 18th century.

Amani iní.—Doc. Hist. Mex., 4th s., V, 189, 1857.

Amaseconti ('abundance of small fish' [herring]). A small division of the Abnaki formerly residing in part at Farmington falls, on Sandy r., Franklin co., Me., and partly near the present New Sharon, a few miles distant. They took part with the other Abnaki in the early Indian wars against the English and joined in the treaty made at Portsmouth, N. H., in 1713. Some of them lingered in their old homes until about 1797, when the last family removed to St Francis, lower Canada, where they retained their distinctive name until 1809. (J. M.)

Amasaconticook.—Ballard in U. S. Coast Surv. Rep., 251, 1871 (given as the correct name of Sandy r). **Amasacontoog.**—Portsmouth treaty (1713) in Me. Hist. Soc. Coll., VI, 250, 1859. **Amasaguanteg.**—Gyles (1726), ibid., III, 357, 1853. **Amasconly.**—Niles (1761?) in Mass. Hist. Soc. Coll., 3d s., VI, 247, 1837. **Amascontie.**—Niles (1761?), ibid., 4th s., V, 335, 1861. **Amasconty.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 21, 1824. **Amasecontee.**—Ibid., 82. **Amassacanty.**—Niles (1761?) in Mass. Hist. Soc. Coll., 3d s., VI, 246, 1837. **Amassaconty.**—Penhallow, op. cit. **Amosequonty.**—Map of 1719 cited by Ballard in U. S. Coast Survey Rep., 251, 1871. **Aǹmesoukkanti.**—Rasles quoted by Ballard, ibid. **Anmessukkantti.**—Rasles (1722) quoted by Vetromile, Abnakis, 23–27, 1866. **Anmiss8kanti.**—Abnaki letter (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 262–3, 1819. **Aumesoukkantti.**—Rasles in Me. Hist. Soc. Coll., IV, 102, 1856. **Meesee Contee.**—Allen, ibid., 31 (trans. 'herring place'). **Meesucontu.**—Willis, ibid., 105.

Amatidatahi. A former Hidatsa village on or near Knife r., N. Dak.

Ă má ti dá tạ hi.—Matthews, Ethnog. Hidatsa, 133, 1877. **Ă ma ti natạhi.**—Ibid.

Amatiha. A former Hidatsa village on the s. bank of Knife r., half a mile above its mouth, in N. Dak.

Amatìha.—Matthews, Ethnog. and Philol., 35, 38, 1877. **Awatichaï-Echpou.**—Maximilian, Voy. dans l'Int. de l'Am., III, 2, 1843. **Awatichay.**—Maximilian, Trav., 178, 1843.

Amatpan. A former Chitimacha village on Bayou Gris, in St Marys parish, La., 3 m. E. of Charenton, on the shore of Grand lake.

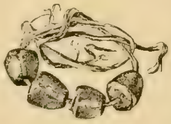
Amátpan námu.—Gatschet in Trans. Anthrop. Soc. Wash., II, 151, 1883 (*námu*='village').

Amaxa. A pueblo of New Mexico in 1598, doubtless situated in the Salinas in the vicinity of Abo, and evidently occupied by Tigua or Piros.—Oñate (1598) in Doc. Inéd., XVI, 114, 1871.

Amaye. A town and province visited by the De Soto expedition in 1542; situated probably in extreme s. w. Arkansas.—Gentl. of Elvas (1557) in French, Hist. Coll. La., II, 195, 1850.

Amay.—Harris, Voy. and Trav., I, 810, 1705.

Amber. A fossilized vegetable resin occurring in small quantities in the more recent geological formations in many parts of the continent. So far as known it was little used by the aborigines, excepting the Eskimo of Alaska, who valued it for beads and other small ornaments. These people obtained it from the alluvium of the Yukon delta and from the Tertiary formations of the Fox ids. Murdoch (9th Rep. B. A. E., 1892) illustrates a string of four small amber beads obtained from the Pt Barrow Eskimo. See also Kunz, Gems and Precious Stones, 1890. (W. H. H.)



AMBER BEADS, ALASKA (1-2)

Amdowapuskiyapi ('those who lay meat on their shoulders to dry it during the hunt'). A Sisseton band or subtribe.—Dorsey in 15th Rep. B. A. E., 217, 1897.

Amediche. A tribe, probably Caddoan, that lived about 68 leagues w. of Natchitoches, in E. Texas. La Harpe stated that in 1714–16 they were at war with the Natchitoches, and that the Spaniards had established a settlement among them a few years previously, but soon abandoned it. (A. C. F.)

Amedichez.—La Harpe (1719) in Margry, Déc., VI, 266, 1886.

Amen (*A'men*). A village or a group of 3 adjacent villages of the Yurok on the coast 6 m. N. of the mouth of Klamath r., Cal., their northernmost habitation. (A. L. K.)

Amerdlok ('the smaller one,' referring generally to a bay near a larger one). An Eskimo village in w. Greenland, lat. 67°.—Nansen, First Crossing, map, 1890.

American Horse. An Oglala Sioux chief, known in his tribe as Wasechun-tashunka. He was probably the son or nephew of the American Horse who went out with Sitting Bull in the Sioux war and was killed at Slim buttes, S. Dak., Sept. 29, 1875. As speaker for the tribe he signed the treaty secured by the Crook commission in 1887, by which the Sioux reservation in Dakota was reduced by one-half. Nearly half the tribe objected to the cession, alleging that the promises of the commissioners could not be depended on, and the malcontents, excited by the messianic craze that had recently reached the Sioux and by the killing of Sitting Bull, its chief exponent among them, in 1890, withdrew from the council and prepared to fight the Government. The expected benefits of the treaty proved illusory.

While the tribe were gathered at the agency to treat with the commissioners, their great herds of cattle destroyed their growing crops and were subsequently stolen. The signers expected that the rations of beef that had been cut off by the Government would be restored, and the agent began to issue the extra rations. In the following year, when drought had ruined the new crop, authority to increase the rations having been withheld, they were reduced at the most unseasonable time. The Sioux were actually starving when the malcontents took their arms and went out to the bad-lands to dance themselves into the exalted state necessary for the final struggle with the whites. American Horse and other friendlies induced them to submit, and the episode would have been concluded without further bloodshed had not a collision occurred between some raw troops and Big Foot's band after its surrender. In 1891 American Horse headed the delegation from Pine Ridge to Washington, composed of leaders of both the friendly and the lately hostile party, and the conferences resulted in the issue of living rations and in fairer treatment of the Sioux. (F. H.)

Amerind. A word composed of the first syllables of "American Indian," suggested in 1899 by an American lexicographer as a substitute for the inappropriate terms used to designate the race of man inhabiting the New World before its occupancy by Europeans. The convenience of such derivatives as Amerindic, Amerindize, Amerindian, proto-Amerind, pre-Amerindic, pseudo-Amerind, etc., argues in favor of the new word. The introduction of "Amerind" was urged by the late Maj. J. W. Powell, and it has the support of several anthropologists. A plea by Dr W J McGee for its general adoption appeared in 1900 in the Journal of the Anthropological Institute of Great Britain. The use of "Amerind" at the International Congress of Americanists in New York, Oct., 1902, occasioned a discussion (Science, n. s., XVI, 892, 1902) in which it was supported by some and attacked by others. The name, nevertheless, has found its way into both scientific and popular literature. (A. F. C.)

Ametzilhacaamanc ('mouth of the sandy arroyo'). A rancheria, probably Cochimi, connected with Purísima mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., V, 190, 1857.

Amicoa. Mentioned by Coxe (Carolana, 14, 1741) as a tribe on the Honabanou, an imaginary river entering the Mississippi from the W., 15 leagues above the mouth of the Ohio. It is probably an imaginary tribe.

Amikwa (from *amik*, 'beaver'). An Algonquian tribe found by the French on the N. shore of L. Huron, opposite Manitoulin id., where they were located in the Jesuit Relations at various dates up to 1672. Bacqueville de la Potherie (Hist. Am. Sept., 1753) says that they and the Nipissing once inhabited the shores of L. Nipissing, and that they rendered themselves masters of all the other nations in those quarters until disease made great havoc among them and the Iroquois compelled the remainder of the tribe to betake themselves, some to the French settlements, others to L. Superior and to Green bay of L. Michigan. In 1740 a remnant had retired to Manitoulin id. Chauvignerie, writing in 1736, says of the Nipissing: "The armorial bearings of this nation are, the heron for the Achagué or Heron tribe, the beaver for the Amekoßes [Amikwa], the birch for the Bark tribe." The reference may possibly be to a gens only of the Nipissing and not to the Amikwa tribe, yet the evidently close relation between the latter and the Nipissing justifies the belief that the writer alluded to the Amikwa as known to history. They claimed in 1673 to be allies of the Nipissing. (J. M. C. T.)

Amehouest.—Heriot, Travels, 197, 1807. **Ameko8es.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1053, 1855. **Amicawaes.**—Boyd, Ind. Local Names, 3, 1885. **Amicois.**—Doc. of 1693 in N. Y. Doc. Col. Hist., IX, 566, 1855. **Amicouës.**—Jes. Rel. 1671, 25, 1858. **Amicoures.**—Jes. Rel. 1670, 79, 1858. **Amicours.**—Heriot, Trav., 194, 1807. **Amic-ways.**—Boyd, Ind. Local Names, 3, 1885. **Amihouis.**—Colden (1727), Five Nations, 86, 1747. **Amikois.**—N. Y. Doc. Col. Hist., IX, 722, 1855. **Amikones.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Amikoüai.**—Jes. Rel. 1640, 34, 1858. **Amikoüas.**—Perrot (*ca.* 1700), Mém., 20, 1864. **Amikouek.**—Jes. Rel. 1648, 62, 1858. **Amikoües.**—Gallinee (1669-70) in Margry, Déc., I, 162, 1875. **à Mikouest.**—La Potherie, Hist. l'Amér., II, 48, 1753 (misprint). **Amikouest.**—Ibid., 58. **Amikouëts.**—Neill in Minn. Hist. Soc. Coll., V, 403, 1885. **Amikouis.**—Jefferys, Fr. Doms., pt. 1, 47, 1761. **Amikouys.**—Charlevoix (1743), Voy., II, 47, 1761. **Beaver (Indians).**—Shea, Catholic Missions, 366, 1855. **Castor.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Naiz Percez.**—Jes. Rel. 1636, 92, 1858. **Nation du Castor.**—Ibid. **Nation of the Beaver.**—Jefferys, French Doms. Am., pt, 1, 47, 1761. **Nedspercez.**—Jes. Rel. 1657, 11, 1858. **Nez-Percés.**—Charlevoix, Hist. New France, Shea ed., III, 130, 1872. **Nez Percez.**—Ibid., 119. **Omikoues.**—Rasles (*ca.* 1723) in Mass. Hist. Soc. Coll., 2d s., VIII, 251, 1819. **Ounikanes.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 554, 1853 (misprint.)

Amilcou. Mentioned by Iberville in connection with the Biloxi, Moctobi, Huma, Paskagula, etc., as a small tribe E. of the lower Mississippi in 1699 (Margry, Déc., IV, 155, 1880); not identified.

Aminoya. A province or village, possibly Siouan, situated in 1542 on the W. bank of the Mississippi, probably a short distance below the mouth of Arkansas r. It was here the remnant of De Soto's followers, under the leadership of Moscoso, embarked for Mexico (Garcilasso de la Vega, Florida, 222, 1723). The people were probably related to the Quapaw; if not, they may have been Caddoan.

Aminoia.—La Salle (1679) in Margry, Déc., II, 41, 1877. **Daminoia.**—Hennepin (1683), Shea trans., 163, 1880. **Minoia.**—Coxe, Carolana, 22, 1741. **Minoya.**—Gentleman of Elvas (1557) in French, Hist. Coll. La., II, 206, 1850.

Amitok (‘narrow’). A winter settlement of the Amitormiut on the E. coast of Melville peninsula.

Amitigoke.—Gilder, Schwatka's Search, 181, 1881. **Amitioke.**—Parry, Second Voy., 206, 1824. **Amittioke.**—Ibid., map, 197. **Amitoq.**—Boas in 6th Rep. B. A. E., map, 1888. **Amityook.**—Lyon, Private Jour., 406, 1825.

Amitormiut (‘inhabitants of the narrow place.’—Boas). An Eskimo tribe on the E. coast of Melville penin. Their principal village is Amitok, from which they take their name.—Gilder, Schwatka's Search, 181, 1881.

Amivik. An Angmagsalingmiut settlement on Angmagsalik fiord, E. Greenland.—Holm, Ethnol. Skizze af Angmagsalikerne, 14, 1887.

Ammoncongan. A village, probably belonging to the Abnaki, on the N. E. side of Presumpscot r., at Saccarappa falls, Cumberland co., Me.—Deed of 1657 in Me. Hist. Soc. Coll., I, 118, 1865.

Aumoughcawgen.—Smith (1616) in Mass. Hist. Soc. Coll., 3d s., VI, 97, 1837. **Aumuckcawgen.**—Ibid., 117. **Aumughcawgen.**—Smith (1631), ibid., III, 22, 1833.

Amo. A pueblo of the province of Atripuy in the region of the lower part of the Rio Grande, N. Mex., in 1598.—Oñate (1598) in Doc. Inéd., XVI, 115, 1871.

Amolomol (*Amō′lomŏl*). A former Chumashan village at the old wharf at Santa Barbara, Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Amonces. A tribe or division, presumably of the Yokuts, said to have lived on San Joaquin r., Cal., in 1854.—Henley in Ind. Aff. Rep., 512, 1854.

Amonokoa. A band of the Illinois about 1680.—Hennepin, New Disc., 310, 1698.

Amanakoa.—La Salle (1680) quoted in Hist. Mag., 1st s., V, 197, 1861.

Amoque. A former Maricopa rancheria on Gila r., s. Ariz.—Sedelmair (1744) quoted by Bancroft, Ariz. and N. Mex., 366, 1889.

Amoskeag (*namos* ‘small fish,’ *kkig* ‘to take’: ‘one takes small fish’). A small tribe or band of the Pennacook confederacy, living about 1675 in a village of the same name at Amoskeag falls, on Merrimac r., in Hillsboro co., N. H. This village was the residence of Wannalanset, head chief of the Pennacook confederacy, son of Passaconnaway.

Amoskeag.—Hubbard (1680) in Mass. Hist. Soc. Coll., 2d s., V, 32, 1815. **Naamhok.**—Gookin (1677) in Trans. Am. Antiq, Soc., II, 462, 1836. **Naamkeeks.**—Gookin (1674) in Mass. Hist. Soc. Coll., 1st s., I, 149, 1806. **Namaoskeags.**—Schoolcraft, Ind. Tribes, V, 221, 1855. **Namaschaug.**—Owaneco (1700) in N. Y. Doc. Col. Hist., IV, 614, 1854. **Namaske.**—Eliot (*ca.* 1650) in Mass. Hist. Soc. Coll., 3d s., IV, 123, 1834. **Namekeake.**—Gookin (1677) quoted by Drake, Bk. Inds., bk. 2, 115, 1848 (near Chelmsford, Mass.; same?). **Namkeake**—Gookin (1677) in Trans. Am. Antiq. Soc., II, 518, 1836 (same?).

Ampalamuyu. A Lakmiut band near Luckiamute r., Oreg.—Gatschet, Lakmiut MS. vocab., B. A. E., 1877.

Ampishtna. The Lakmiut name of a band of the Calapooya proper, residing E. of upper Willamette r., Oreg.—Gatschet, Lakmiut MS., B. A. E., 1877.

Amu (*Amú'*). The Ant clan of the Pecos tribe of New Mexico.—Hodge, field notes, B. A. E., 1895.

Amulet. See *Fetish*.

Amusaya. Mentioned as a Timucua clan of the Apohola phratry.—Pareja (*ca.* 1612) quoted by Gatschet in Am. Philos. Soc. Proc., XVII, 492, 1878.

Amusements. When not bound down by stern necessity, the Indian at home was occupied much of the time with dancing, feasting, gaming, and story-telling. Though most of the dances were religious or otherwise ceremonial in character, there were some which had no other purpose than that of social pleasure. They might take place in the day or the night, be general or confined to particular societies, and usually were accompanied with the drum or other musical instrument to accentuate the song. The rattle was perhaps invariably used only in ceremonial dances. Many dances were of pantomimic or dramatic character, and the Eskimo had regular pantomime plays, though evidently due to Indian influence. The giving of presents was often a feature of the dance, as was betting of all athletic contests and ordinary games. The amusements of the Eskimo and extreme northern tribes were chiefly athletic, such as racing, wrestling, throwing of heavy stones, and tossing in a blanket. From Hudson bay to the Gulf of Mexico, and from the Atlantic to the border of the plains, the great athletic game was the ball play, now adopted among civilized games under the name of *lacrosse*. In the N. it was played with one racket, and in the S. with two. Athletes were regularly trained for this game, and competitions were frequently intertribal. The wheel-and-stick game in one form or another was well-nigh universal. As played in the E. one gamester rolled forward a stone disk, or wheel, while his opponent slid after it a stick curved at one end in such a way that the wheel, when it fell to the ground, rested within the crook of the stick. On the plains and in the S. W. a wooden wheel, frequently netted, took the place of the stone disk. Like most Indian institutions, the game often had a symbolic significance in connection with a sun myth. A sacred variant of the game was played by the priests for divinatory purposes, or even as a sort of votive ceremony to procure the recovery of a patient. Target practice with arrows, knives, or hatchets, thrown from the hand, as well as with the bow or rifle, was also universal among the warriors and boys of the various tribes. The gaming arrows were of special design and ornamentation, and the game itself had often a symbolic purpose. Horse races, frequently intertribal, were prominent amusements, especially on the plains, during the warm season, and foot races, often elaborately ceremonial in character, were common among the sedentary agricultural tribes, particularly the Pueblos and the Wichita.

Games resembling dice and hunt-the-button were found everywhere and were played by both sexes alike, particularly in the tipi or the wigwam during the long winter nights. The dice, or their equivalents, were of stone, bone, fruit seeds, shell, wood, or reed, variously shaped and marked. They were thrown from the hand or from a small basket or wooden bowl. One form, the awl game, confined to the women, was played around a blanket, which had various tally marks along the border for marking the progress of the game. The hunt-the-button games were usually accompanied with songs and rhythmic movements of the hands and body, intended to confuse the parties whose task was to guess the location of the button. Investigations by Culin show a close correspondence between these Indian games and those of China, Japan, Korea, and northern Asia.

Special women's games were shinny, football, and the deer-foot game, besides the awl game already noted. In football the main object was to keep the ball in the air as long as possible by kicking it upward. The deer-foot game was played, sometimes also by men, with a number of perforated bones from a deer's foot, strung upon a beaded cord, having a needle at one end. The purpose was to toss the bones in such a way as to catch a particular one upon the end of the needle.

Among the children there were target shooting, stilts, slings, and tops for the boys, and buckskin dolls and playing-house for the girls, with "wolf" or "catcher," and various forfeit plays, including a breath-holding test. Cats'-cradles, or string figures, as well as shuttlecocks and buzzes, were common. As among civilized nations, the children found the greatest delight in imitating the occupations of the elders. Numerous references to amusements among the various tribes may be found throughout the annual reports of the Bureau of American Ethnology. Consult especially Games of the American Indians, by Stewart Culin, 24th Rep. B. A. E., 1905. See *Ball play*, *Dance*, *Games*. (J. M.)

Amushungkwa. A former pueblo of the Jemez on a mesa W. of the Hot Springs, about 12 m. N. of Jemez pueblo, N. Mex. It was abandoned prior to the revolt of 1680. See *Patoqua*.

Amo-shium-qua.—Bandelier in Arch. Inst. Papers, III, pt. 1, 127, 1890. **Amo-xium-qua.**—Bandelier (1888) in Proc. Internat. Cong. Am., VII, 452, 1890. **Amoxunqua.**—Zárate-Salmeron (*ca.* 1629) in Land of Sunshine, 183, Feb., 1900. **Amoxunque.**—Bandelier in Arch. Inst. Papers, III, pt. 1, 127, 1890. **Amúshungkwa.**—Hodge, field-notes, B. A. E., 1895.

Amutaja. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Ana. The Tobacco clan of the Zuñi.

Ána-kwe.—Cushing in 13th Rep. B. A. E., 368, 1896 (*kwe*='people').

Ana. A village of 70 Papago in 1865, probably in Pima co., S. Ariz.—Ind. Aff. Rep., 135, 1865.

Anacbuc. A Chumashan village W. of Pueblo de las Canoas (San Buenaventura), Ventura co., Cal., in 1542.—Cabrillo (1542) in Smith, Coll. Doc. Fla., 181, 1857.

Anacarck.—Cabrillo quoted by Taylor in Cal. Farmer, Apr. 17, 1863. **Anacbue.**—Ibid.

Anacharaqua. A village in Florida, subject to Utina, chief of the Timucua, in 1564. The De Bry map places it E. of lower St Johns r.

Anacharaqua.—Laudonnière (1564) in French. Hist. Coll. La., n. s., 243, 1869. **Anachatagua.**—Barcia, Ensayo, 48, 1723. **Onachaquara.**—De Bry, map (1591) in Le Moyne, Narr., Appleton trans., 1875 (transposed?).

Anachorema. A village visited by La Salle in 1687. According to Douay (Shea, Discov. Miss., 210, 1852) it was on the "first Cane r." N. E. of La Salle's Ft St Louis on St Bernard (Matagorda) bay, Texas. Thwaites (Hennepin, New Discov., II, 420, 1903) regards the stream as probably the Rio Colorado of Texas.

Anacoac. A Chumashan village between Goleta and Pt Conception, Cal., in 1542.—Cabrillo (1542) in Smith, Coll. Doc. Fla., 189, 1857.

Almacoac.—Taylor in Cal. Farmer, Apr. 17, 1863.—**Anacoat.**—Cabrillo, op. cit., 183.

Anacot. A Chumashan village between Goleta and Pt Conception, Cal., in 1542 (Cabrillo (1542) in Smith, Coll. Doc., 183, 1857); evidently distinct from Anacoat.

Anadarko (from *Nädä'ko*, their own name). A tribe of the Caddo confederacy whose dialect was spoken by the Kadohadacho, Hainai, and Adai. The earliest mention of the people is in the relation of Biedma (1544), who writes that Moscoso in 1542 led his men during their southward march through a province that lay E. of the Anadarko. The territory occupied by the tribe was S. W. of the Kadohadacho. Their villages were scattered along Trinity and Brazos rs., Tex., higher up than those of the Hainai, and do not seem to have been visited so early as theirs by the French. A Spanish mission was established among the Anadarko early in the 18th century, but was soon abandoned. La Harpe reached an Anadarko village in 1719, and was kindly received. The people shared in the general friendliness for the French. During the contentions of the latter with the Spaniards and later with the English, throughout the 18th century, the Anadarko suffered greatly. They became embroiled in tribal wars; their villages were abandoned; and those who survived the havoc of war and the new diseases brought into the country by the white people were forced to seek shelter and safety with their kindred toward the N. E. In 1812 a village of 40 men and 200 souls was reported on Sabine r. The Anadarko lived in villages, having fixed habitations similar to those of the other tribes of the Caddo confederacy, to whom they were evidently also similar in customs, beliefs, and clan organization. Nothing is known definitely of the subdivisions of the tribe, but that such existed is probable from the fact that the people were scattered over a considerable territory and lived in a number of villages. They are now incorporated with the Caddo on the allotted Wichita res. in Oklahoma. The town of Anadarko perpetuates the tribal name. (A. C. F.)

Ah mau dah kas.—Parker (1855) quoted by Schoolcraft, Ind. Tribes, V, 682, 1855. **Ah-nan-dah-kas.**—Parker, Texas, 213, 1856. **Ahnaudahkas.**—Schoolcraft, Ind. Tribes, V, 712, 1855. **Ahnaudakas.**—Keane in Stanford, Comp., 499, 1878. **Amandaicoes.**—Neighbors in H. R. Doc. 100, 29th Cong., 2d sess., 3, 1847. **Ana-da-ca.**—Sen., Ex. Conf. Doc. 13, 29th Cong., 2d sess., 1, 1846. **Anadaghcoes.**—Alvord in Sen. Ex. Doc. 18, 40th Cong., 3d sess., 7, 1869. **Anadahcoe.**—Ind. Aff. Rep. 1856, 184, 1857. **An-a-dah-has.**—Schoolcraft, Ind. Tribes, I, 518, 1851. **An-a-dah-kas.**—Ind. Aff. Rep., 28, 1848. **Anadahkoes.**—Ibid., 177. **Anadahkos.**—Ibid., 1856, 14, 1857. **Anadakas.**—Schoolcraft, Ind. Tribes, VI, 686, 1857. **An-a-dak-has.**—Marcy quoted by Schoolcraft, ibid., V, 712, 1855. **Anadakkas.**—Ibid. **Anadáko.**—Gatschet, Creek Migr. Leg., I, 43, 1884. **Anadako's.**—ten Kate, Reizen in N. Am., 460, 1885 (name of agency). **Anadaku.**—Gatschet, Caddo and Yatassi MS., 42, B. A. E. **Anadarcos.**—Bollaert in Ethnol. Soc. Lond. Journ., II, 283, 1850. **Anadarko.**—Dorsey, Caddo MS., B. A. E., 1882. **Anadarko's.**—ten Kate, Reizen in N. Am., 460, 1885. **Anadogheos.**—Alvord in Sen. Ex. Doc. 18, 40th Cong., 3d sess., 6, 1869. **Anadorkoes.**—H. R. Rep. 82, 44th Cong., 2d sess., 2, 1877. **An-ah-dah-koes.**—Ind. Aff. Rep. 1859, 267, 1860. **An-ah-dah-kos.**—Ibid., 310. **Anahdakas.**—Marcy, Army Life, 171, 1866. **Anandarkoes.**—Smithson. Misc. Coll., II, 49, 1862. **Andaicos.**—Ind. Aff. Rep., 261, 1851. **Andarcos.**—Latham, Essays, 401, 1860. **And-dai-coes.**—Ind. Aff. Rep., 263, 1851. **Anduico.**—Schoolcraft, Ind. Tribes, III, 403, 1853. **Annadahkoes.**—Ind. Aff. Rep. 1854, 367, 1855. **Anna-darcoes.**—Ibid., 1849, 33, 1850. **Anndggho's.**—Alvord (1868) in Sen. Ex. Doc. 18, 40th Cong., 3d sess., 9, 1869. **An-no-dar-coes.**—Butler and Lewis (1846) in H. R. Doc. 76, 29th Cong., 2d sess., 7, 1847. **Madaha.**—Schoolcraft., Ind. Tribes, VI, 686, 1857. **Mondaque.**—Philippeaux, Map of Eng. Col., 1781 (misprint). **Nadaco.**—Joutel (1687) in Margry, Déc., II, 410, 1878. **Nadacoc.**—Jefferys (1763); Am. Atlas, map 5, 1776. **Nadacoe.**—De l'Isle, map in Winsor, Hist. Am., II, 294, 1886. **Nadacogs.**—Mezières (1778) quoted by Bancroft, No. Mex. States, I, 661, 1886. **Nadaho.**—Joutel (1687) in Margry, Déc., III, 409, 1878. **Nădä'ko.**—Mooney, MS. Caddo notes, B. A. E., 1891. **Nadáko's.**—ten Kate, Reizen in N. Am., 374, 1885. **Nadáku.**—Gatschet, Caddo and Yatassi MS., 65, B. A. E. **Nadáku hayánu.**—Gatschet, Caddo MS., B. A. E. (Caddo name). **Nadatcho.**—Joutel (1687) in Margry, Déc., III, 409, 1878 (probably the Anadarko). **Nadocogs.**—Morfi quoted by Charlevoix, New Fr., IV, 80, 1870. **Nandacaho.**—Biedma in Hakluyt Soc. Pubs., IX, 197, 1851. **Nandako.**—Latham, Essays, 402, 1860. **Nandakoes.**—Pénicaut (1701) in French, Hist. Coll. La., n. s., I, 73, 1869. **Nandaquees.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s., II, 24, 1814. **Nandaquies.**—Brown, W. Gaz., 214, 1817. **Nandoquies.**—Ibid., 215. **Naráko's.**—ten Kate, Reizen in N. Am., 374, 1885. **Naudacho.**—Biedma (1544) in French, Hist. Coll. La., II, 108, 1850. **Nau-do-ques.**—Brackenridge, Views of La., 81, 1815. **Nondacao.**—Gentl. of Elvas (1539) in Hakluyt Soc. Pubs., IX, 135, 1851. **Nondaco.**—Joutel (1687) in Margry, Déc., III, 409, 1878. **Nondaque.**—Jefferys (1763), Am. Atlas, map 5, 1776. **Onadahkos.**—Ind. Aff. Rep., 903, 1846. **Onadaicas.**—Butler and Lewis (1846) in H. R. Doc. 76, 29th Cong., 2d sess., 4, 1847. **Onadakoes.**—Ind. Aff. Rep., 894, 1846. **Unatagua.**—Latham, Varieties of Man, 350, 1850. **Unataguous.**—Le Branche (1839) in Sen. Ex. Doc. 14, 32d Cong., 2d sess., 27, 1853. **Unataquas.**—Bonnell, Texas, 140, 1840.

Anagnak. An Eskimo village of the Nushegagmiut on Wood r., Alaska; pop. 87 in 1880.—Nelson in 18th Rep. B. A. E., map, 1899.

Anaknak.—Petroff, Rep. on Alaska, 47, 1884.

Anagok. An Eskimo village of the Kuskwogmiut tribe, Alaska, on the coast near C. Avinof; pop. 75 in 1880.

Anogogmute.—Nelson in 18th Rep. B. A. E., map, 1899. **Anogokmute.**—Petroff, Rep. on Alaska, 54, 1884.

Anaham. A band of the Tsilkotin, numbering 216 in 1901, occupying a valley near Chilcotin r., 60 m. from its mouth in British Columbia.—Can. Ind. Aff., 162, 1902.

Amahim.—Can. Ind. Aff., 271, 1889. **Anahem.**—Ibid., 415, 1898. **Anahim.**—Ibid., 314, 1892. **Anahim's tribe.**—Ibid., 190, 1884.

Anakwaikona. An outcast element formerly existing among the Zuñi who were the servants, if not in many cases the slaves, of the intramural or city population.—Cushing in Proc. Internat. Cong. Am., VII, 176, 1890.

Á-wa-na-kwai-k'ya-ko-na.—Cushing, ibid.

Analao. A tribe, possibly Caddoan, formerly residing on Washita r., Ark. Deputies from the Analao and Tanico (Tonica) came to the village of Cahaynohoua in 1687, when Joutel and the other survivors of La Salle's party were there while on their way from the Red r. of Louisiana to the Mississippi. See Joutel in French, Hist. Coll. La., I, 172, 1846; Douay quoted by Shea, Discov. Miss. Val., 223, 1903. (A. C. F.)

Analac.—Coxe, Carolana, map, 1741.

Analco. A prehistoric pueblo of the Tewa at the place where there is now the so-called "oldest house," adjacent to San Miguel chapel, in Santa Fé, N. Mex. According to Bandelier this name was first applied in the 18th century. Ritch (N. Mex., 153, 196, 1885) asserts that the house referred to formed part of the old pueblo, and that two of the old women then living therein claimed to be lineal descendants of the original occupants (p. 113). Bandelier, however, inclines to the opinion (Arch. Inst. Papers, I, 19, 1881; IV, 89, 1892) that the structure dates from Spanish times, a belief substantiated by E. L. Hewett, in 1902, when the building was partly dismantled and found to be of Spanish construction, excepting about 18 inches of the foundation walls which were of Pueblo work.

Anamas. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Anamic. A former rancheria, probably Papago, visited by Father Kino in 1701; situated in N. W. Sonora, Mexico, between Busanic and Sonoita. See *Bibiana*.

Sta Ana Anamic.—Kino (1701) quoted by Bancroft, No. Mex. States, I, 497, 1884.

Anamiewatigong ('at the tree of prayer,' i. e., the cross, from a large wooden cross planted by one of the early missionaries on the bluff where the village now stands.—Kelton). An Ottawa village in Emmet co., lower Michigan. It is called La Croix by the French, and Cross Village by the Americans, both conveying the same idea as the Indian name.

Cross Village.—Detroit treaty (1855) in U. S. Ind. Treaties, 614, 1873. **La Croix.**—Kelton, Ft. Mackinac, 146, 1884.

Anamis. A village visited by La Salle in 1686 on his first journey from Ft St Louis, on Matagorda bay, Tex., to search overland for the Mississippi, and again in 1687 on his last journey northward. The people seem to have lived in the vicinity of the Caddoan tribes, but their ethnic relationship is uncertain. See Cavelier in Shea, Early Voy., 40, 1861. Cf. *Aranama*. (A. C. F.)

Anames.—Rivera, Diario, leg. 2,602, 1736.

Anamon. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Anarnisok ('having smell [of walrus dung]'; old dialect). A former Eskimo village in E. Greenland, about lat. 63° 10′; pop. 20 in 1829.—Graah, Exped., map, 1837.

Anarnitung ('having smell [of walrus dung]'). A winter village of the Kingua branch of Okomiut in Baffin land at the head of Cumberland sd. (Boas in 6th Rep. B. A. E., map, 1888); pop. 43 in 1883.

Annanatook.—Howgate, Cruise of Florence, 33, 1877. **Annanetoote.**—Wareham in Jour. Geog. Soc. Lond., XII, 24, 1842.

Anasitch. A Kusan village or tribe on the S. side of Coos bay, coast of Oregon.—Milhau, MS. Coos Bay vocab., B. A. E.

Hau-nay-setch.—Milhau, MS. Letter to Gibbs, B. A. E. (Haunaysetch and Melukitz are names given to Coos bay).

Anaskenoans. A village of the Powhatan confederacy of Virginia, situated in 1608 on Rappahannock r., in the present Caroline co.—Smith (1629), Virginia, map, repr. 1819.

Anatichapko (*Anáti-chápko* 'long thicket'). A former Creek village on a N. tributary of Hillabee cr., a branch of Tallapoosa r., Ala. A battle occurred there during the Creek or Red Stick war, Jan. 24, 1814.—Gatschet, Creek Migr. Leg., I, 126, 1884.

Anáti tchápko.—Gatschet, op. cit., I, 126, 1884. **Au-net-te chap-co.**—Hawkins (1799), Sketch, 43, 1848. **Enitachopko.**—Pickett, Hist Ala., II, 330, 1851. **Enotochopco.**—Schoolcraft, Ind. Tribes, VI, 371, 1857. **Enotochopko.**—Drake, Bk. Inds., bk. 4, 59, 1848. **Long Swamp.**—Gatschet, op. cit.

Anatomy. While the American Indians show many minor and even some important physical variations, and can be separated into several physical types, they present throughout the continent so many features in common that they may properly be regarded as one great race, admitting of a general anatomical description. The Eskimo form a distinct sub-race of the Mongolo-Malay and must be treated separately.

The Indian, in many of his anatomical characters, stands between the white and the negro. His skin is of various shades of brown, tinged in youth, particularly in the cheeks, with the red of the circulating blood. The term "red Indian" is a misnomer. Very dark individuals of a hue approaching chocolate or even the color of some negroes are found in more primitive tribes, especially in the S. and among the old men, who often went nearly naked. Most women and school children or others who wear clothing and live a more civilized life are lighter in color. Prolonged exposure to the elements tends, as with whites, to darken the skin. The darkest parts of the skin are ordinarily the back of the hands, wrists, and neck, the axillæ, nipples, peritoneal regions, and the exposed parts of the feet. A newborn infant is of varying degrees of dusky red.

The color of the hair is generally black, with the luster and slight bluish or brownish tinge that occurs among whites, not the dull grayish black of the African negro. With many individuals of all ages above early childhood who go much with bare head the hair becomes partly bleached, especially superficially, turning to a rusty hue.

The color of the eyes varies from hazel-brown to dark brown. The conjunctiva in the young is bluish; in adults, especially the old, dirty-yellowish. The iris is often surrounded with a narrow but clearly marked ring.

The skin appears to be slightly thicker than that of the whites. The normal corrugations on the back of the hand and wrist are from childhood decidedly more pronounced in Indians of both sexes.

The hair of the head is straight, almost circular in cross-section, slightly coarser than in the average white, rather abundant and long. The range of variation in natural length is from 40 to 100 cm., or 18 in. to 36 in. Most male Indians would have a slight to moderate mustache and some beard on the chin if they allowed the hair to grow; but side whiskers in many are absent, or nearly so. Both mustache and chin beard are scarcer and coarser than with the whites, straight, of the same black as the hair, and in length 4 to 7 cm., or 1½ in. to 2½ in. The hair in the axillæ and on the pubis is moderate in quantity, in some instances nearly absent, and on the rest of the body hairs are shorter and less abundant than with the average white person. The nails are dull bluish in hue and moderately tough.

The face is well rounded and agreeable in childhood, interesting and occasionally handsome during adolescence and earlier adult life, and agreeable but much wrinkled in old age. The forehead in adults with undeformed skulls is somewhat low and in males slopes slightly backward. The eyebrows, where not plucked, are frequently connected by sparser hair above the nose. The eyelashes are moderately thick and long. The apertures of the eyes are slightly oblique, the outer canthi, especially the right one, being the higher. In children the fold called Mongolic is general, but not excessive. The root of the nose is usually depressed, as in most whites. The size and shape of the nose vary much, but it is commonly slightly shorter at the base and relatively wider than in whites, with an aquiline bridge predominating in men. In many men the point of the nose is lower than the base of the septum, the distal length exceeding the proximal. This peculiarity is especially frequent in some tribes. In women the nasal depression is wider and oftener shallower, and the bridge lower. Thin noses are not found. The lips are well formed and, barring individual exceptions, about as thick as in average whites. Prognathism is greater than in whites. The malars are in both sexes somewhat large and prominent; this becomes especially apparent in old age when much of the adipose tissue below them is gone. The chin often appears less prominent than in whites, but this effect is due to the greater alveolar protrusion. The ears are well formed and of good size, occasionally somewhat thick. The neck is of fair dimensions, never very long or thin.

The body as a rule is of good proportions, symmetrical, and, except in old age, straight and well nourished. The chest is of ample size, especially in men. The abdomen, which in children is often rather large, retains but slight fulness in later life. The pelvis, on account of the ample chest, appears somewhat small, but is not so by actual measurement. The spinal curves are only moderate, as are the size and prominence of the buttocks. The thighs are rather shapely; the calves are usually smaller than in whites. The upper limbs are of good shape and medium musculature. The feet and hands are well molded and in many tribes smaller than they ordinarily are in whites. The toes are rather short, and, where the people walk much barefoot or in sandals, show more or less separation. The proximal parts of the second and third toes are often confluent. In the more sedentary tribes the women, and occasionally also the men, are inclined to corpulence. The breasts of women are of medium size; in the childless the conical form predominates; the nipple and areola are more pronounced than in whites; in later life the breasts become small and flaccid. The genital organs do not differ essentially from those of the whites.

The Indian skull is, on the average, slightly smaller than that of whites of equal height. Cranial capacity in men ranges from 1,300 to 1,500 c. c.; in women from about 1,150 to 1,350 c. c. The frontal region in men is often low and sloping, the sagittal region elevated, the occipital region marked with moderate ridges and, in the dolichocephalic, protruding. Sutures are mostly less serrated than in whites; metopism, except in some localities, is rare, and occipital division is uncommon, while malar division is very rare and parietal division extremely so. Intercalated bones are few in undeformed crania; in deformed crania they are more numerous. The glabella, supraorbital ridges, and mastoids in male skulls are well-developed and sometimes heavy; in women they are small or of medium size. The nasal bridge is occasionally low, the nasal spine smaller than in whites; the lower borders of the nasal aperture are not often sharp, but nasal gutters are rare; subnasal fossæ are rather common. Orbits are of fair volume, approaching the quadrilateral, with angles rounded. Malars are often large, submalar depressions medium or shallow. The upper alveolar process, and occasionally also the lower, shows in both sexes a degree of prognathism greater than the average in whites, but less than in the negro. The protrusion on the whole is somewhat greater in the females. The face is meso- or ortho-gnathic. The lower jaw varies greatly. The chin is of moderate prominence, occasionally high, sometimes square in form. The prominence of the angles in full-grown males is not infrequently pronounced.

As to base structures, the foramen magnum is seldom large, and its position and inclination are very nearly the same as in whites; the styloid process is mostly smaller than in whites and not infrequently rudimentary; petrous portions on the average are less depressed below the level of neighboring parts than in whites; anterior lacerated foramina are smaller; the palate is well formed and fairly spacious, mostly parabolic, occasionally U-shaped.

The teeth are of moderate size; upper incisors are ventrally concave, shovel-shaped; canines not excessive; molars much as in whites; third molars rarely absent when adult life is reached. The usual cuspidory formula, though variations are numerous, is 4, 4, 3, above; 5, 5, irregular, below. A supernumerary conical dental element appears with some frequency in the upper jaw between, in front of, or behind the middle permanent incisors.

The bones of the vertebral column, the ribs, sternum, clavicles, and the smaller bones of the upper and lower limbs present many marks of minor importance. The pelvis is well formed, moderately spacious, approaching the European in shape. The humerus is rather flat, at times very much so; the fossa in 31 per cent is perforated; but vestiges of a supracondyloid process are much rarer than in whites. The humero-radial index of maximum frequency in adult males is 77 to 80 (in whites 71 to 75); humero-femoral index, 71 to 75 (in whites 70 to 74). The femur is quite flat below the tuberosities; the tibia, often flat (platycnemic).

Of the brain and other soft organs but little is known. Two adult male Apache brains, collected by Dr W. Matthews and now preserved in the U. S. National Museum, weighed after removal 1,191 and 1,304 grams, respectively. Both show good gyration.

The Eskimo differs anatomically from the Indian in many important features. His hair and eyes are similar in shade, though the eyes are more obliquely set; but his skin color on the whole is lighter, being yellowish or light brown, with a pronounced redness of the face. The Eskimo skull is high, normally scaphoid, and usually spacious. The face is large and flat, and the nasal bones are narrower than in any other people. The bones of the body are usually strong. There is less flattening of the shaft of the humerus, of the upper part of the shaft of the femur, and of the tibia. The superior border of the scapula shows often an angular instead of a curved outline.

In anthropometric differentiation the native tribes N. of Mexico are primarily separable into Indians and Eskimo. Some of the adjacent Indian tribes show Eskimo admixture.

The Indians among themselves vary considerably in stature, in form of the head and face, and of the orbits, the nose, and the nasal aperture. Low stature, from 160 to 165 cm. in males, is found among some of the Californian tribes (as the Yuki of Round Valley agency), many of the Pueblos, and some of the tribes of the N. W. coast, as the Salish of Harrison lake and Thompson r., and others. Among the Tigua, Tewa, Apache, Navaho, Comanche, northern Ute, Paiute, and Shoshoni, among the majority of California, Washington, and Oregon tribes, and among the eastern Cherokee, Chickasaw, Kiowa, and Iowa the height in male adults ranges between 165 and 170 cm., while among the Yuma, Mohave, Maricopa, Pima, Nez Percés, Sioux, Crows, Winnebago, Cheyenne, Arapaho, Iroquois, Osage, Chippewa, and eastern Algonquians the prevalent stature of adult men is from 170 to 175 cm. The range of variation in the majority of tribes and in both sexes is within 30 cm. The stature does not regularly follow the geographic or climatic features, nor does it agree wholly with the distribution of the other principal physical characteristics. The women are on the average about 12.5 cm. shorter than the men; the difference is greater among the tall than among the short tribes.

The distribution of the Indians according to cephalic index is of much interest. Excluding tribes that are known to be much mixed, there are found in the territory N. of Mexico all the three principal classes of cranial form, namely, dolicho-, brachy-, and meso-cephalic. Among the extremely dolichocephalic were the Delawares and the southern Utah cliff-dwellers. Moderate dolichocephaly, with occasional extreme forms, was and is very prevalent, being found in the Algonquian and the majority of the Siouan and Plains tribes and among the Siksika, Shoshoni, some Pueblos (e. g., Taos), and the Pima. Pure brachycephaly existed in Florida, and prevailed in the mound region and among the ancient Pueblos. It is best represented to-day among the Apache, Walapai, Havasupai, Nez Percés, Harrison lake Salish, Osage, and Wichita, and in a less degree among the Hopi, Zuñi, most of the Rio Grande Pueblos, Navaho, Mohave, Yuma, California Mission Indians, Comanche, Winnebago, many of the northwestern tribes, and Seminole. Mesocephaly existed principally among the California Indians, the Cherokee, and some of the Sioux and Iroquois. There are numerous tribes in North America about whose cephalic form there is still much uncertainty on account of the prevailing head deformation. As to the height of the head, which must naturally be considered in connection with the cephalic index, fair uniformity is found. In the Apache the head is rather low, among most other tribes it is moderate.

The form of the face is generally allied, as among other peoples, to the form of the head, being relatively narrow in narrow heads and broad in the brachycephalic. Orbits show variations, but the prevalent form is mesoseme. The nose and the nasal aperture are generally mesorhinic; the principal exception to this is found on the w. coast, especially in California, where a relatively narrow nose (leptorhinic) was common. The projection of the upper alveolar region is almost uniformly mesognathic.

The Eskimo range in height from short to medium, with long and high head, relatively broad flat face, high orbits, and narrow nose, showing alveolar prognathism like the Indians.

Consult Morton, (1) Crania Americana, 1839, (2) Distinctive characteristics, 1844; Retzius, Om foramen af hufvudets benstomme, 1847; Meigs, Observations, 1866; Gould, Investigations, 1869; Wyman, (1) Observations on crania, 1871, (2) Fresh water shell mounds, 1875; Verneau, Le bassin suivant les sexes, 1875; Eleventh and Twelfth Reps. Peabody Museum, 1878; Quatrefages and Hamy, Crania ethnica, 1878–79; Flower, Catalogue of specimens, 1879; Carr, (1) Observations on crania from Tennessee, 1878, (2) Measurements of crania from California, 1880, (3) Observations on crania from Santa Barbara Ids., 1879, (4) Notes on crania of New England Indians, 1880; Otis, List of specimens, 1880; Langdon, Madisonville prehistoric cemetery, 1881; Chudzinsky, Sur les trois encéphales des Esquimaux, 1881; Virchow (1) in Beiträge zur Craniologie der Insulaner von der Westküste Nordamerikas, 1889, (2) Crania Ethnica Americana, 1892; ten Kate, Somatological Observations, 1892; Matthews and Wortman, Human bones of Hemenway collection, 1891; Boas, (1) Zur anthropologie der nordamerikanischen Indianer, 1895, (2) A. J. Stone's measurements of natives of the N. W., 1901, (3) Anthropometrical observations on Mission Indians, 1896; Boas and Farrand, Physical characteristics of tribes of British Columbia, 1899; Allen, Crania from mounds of St. John's r., Fla., 1896; Sergi, Crani esquimesi, 1901; Duckworth, Contribution to Eskimo craniology, 1900; Hrdlicka, (1) An Eskimo brain, 1901, (2) The crania of Trenton, N. J., 1902, (3) The Lansing skeleton, 1903, (4) Notes on the Indians of Sonora, 1904, (5) Contributions to physical anthropology of Cal., 1905; Spitzka, Contributions to encephalic anatomy of races, 1902; Tocher, Note on measurements of Eskimo, 1902; Matiegka, Schädel und Skelette von Santa Rosa, 1904. See *Artificial head deformation*, *Physiology*. (A. H.)

Anawan. See *Annawan.*

Ançalagresses. A small tribe mentioned by Milfort (Mémoire, 106, 1802) as residing w. of Mississippi r. and near the Kakias (Cahokia) in 1782.

Ancavistis. A division of the Faraon Apache.—Orozco y Berra, Geog., 59, 1864.

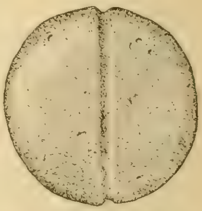
Ancestor worship. See *Mythology*, *Religion.*

Anchguhlsu ('town they abandoned'). The chief town of the Auk, situated opposite the N. end of Douglas id., Alaska.—Swanton, field notes, 1904.

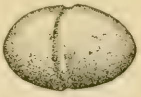
Āk!ān.—Swanton, op. cit. ('lake towṉ'). **Ak'ăn.**—Krause, Tlinkit Ind., 116, 1885. **ĀntcgEłtsu.**—Swanton, op. cit.

Anchin. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Anchor stones. The native tribes N. of Mexico used bark and skin boats, dugouts, and, in the extreme S. W. and on the California coast, balsas; and in the use of these frail craft for purposes of travel, transportation, fishing, hunting, and warfare, the necessity for some means of anchorage was felt. In shallow waters with soft bottoms poles were often used; but of most general availability were stones that could be secured with a line and dropped from the vessel at any point. Commonly the stones thus used were simply bowlders or fragments of rock of proper weight, but in some cases the form was modified to facilitate attachment of the cord. A simple encircling groove, mere notches in the margins, or a rude perforation, sufficed for the purpose; the former treatment gave to the utensil the appearance of a grooved hammer. Indeed, it probably often happened that these anchor stones were used as hammers or as mauls or sledges for heavy work when occasion required. It is observed also that some specimens have served as mortars or anvil stones, and no doubt also for grinding and shaping implements of stone. Stones of all available varieties were used, and the weight, so far as observed, rarely exceeds 40 or 50 pounds. The grooves


ANCHOR STONE, ILLINOIS RIVER
(DIAMETER 12 IN.)

or marginal notches were usually rudely pecked or chipped; but some show careful treatment, and in a number of cases a part or the whole of the surface of the stone has been worked down, probably for safety and convenience in handling, and in some cases as a result of the habit of reducing articles in common use to symmetrical and somewhat artistic shapes. Snyder records one case of the discovery of an anchor stone in an Indian grave. These stones are still used by Indians as well as by white people. Consult Snyder in Smithson. Rep. 1887, 1889; Rau in Smithson. Cont., xxv, 1884. (W. H. H.)


ANCHOR STONE IN USE BY CHIPPEWA (12 1-2 IN. LONG)

Anchu. A Cochimi rancheria of San Juan de Londo mission, Lower California.—Picolo in Stöcklein, Neue Welt-Bott, no. 72, 36, 1792.

Andacaminos (Span.: 'wanderers,' probably referring to their roving character). One of the tribes of w. Texas, some at least of whose people were neophytes of the mission of San José y San Miguel de Aguayo.—Texas State Archives, Nov., 1790.

Andeguale. A Niska town inhabited by two Chimmesyan families, the Lakseel of the Raven clan and the Gitgigenih of the Wolf clan.—Boas in 10th Rep. N. W. Tribes, 48–49, 1895.

Anderson Lake. A band of Upper Lillooet on a lake of the same name in British Columbia (Can. Ind. Aff., 415, 1898); pop. 66 in 1902.

Anderson's Town. A former Delaware village on the s. side of White r., about the present Anderson, Madison co., Ind. (Hough, map in Ind. Geol. Rep., 1883). Named from the principal chief of the Delawares of Indiana about 1810–20.

Andesite. An eruptive rock, varying from light gray of several hues to black, belonging to the Tertiary and post-Tertiary lavas, and much used by the Indians for implements and utensils. It was shaped mainly by the pecking and grinding processes. Its distribution is very wide, especially in the W. (W. H. H.)

Andiata. A former Huron village in Ontario.—Jes. Rel. of 1636, III, 1858.

Andiatae.—Jes. Rel. of 1637, 134, 1858.

Andreafski. A Chnagmiut village on the N. bank of the Yukon, Alaska, 5 m. above the former redoubt of that name, for the murder of whose inmates in 1855 the Russians wreaked such vengeance that the river natives never again molested the whites. Pop. 14 in 1880; 10 in 1890.

Andréaffsky.—Dall, Alaska, 119, 1870. **Andreafsky.**—Baker, Geog. Dict. Alaska, 1901. **Andreievsky.**—Petroff, 10th Census, Alaska, map, 1884. **Andreivsky.**—Nelson in 18th Rep. B. A. E., map, 1899.

Andshankualth. The Lakmiut name of a Yamel band on a w. tributary of the Willamette, in Oregon.—Gatschet, Calapooya MS., B. A. E., 1877.

Andshimmampak. The Lakmiut name of a Yamel band on Yamhill cr., Oregon.—Gatschet, Calapooya MS., B. A. E., 1877.

Anegado (Span. 'overflowed,' referring to the country). A tribe of which Cabeza de Vaca heard while in Texas in 1529–34. They lived not far from the Yguases.

Anagados.—Cabeza de Vaca, Smith trans., 66, 1851. **Anegados.**—Ibid., 114, ed. 1871. **Lanegados.**—Ibid., 112.

Anejue. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Anijue.—Bancroft, Nat. Races, I, 459, 1874.

Anektettim (*AnExtē'ť'tīm*, 'stony little hollow'). A village of the Lytton band of Ntlakyapamuk, situate on the E. side of Fraser r., 3 m. above Lytton, British Columbia.—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Anelo. A Kaviagmiut Eskimo settlement at Port Clarence, Alaska.—11th Census, Alaska, 162, 1893.

Anemuk. An Unaligmiut Eskimo village on Anvik r., Alaska.—Sen. Ex. Doc. 12, 42d Cong., 1st sess., 25, 1871.

Anepo ('buffalo rising up.'—Hayden). A division of the Kainah tribe of the Siksika.

A-ne'-po.—Morgan, Anc. Soc., 171, 1878 (said to be the name of an extinct animal). **I-ni'-po-i.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862.

Angakok. A magician or conjurer among the Eskimo, the word for shaman in the eastern Eskimo dialects, now much used especially in American anthropological literature. (A. F. C.)

Angmagsalingmiut ('with-capelins people.'—Boas). A tribe of Eskimo on the E. coast of Greenland, between lat. 65° and 68°, inhabiting the fiords of Angmagsalik, Sermilik, and Sermiligak. According to Rink the total population was 413 in 1886. A Danish mission and commercial station on Angmagsalic fiord is the most northerly inhabited place on the E. coast. Each Angmagsalingmiut village consists of a single house, which has room for 8 or 10 families. Holm (Ethnol. Skizz. af Anmagsalikerne, 1887) names 8 villages on the fiord, with a total population of 225. Notwithstanding their isolation the people, according to Nansen (First Crossing of Greenland, I, 211, 1890), are among the most vigorous of the Eskimo.

Angmagsalink.—Rink in Geog. Blätt., VIII, 350, 1886.

Angmalook (Eskimo name). A species of salmon (*Salmo nitidus*) found in the lakes of Boothia.—Rep. U. S. Fish Com., 122, 1872–73.

Angmalortuk ('the round one'). A Netchilirmiut winter village on the w. coast of Boothia bay, Canada.

Angmalortoq.—Boas in 6th Rep. B. A. E., map, 1888.

Angnovchak. An Eskimo village in the Nushagak district, Alaska; pop. 16 in 1890.

Angnovchamiut.—11th Census, Alaska, 164, 1893.

Angoutenc. A former Huron village situated between Wenrio and Ossossane, about 2 m. from the latter place, in Ontario.

Angoutenc.—Jes. Rel. for 1638, 34, 1858. **Ang8iens** —Ibid., 1636, 116 (misprint). **Ang8tenc.**—Ibid., 35.

Angun. A Hutsnuwu village N. of Hood bay, Admiralty id., Alaska; pop. 420 in 1880. The greater part of the people have since removed to Killisnoo, a fishing village established by the whites.

Angoon.—Emmons in Mem. Am. Mus. Nat. Hist., III, pl. vii, 1903. **Angun.**—Krause, Tlinkit Ind., 105, 1885. **Augoon.**—Petroff, Tenth Census, Alaska, 32, 1884.

Angwassag. A Chippewa village near St Charles, Saginaw co., Mich., with perhaps 50 inhabitants in 1894.

Angwassag.—Smith quoted by Mason in Nat. Mus. Rep. 1902, 385, 1904. **Angwasŭg.**—Wm. Jones, inf'n, 1905 (sig. 'snags floating in the water').

Angwusi. The Raven clan of the Kachina phratry of the Hopi.

Ang-wush-a.—Dorsey and Voth, Mishongnovi Ceremonies, 175, 1902 (Crow clan). **Añwuci wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû*='clan'). **Añ-wu′-si wüñ-wü.**—Fewkes in Am. Anthrop., VII, 404, 1894 (*wüñ-wü*='clan'). **Uñ-wu′-si.**—Stephen in 8th Rep. B. A. E., 39, 1891.

Anibiminanisibiwininiwak. ('Pembina (cranberry) river men,' from *nibimina* 'high-bush cranberry,' *sibiw* 'river,' *ininiwak* 'men'). A Chippewa band living on Pembina r. in extreme N. Minnesota and the adjacent part of Manitoba. They removed from Sandy lake, Minn., to that region about 1807, at the solicitation of the Northwest Fur Company.—Gatschet, Ojibwa MS., B. A. E.

Chippewas of Pembena River.—Lewis, Travels, 178, 1809. **Pembina band.**—Events in Ind. Hist., suppl., 613, 1841.

Anicam. A Papago rancheria, probably in Pima co., S. Ariz.; pop. 96 in 1858.—Bailey in Ind. Aff. Rep., 208, 1858.

Anilco. A village, probably Quapaw, presumably on the S. side of Arkansas r., and said to contain 5,000 people when visited by De Soto's army in 1542.

Anicoyanque.—Biedma (1544) in French, Hist. Coll. La., II, 107, 1850. **Anilco.**—Garcilasso de la Vega, Florida, 201, 1723. **Anileos.**—Rafinesque, introd. Marshall, Ky., I, 34, 1824. **Ilicos.**—Ibid., 36. **Nilco.**—Gentleman of Elvas (1557) quoted by French, Hist. Coll. La., II, 184, 1850.

Anilukhtakpak. A Kaiyuhkhotana village on Innoko r., Alaska; pop. 170 in 1844.

Anilukhtakkak.—Zagoskin, Desc. Russ. Poss. Am., map, 1844.

Animas (Span. 'souls'). An Apache settlement, apparently near Gila r., Ariz., in 1769.—Anza in Doc. Hist. Mex., 4th s., II, 114, 1856.

Animikite. An impure massive mineral, according to Dana (Text-book Mineral., 420, 1888) supposed to be a silver antimonide, found at Silver islet, L. Superior; derived from *Animiki*, a local place name which in the Chippewa and closely related Algonquian dialects signifies 'thunder.' (A. F. C.)

Animism. See *Religion.*

Animpayamo. A former village of the Kalindaruk, a division of the Costanoan Indians, connected with San Carlos mission, Cal.—Taylor in Cal. Farmer, Apr. 20, 1860.

Aniyak. A village of the Nunatogmiut Eskimo on the Arctic coast just N. of Kotzebue sd., Alaska; pop. 25 in 1880.

Aniyak.—Baker, Geog. Dict. Alaska, 1901. **Aniyakh.**—Petroff, Rep. on Alaska, 4, 1884.

Ankachagmiut. A local subdivision of the Chnagmiut Eskimo living on Yukon r. above Andreafski, Alaska.

Angechag′emūt.—Dall in Cont. N. A. Ethnol., I, 17, 1877.

Ankachak. A Chnagmiut village, the home of the Ankachagmiut, on the right bank of the lower Yukon, Alaska; perhaps identical with Kenunimik.

Ankachagamuk.—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 25, 1871. **Ankatchag-miout.**—Zagoskin in Nouv, Ann. Voy., 5th ser., XXI, map, 1850. **Ankatschagmiut.**—Holmberg. Ethnol. Skizz., map, 1855. **Ankochagamuk.**—Post route map, 1903.

Ankakehittan ('people of the house in the middle of the valley'). A Koluschan division at Killisnoo, Alaska, belonging to the Raven clan; they are said to have separated from the Deshitan on account of some domestic trouble.

Am-khark-hit-ton.—Emmons in Mem. Am. Mus. Nat. Hist., III, pl. vii, 1903. **Anq!a′ke hît tān.**—Swanton, field notes. B. A. E., 1904. **Nanchágētan.**—Krause, Tlinkit Ind., 118, 1885. **Q!a′ketan.**—Swanton, op. cit.

Anlik. A Kaviagmiut village on Golofnin bay, Alaska.

Anlygmjuten.—Holmberg, Ethnol. Skizz., 6, 1855.

Annaooka. A Tuscarora town in North Carolina at the beginning of the 18th century.

Anna Ooka.—Lawson (*ca.* 1701), Hist. Car., 383, 1860.

Annapolis. One of the 7 districts of the territory of the Micmac, as recognized by themselves. It includes the S. W. part of Nova Scotia.—Rand, First Micmac Reading Book, 81, 1875.

Annas. An unidentified tribe mentioned by Rivera (Diario y Derrotero, leg. 2,602, 1736) as living in S. Tex.

Annawan. A Wampanoag sachem, the chief captain and counselor of Philip, who under that chief's father had won a reputation for prowess in wars with many different tribes. When King Philip fell Annawan rallied the warriors and safely extricated them from the swamp where they were surrounded. Afterward he ranged through the woods, harrying the settlers of Swansea and Plymouth, until Capt. Benjamin Church raised a new expedition to hunt the Indians as long as there was one of them in the woods. Some were captured by Capt. Church's Indian scouts, but Annawan eluded pursuit, never camping twice in the same spot. Having learned from a captive where the old chief was, Church went with his Indian soldiers and only one white companion to capture him. When he reached the retreat, a rocky hill in the middle of a swamp, he sent the captives forward to divert the attention of Annawan's people. Church and his scouts then stole up, the noise they made being drowned by the sound of a pestle with which a woman was pounding corn, and jumped to the place where the arms were stacked. Annawan and his chief counselors, thus surprised and ignorant of the fewness of their assailants, gave themselves up and were bound. The fighting men, who were encamped near by, surrendered when they were told that the place was surrounded by English soldiers. Annawan brought the wampum belts and other regalia of King Philip, which he gave to Capt. Church as his conqueror, who had now overcome the last company that stood out against the English. Annawan's captor interceded to have his life spared, but the authorities at Plymouth, extracting from him a confession that he had put to death several English prisoners, some of them with torture, beheaded him in 1676 while Capt. Church was absent. (F. H.)

Anne. See *Queen Anne.*

Annugamok. A Nushagagmiut village on an E. tributary of Nushagak r., Alaska; pop. 214 in 1880.

Annugannok.—Petroff, 10th Census, Alaska, 17, 1884. **Annuganok.**—Nelson in 18th Rep. B. A. E., map, 1899. **Anoogamok.**—Petroff, Rep. on Alaska, 49, 1884.

Annuities. See *Agency System.*

Anoatok ('windy'). An Ita settlement at C. Inglefield, N. Greenland, the northernmost human habitation, lat. 78° 31′.

Anatoak.—Markham in Trans. Ethnol. Soc. Lond., 129, 1866. **Anoretŏ'.**—Stein in Petermann's Mitteil., IX, map, 1902. **Aunatok.**—Kane, Arctic Explor., II, 107, 1856. **Rensselaer Harbor.**—Ibid., I, 12.

Anoginajin (*anog* 'on both sides,' *i-* prefix, *na-* 'with feet,' *zing* 'to stand erect': 'he stands on both sides'). A band of the Wakpaatonwedan division of the Mdewakanton, named from its chief.

A-nog-i-na jin.—Neill, Hist. Minn., 144, note, 1858. **He-stands-both-sides.**—Ibid.

Anoixi. A village or division, probably of a southern Caddoan tribe, formerly situated near the Hot Springs country of Arkansas. Through this region De Soto's troops passed in the winter of 1541 on their way toward the place where De Soto later met his death. See Gentleman of Elvas (1557) in French, Hist. Coll. La., II, 182, 1850. Cf. Annocchy, a synonym of *Biloxi.* (A. C. F.)

Anonatea. A Huron village situated a league from Ihonatiria, in Ontario in 1637.—Jesuit Relation for 1637, 143, 1858.

Anenatea.—Ibid., 141. **Anonatra.**—Ibid., 166 (misprint).

Anoritok ('without wind'). An Eskimo settlement in E. Greenland, lat. 61° 45′.—Meddelelser om Grönland, XXV, 23, 1902.

Aneretek.—Ausland, 162, 1886.

Anouala. According to Le Moyne (De Bry, map, 1591) a village in 1564 on a W. branch of St Johns r., Fla., in the territory occupied generally by tribes of the Timuquanan family.

Novola.—Jeffreys, Am. Atlas, 24, 1776.

Anovok. A Magemiut Eskimo village on a small river N. of Kuskokwim bay, Alaska; pop. 15 in 1890.

Annovokhamiut.—11th Census, Alaska, 109, 1893.

Anpanenikashika ('those who became human beings by the aid of the elk'). A Quapaw division.

A^{n}′pa^{n} e′nikaci′ʞa.—Dorsey in 15th Rep. B. A. E., 230, 1897. **Elk gens.**—Ibid, 229. **O^{n}phŭ^{n} enikaciʞa.**—Ibid.

Ansactoy. A village, probably of a part of the Patwin division of the Copehan family which formerly lived in Napa and Yolo cos., Cal. It concluded a treaty of peace with Gov. Vallejo in 1836.—Bancroft, Hist. Cal., IV, 71, 1886.

Ansaimes. A village, said to have been Costanoan, in California; situated in the mountains 25 m. E. of the Mutsun, whom the inhabitants of this village attacked in 1799–1800.—Engelhardt, Franciscans in Cal., 397, 1897.

Absayme.—Taylor in Cal. Farmer, Nov. 23, 1860. **Ansaimas.**—Ibid.

Anskowinis (*Anskówīnīs*, 'narrow nose-bridge'). A local band of the Cheyenne, taking its name from a former chief. (J. M.)

Antap. A former Chumashan village at the mill near San Pedro, Ventura co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Antigonishe. Mentioned as an Indian settlement on a river of the same name which rises in a lake near the coast of the Strait of Canso, in "the province and colony of New Scotland." It was probably on or near the site of the present Antigonishe, in Antigonishe co., Nova Scotia, and perhaps belonged to the Micmac.

Artigoniche.—Alcedo, Dic. Geog., I, 161, 1786.

Antiquity. The antiquity of man on the American continent is a subject of interest to the student of the aborigines as well as to the historian of the human race, and the various problems that arise with respect to it in the region N. of Mexico are receiving much scientific attention. As the tribes were without a system of writing available to scholars, knowledge of events that transpired before the Columbian discovery is limited to the rather indefinite testimony furnished by tradition, by the more definite but as yet fragmentary evidences of archeology, and by the internal evidence of general ethnological phenomena. The fact that the American Indians have acquired such marked physical characteristics as to be regarded as a separate race of very considerable homogeneity from Alaska to Patagonia, is regarded as indicating a long and complete separation from their parental peoples. Similarly, the existence in America of numerous culture groups, measurably distinct one from another in language, social customs, religion, technology, and esthetics, is thought to indicate a long and more or less exclusive occupancy of independent areas. But as a criterion of age the testimony thus furnished lacks definiteness, since to one mind it may signify a short time, while to another it may suggest a very long period. Native historical records of even the most advanced tribes are hardly more to be relied on than tradition, and they prove of little service in determining the duration of occupancy of the continent by the race, or even in tracing the more recent course of events connected with the historic peoples. No one can speak with assurance, on the authority of either tradition or history, of events dating farther back than a few hundred years. Archeology, however, can furnish definite data with respect to antiquity; and, aided by geology and biology, this science is furnishing results of great value, although some of the greater problems encountered remain still unsolved, and must so remain indefinitely. During the first centuries of European occupancy of the continent, belief in the derivation of the native tribes from some Old World people in comparatively recent times was very general, and indeed the fallacy has not yet been entirely extinguished. This view was based on the apparently solid foundation of the Mosaic record and chronology as determined by Usher, and many works have been written in the attempt to determine the particular people from which the American tribes sprang. (See *Popular Fallacies*, and for various references consult Bancroft, Native Races, v, 1886; Winsor, Narrative and Critical History, I, 1884). The results of researches into the prehistoric archeology of the eastern continent during the last century, however, have cleared away the Usherian interpretation of events and established the fact of the great antiquity of man in the world. Later, investigations in America were taken up, and the conclusion was reached that the course of primitive history had been about the same on both continents. Observations that seemed to substantiate this conclusion were soon forthcoming and were readily accepted; but a more critical examination of the testimony shows its shortcomings and tends to hold final determinations in abeyance. It is clear that traces of early man are not so plentiful in America as in Europe, and investigations have proceeded with painful slowness and much halting along the various lines of research. Attempts have been made to establish a chronology of events in various ways, but without definite result. The magnitude of the work accomplished in the building of mounds and other earthworks has been emphasized, the time requisite for the growth and decay upon these works of a succession of forests has been computed (see *Mounds*). The vast accumulations of midden deposits and the fact that the strata composing them seem to indicate a succession of occupancies by tribes of gradually advancing culture, beginning in savagery and ending in well-advanced barbarism, have impressed themselves on chronologists (see *Shell-heaps*). Striking physiographic mutations, such as changes of level and the consequent retreat or advance of the sea and changes in river courses since man began to dwell along their shores, have been carefully considered. Modifications of particular species of mollusks between the time of their first use on the shell-heap sites and the present time, and the development in one or more cases of new varieties, suggest very considerable antiquity. But the highest estimate of elapsed time based on these evidences does not exceed a few thousand years. Dall, after carefully weighing the evidence collected by himself in Alaska, reached the conclusion that the earliest midden deposits of the Aleutian ids. are probably as much as 3,000 years old. Going beyond this limit, the geological chronology must be appealed to, and we find no criteria by means of which calculations can be made in years until we reach the close of the Glacial epoch, which, according to those who venture to make estimates based on the erosion of river channels, was, in the states that border the St Lawrence basin, not more than 8,000 or 10,000 years ago (Winchell). Within this period, which in middle North America may properly be designated post-Glacial, there have been reported numerous traces of man so associated with the deposits of that time as to make them measurably valuable in chronological studies; but these evidences come within the province of the geologist rather than of the archeologist, and findings not subjected to critical examination by geologists having special training in the particular field may well be placed in the doubtful category.

Post-Glacial rivers, in cutting their channels through the various deposits to their present level, have in some cases left a succession of flood-plain terraces in which remains of man and his works are embedded. These terraces afford rather imperfect means of subdividing post-Glacial time, but under discriminating observation may be expected to furnish valuable data to the chronologist. The river terraces at Trenton, N. J., for example, formed largely of gravel accumulated at the period when the southern margin of the ice sheet was retreating northward beyond the Delaware valley, have been the subject of careful and prolonged investigation. At the points where traces of man have been reported the section of these deposits shows generally beneath the soil a few feet of superficial sands of uncertain age, passing down rather abruptly into a more or less uniform deposit of coarse gravel that reaches in places a depth of 30 feet or more. On and near the surface are found village sites and other traces of occupancy by the Indian tribes. Beneath the soil, extending throughout the sand layers, stone implements and the refuse of implement-making occur; but the testimony of these finds can have little value in chronology, since the age of the deposits inclosing them remains in doubt. From the Glacial gravels proper there has been recovered a single object to which weight as evidence of human presence during their accumulation is attached; this is a tubular bone, regarded as part of a human femur and said to show glacial striæ and traces of human workmanship, found at a depth of 21 feet. On this object the claim for the Glacial antiquity of man in the Delaware valley and on the Atlantic slope practically rests (Putnam, Mercer, Wright, Abbott, Hrdlicka, Holmes). Other finds E. of the Alleghenies lacking scientific verification furnish no reliable index of time. In a post-Glacial terrace on the S. shore of Lake Ontario the remains of a hearth were discovered at a depth of 22 feet by Mr Tomlinson in digging a well, apparently indicating early aboriginal occupancy of the St Lawrence basin (Gilbert). From the Glacial or immediately post-Glacial deposits of Ohio a number of articles of human workmanship have been reported: A grooved ax from a well 22 feet beneath the surface, near New London (Claypole); a chipped object of waster type at Newcomerstown, at a depth of 16 feet in Glacial gravels (Wright, Holmes); chipped stones in gravels, one at Madisonville at a depth of 8 feet, and another at Loveland at a depth of 30 feet (Metz, Putnam, Wright, Holmes). At Little Falls, Minn., flood-plain deposits of sand and gravel are found to contain many artificial objects of quartz. This flood plain is believed by some to have been finally abandoned by the Mississippi well back toward the close of the Glacial period in the valley (Brower, Winchell, Upham), but that these finds warrant definite conclusions as to time is seriously questioned by Chamberlin. In a Missouri r. bench near Lansing, Kans., portions of a human skeleton were recently found at a depth of 20 feet, but geologists are not agreed as to the age of the formation (see *Lansing Man*). At Clayton, Mo., in a deposit believed to belong to the loess, at a depth of 14 feet, a well-finished grooved ax was found (Peterson). In the Basin Range region between the Rocky mts. and the Sierras, two discoveries that seem to bear on the antiquity of human occupancy have been reported: In a silt deposit in Walker r. valley, Nev., believed to be of Glacial age, an obsidian implement was obtained at a depth of 25 feet (McGee); at Nampa, Idaho, a clay image is reported to have been brought up by a sand pump from a depth of 320 feet in alternating beds of clay and quicksand underlying a lava flow of late Tertiary or early Glacial age (Wright, Emmons; see *Nampa Image*). Questions are raised by a number of geologists respecting the value of these finds (McGee). The most extraordinary discoveries of human remains in connection with geological formations are those from the auriferous gravels of California (Whitney, Holmes). These finds are numerous and are reported from many localities and from deposits covering a wide range of time. So convincing did the evidence appear to Whitney, state geologist of California from 1860 to 1874, that he accepted without hesitation the conclusion that man had occupied the auriferous gravel region during pre-Glacial time, and other students of the subject still regard the testimony as convincing; but consideration of the extraordinary nature of the conclusions dependent on this evidence should cause even the most sanguine advocate of great human antiquity in America to hesitate (see *Calaveras Man*). Geologists are practically agreed that the gravels from which some at least of the relics of man are said to come are of Tertiary age. These relics represent a polished-stone culture corresponding closely to that of the modern tribes of the Pacific slope. Thus, man in America must have passed through the savage and well into the barbarous stage while the hypothetical earliest representative of the human race in the Old World, *Pithecanthropus erectus* of Dubois, was still running wild in the forests of Java, a half-regenerate Simian. Furthermore, the acceptance of the auriferous-gravel testimony makes it necessary to place the presence of man in America far back toward the beginning of the Tertiary age, a period to be reckoned not in tens but in hundreds of thousands of years. (See Smithson. Rep. for 1899.) These and other equally striking considerations suggest the wisdom of formulating conclusions with the utmost caution.

Caves and rock shelters representing various periods and offering dwelling places to the tribes that have come and gone, may reasonably be expected to contain traces of the peoples of all periods of occupancy; but the deposits forming their floors, with few exceptions, have not been very fully examined, and up to the present time have furnished no very tangible evidence of the presence of men beyond the limited period of the American Indian as known to us. The University of California has conducted excavations in a cave in the N. part of the state, and the discovery of bones that appear to have been shaped by human hands, associated with fossil fauna that probably represent early Glacial times, has been reported (Sinclair); but the result is not decisive. The apparent absence or dearth of ancient human remains in the caves of the country furnishes one of the strongest reasons for critically examining all testimony bearing on antiquity about which reasonable doubt can be raised. It is incredible that primitive man should have inhabited a country of caverns for ages without resorting at some period to their hospitable shelter; but research in this field is hardly begun, and evidence of a more conclusive nature may yet be forthcoming.

In view of the extent of the researches carried on in various fields with the object of adducing evidence on which to base a scheme of human chronology in America, decisive results are surprisingly meager, and the finds so far made, reputed to represent a vast period of time stretching forward from the middle Tertiary to the present, are characterized by so many defects of observation and record and so many apparent incongruities, biological, geological, and cultural, that the task of the chronologist is still largely before him.

For archeological investigations and scientific discussion relating to the antiquity of man within the limits of the United States, see Abbott (1) in Proc. Boston Soc. Nat. Hist., xxiii, 1888, (2) in Proc. A. A. A. S., xxxvii, 1888; Allen, Prehist. World, 1885; Bancroft, Native Races, iv, 1882; Becker in Bull. Geol. Soc. Am., ii, 1891; Blake in Jour. Geol., vii, no. 7, 1899; Brower, Memoirs, v, 1902; Chamberlin (1) in Jour. Geol., x, no. 7, 1902, (2) in The Dial, 1892; Claypole in Am. Geol., xviii, 1896; Dall (1) in Proc. Acad. Nat. Sci. Phila., 1899, (2) in Cont. N. Am. Ethnol., i, 1877; Emmons in Proc. Boston Soc. Nat. Hist., xxiv, 1889; Farrand, Basis of Am. Hist., 1904; Foster, Prehist. Races, 1878; Fowke, Archeol. Hist. Ohio, 1902; Gilbert in Am. Anthrop., ii, 1889; Haynes in Winsor, Narr. and Crit. Hist. Am., i, 1889; Holmes (1) in Rep. Smithson. Inst. 1899, 1901, (2) ibid. 1902, 1903, (3) in Jour. Geol., i, nos. 1, 2, 1893, (4) in Am. Geol., xi, no. 4, 1893, (5) in Science, Nov. 25, 1892, and Jan. 25, 1893; Hrdlicka (1) in Am. Anthrop., n. s., v, no. 2, 1903, (2) in Bull. Am. Mus. Nat. Hist., xvi, 1902; Kummel in Proc. A. A. A. S., xlvi, 1897; Lapham in Smithson. Cont., vii, 1855; Lewis, ibid., xxix, 1880; McGee (1) in Am. Anthrop., ii, no. 4, 1889; v, no. 4, 1892; vi, no. 1, 1893, (2) in Pop. Sci. Mo., Nov., 1888, (3) in Am. Antiq., xiii, no. 7, 1891; Mercer (1) in Proc. A. A. A. S., xlvi, 1897, (2) in Am. Nat., xxvii, 1893, (3) in Pubs. Univ. of Pa., vi, 1897; Morse in Proc. A. A. A. S., xxxiii, 1884; Munro, Archæol. and False Antiq., 1905; Nadaillac, Prehist. America, 1884; Peterson in Records of Past, ii, pt. 1, 1903; Powell in The Forum, 1890; Putnam (1) in Proc. Boston Soc. Nat. Hist., xxi, 1881–83; xxiii, 1885–88, (2) in Peabody Mus. Reps., ix–xxxvii, 1876–1904, (3) in Proc. A. A. A. S., xlvi, 1897, (4) in Rep. Am. Mus. Nat. Hist. 1899, 1900; Salisbury (1) in Proc. A. A. A. S., xlvi, 1897, (2) in Science, Dec. 31, 1897; Shaler in Peabody Mus. Rep., ii, no. 1, 1877; Sinclair in Pub. Univ. Cal., ii, no. 1, 1904; Skertchley in Jour. Anthrop. Inst., xvii, 1888; Squier and Davis, Smithson. Cont., i, 1848; Thomas (1) Hist. N. Am., ii, 1904, (2) in 12th Rep. B. A. E., 1894, (3) Introd. Study of N. Am. Arch., 1903; Upham in Science, Aug., 1902; Whitney, Auriferous Gravels of the Sierra Nevada, 1879; Williston in Science, Aug., 1902; Winchell (1) in Am. Geol., Sept., 1902, (2) in Bull. Geol. Soc. Am., xiv, 1903; Wright, (1) Man and the Glacial Period, 1895, (2) Ice Age, 1889, (3) in Pop. Sci. Mo., May, 1893, (4) in Proc. Boston Soc. Nat. Hist., xxiii, 1888, (5) in Rec. of the Past, ii, 1903; iv, 1905; Wyman in Mem. Peabody Acad. Sci., i, no. 4, 1875.

The progress of opinion and research relating to the origin, antiquity, and early history of the American tribes is recorded in a vast body of literature fully cited, until within recent years, by Bancroft in Native Races, iv, 1882, and Haynes in Winsor's Narrative and Critical History, i, 1884. (W. H. H.)

Antler. See *Bone-work*.

Anu. The Red-ant clan of the Ala (Horn) phratry of the Hopi.

Án-ñamu.—Voth, Traditions of the Hopi, 37, 1905.
A′-nü wüñ-wü.—Fewkes in Am. Anthrop., vii, 401, 1894 (*wüñ-wü*=‘clan’).

Anuenes (*Anuē′nes*). A gens of the Nanaimo.—Boas in 5th Rep. N. W. Tribes, 32, 1889.

Anvik. A Kaiyuhkhotana village at the junction of Anvik and Yukon rs., Alaska. Pop. in 1844, 120; in 1880, 95;

in 1890, 100 natives and 91 whites; in 1900, 166. An Episcopal mission and school were established there in 1887.
Anvic.—Whymper, Alaska, 265, 1869. **Anvig.**—Zagoskin quoted by Petroff, 10th Census, Alaska, 37, 1884. **Anvik.**—Petroff, ibid., 12.

Anvils. Primitive workers in metal were dependent on anvil stones in shaping their implements, utensils, and ornaments. Anvils were probably not especially shaped for the purpose, but consisted of bowlders or other natural masses of stone, fixed or movable, selected according to their fitness for the particular purpose for which they were employed. Few of these utensils have been identified, however, and the types most utilized by the tribes are left to conjecture. The worker in stone also sometimes used a solid rock body on which to break and roughly shape masses of flint and other stone. These are found on many sites where stone was quarried and wholly or partially worked into shape, the upper surface showing the marks of rough usage, while fragments of stone left by the workmen are scattered about. (W. H. H.)

Anyukwinu. A ruined pueblo of the Jemez, situated N. of the present Jemez pueblo, N. central N. Mex.
Añu-quil-i-gui.—Bandelier in Arch. Inst. Papers, IV, pt. 2, 207, 1892. **Anyúkwinu.**—Hodge, field notes, B. A. E., 1895.

Aogitunai (*ᵋAo-gîtᴀnā′-i*, 'Masset inlet gituns'). A Masset subdivision residing in the town of Yaku, opposite North id., and deriving their name from Masset inlet, Queen Charlotte ids., British Columbia.—Swanton, Cont. Haida, 275, 1905.

Aogni. A former Chumashan village in Ventura co., Cal.—Taylor in Cal. Farmer, July 24, 1863.

Aokeawai (*ᵋAo-qē′awa-i*, 'those born in the inlet'). A division of the Raven clan of the Skittagetan family which received its name from Masset inlet, Queen Charlotte ids., British Columbia, where these people formerly lived. Part of them, at least, were settled for a time at Dadens, whence all finally went to Alaska. There were two subdivisions: Hlingwainaashadai and Taolnaashadai.—Swanton, Cont. Haida, 272, 1905.
Kào-kē′-owai.—Boas, 12th Rep. N. W. Tribes, 22, 1898. **Kēo Hāadē.**—Harrison in Trans. Roy. Soc. Can., sec. II, 125, 1895.

Aondironon. A branch of the Neutrals whose territory bordered on that of the Huron in w. Ontario. In 1648, owing to an alleged breach of neutrality, the chief town of this tribe was sacked by 300 Iroquois, mainly Seneca, who killed a large number of its inhabitants and carried away many others in captivity.—Jes. Rel. for 1640, 35, 1858.
Ahondihronnons.—Jes. Rel. for 1656, 34, 1858. **Aondironnons.**—Jes. Rel. for 1648, 49, 1858. **Ondironon.**—Ibid., III, index, 1858.

Aopomue. A former Maricopa rancheria on Rio Gila, s. w. Arizona.—Sedelmair (1744) quoted by Bancroft, Ariz. and N. Mex., 366, 1889.

Aoreachic ('where there is mountain cedar'). A small rancheria of the Tarahumare, not far from Norogachic, Chihuahua, Mexico. Also called Agorichic; distinct from Aboreachic.—Lumholtz, inf'n, 1894.

Aostlanlnagai (*ᵋAo sʟ!an lnagā′i*, 'Masset inlet rear-town people'). A local subdivision of the Raven clan of the Skittagetan family. Masset inlet gave them the separate name.—Swanton, Cont. Haida, 271, 1905.
Stl'ᴇngᴇ lā′ nas.—Boas, 12th Rep. N. W. Tribes, 22, 1898.

Aoyakulnagai (*ᵋAo yā′ ku lnagā′ i*, 'middle town people of Masset inlet'). A branch of the Yakulanas division of the Raven clan of the Skittagetan family, which received the name from Masset inlet, where its town stood.—Swanton, Cont. Haida, 271, 1905.
G·anyakoîlnagai.—Boas, 12th Rep. N. W. Tribes, 23, 1898 (probably a misprint for G·auyakoîlnagai, its name in the Skidegate dialect). **Ou yākū Ilnigē.**—Harrison in Trans. Roy. Soc. Can., 125, 1895.

Apache (probably from *ápachu*, 'enemy,' the Zuñi name for the Navaho, who were designated "Apaches de Nabaju" by the early Spaniards in New Mexico). A number of tribes forming the most southerly group of the Athapascan family. The name has been applied also to some unrelated Yuman tribes, as the Apache Mohave (Yavapai) and Apache Yuma. The Apache call themselves *N'de*, *Dĭnë*, *Tĭnde*, or *Inde*, 'people.' (See *Athapascan.*)

They were evidently not so numerous about the beginning of the 17th century as in recent times, their numbers apparently having been increased by captives from other tribes, particularly the Pueblos, Pima, Papago, and other peaceful Indians, as well as from the settlements of northern Mexico that were gradually established within the territory raided by them, although recent measurements by Hrdlicka seem to indicate unusual freedom from foreign admixture. They were first mentioned as Apaches by Oñate in 1598, although Coronado, in 1541, met the Querechos (the Vaqueros of Benavides, and probably the Jicarillas and Mescaleros of modern times) on the plains of E. N. Mex. and w. Tex.; but there is no evidence that the Apache reached so far w. as Arizona until after the middle of the 16th century. From the time of the Spanish colonization of New Mexico until within twenty years they have been noted for their warlike disposition, raiding white and Indian settlements alike, extending their depredations as far southward as Jalisco, Mexico. No group of tribes has caused greater confusion to writers, from the fact that the popular names of the tribes are derived from some local or temporary habitat, owing to their shifting propensities, or were given by the Spaniards on account of some tribal characteristic; hence some of the common names of apparently different Apache tribes or bands are synonymous, or practically so; again, as employed by some writers, a name may include much more or much less than when employed by others. Although most of the Apache have been hostile since they have been known to history, the most serious modern outbreaks have been attributed to mismanagement on the part of civil authorities. The most important recent hostilities were those of the Chiricahua under Cochise, and later Victorio, who, together with 500 Mimbreños, Mogollones, and Mescaleros, were assigned, about 1870, to the Ojo Caliente reserve in w. N. Mex. Cochise, who had repeatedly refused to be confined within reservation limits, fled with his band, but returned in 1871, at which time 1,200 to 1,900 Apache were on the reservation. Complaints from neighboring settlers caused their removal to Tularosa, 60 m. to the N. W., but 1,000 fled to the Mescalero reserve on Pecos r., while Cochise went out on another raid. Efforts of the military agent in 1873 to compel the restoration of some stolen cattle caused the rest, numbering 700, again to decamp, but they were soon captured. In compliance with the wishes of the Indians, they were returned to Ojo Caliente in 1874. Soon afterward Cochise died, and the Indians began to show such interest in agriculture that by 1875 there were 1,700 Apache at Ojo Caliente, and no depredations were reported. In the following year the Chiricahua res. in Arizona was abolished, and 325 of the Indians were removed to the San Carlos agency; others joined their kindred at Ojo Caliente, while some either remained on the mountains of their old reservation or fled across the Mexican border. This removal of Indians from their ancestral homes was in pursuance of a policy of concentration, which was tested in the Chiricahua removal in Arizona. In April, 1877, Geronimo and other chiefs, with the remnant of the band left on the old reservation, and evidently the Mexican refugees, began depredations in s. Arizona and N. Chihuahua, but in May 433 were captured and returned to San Carlos. At the same time the policy was applied to the Ojo Caliente Apache of New Mexico, who were making good progress in civilized pursuits; but when the plan was put in action only 450 of 2,000 Indians were found, the remainder forming into predatory bands under Victorio. In September 300 Chiricahua, mainly of the Ojo Caliente band, escaped from San Carlos, but surrendered after many engagements. These were returned to Ojo Caliente, but they soon ran off again. In February, 1878, Victorio surrendered in the hope that he and his people might remain on their former reservation, but another attempt was made to force the Indians to go to San Carlos, with the same result. In June the fugitives again appeared at the Mescalero agency, and arrangements were at last made for them to settle there; but, as the local authorities found indictments against Victorio and others, charging them with murder and robbery, this chief, with his few immediate followers and some Mescaleros, fled from the reservation and resumed marauding. A call was made for an increased force of military, but in the skirmishes in which they were engaged the Chiricahua met with remarkable success, while 70 settlers were murdered during a single raid. Victorio was joined before April, 1880, by 350 Mescaleros and Chiricahua refugees from Mexico, and the repeated raids which followed struck terror to the inhabitants of New Mexico, Arizona, and Chihuahua. On April 13 1,000 troops arrived, and their number was later greatly augmented. Victorio's band was frequently encountered by superior forces, and although supported during most of the time by only 250 or 300 fighting men, this warrior usually inflicted severer punishment than he suffered. In these raids 200 citizens of New Mexico, and as many more of Mexico, were killed. At one time the band was virtually surrounded by a force of more than 2,000 cavalry and several hundred Indian scouts, but Victorio eluded capture and fled across the Mexican border, where he continued his bloody campaign. Pressed on both sides of the international boundary, and at times harassed by United States and Mexican troops combined, Victorio finally suffered severe losses and his band became divided. In October, 1880, Mexican troops encountered Victorio's party, comprising 100 warriors, with 400 women and children, at Tres Castillos; the Indians were surrounded and attacked in the evening, the fight continuing throughout the night; in the morning the ammunition of the Indians became exhausted, but although rapidly losing strength, the remnant refused to surrender until Victorio, who had been wounded several times, finally fell dead. This disaster to the Indians did not quell their hostility. Victorio was succeeded by Nana, who collected the divided force, received reenforcements from the Mescaleros and the San

Carlos Chiricahua, and between July, 1881, and April, 1882, continued the raids across the border until he was again driven back in Chihuahua. While these hostilities were in progress in New Mexico and Chihuahua the Chiricahua of San Carlos were striking terror to the settlements of Arizona. In 1880 Juh and Geronimo with 108 followers were captured and returned to San Carlos. In 1881 trouble arose among the White Mountain Coyoteros on Cibicu cr., owing to a medicine-man named Nakaidoklini (q.v.), who pretended power to revive the dead. After paying him liberally for his services, his adherents awaited the resurrection until August, when Nakaidoklini avowed that his incantations failed because of the presence of whites. Since affairs were assuming a serious aspect, the arrest of the prophet was ordered; he surrendered quietly, but as the troops were making camp the scouts and other Indians opened fire on them. After a sharp fight Nakaidoklini was killed and his adherents were repulsed. Skirmishes continued the next day, but the troops were reenforced, and the Indians soon surrendered in small bands. Two chiefs, known as George and Bonito, who had not been engaged in the White Mountain troubles, surrendered to Gen. Wilcox on Sept. 25 at Camp Thomas, but were paroled. On Sept. 30 Col. Riddle was sent to bring these chiefs and their bands back to Camp Thomas, but they became alarmed and fled to the Chiricahua, 74 of whom left the reserve, and, crossing the Mexican border, took refuge with the late Victorio's band in Chihuahua. In the same year Nana made one of his bloody raids across the line, and in September Juh and Nahchi, with a party of Chiricahua, again fled from the reservation, and were forced by the troops into Mexico, where, in April, 1882, they were joined by Geronimo and the rest of the hostile Chiricahua of San Carlos, with Loco and his Ojo Caliente band. The depredations committed in N. Chihuahua under Geronimo and other leaders were perhaps even more serious than those within the limits of the United States. In March, 1883, Chato with 26 followers made a dash into New Mexico, murdering a dozen persons. Meanwhile the white settlers on the upper Gila consumed so much of the water of that stream as to threaten the Indian crops; then coal was discovered on the reservation, which brought an influx of miners, and an investigation by the Federal grand jury of Arizona on Oct. 24, 1882, charged the mismanagement of Indian affairs on San Carlos res. to local civil authorities.

Gen. G. H. Crook having been reassigned to the command, in 1882 induced about 1,500 of the hostiles to return to the reservation and subsist by their own exertions. The others, about three-fourths of the tribe, refused to settle down to reservation life and repeatedly went on the warpath; when promptly followed by Crook they would surrender and agree to peace, but would soon break their promises. To this officer had been assigned the task of bringing the raiding Apache to terms in coöperating with the Mexican troops of Sonora and Chihuahua. In May, 1883, Crook crossed the boundary to the headwaters of the Rio Yaqui with 50 troops and 163 Apache scouts; on the 13th the camp of Chato and Bonito was discovered and attacked with some loss to the Indians. Through two captives employed as emissaries, communication was soon had with the others, and by May 29 354 Chiricahua had surrendered. On July 7 the War Department assumed police control of the San Carlos res., and on Sept. 1 the Apache were placed under the sole charge of Crook, who began to train them in the ways of civilization, with such success that in 1884 over 4,000 tons of grain, vegetables, and fruits were harvested. In Feb., 1885, Crook's powers were curtailed, an act that led to conflict of authority between the civil and military officers, and before matters could be adjusted half the Chiricahua left the reservation in May and fled to their favorite haunts. Troops and Apache scouts were again sent forward, and many skirmishes took place, but the Indians were wary, and again Arizona and New Mexico were thrown into a state of excitement and dread by raids across the American border, resulting in the murder of 73 white people and many friendly Apache. In Jan., 1886, the American camp under Capt. Crawford was attacked through misunderstanding by Mexican irregular Indian troops, resulting in Crawford's death. By the following March the Apache became tired of the war and asked for a parley, which Crook granted as formerly, but before the time for the actual surrender of the entire force arrived the wily Geronimo changed his mind and with his immediate band again fled beyond reach. His escape led to censure of Crook's policy; he was consequently relieved at his own request in April, and to Gen. Nelson A. Miles was assigned the completion of the task. Geronimo and his band finally surrendered Sept. 4, 1886, and with numerous friendly Apache were sent to Florida as prisoners. They were later taken to Mt Vernon, Ala., thence to Ft Sill, Okla., where they have made progress toward civilization. Some of the hostiles were never captured, but remained in the mountains, and as late as Nov., 1900, manifested their hostile character by an attack on Mormon settlers in Chihuahua. Apache hostility in Arizona and New Mexico, however, has entirely ceased. (See Hodge in Encyc. Brit., "Indians," 1902.)

Being a nomadic people, the Apache practised agriculture only to a limited extent before their permanent establishment on reservations. They subsisted chiefly on the products of the chase and on roots (especially that of the maguey) and berries. Although fish and bear were found in abundance in their country they were not eaten, being tabued as food. They had few arts, but the women attained high skill in making baskets. Their dwellings were shelters of brush, which were easily erected by the women and were well adapted to their arid environment and constant shifting. In physical appearance the Apache vary greatly, but are rather above the medium height. They are good talkers, are not readily deceived, and are honest in protecting property placed in their care, although they formerly obtained their chief support from plunder seized in their forays.

The Apache are divided into a number of tribal groups which have been so differently named and defined that it is sometimes difficult to determine to which branch writers refer. The most commonly accepted divisions are the Querechos or Vaqueros, consisting of the Mescaleros, Jicarillas, Faraones, Llaneros, and probably the Lipan; the Chiricahua; the Pinaleños; the Coyoteros, comprising the White Mountain and Pinal divisions; the Arivaipa; the Gila Apache, including the Gileños, Mimbreños, and Mogollones; and the Tontos. The present official designation of the divisions, with their population in 1903, is as follows: White Mountain Apache (comprising the Arivaipa, Tsiltaden or Chilion, Chiricahua, Coyoteros, Mimbreños, Mogollones, Pinals, "San Carlos," and Tontos), under Ft Apache agency, 2,058; Apache consisting of the same divisions as above, under San Carlos agency, 2,275; Apache at Angora, Ariz., 38; Jicarillas under school superintendent in New Mexico, 782; Mescaleros under Mescalero agency, N. Mex., 464; Chiricahua at Ft Sill, Okla., 298; Kiowa Apache, under Kiowa agency, Okla., 156. Besides these there were 19 Lipan in N. W. Chihuahua, some of the survivors of a tribe which, owing to their hostility, was almost destroyed, chiefly by Mexican Kickapoo cooperating with Mexican troops. This remnant was removed from Zaragoza, Coahuila, to Chihuahua in Oct., 1903, and a year later were brought to the U. S. and placed under the Mescalero agency in New Mexico. Until 1904 there lived with the Apache of Arizona a number of Indians of Yuman stock, particularly "Mohave Apache," or Yavapai, but these are now mostly established at old Camp McDowell. The forays and conquests of the Apache resulted in the absorption of a large foreign element, Piman, Yuman, and Spanish, although captives were treated with disrespect and marriages with them broke clan ties. The Pinal Coyoteros, and evidently also the Jicarillas, had some admixture of Pueblo blood. The Tontos (q. v.) were largely of mixed blood according to Corbusier, but Hrdlicka's observations show them to be pure Apache. Tribes or bands known or supposed to be Apache, but not otherwise identifiable, are the following: Alacranes, Animas, Bissarhar, Chafalote, Cocoyes, Colina, Doestoe, Goolkizzen, Janos, Jocomes, Tejua, Tremblers, Zillgaw.

The Apache are divided into many clans which, however, are not totemic and they usually take their names from the natural features of localities, never from animals. Like clans of different Apache tribes recognize their affiliation. The Juniper clan found by Bourke among the White Mountain Apache at San Carlos agency and Ft Apache (Jour. Am. Folk-lore, III, 112, 1890), called by them Yogoyekayden, reappears as Chokonni among the Chiricahua and as Yagoyecayn among the Pinal Coyoteros. The White Mountain Apache have a clan called Destchin (Red Paint), which is correlated to the Chie clan of the Chiricahua and appears to have separated from the Satchin (Red Rock) clan, both being represented among the Navaho by the Dhestshini (Red Streak). The Carrizo clan, Klokadakaydn, of San Carlos agency and Ft Apache is the Klugaducayn (Arrow Reed) of the Pinal Coyoteros. Tutzose, the Water clan of the Pinal Coyoteros, is found also among the White Mountain Apache, who have a Walnut clan, called Chiltneyadnaye, as the Pinal Coyotero have one called Chisnedinadinaye. Natootzuzn (Point of Mountain), a clan at San Carlos agency, corresponds to Nagosugn, a Pinal Coyotero clan. Tizsessinaye (Little Cottonwood Jungle of the former) seems to have divided into the clans Titsessinaye of the Pinal Coyotero, of the same signification, and Destchetinaye (Tree in a Spring of Water). Kayhatin is the name of the Willow clan among both, and the Navaho have one, called Kai. Tzisequittzillan (Twin Peaks) of the White Mountain Apache, Tziltadin (Mountain Slope) of the Pinal Coyotero, and Navaho Dsilanothilni (Encircled Mountain), and Tsayiskidhni (Sage-brush Hill), are supposed by Bourke to have had a common origin. And there are many others traceable in the various Apache divisions and in the Navaho.

Ai-a′-ta.—Henshaw, MS. vocab., B. A. E., 1883 (Panamint name). **Apacci.**—Clavijero, Storia della Cal., I, 29, 1789. **Apachas.**—Hardy, Trav. in Mex., 438, 1829. **Apache.**—Benavides, Memorial, 50, 1630. **Apacherian.**—Bigelow in Pac. R.R. Rep., IV, 7, 1856. **Apaches.**—Oñate (1598) in Doc. Inéd., XVI, 114, 1871. **Apachis.**—Humboldt, Kingd. N. Sp., II, 271, 1811. **Apachu.**—N. Y. Nation, XLII, 397, May 13, 1886. **Apaci.**—Clavigero, Storia della Cal., map, 1789. **Apades.**—Oñate (1598) in Doc. Inéd., XVI, 114, 303, 1871 (misprint). **Apaehe.**—Beckwith in Pac. R. R. Rep., II, 28, 1855 (misprint). **A-pa-huache.**—Thomas, Yuma vocab., B. A. E., 1868 (Yuma name). **Apatch.**—Latham (1853) in Proc. Ethnol. Soc. Lond., VI, 74, 1854. **Apátches.**—Derbanne (1717) in Margry, Déc., VI, 206, 1886. **Apáts.**—Gatschet, MS., B. A. E. (Seri name). **Apatschees.**—Bancroft, Nat. Races, V, 641, 1882. **Apatsh.**—Latham in Trans. Philol. Soc. Lond., 105, 1856. **Apedes.**—Columbus Mem. Vol., 155, 1893 (misprint). **Apiches.**—Oñate (1599) in Doc. Inéd., XVI, 308, 1871 (misprint). **Apichi.**—Espejo misquoted by Bourke, On the Border with Crook, 122, 1891. **Apoches.**—Perea, Segunda Rel., 4, 1633. **Appachees.**—Ind. Aff. Rep., 593, 1837. **Appaches.**—Sibley, Hist. Sketches, 110, 1806. **Appeches.**—Schermerhorn in Mass. Hist. Coll., II, 29, 1814. **A-pwa′-tci.**—Dorsey, MS. Kansa vocab., B. A. E., 1883 (Kansa form). **Atokúwe.**—ten Kate, Synonymie, 10, 1884 (Kiowa name). **Awátch.**—Ibid., 8 (Ute name). **Awátche.**—Ibid. **Áwp.**—Grossman, Pima and Papago vocab., B. A. E., 1871 (Pima name). **Chah′-shm.**—Whipple, Pac. R. R. Rep., III, pt. 3, 89, 1856 (Santo Domingo Keres name). **Chïshyë′.**—Hodge, field notes, B. A. E., 1895 (Laguna name). **Ha-ma-kaba-mitc kwa-dig.**—Corbusier, MS. Mojave vocab., B. A. E., 1885 (Mohave name: 'faraway Mohaves'). **H'iwana.**—Hodge, field notes, B. A. E., 1895 (Taos name: 'filthy people'). **Igihua′-a.**—Gatschet, Yuma-Spr., III, 86, 1886 (Havasupai name). **Inde.**—Bourke in Jour. Am. Folk-lore, II, 181, 1889 (own name). **Jarosoma.**—Kino (1700) in Doc. Hist. Mex., 4th ser., I, 346, 1856 (Pima name). **Mountain Comanche.**—Yoakum, Hist. Texas, I, map, 1855. **Muχtsuhintan.**—Gatschet, MS. Cheyenne vocab., B. A. E. (Cheyenne name). **N'day.**—Bandelier in Arch. Inst. Papers, III, 175, 1890 (original tribal name). **'Ndé.**—ten Kate, Reizen in N. Am., 196, 1885 (a form of Tinneh: 'people'). **N'De.**—Bandelier in Arch. Inst. Papers, III, 259, 1890. **Oop.**—ten Kate, Reizen in N. Am., 26, 1885 (Papago name). **Op.**—Gatschet, Yuma-Spr., III, 86, 1886 (Pima name). **Orp.**—Whipple, Pac. R. R. Rep., III, pt. 3, 94, 1856 (Pima name). **Paches.**—Parker, Jour., 32, 1840. **Patchiságì.**—Gatschet, Shawnee MS., B. A. E. (Shawnee name). **Petchiságì.**—Ibid. (alternative Shawnee form). **Póanïn.**—Hodge, field notes, B. A. E., 1895 (Sandia and Isleta name). **P'ónin.**—Gatschet, MS. Isleta vocab. (Isleta name). **Red Apaches.**—Vargas (1692) transliterated by Davis, Span. Conq. N. Mex., 371, 1869. **Shis-Inday.**—Cremony, Life among Apaches, 243, 1868 ('men of the woods': so called by themselves because their winter quarters are always located amidst forests). **Tá-ashi.**—Gatschet, Comanche MS., B. A. E. (Comanche name for Apache in general: 'turned up,' referring to their moccasins). **Tagúi.**—Mooney in 14th Rep. B. A. E., 1081, 1896 (old Kiowa name). **Tágukerésh.**—Hodge, Pueblo MS. notes, B. A. E., 1895 (Pecos name; see *Querecho*). **Tashĭn.**—Mooney in 17th Rep., B. A. E., 245, 1898 (Comanche name). **Taχkáhe.**—Gatschet, MS. Arapaho vocab. (Arapaho name; cf. *Tha'kahinĕ′na*, 'saw-fiddle men,' under *Kiowa Apache*). **Thaħ-a-i-nin′.**—Hayden, Ethnog. and Philol. Mo. Val., 326, 1862 ('people who play on bone instruments,' that is, a pair of buffalo ribs, one notched, over which the other is rubbed: Arapaho name). **Tinde.**—Bourke in Jour. Am. Folk-lore, II, 181, 1889 ('people': own name). **Tinnä′-ash.**—Gatschet, MS. Wichita vocab., B. A. E., (Wichita name; cf. *Gĭnä′s* under *Kiowa Apache*). **Tokúwe.**—ten Kate, Synonymie, 10, 1884 (Kiowa name). **Tshishé.**—Ibid., 7 (Laguna name). **Utce-cí-nyu-mûh.**—Fewkes in Jour. Am. Folk-lore, V, 33, 1892 (Hopi name). **Úṭsaamu**—Voth, Traditions of the Hopi, 59, 1905 (Hopi name). **Xa-hë′-ta-ño'.**—Gatschet, inf'n, 1891 (Cheyenne name: 'those who tie their hair back'). **Yapaches.**—Robin, Voy. à la Louisiane, III, 14, 1807. **Yostjéemé.**—ten Kate, Reizen in N. Am., 259, 1885 (Hopi name). **Yotché-eme.**—ten Kate, Synonymie, 7, 1884 (Hopi name). **Yu-íttcemo.**—Stephen in 8th Rep. B. A. E., 35, 1891 (Hopi name). **Yúte-shay.**—Bourke, Moquis of Ariz., 118, 1884 (Hopi name).

Apaches del Perrillo (Span.: 'Apaches of the little dog'). A band of Apache occupying, in the 16th and 17th centuries, the region of the Jornada del Muerto, near the Rio Grande, in s. N. Mex., where a spring was found by a dog, thus saving the Spaniards much suffering from thirst. They were probably a part of the Mescaleros or of the Mimbreños of later date. (F. W. H.)

Apaches del perillo.—De l'Isle, map Am. Sept., 1700. **Apaches del Perrillo.**—Benavides, Memorial, 14, 1630. **Apaches de Peryllo.**—Linschoten, Desc. de l'Am., map 1, 1638.

Apaches del Quartelejo. A band of Jicarillas which in the 17th and 18th centuries resided in the valley of Beaver cr., Scott co., Kans. The district was called Quartelejo by Juan Uribarri, who on taking possession in 1706 named it the province of San Luis, giving the name Santo Domingo to the Indian rancheria. See *Quartelejo*. (F. W. H.)

Apaches del Cuartelejo.—Bandelier in Arch. Inst. Papers, III, 181, 1890. **Apaches del Quartelejo.**—Rivera (1736), quoted by Bandelier, op. cit., V, 184, 1890. **Apaches of Cuartelejo.**—Bancroft, Ariz. and N. Mex., 236, 1889.

Apaches Mansos (Span.: 'tame Apaches'). An Apache band of Arizona consisting of 100 persons (Browne, Apache Country, 291, 1869). Apparently so called by the Mexicans in contradistinction to the more warlike Apache.

Apahiachak. An Eskimo village in the Kuskokwim district, Alaska; pop. 91 in 1890.

Apahiachamiut.—11th Census, Alaska, 164, 1893 (here referring to the inhabitants).

Apalachee. One of the principal native tribes of Florida, formerly holding the region N. of the bay now called by the name, from about the neighborhood of Pensacola E. to Ocilla r. The chief towns were about the present Tallahassee and St Marks. They were of Muskhogean stock, and linguistically more nearly related to the Choctaw than to the Creeks. The name is of uncertain etymology, but is believed by Gatschet to be from the Choctaw *A'palachi*, signifying '(people) on the other side.' The Apalachee were visited by the expeditions under Narvaez in 1528 and DeSoto in 1539, and the latter made their country his winter headquarters on account of its abundant resources for subsistence. The people were agricultural, industrious and prosperous, and noted above all the surrounding tribes for their fighting qualities, of which the Spanish adventurers had good proof. They continued resistance to the Spanish occupancy until after the year 1600, but were finally subdued and Christianized, their country becoming the most important center of missionary effort in Florida next to the St Augustine (Timucua) district. In 1655 they had 8 considerable towns, each with a Franciscan mission, besides smaller settlements, and a total population of 6,000 to 8,000. Their prosperity continued until about the year 1700, when they began to suffer from the raids by the wild Creek tribes to the N., instigated by the English government of Carolina, the Apalachee themselves being strongly in the Spanish interest. These attacks culminated in the year 1703, when a powerful expedition under Gov. Moore of Carolina, consisting of a company of white troops with a thousand armed savage allies of various tribes, invaded the Apalachee country, destroyed the towns and missions, with their fields and orange groves, killed the Spanish garrison commander and more than 200 Apalachee warriors, and carried off 1,400 of the tribe into slavery. Another expedition about a year later ravaged the neighboring territory and completed the destruction. The remnants of the Apalachee became fugitives among the friendly tribes or fled for protection to the French at Mobile, and although an effort was made by one of the Christian chiefs in 1718 to gather some of them into new mission villages (Soledad and San Luis) near Pensacola, the result was only temporarily successful. A part of the deported Apalachee were colonized by the Carolina government on Savannah r., at a settlement known as Palachoocla (Palachi-okla), or Apalachicola, but were finally merged into the Creeks. Those who settled under French protection near Mobile crossed the Mississippi into Louisiana after the cession of Florida to England in 1763, and continued to preserve their name and identity as late, at least, as 1804, when 14 families were still living on Bayou Rapide. Among the principal Apalachee towns or mission settlements of certain identification are Apalachee (1528–39 and later, believed to have been near the present Tallahassee), Ayavalla, Ivitachuco, San Marcos, San Juan, Santa Cruz, San Luis (1718), and Soledad (1718). Consult Barcia, Ensayo, 1723; Sibley, Hist. Sketches, 1806; Shea, Catholic Missions, 1855; Gatschet, Creek Migr. Legend, I, 1884. (J. M.)

Abalache.—Fontaneda (*ca.* 1559) in Doc. Inéd., V, 537, 1866. **Abalachi.**—Fontaneda in Ternaux Compans, XX, 19, 1841. **Abolachi.**—French, Hist. Coll., II, 256, 1875. **Apahlahche.**—Brinton, Florida, 92, 1859. **Apalaccium.**—Morelli, Fasti Novi Orbis, 20, 1776. **Apalacha.**—Quesada (1792) in Am. State Pap., Ind. Aff., I, 303, 1832. **Apalache.**—Biedma (1544) in Smith, Colec. Doc. Fla., 47, 1857. **Apalachen.**—Cabeza de Vaca (1528), Smith trans., 35, 1871. **Apalachia.**—Linschoten, Description de l'Amér., 6, 1638. **Apalachians.**—Harris, Voy. and Trav., II, 275, 1706. **Apalachias.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Apalachinos.**—Barcia, Ensayo, 329, 1723. **Apalachins.**—Jefferys, Fr. Doms. Am., pt. 1, 161, 1761. **Apalachis.**—Rafinesque, introd. to Marshall, Ky., I, 23, 1824. **Apalachita.**—Hervas, Idea dell' Universo, XVII, 90, 1784 (name of language). **Apalachites.**—Oldmixon, Brit. Emp., II, 229, 1708. **Apalans.**—Rafinesque, introd. to Marshall, Ky., I, 23, 1824 (general term, used for several unrelated tribes). **Apalatchees.**—Rivers, Hist. S. C., 94, 1856. **Apalatchia.**—Carroll, Hist. Coll. S. C., II, 575, 1836. **Apalatchy.**—Coxe, Carolana, 22, 1741. **Apalatci.**—De Bry, Brev. Narr., II, map, 1591. **Apalchen.**—Mercator, map (1569), quoted in Maine Hist. Coll., I, 392, 1869. **Apalehen.**—Rafinesque in introd. to Marshall, Ky., I, 23, 1824. **Apallachian Indians.**—Mills, S. C., 222, 1826. **Apelash.**—Woodward, Reminiscences, 79, 1859. **Apeolatei.**—Brinton, Florida, 92, 1859. **Apilaches.**—Woodward, op. cit., 25. **Apilashs.**—Ibid., 39. **Apolacka.**—Holden (1707) in N. C. Col. Records, I, 664, 1886. **Apolashe.**—Schoolcraft, Ind. Tribes, III, 585, 1853. **Appalaches.**—Dumont, La., I, 134, 1753. **Appalachians.**—Mills, S. C., 107, 1826. **Appalachites.**—Schoolcraft in N. Y. Hist. Soc. Coll., 79, 1844. **Appalachos.**—Boudinot, Star in West, 125, 1816. **Appallatcy.**—French, Hist. Coll., II, 256, 1875. **Appallatta.**—Brinton, Florida, 92, 1859. **Appelathas.**—Moll, map in Humphreys, Hist. Acct., 1730. **Appellachee.**—Humphreys, Hist. Acct., 98, 1730. **Asphalashe.**—Clarke and Cass in H. R. Ex. Doc. 117, 20th Cong., 100, 1829. **Palache.**—Cabeza de Vaca (1527), Smith trans., 25, 1871. **Palachees.**—Coxe, Carolana, 22, map, 1741. **Palatcy.**—French, Hist. Coll., II, 256, 1875. **Palaxy.**—Brinton, Florida, 92, 1859. **Peluches.**—N. Y. Doc. Col. Hist., VII, 641, 1856. **Tlapans.**—Rafinesque, introd. to Marshall, Ky., I, 23, 1824 (given as an "Apalahan" province). **Valachi.**—Fontaneda in Doc. Inéd., V, 538, 1866.

Apalachicola (possibly 'people on the other side'). A Hitchiti town formerly situate on the W. bank of lower Chattahoochee r., Ala., a short distance below Chiaha, nearly opposite the present Columbus, Ga. Formerly one of the most important Hitchiti settlements, it had lost its importance by 1799. It was a peace town and received the name *Talua-hlako*, 'great town.' Bartram states that about 1750 it was moved up the river, and that the people spoke the Hitchiti dialect. In the abbreviated form Palatchukla the name is applied to part of Chattahoochee r. below the junction with Flint r. Hodgson (introd. to Hawkins, Sketch) states that "Palachookla," the capital of the confederacy, was a very ancient Uchee town, but this statement may be due to confusion with the later Apalachicola (q. v.) on Savannah r., S. C. The name Apalachicola was also frequently used by both Spaniards and French in the 18th century to include all the Lower Creeks then settled on Chattahoochee r. (J. M.)

Apalachecolo.—Barcia (1718), Ensayo Cron., 336, 1723. **Apalachicoloes.**—Archdale in Carroll, Hist. Coll. S. C., II, 107, 1707. **Apalachicoly.**—Iberville (1701) in Margry, Déc., IV, 594, 1880. **Apalachicoulys.**—Ibid., 551. **Apalachoocla.**—U. S. Ind. Treat. (1814), 162, 1837. **Apalachucla.**—Bartram, Travels, 387, 1791. **Apalatchúkla.**—Gatschet, Creek Migr. Leg., I, 68, 1884. **Apalatchy-Cola.**—Coxe, Carolana, 29, 1741. **Appalachicolas.**—Gallatin, Arch. Am., 96,

1836. **Conchaques.**—Iberville in Margry, Déc., IV, 594, 1880. **English Indians.**—Archdale in Carroll, Hist. Coll. S. C., II, 107, 1707. **Itálua 'láko.**—Gatschet, Creek Migr. Leg., I, 145, 1884 ('great town': popular Creek name). **Pahlachocolo.**—Schoolcraft, Ind. Tribes, IV, 578, 1854. **Pah-lo-cho-kó-los.**—Drake, Bk. Inds., iv, 94, 1848. **Palachicolas.**—Jefferys, French Dom., map, 134, 1761. **Palachocalas.**—Stevens, Hist. Ga., 117, 1847. **Palachoocla.**—Hodgson in Hawkins, Sketch (1799), 17, 1848. **Pā-lā-chooc-le.**—Hawkins, ibid., 65. **Palachuckolas.**—McCall, Hist. Georgia, I, 363, 1811. **Palachuola.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Parachuctaus.**—Boudinot, Star in West, 128, 1816. **Paracpoocla.**—Hodgson in Hawkins, Sketch, 17, 1848. . **Polachucolas.**—Drake, Bk. of Inds., 29, 1848. **Poollachuchlaw.**—Moll, map in Humphreys, Hist. Acct., 1730. **Tallawa Thlucco.**—U. S. Ind. Treat. (1827), 420, 1837. **Tal-lo-wau thlucco.**—Hawkins, Sketch (1799), 65, 1848. **Tálua 'láko.**—Gatschet, Creek Migr. Leg., I, 145, 1884. **Tolowarch.**—H. R. Ex. Doc. 276, 24th Cong. 308, 1836. **Tolowar thlocco.**—Schoolcraft, Ind. Tribes, IV, 578, 1854.

Apalachicola. A town on Savannah r., in what is now Hampton co., S. C., where was settled a remnant of the Apalachee from the towns about Apalachee bay, which were carried thither as captives when the tribe was destroyed by Gov. Moore in 1703. (A. S. G.)

Apalou. An unidentified village near the mouth of St Johns r., Fla., in 1564.—Laudonnière in French, Hist. Coll. La., n. s., 315, 1869.

Appalou.—De Bry, Brev. Nar., map, 1591.

Apangasi. A former Miwok village on Tuolumne r., Tuolumne co., Cal.

Apangape.—McKee et al. (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 74, 1853 (misprint). **Apangasi.**—Latham in Trans. Philol. Soc. Lond., 81, 1856. **Apangasse.**—Barbour et al. (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 70, 1853. **A-pang-assi.**—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 22, 1852. **Apoung-o-sse.**—Ind. Aff. Rep., 222, 1851. **Ap-yang-ape.**—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 252, 1853 (misprint).

Apannow. See *Epanow.*

Apap (*A'pap*). A social division of the Pima, belonging to the Stoamohimal, or White Ants, phratral group.—Russell, Pima MS., B. A. E., 313, 1903.

Apaqssos ('deer'). A subphratry or gens of the Menominee.—Hoffman in 14th Rep. B. A. E., pt. 1, 42, 1896.

Apatai ('a covering,' from *apatayas*, 'I cover'). A former subordinate village of the Lower Creek town Kasihta, on a creek 20 m. E. of Chattahoochee r., Ga., probably on the site of the present town of Upatoie, on a creek of the same name in Muscogee co., Ga.

Au-put-tau-e.—Hawkins, Sketch (1799), 59, 1848.

Apatsiltlizhihi ('black [*tlizhi*] Apache'). A division of the Jicarilla Apache who claim the district of Mora, N. Mex., as their former home. (J. M.)

Äpä'tsil-tlĭ-zhi'hi.—Mooney, field notes, B. A. E., 1897.

Apeche. A Luiseño village W. of San Luis Rey mission, San Diego co., Cal.—Jackson and Kinney, Rep. Miss. Inds., 29, 1883.

Apena. A pueblo of New Mexico in 1598; doubtless situated in the Salinas, in the vicinity of Abo, and occupied by the Tigua or the Piros.—Oñate (1598) in Doc. Inéd., XVI, 114, 1871.

Aperger. The Yurok name of a Karok village on the W. bank of Klamath r., several miles below Orleans Bar, said to consist of 10 houses in 1852. (A. L. K.)

Sogorem.—Kroeber, inf'n, 1903 (said to be the Karok name).

Apewantanka (*ape* 'leaf,' 'fin,' *apehin* 'mane,' *tangka* 'large': 'large manes [of horses]'). A division of the Brulé Sioux.

Apewan tanka.—Dorsey in 15th Rep. B. A. E., 218, 1897. **Apewa^n-tañka.**—Ibid.

Apichi. A "family" or division of the Cuyuhasomi phratry of the Timucua.—Pareja (*ca.* 1612) quoted by Gatschet in Am. Philos. Soc. Proc., XVII, 492, 1878.

Apikaiyiks ('skunks'). A division of the Kainah and of the Piegan.

Ah-pe-ki'.—Morgan, Anc. Soc., 171, 1877 (Kainah). **Ah-pe-ki'-e.**—Ibid. (Piegan). **Ap'-i-kai-yiks.**—Grinnell, Blackfoot Lodge Tales, 209, 1892 (Kainah and Piegan). **A-pi-kai'-yīks.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862 (Piegan).

Apil. A Costanoan village, containing neophytes in 1819 according to Friar Olbez; situated near the mission of Santa Cruz, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Apish, Apisha. See *Pishaug.*

Apishamore. A saddle blanket, made of buffalo-calf skins, used on the great prairies (Bartlett, Dict. Americanisms, 15, 1877). An impossible derivation of this word from the French *empêchement* has been suggested. Meaning and form make it evident that the term is a corruption of *apishimon*, which in the Chippewa and closely related dialects of Algonquian signifies 'anything to lie down upon.' (A. F. C.)

Apishaug. See *Pishaug.*

Apistonga. An unidentified tribe apparently in N. Ala.; marked on Marquette's map of 1673 (Shea, Discov., 268, 1852).

Aplache. Given as the name of a band and its village on upper Tuolumne r., Tuolumne co., Cal., in 1850. According to Adam Johnson (Schoolcraft, Ind. Tribes, IV, 407, 1854) the people could not speak the Miwok language; nevertheless, judging by their location and the bands with which they are mentioned, it is probable that they belonged to the Moquelumnan family.

Ap-la-che.—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 252, 1853.

Apohola ('buzzard'). A Timucua phratry which included the Nuculaha, Nuculahaqus, Nuculaharuqui, Chorofa, Usinaca, Ayahanisino, Napoya, Amacahuri, Hauenayo, and Amusaya clans. They were prohibited from marrying among themselves.—Pareja (*ca.* 1612) quoted by Gatschet in Proc. Am. Philos. Soc., XVII, 492, 1878.

Apoholythas. A Creek town in Indian Ter., 10 m. from the N. fork of Canadian r.—Raines (1838) in H. R. Doc. 219, 27th Cong., 3d sess., 110, 1843.

Apokak. A Kuskwogmiut Eskimo village near the mouth of Kuskokwim r., Alaska; pop. 94 in 1880, 210 in 1890.

Ahpokagamiut.—11th Census, Alaska, 164, 1893. **Apokachamute.**—Hallock in Nat. Geog. Mag., 88, 1898. **Apokagmute.**—Petroff, 10th Census, Alaska, 153, 1884.

Aponitre. A pueblo of the province of Atripuy in the region of the lower Rio Grande, N. Mex., in 1598.—Oñate (1598) in Doc. Inéd., XVI, 115, 1871.

Apontigoumy. An Ottawa village, attacked by the Seneca in 1670.—Courcelles (1670) in N. Y. Doc. Col. Hist., IX, 788, 1855.

Apoon. A Chnagmiut village on Apoon pass, the N. mouth of Yukon r., Alaska.

Aphoon.—Post-route map, 1903.

Aposon. See *Opossum.*

Apoya. The extinct Sky clan of the Zuñi.

Ápoya-kwe.—Cushing in 13th Rep. B. A. E., 368, 1896 (*kwe*=‘people’).

Apozolco. A former pueblo of the Colotlan division of the Cora and the seat of a mission, situated on the Rio Colotlan, a tributary of the Rio Grande de Santiago, Jalisco, Mexico.—Orozco y Berra, Geog., 280, 1864.

Appeelatat. A Montagnais village on the S. coast of Labrador.—Stearns, Labrador, 271, 1884.

Appoans. See *Pone.*

Appocant. A village of the Powhatan confederacy in 1608 on the N. bank of Chickahominy r., New Kent co., Va.—Smith (1629), Virginia, map, repr. 1819.

Appomattoc. A tribe of the Powhatan confederacy formerly living on lower Appomattox r., Va. They had 60 warriors in 1608, and were of some importance as late as 1671, but were extinct by 1722. Their principal village, which bore the same name and was on the site of Bermuda Hundred, Prince George co., was burned by the English in 1611. Appomatox was also one of the terms applied to the Matchotic, a later combination of remnants of the same confederacy. (J. M.)

Apamatica.—Percy in Purchas, Pilgrimes, IV, 1,688, 1626. **Apamaticks.**—Lawson (1701), Hist. Carolina, 163, 1860. **Apamatuck.**—Smith quoted by Drake, Bk. Inds., bk. 4, 10, 1848. **Apamatuk.**—Smith (1629), Virginia, II, 12, repr. 1819. **Apomatock.**—Batts (1671) in N. Y. Doc. Col. Hist., III, 193, 1853. **Appamatox.**—Beverly, Virginia, 199, 1722. **Appamattocs.**—Jefferson, Notes, 179, 1801. **Appamattucks.**—Strachey (1612 ?), Virginia, VI, 35, 1849. **Appamatucks.**—Smith (1629), Virginia, I, 116, repr. 1819. **Appomatocks.**—Macauley, N. Y., II, 166, 1829. **Appomattake.**—Doc. of 1643 in N. C. Col. Rec., I, 17, 1886. **Appomatuck.**—Doc. of 1728, ibid., II, 784, 1886. **Appomotacks.**—Boudinot, Star in the West, 125, 1816.

Apukasasocha (*apoka*=‘settlement’). A former Seminole town of which Enehemathlochee was chief in 1823, situated 20 m. W. of the head of St Johns r., central Fla.—H. R. Ex. Doc. 74, 19th Cong., 27, 1826.

Apuki (*A′pŭkĭ*). A social divison of the Pima, belonging to the Stoamohimal, or White Ants, phratral group.—Russell, Pima MS., B. A. E., 313, 1903.

Aputitek. A ruined Eskimo village in E. Greenland, lat. 67° 47′.—Meddelelser om Grönland, XXVII, map, 1902.

Aputosikainah (‘northern Bloods’). A band of the Kainah division of the Siksika.

Ap-ut′-o-si-kai-nah.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Apyu. The Yurok name of the northern part of the important Karok village of Katimin, on Klamath r., Cal., a mile above the mouth of the Salmon. (A. L. K.)

Aqbirsiarbing (‘a lookout for whales’). A winter settlement of Nugumiut at C. True, Baffin land.—Boas in 6th Rep. B. A. E., 422, 1888.

Aquacalecuen. A Timuquanan village near Suwannee r., N. W. Fla., visited by De Soto in 1539.—Biedma (1544) in French, Hist. Coll. La., II, 98, 1850.

Caliquen.—Gentl. of Elvas (1557) in French, op. cit., 131.

Aquackanonk (from *ach-quoa-k-kannonk*, ‘a place in a rapid stream where fishing is done with a bush-net.’—Nelson). A division of the Unami Delawares which occupied lands on Passaic r., N. J., and a considerable territory in the interior, including the tract known as Dundee, in Passaic, just below the Dundee dam, in 1678. In 1679 the name was used to describe a tract in Saddle River township, Bergen co., as well as to designate “the old territory, which included all of Paterson s. of the Passaic r., and the city of Paterson.” The Aquackanonk sold lands in 1676 and 1679. See Nelson and Ruttenber, below.

Achquegenonck.—Doc. of 1714 quoted by Nelson, Inds. N. J., 122, 1894. **Achquickenoungh.**—Doc. of 1696, ibid. **Achquickenunck.**—Doc. of 1698, ibid. **Achquickenunk.**—Doc. of 1696, ibid. **Achquikanuncque.**—Doc. of 1698, ibid. **Ackquekenon.**—Doc. of 1679, ibid. **Acquackanonk.**—Ruttenber, Tribes Hudson R., 91, 1872. **Acquicanunck.**—Doc. of 1692 quoted by Nelson, op. cit. **Acquiggenonck.**—Doc. of 1693, ibid. **Acquikanong.**—Doc. of 1706, ibid. **Amakaraongky.**—De Laet (*ca.* 1633) in N. Y. Hist. Soc. Coll., 2d s., I, 315, 1841 (same?). **Aquachonongue.**—Doc. of 1696 quoted by Nelson, op. cit. **Aquackanonks.**—De Laet, op. cit. **Aquaninoncke.**—Doc. of 1683 quoted by Nelson, op. cit. **Aquaquanuncke.**—Doc. of 1684, ibid. **Aqueckenonge.**—Doc. of 1696, ibid. **Aqueckkonunque.**—Doc. of 1698, ibid. **Aquegnonke.**—Doc. of 1679, ibid. **Aqueyquinunke.**—Doc. of 1682, ibid. **Aquickanucke.**—Doc. of 1678, ibid. **Aquickanunke.**—Doc. of 1685, ibid. **Aquoechononque.**—Doc. of 1698, ibid. **Hackquickanon.**—Doc. of 1694, ibid. **Hacquickenunk.**—Doc. of 1696, ibid. **Haghquagenonck.**—Doc. of 1736, ibid. **Haquequenunck.**—De Laet, op. cit. **Haquicqueenock.**—Doc. of 1678, ibid. **Hockquackanonk.**—Doc. of 1707, ibid. **Hockquackonong.**—Ibid. **Hockquecanung.**—Doc. of 1683, ibid. **Hockquekanung.**—Doc. of 1680, ibid. **Hockquickanon.**—Doc. of 1693, ibid.

Aquadocta. The dwelling place of “a tribe of Indians” in 1690, living westward from Casco and Saco, Me., and seemingly allied with the Abnaki.—Niles (*ca.* 1761) in Mass. Hist. Soc. Coll., 3d s., VI, 217, 1837.

Aquascogoc. An Algonquian village on the coast of Hyde co., N. C., at the time of the first visit of the English. It was burned by them in 1585.

Agnascoga.—Martin, N. C., I, 30, 1829. **Aguascosack.**—Bozman, Maryland, I, 60, 1837. **Aquascogoc.**—Lane (1586) in Smith (1629), Virginia, I, 86, repr. 1819. **Aquascogoke.**—Strachey (*ca.* 1612), Virginia, 145, 1849. **Aquoscojos.**—Schoolcraft, Ind. Tribes, VI, 93, 1857. **Aqusoogock.**—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856.

Aquebogue (the word suggests the Chippewa *äʿkupiyag*, a locative term referring to the place where land and water meet; it has the meaning 'shore,' but the specific use is for 'the edge of the water,' the point of view being from the land; *äʿku* refers to the 'end,' 'edge,' *pi* to 'water.'—Wm. Jones). A village, probably of the Corchaug, about the year 1650, on a creek entering the N. side of Great Peconic bay, Long Island (Ruttenber; Thompson). In 1905 R. N. Penny (in Rec. of Past, IV, 223, 1905) discovered the remains of an ancient village "of 12-wigwam size" in a thick wood near Aquebogue, inland from Peconic bay, W. of the W. branch of Steeple Church cr. and between that stream and a large tributary of Peconic r. These may be the remains of the ancient Aquebogue.

Accopogue.—Ruttenber, Tribes Hudson R., 365, 1872. **Aquebogue.**—Thompson, Long Id., 181, 1839.

Aquetnet (*aquetn-et*, 'at an island.'—Trumbull). A village in 1655 at Skauton neck, Sandwich tp., Barnstable co., Mass., under chief Ackanootus, in the territory of the Nauset. The word seems to be the same as Aquidneck (Quidnick), R. I., which Trumbull thinks means 'place at the end of the hill,' compounded from *ukque-adene-auke;* or possibly 'place beyond the hill,' *ogque-adene-auke.* Mentioned by a writer of 1815 in Mass. Hist. Soc. Coll., 2d s., IV, 293, 1816. (J. M.)

Aqui. A former Maricopa rancheria on the Rio Gila, s. w. Ariz.—Sedelmair (1744) quoted by Bancroft, Ariz. and N. Mex., 366, 1889.

Aquicabo. A pueblo of the province of Atripuy in the region of the lower Rio Grande, N. Mex., in 1598.—Oñate (1598) in Doc. Inéd., XVI, 115, 1871.

Aquicato.—Oñate misquoted by Bancroft, Ariz. and N. Mex., 135, 1889.

Aquile. A village in N. W. Fla. on the border of the Apalachee territory, visited by De Soto in 1539.—Biedma (1544) in French, Hist. Coll., II, 98, 1850.

Aquimundurech. A former Maricopa rancheria on the Rio Gila, s. w. Ariz.—Sedelmair (1744) quoted by Bancroft, Ariz. and N. Mex., 366, 1889.

Aquimuri (probably from Pima *akimurl*, 'river'). A rancheria of one of the Piman tribes, probably Papago, visited by Father Kino about 1700; situated in Sonora, on the headwaters of the Rio Altar, just s. of the Arizona boundary. It was later a visita of the mission of Guevavi. Consult Rudo Ensayo (1763), 150, 1863; Kino, map (1701) in Bancroft, Ariz. and N. Mex., 360, 1889.

Akimuri.—Kino, map (1701) in Stöcklein, Neue Welt-Bott, 74, 1726. **Aquimuricuca.**—Cancio (1768) in Doc. Hist. Mex., 4th s., II, 270, 1856. **S. Bernardo Aquimuri.**—Kino quoted by Bancroft, No. Mex. States, I, 501, 1884.

Aquinsa. Mentioned by Oñate in 1598 as one of 6 villages occupied by the Zuñi in New Mexico. In the opinion of Bandelier (Arch. Inst. Papers, IV, 338, 1892) it is identical with Pinawan, a now ruined pueblo 1½ m. s. w. of Zuñi pueblo. Cushing (in Millstone, IX, 55, 1884) regarded Ketchina, 15 m. s. w. of Zuñi, as the probable Aquinsa of the Spaniards, and in 1888 (Internat. Cong. Amer., VII, 156, 1890) the same authority gave Kwakina in connection with Pinawan as the pueblo to which Oñate referred.

Aquitun (*Akuchiny*, 'creek mouth'—Russell). A former Pima rancheria 5 m. w. of Picacho, on the border of the sink of Rio Santa Cruz, s. Ariz., visited by Father Garcés in 1775. It was abandoned about the beginning of the 19th century. A few Mexican families have occupied its vicinity for many years. The present Pima claim that it was a village of their forefathers. See *Akuchiny.*

Akûtciny.—Russell, Pima MS., B. A. E., 16, 1902 (Pima name; *tc=ch*). **Aquitun.**—Arricivita, Crón. Seráf., II, 416, 1792. **Bajio de Aquituno.**—Anza and Font (1780) quoted by Bancroft, Ariz. and N. Mex., 392, 1889. **Equituni.**—Garcés (1776), Diary, 65, 1900.

Aquixo. A town visited by De Soto's army in 1541, situated on the w. bank of the Mississippi, not far from the mouth of St Francis r., Ark., and perhaps belonging to the Quapaw. (Gentl. of Elvas, 1557, quoted in French, Hist. Coll. La., II, 169, 1850.)

Aquouena. An unidentified town w. of upper St Johns r., Fla., in 1565.—De Bry, Brev. Nar., II, map, 1591.

Aracuchi. An unidentified village apparently in N. W. S. C., visited by Juan Pardo in 1565.—Vandera (1567) in Smith, Colec. Docs. Fla., I, 17, 1857.

Arauchi.—Vandera, op. cit.

Aragaritka. The name given by the Iroquois to the tribes, including the Huron and Tionontati, which they drove out from the peninsula between L. Huron and L. Erie and from lower Michigan.—Iroquois deed (1701) in N. Y. Doc. Col. Hist., IV, 908, 1854.

Arahasomi ('bear gens,' from *ara* 'black bear,' *hasomi* 'family'). A Timucua clan of the Chulufichi phratry.—Pareja (*ca.* 1612) quoted by Gatschet in Proc. Am. Philos. Soc., XVII, 492, 1878.

Aramay. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Aranama. A small agricultural tribe formerly living on and near the S. coast of Texas; later they were settled for a time at the mission of Espiritu Santo de Zúñiga, opposite the present Goliad, where some Karankawa Indians were also neophytes. It is reported that they had previously suffered from an attack by the Karankawa. Morse located them in 1822 on San Antonio r. and estimated them at 125 souls. In 1834 Escudero (Not. Estad. de Chihuahua, 231) spoke of them as follows: "The same coast and its islands are inhabited by the Curancahuases and Jaranames Indians, fugitives from the missions. The larger portion have lately settled in the new mission of Nuestra Señora del Refugio, and to-day very few rebellious families remain, so that the injuries caused by these cowardly but cruel Indians have ceased." As a tribe the Aranama were extinct by 1843. (A. C. F.)

Anames.—Rivera, Diario y Derrot., leg. 2,602, 1736. **Aranamas.**—Thrall, Hist. Texas, 446, 1879. **Aranâmes.**—Rivera, op. cit. **Arrenamuses.**—Morse, Rep. to Sec. War, 374, 1822. **Aurananeans.**—Boudinot, Star in the West, 125, 1816. **Hazanames.**—Robin, Voy. à la Louisiane, III, 14, 1807. **Jaranames.**—Escudero, Not. Estad. de Chihuahua, 231, 1834. **Juranames.**—Morfi quoted by Bancroft, No. Mex. States, I, 631, 1886. **Xaramenes.**—Bollaert in Ethnol. Soc. Lond. Jour., II, 265, 280, 1850. **Xaranames.**—Texas State Archives, MS. no. 83, 1791-92.

Aranca. The name of two Pima villages in S. Ariz., one with 208 inhabitants in 1858, the other with 991.—Bailey in Ind. Aff. Rep., 208, 1858.

Aranimokw. The Yurok name of a Karok village near Red Cap cr., an affluent of Klamath r., Cal. (A. L. K.)

Arapaho. An important Plains tribe of the great Algonquian family, closely associated with the Cheyenne for at least a century past. They call themselves *Inuñaina*, about equivalent to 'our people.' The name by which they are commonly known is of uncertain derivation, but it may possibly be, as Dunbar suggests, from the Pawnee *tirapihu* or *larapihu*, 'trader.' By the Sioux and Cheyenne they are called "Blue-sky men" or "Cloud men," the reason for which is unknown.

According to the tradition of the Arapaho they were once a sedentary, agricultural people, living far to the N. E. of their more recent habitat, apparently about the Red r. valley of N. Minn. From this point they moved S. W. across the Missouri, apparently about the same time that the Cheyenne (q. v.) moved out from Minnesota, although the date of the formation of the permanent alliance between the two tribes is uncertain. The Atsina (q. v.), afterward associated with the Siksika, appear to have separated from the parent tribe and moved off toward the N. after their emergence into the plains. The division into Northern and Southern Arapaho is largely geographic, originating within the last century, and made permanent by the placing of the two bands on different reservations. The Northern Arapaho, in Wyoming, are considered the nucleus or mother tribe and retain the sacred tribal articles, viz, a tubular pipe, one ear of corn, and a turtle figurine, all of stone.

Since they crossed the Missouri the drift of the Arapaho, as of the Cheyenne and Sioux, has been W. and S., the Northern Arapaho making lodges on the edge of the mountains about the head of the North Platte, while the Southern Arapaho continued down toward the Arkansas. About the year 1840 they made peace with the Sioux, Kiowa, and Comanche, but were always at war with the Shoshoni, Ute, and Pawnee until they were confined upon reservations, while generally maintaining a friendly attitude toward the whites. By the treaty of Medicine Lodge in 1867 the Southern Arapaho, together with the Southern Cheyenne, were placed upon a reservation in Oklahoma, which was thrown open to white settlement in 1892, the Indians at the same time receiving allotments in severalty, with the rights of American citizenship. The Northern Arapaho were assigned to their present

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reservation on Wind r. in Wyoming in 1876, after having made peace with their hereditary enemies, the Shoshoni, living upon the same reservation. The Atsina division, usually regarded as a distinct tribe, is associated with the Assiniboin on Ft Belknap res. in Montana. They numbered, respectively, 889, 859, and 535 in 1904, a total of 2,283, as against a total of 2,638 ten years earlier.

As a people the Arapaho are brave, but kindly and accommodating, and much given to ceremonial observances. The annual sun dance is their greatest tribal ceremony, and they were active propagators of the ghost-dance religion (q. v.) a few years ago. In arts and home life, until within a few years past, they were a typical Plains tribe. They bury their dead in the ground, unlike the Cheyenne and Sioux, who deposit them upon scaffolds or on the surface of the ground in boxes. They have the military organization common to most of the Plains tribes (see *Military societies*), and have no trace of the clan system.

They recognize among themselves five main divisions, each speaking a different dialect and apparently representing as many originally distinct but cognate tribes, viz:

(1) Nákasinĕ′na, Báachinĕna, or Northern Arapaho. Nakasinĕna, 'sagebrush men,' is the name used by themselves. Baachinĕna, 'red willow men (?),' is the name by which they were commonly known to the rest of the tribe. The Kiowa distinguished them as Tägyäko, 'sagebrush people,' a translation of their proper name. They keep the sacred tribal articles, and are considered the nucleus or mother tribe of the Arapaho, being indicated in the sign language (q. v.) by the sign for "mother people."

(2) Náwunĕna, 'southern men,' or Southern Arapaho, called Nawathínĕha, 'southerners,' by the Northern Arapaho. The Kiowa know them as Ähayädal, the (plural) name given to the wild plum. The sign for them is made by rubbing the index finger against the side of the nose.

(3) Aä′ninĕna, Hitúnĕna, Atsina, or Gros Ventres of the Prairie. The first name, said to mean 'white clay people,' is that by which they call themselves. Hitúnĕna, or Hitunĕnina, 'begging men,' 'beggars,' or more exactly 'spongers,' is the name by which they are called by the other Arapaho. The same idea is intended to be conveyed by the tribal sign, which has commonly been interpreted as 'big bellies,' whence the name Gros Ventres applied to them by the French Canadians. In this way they have been by some writers confused with the Hidatsa, the Gros Ventres of the Missouri. See *Atsina*.

(4) Bäsawunĕna, 'wood-lodge people,' or, possibly, 'big lodge people.' These, according to tradition, were formerly a distinct tribe and at war with the Arapaho, but have been incorporated for at least 150 years. Their dialect is said to have differed considerably from the other Arapaho dialects. There are still about 50 of this lineage among the Northern Arapaho, and perhaps a few with the other two main divisions.

(5) Hánahawunĕna ('rock men'—Kroeber) or Aanû′nhawă. These, like the Bäsawunĕna, lived with the Northern Arapaho, but are now practically extinct.

The two main divisions, Northern and Southern, are subdivided into several local bands, as follows: (a) Forks of the River Men, (b) Bad Pipes, and (c) Greasy Faces, among the Northern Arapaho; (d) Wáquithi, bad faces, (e) Aqáthinĕ′na, pleasant men, (f) Gawunĕna, Blackfeet, said to be of Siksika admixture; (g) Háqihana, wolves, (h) Säsábäithi, looking up, or looking around, i. e., watchers.

Consult Mooney, Ghost Dance Religion, in 14th Rep. B. A. E., II, 1896; Clark, Ind. Sign Language, 1885; Hayden, Ethnog. and Philol. Mo. Val., 1862; Kroeber, The Arapaho, Bull. Am. Mus. Nat. Hist., XVIII, 1900; Dorsey and Kroeber, Traditions of the Arapaho, Field Columb. Mus. Pubs., Anthrop. ser., V, 1903; Dorsey, Arapaho Sun Dance, ibid., IV, 1903.

(J. M.)

Aarapahoes.—Blackmore, quoting Whitfield (1855) in Jour. Ethnol. Soc. Lond., I, 315, 1869. **Ähyä′to.**—Mooney in 14th Rep. B. A. E., 953, 1896 (Kiowa name). **Anapaho.**—Garrard, Wahtoyah, 119, 1850 (given as Cheyenne form). **A′nipahu.**—Gatschet, Kaw vocab., B. A. E., 1878 (Kansa name). **Ano′s-anyotskano.**—Mooney in 14th Rep. B. A. E., 953, 1896 (Kichai name). **Arapahas.**—Drake, Bk. Inds., VI, 1848. **Arapahays.**—Ross, Adventures, 232, 1849. **Arapaho.**—Ruxton, Adventures, 220, 1848. **Arapahoos.**—Mitchell in Ind. Aff. Rep., 59, 1842. **Äräpakăta.**—Mooney in 14th Rep. B. A. E., 953, 1896 (Crow name, from 'Arapaho'). **Araphahoe.**—Wyeth in Schoolcraft, Ind. Tribes, I, 219, 1851. **Araphas.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 279, 1850. **Araphoes.**—Ibid. **Arapohaes.**—Audouard, Far West, 182, 1869. **Arapoho.**—Hayden, Ethnog. and Philol. Mo. Val., 321, 1862. **Arapohose.**—Ibid., 402 (Crow name). **Arbapaoes.**—Orozco y Berra, Geog., 40, 1864. **Arepahas.**—Cass (1834) in Schoolcraft, Ind. Tribes, III, 609, 1853. **Aripahoes.**—Hildreth, Dragoon Campaigns, 153, 1836. **Aripohoes.**—Ind. Aff. Rep., app., 241, 1846. **Ar-rah-pa-hoo.**—Lewis and Clark, Travels, 15, 1807 (wrongly applied by them to a body of Pawnee). **Arrapahas.**—Ind. Aff. Rep., 594, 1837. **Arrapaho.**—Long, Exp. Rocky Mts., II, 192, 1823. **Arrapahoes.**—Dougherty (1837) in H. R. Doc. 276, 25th Cong., 2d sess., 16, 1838. **Arrapaoes.**—Gallatin in Trans. Am. Ethnol. Soc., II, cix, 1848. **Arraphas.**—Am. Pioneer, I, 257, 1842. **Arraphoes.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 265, 1850. **Arrapohoes.**—Cumming in H. R. Ex. Doc. 65, 34th Cong., 1st sess., 13, 1856. **Arrepahas.**—Porter (1829) in Schoolcraft, Ind. Tribes, III, 596, 1853. **Arripahoes.**—Fitzpatrick in Ind. Aff. Rep., 74, 1851. **Arspahas.**—Ind. Aff. Rep., 425, 1842. **A′-ya-to.**—ten Kate, Synonymie, 10, 1884 (Kiowa name). **Bĕtidĕĕ.**—Mooney in 14th Rep. B. A. E., 953, 1896 (Kiowa Apache name). **Big Bead.**—Bradbury, Travels, 124, 1817.

Chariticas.—Doc. of 1828 in Soc. Geogr. Mex., 265, 1870 (see *Sarĕtika*, below). **Detseka'yaa.**—Mooney in 14th Rep. B. A. E., 953, 1896 (Caddo name: 'dog eaters'). **Dog-eaters.**—Kingsley, Stand. Nat. Lib., pt. 6, 153, 1883. **Eirichtih-Aruchpahga.**—Maximilian, op. cit., II, 213 (Hidatsa name, German form). **E-tah-leh.**—Long, Exp. Rocky Mts., II, 192, 1823 (Hidatsa name: 'bison-path Indians' [cf. *adi*, path; *mite*, bison—Matthews]). **Gens des vach.**—Clark (1804) in Lewis and Clark Journals, I, 190, 1904 (given as synonymous with "Kun na-nar-wesh"; the name is the French for 'buffalo people'). **Hitäniwo'ĭv.**—Mooney in 14th Rep. B. A. E., 953, 1896 (Cheyenne name: 'cloud men' or 'sky men'). **Hi-tăn-nẹ-wo'-i-e.**—ten Kate, Synonymie, 8, 1884 (Cheyenne name: 'people with teats,' peuple aux tetons, mistaking the 'mother' sign; the name means 'cloud men'). **Inûna-ina.**—Mooney in 14th Rep. B. A. E., 953, 1896 (tribal name: 'our people'). **Ita-Iddi.**—Maximilian, Travels, II, 284, 1839–1841 (Hidatsa name). **I-tun-i-wo.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1860 (Cheyenne name: 'shy-men', for 'sky men'). **Kaninahoic.**—Mooney in 14th Rep. B. A. E., 953, 1896 (Chippewa name). **Kaninahoich.**—Senate Ex. Doc. no. 72, 20th Cong., 104, 1829. **Kanină'-vish.**—Mooney in 14th Rep. B. A. E., 953, 1896. **Komséka-Ki'ñahyup.**—Ibid., 954 ('men of the worn-out leggings': former Kiowa name). **Kun na-nar-wesh.**—Clark (1804) in Lewis and Clark Journals, I, 190, 1904 (given as synonymous with "Gens des vach"). **Lapahógi.**—Gatschet, MS. Shawnee vocab., B. A. E., 1879–80 (Shawnee name; singular, Lapaho). **Mahpíyato.**—Riggs, Dakota Dict., 2d ed., 305, 1890 (Sioux name). **Maŋhpiyato.**—Cook, MS. Yankton vocab., B. A. E., 1882 (Yankton name). **Maqpi'ăto.**—Mooney in 14th Rep. B. A. E., 954, 1896 ('blue cloud': Sioux name). **Niă'rharĭ's-kûrikiwă'shûski.**—Ibid. (Wichita name). **Rapahos.**—De Smet, Missions, 253, 1848 (Garrard, Wahtoyah, 120, 1850, gives this as the Spanish name for them). **Rappaho.**—Long, Exp. Rocky Mts., II; 192, 1823. **Sani'ti'ka.**—Mooney in 14th Rep. B. A. E., 954, 1896 (Pawnee name, from the Comanche name). **Särĕtĭka.**—Ibid. ('dog eaters': Comanche and Shoshoni name). **Sarĕtika.**—Ibid. (Wichita name, from the Comanche name). **Saritch-ka-e.**—ten Kate, Synonymie, 8, 1884 (Southern Ute name). **Sa-ritc'-ká-e.**—Ibid. (Ute name). **Sá-ri-te'-ka.**—Ibid., 9 (Comanche and Caddo name). **Sarritehca.**—Rejon quoted in Pimentel, Cuadro Descr., II, 347, 1865 (given as Comanche division). **Schahä'.**—Maximilian, Travels, II, 247, 1841 (Arikara name, German form; seemingly an error for Cheyenne). **Seraticks.**—Burnet (1847) in Schoolcraft, Ind. Tribes, I, 239, 1853. **Seratics.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 265, 1850. **Sharetikeh.**—Burton, City of the Saints, 176, 1861 (Shoshoni name). **Tocaninambiches.**—Perrin du Lac, Voy. Louisianes, 260, 1805 (seemingly the Arapaho).

Araste. An Iroquoian village in 1535 on or near St Lawrence r., below the site of Quebec.—Cartier (1545), Bref Récit, 32, 1863.

Arathcoon. See *Raccoon*.

Arawakan Colony. In addition to the many proofs of constant communication between the tribes of Florida and those of the West Indian ids. from the earliest period, it is definitely known that a colony of Indians from Cuba, in quest of the same mythic fountain of youth for which Ponce de Leon afterward searched, landed on the s. w. coast of Florida, within the territory of the Calusa (q. v.), about the period of the discovery of America, and that they were held as prisoners by the chief of that tribe and formed into a settlement whose people kept their separate identity as late at least as 1570. This tradition of a wonderful spring or stream upon the mainland of Florida or on one of the adjacent Bahama ids. was common to all the tribes of the larger islands as far south as Porto Rico, and it is probable that more than one party of islanders made a similar attempt. According to Brinton and other investigators the Indians of Cuba, as well as of the Bahamas and the larger islands, were of the great Arawakan stock, which extends in South America as far as s. Brazil and Bolivia. For the Cuban settlement in Florida see Fontaneda, Memoir, Smith trans, 1854; Barcia, Ensayo, introd., 1723; Herrera, Hist. Gen., I, 1720. (J. M.)

Arbadaos. A tribe that Cabeza de Vaca (Smith trans., 76, 1851) met during his sojourn in Texas (1527–34) in the vicinity of the Avavares. He describes the people as "lank and weak," owing to scarcity of food; and although they seem to have lived in a fertile country they did not cultivate the soil. Their ethnic relations are not known.

Acubadaos.—Cabeza de Vaca, Smith trans., 84, 1851. **Arbadaos.**—Ibid., 76. **Arbadoes.**—Harris, Voy. and Trav., I, 803, 1705.

Arbaktung. A subdivision of the Akudnirmiut; they winter generally on C. Bisson, Home bay, Baffin land.—Boas in Deutsche Geog. Blätt., VIII, 34, 1885.

Archeology. Archeological researches are applied to the elucidation of three principal departments of inquiry: (1) The history of the race and the sub-races; (2) the history of the separate families, tribes, and inferior social groups; (3) the history of culture in its multifarious forms. Questions of origin and antiquity are necessarily considered in connection with investigations in each of these departments. In the present article all that can be included is a brief review of the salient features of the archeology of northern America.

In no part of America are there remains of man or his works clearly indicating the presence of peoples distinct from the Indian and the Eskimo, or having culture markedly different in kind and degree from those characterizing the aborigines of historic times. Archeological researches serve to carry the story of the tribes and their culture back indefinitely into the past, although the record furnished by the various classes of remains grows rapidly less legible as we pass beyond the few well-illumined pages of the historic period. It is now known that the sedentary condition prevailed among the aborigines to a much larger extent than has been generally supposed. The more advanced nations of Middle and South America have been practically stationary for long periods, as indicated by the magnitude of their architectural achievements, and even such primitive groups as the Iroquois, Algonquians, and others of northern America have occupied their general historic habitat for unnumbered generations. The prehistoric remains of the various regions thus pertain in large measure to the ancestors of the historic occupants, and the record is thus much more simple than that of prehistoric Europe.

Within the area of the United States pre-Columbian progress was greatest in two principal regions: (1) The Mississippi valley, including portions of the Southern states farther eastward, and (2) the Pueblo country, comprising New Mexico, Arizona, and parts of Colorado, Utah, and Texas. The first-mentioned area is characterized by remains of extensive fixed works, such as mounds and fortifications; the second by its ruined pueblos of stone and adobe. In the remainder of the area, as on the Atlantic and Pacific slopes and in the regions of the Great Lakes, the N. Rocky mts., and the Great Basin, there is comparatively little save minor movable relics and kitchen deposits to mark earlier occupancy. The fixed works which occur in the first-mentioned region are very numerous, and are extremely important to the student of native history. In the Mississippi valley and the Southern states these works consist of mounds of diversified shapes, built mainly of earth and devoted to a variety of purposes, such as dwelling, observation, defense, burial, and ceremony. Some of these are of great size, as the Cahokia mound (q. v.) in Illinois, and the Etowah mound (q. v.) in Georgia, which compare well in bulk with the great pyramids of middle America. There are also fortifications and inclosures of extremely varied form and, in many instances, of great extent. These are well illustrated by Ft Ancient (q. v.), Adams co., Ohio, and the earthworks at Newark, Ohio (q. v.). The animal-shaped mounds, occurring principally in the Ohio and upper Mississippi valleys, are a striking variety of these remains. Well-known examples are the Serpent mound (q. v.), Adams co., Ohio, and the so-called Elephant mound (q. v.), Grant co., Wis. The materials used in these structures include earth, clay, sand, and, along the coast, shells. Stone entered into the construction where it was readily available, but rarely as well-built walls or as masonry. These works indicate the former presence in the region of a numerous sedentary population relying mainly on agriculture for subsistence. It is now known, as a result of the more recent archeological investigations, that these people, often called the "Mound-builders," were no other than Indians, and in some cases at least the ancestors of tribes occupying the general region within historic times. (See *Fortifications*, *Mounds*.)

In the Pueblo region the fixed works consist of villages and dwellings of stone, and, in the southern Pueblo area, of adobe. Of unusual interest are the cliff-dwellings, built of stone in rifts and shelters in the canyon walls and along the faces of the table-lands or excavated in friable cliffs. The advanced condition of the earlier occupants of the region is indicated not only by these remains but by the presence of traces of extensive irrigating ditches. A careful study of these various remains, including the skeletal parts, demonstrates the fact that they pertain in large measure to the ancestors of the present occupants of the Pueblo towns and that no antecedent distinct people or culture can be differentiated. (See *Casa Grande*, *Cliff-dwellings*, *Irrigation*, *Pueblos*.)

In the districts lying outside of the areas referred to above are encountered occasional burial mounds and earthworks, as well as countless refuse deposits marking occupied sites. The most notable of the latter are the shell mounds of the Atlantic and Pacific shore lines, which offer a rich reward for the labors of the archeologist. (See *Shell-heaps*.)

Among fixed works of somewhat wide distribution are the quarries where flint, soapstone, mica, quartzite, obsidian, and other varieties of stone were obtained for the manufacture of implements and utensils. Such are the extensive workings at Flint Ridge, Ohio; Hot Springs, Ark.; and Mill Creek, Ill., the sites being marked by numerous pittings surrounded with the refuse of manufacture. Their lesson is a most instructive one, demonstrating especially the great enterprise and perseverance of the tribes. There are also numerous copper mines in the L. Superior region, marked by excavations of no great depth but of surprising extent, indicating the fulness of the native awakening to the advantages of metal in the arts. (See *Mines and Quarries*.) Caverns formerly occupied by the tribes also contain deposits of refuse, and their walls display numerous examples of pictography. In connection with fixed works may also be mentioned the petroglyphs, or rock inscriptions, found in nearly every part of the country. These give little aid, however, to the study of aboriginal history, since they can not be interpreted, save in rare cases where tradition has kept the significance alive. (See *Pictographs*.)

Knowledge of native history in post-Columbian as well as in pre-Columbian times is greatly enhanced by a study of the minor remains and relics—the implements, utensils, ornaments, ceremonial and diversional objects and appliances—great numbers of which are now preserved in our museums. (See *Arts and Industries*, *Stone-work*, *Bone-work*, *Shell-*

work, Wood-work, Metal-work, Pottery, Problematical Objects, Weaving.)

A study of the archeological remains contained in the area N. of the Rio Grande as a whole supplements the knowledge gained by investigations among the living tribes in such a way as to enable us not only to prolong the vista of many tribal histories but to outline, tentatively at least, the native general history somewhat as follows: An occupancy of the various regions in very early times by tribes of low culture; a gradual advance in arts and industries, especially in favorable localities, resulting in many cases in fully sedentary habits, an artificial basis of subsistence, and the successful practice of many arts and industries, such as agriculture, architecture, sculpture, pottery, weaving, and metallurgy—accomplishments characterizing a well-advanced stage of barbarism, as defined by Morgan; while in the less favored regions, comprising perhaps three-fourths of the area of the United States and a larger proportion of the British possessions, the more primitive hunter-fisher stage mainly persisted down to historic times. (See *Agriculture, Arts and Industries, Fishing, Hunting.*)

Efforts have been made to distinguish definite stages of culture progress in America corresponding to those established in Europe, but there appears to be no very close correspondence. The use of stone was universal among the tribes, and chipped and polished implements appear to have been employed at all periods and by peoples of every stage of culture, although the polishing processes seem to have grown relatively more important with advancing culture, being capable of producing art works of the higher grades, while flaking processes are not. Some of the more advanced tribes of the S. were making marked headway in the use of metals, but the culture was everywhere essentially that of polished stone. (See *Stone-work, Metal-work.*)

The antiquity of man in America has been much discussed in recent years, but as yet it is not fully agreed that any great antiquity is established. Geological formations in the United States, reaching well back toward the close of the Glacial period, possibly ten thousand years, are found to include remains of man and his arts; but beyond this time the traces are so meager and elements of doubt so numerous that conservative students hesitate to accept the evidence as satisfactory. (See *Antiquity, Calaveras Man, Lansing Man, Caves and Rock-shelters.*)

The literature of the northern archeology is very extensive and can not be cited here save in outline. Worthy of particular mention are publications by (1) GOVERNMENT DEPARTMENTS. U. S. Interior Dept.: Reps. Survey of Territories, with papers by Bessels, Holmes, Jackson; Contributions to N. Am. Ethnology, papers by Dall, Powers, Rau, and others. U. S. War Dept.: Reps. of Surveys, papers by Abbott, Ewbank, Loew, Putnam, Schumacher, Yarrow, and others. Education Department, Toronto, Canada: Reps. of Minister of Education, papers by Boyle, Hunter, Laidlaw, and others. (2) INSTITUTIONS: Smithsonian Institution Annual Reports, Contributions to Knowledge, Miscellaneous Collections, containing articles by Abbott, Dall, Fewkes, Holmes, Jones, Lapham, Rau, Squier and Davis, Whittlesey, Wilson, and others (see published list); National Museum Reports, Proceedings, Bulletins, containing papers by Holmes, Hough, Mason, McGuire, Wilson, and others (see published list); Bureau of American Ethnology Reports, Bulletins, containing articles by Cushing, Dall, Fewkes, Fowke, Henshaw, Holmes, Mindeleff, Thomas, and others (see list under article *Bureau of American Ethnology*); Peabody Museum Reports, Memoirs, Archeol. and Ethnol. Papers, containing articles by Abbott, Putnam, Willoughby, Wyman, and others; American Museum of Natural History, Memoirs, Bulletins, containing articles by Hrdlicka, Smith, and others (see published list); Museum of Arts and Science University of Pennsylvania, Publications, containing articles by Abbott, Culin, Mercer, and others; Field Columbian Museum, Publications, containing papers by Dorsey, Phillips, and others; N. Y. State Museum Reports; University of the State of New York, Bulletins, concontaining papers by Beauchamp; University of California, Publications, containing papers by Sinclair and others. (3) ACADEMIES, SOCIETIES, AND ASSOCIATIONS: Academy of Natural Sciences of Phila., Journal, with numerous memoirs by Moore; American Ethnological Society, Transactions, with papers by Schoolcraft, Troost, and others; Davenport Academy of Science, Proceedings, with papers by Farquharson, Holmes, and others; American Association for the Advancement of Science, Proceedings, with numerous papers; Archæological Institute of America, Papers, containing articles by Bandelier and others; National History Society of New Brunswick, Bulletins; International Congress of Americanists; Washington Anthropological Society; Wyoming Historical and Geological Society; Ohio Archæological and Historical Society; Canadian Institute; American Antiquarian Society; Boston Society of Natural History. (4) PERIODICALS: American Geologist; American Journal of Science and Art; American Anthropologist; American Antiquarian; The Archeologist; Popular Science Monthly; Science; American Journal of Science; American Naturalist; Journal of Geology. (5) SEPARATE INDIVIDUAL PUBLICATIONS: Abbott, Primitive Industry, 1881; Allen, Prehist. World, 1885; Bancroft, Native Races, 1882; Brower, Memoirs of Explorations, 1898–1903; Clark, Prehist. Remains, 1876; Dellenbaugh, North Americans of Yesterday, 1901; Fewkes, Journal of American Ethnology and Archeology, I–IV, 1891–94; Foster, Prehist. Races, 1878; Fowke, Archeol. Hist. Ohio, 1902; Jones, (1) Monumental Remains of Georgia, 1861, (2) Antiquities of the Southern Indians, 1873; McLean, Mound Builders, 1879; Moorehead, (1) Prehistoric Implements, 1900, (2) Fort Ancient, 1890, (3) Primitive Man in Ohio, 1892; Morgan, League of Iroquois, 1854, 1904; Munro, Archeology and False Antiquities, 1905; Nadaillac, Prehist. Am., 1884; Nordenskiöld, Cliff Dwellers of the Mesa Verde, 1893; Read and Whittlesey in Ohio Centennial Rep., 1877; Schoolcraft, Indian Tribes, vols. I–IV, 1851–57; Short, North Americans of Antiquity, 1880; Starr, First Steps in Human Progress, 1895; Squier, Antiquities of New York and the West, 1851; Terry, Sculp. Anthr. Ape Heads, 1891; Thruston, Antiq. of Tenn., 1897; Warden, Recherches sur les antiquités de l'Amér. Sept., 1827. Wilson, Prehistoric Man, 1862; Winsor, Narrative and Critical History of America, I, 1884; Wright, Man and the Glacial Period, 1895. For archeological bibliography of Ontario, Canada, see 9th Archeological Report of Minister of Education, Ontario, 1897. (W. H. H.)

Architecture. The simple constructions of the tribes N. of Mexico, although almost exclusively practical in their purpose, serve to illustrate many of the initial steps in the evolution of architecture; they are hence worthy of careful consideration by the student of culture history. Various branches of the building arts are treated separately under appropriate heads (see *Adobe, Cliff-dwellings, Earth-lodge, Fortifications, Grass-lodge, Habitations, Kivas, Mounds, Pile-dwellings, Pueblos, Tipis*), but as these topics are there considered mainly in their ethnologic aspects, they will here be briefly treated as products of environment and as illustrations of the manner in which beginnings are made and the higher architectural forms are evolved. The kind and character of the buildings in a given district or region depend on a number of conditions, namely: (*a*) The capacity, habits, and characteristics of the people; (*b*) the cultural and especially the social status of the particular peoples; (*c*) the influence of neighboring cultures; (*d*) the physiography of the district occupied; (*e*) the resources, animal, vegetal, and mineral, and especially the building materials available within the area; (*f*) climate. These in the main are the determining factors in the art development of all peoples in all times, and may be referred to somewhat at length.

(1) In these studies it is necessary that the man himself and especially his mental capacities and characteristics should be considered as essential elements of the environment, since he is not only the product, as is his culture, of present and past environments, but is the primary dynamic factor in all culture development.

(2) The culture status of the people—the particular stage of their religious, social, technical, and esthetic development—goes far toward determining the character of their buildings. The manner in which social status determines the character of habitations is dwelt on by Morgan (Cont. N. A. Ethnol., IV, 1881), to the apparent exclusion of other criteria. Within the area N. of Mexico the various phases characterizing the culture of numerous tribes and groups of tribes are marked by more or less distinctive habitations. People of the lowest social grade are content with nature's canopies—the sky, the forest, and the overhanging rocks—or construct simple shelters of brush or bark for protection against sun, wind, and rain. Some build lodges of skins and mats, so light that they may be carried from place to place as the food quest or the pressure of foes requires; while others, higher in the scale, construct strong houses of timber or build fortress-like pueblos of hewn stone or adobe. Along with the succession of steps in culture progress there goes progressive differentiation of use. The less advanced tribes have only the dwelling, while the more cultured have, in addition, fortifications, temples, civic structures, tombs, storage houses, observation towers, dams, canals, reservoirs, shelters for domestic animals, and various constructions employed in transportation. Social customs and religion play each a part in the results accomplished, the one acting on the habitation and the other giving rise to a separate and most important branch of the building arts.

(3) The building arts of the tribes N. of Mexico have been little affected by outside influence. In the N. there is only a limited contact with the Siberian tribes, which have little to give; and in the S. nearly a thousand miles separate the tribes of our S. border from the semicivilized Indians of central Mexico. So slowly did intertribal influence act within the

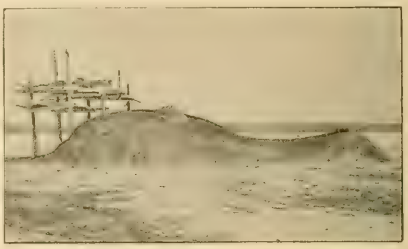
area here included, and so fully does environment control culture, that in many cases where the conditions have remained reasonably stable distinct styles of building exist almost side by side, and have so existed from time immemorial.

(4) It is apparent at a glance that the physiographic characters of a country exercise strong influence on aboriginal building arts, and at the same time have much to do with the trend of culture in general and with results finally achieved in civilization. Dwellings on the open plains necessarily differ from those in the mountains, those of a country of forests from those of an arid region, and those of rich alluvial bottoms from those of the land of plateaus and cliffs. Even the characteristics of the particular site impress themselves strongly on the buildings and the building group.

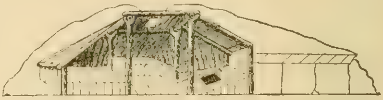
(5) In any area the natural resources have much to do with determining the economic status of the people and, according as they are favorable or unfavorable, foster or discourage progress in the arts. The building materials available to a people exercise a profound influence on the building arts. The presence of plentiful, easily quarried stone, well adapted to building purposes, permits and encourages rapid development of these arts, while its absence may seriously retard their development, and in fact may be accountable for the backward condition of a people not only in this activity but in the whole range of its activities. The highest development is not possible without stone, which alone of the materials available to uncivilized man for building purposes is sufficiently permanent to permit the cumulative growth necessary to the evolution of the higher forms of the art of architecture.

(6) Climate is an element of the highest significance in the history of building. In warm, arid districts shelter is not often a necessity, and a primitive people may have no buildings worthy of the name; but in the far N. carefully constructed dwellings are essential to life. The habitations of an arid region naturally differ from those of a region where moisture prevails.

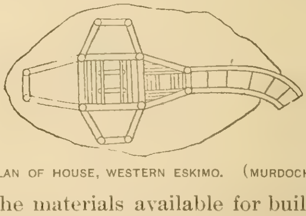
The conditions thus outlined have operated in the various culture areas N. of the Rio Grande to produce the diversified results observed; and these results may now be passed briefly in review. Among the most clearly defined and characteristic of these environments are (1) the Arctic area, (2) the North Pacific area, (3) the middle Pacific area, (4) the arid region of the S. W., (5) the Basin range and Rocky mtn. highlands, (6) the Mississippi lowlands and the middle S., (7) the woodlands of the N. and E., and (8) the Gulf coast and Florida. Within some of these the conditions are practically uniform over vast areas, and the results are uniform in proportion, while in others conditions are greatly diversified, numerous more or less distinct styles of house construction having developed almost side by side. As with the larger areas, each inferior division displays results due to the local conditions. It may be observed that of the various conditioning agencies of environment one may dominate in one district and another in another district, but with our present imperfect knowledge of the facts in a majority of cases the full analysis of conditions and effects is not yet possible.



EARTH-COVERED HOUSE, WESTERN ESKIMO. (MURDOCH)

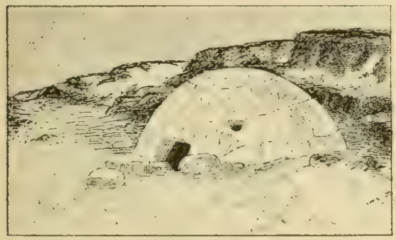


SECTION OF HOUSE, WESTERN ESKIMO. (MURDOCH)

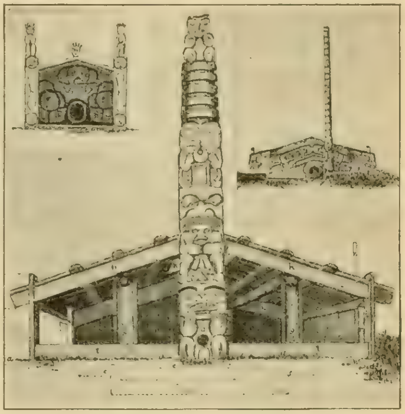


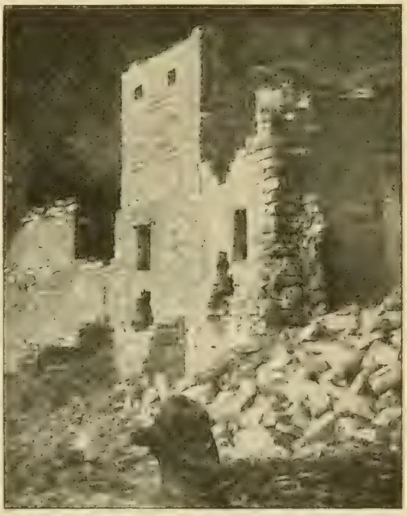
PLAN OF HOUSE, WESTERN ESKIMO. (MURDOCH)

It is not to be expected that the building arts can flourish within the Arctic circle. Along the many thousands of miles of N. shore line agriculture is out of the question. Wood is known only as it drifts from the S. along the icy shores, and save for the presence of oil-producing animals of the sea primitive man could not exist. Snow, ice, stone, bones of animals, and driftwood are the materials available for building, and these are utilized for dwellings and storage places according to the requirements and capacities of the tribes. The house is depressed beneath the surface of the ground, partly, perhaps, better to withstand the cold, and partly, no doubt, because of the lack of necessary timbers to build walls and span the space required above ground. The large winter houses are entered by a long underground passage, the low walls of which are constructed of whale bones, stones, or timbers, while the house has a framework of timbers or whale-ribs covered with earth. The ground-plan and interior arrangement are simple, but well perfected, and remarkably uniform over the vast extent of the Arctic shore line. The snow house is particularly a product of the N. Snow and ice, available for the greater part of the year, are utilized in the construction of dwellings unique on the face of the earth. These are built of blocks of compacted snow held in position, not by utilizing any of the ordinary principles of construction, but by permitting the blocks to crystallize by freezing into a solid dome of ice—so solid that the key block may be omitted for a window or for the passage of smoke without danger to the structure. This house lasts during the winter, and in the summer melts away. The summer houses are mere shelters of driftwood or bones covered with skins. There is no opportunity for esthetic display in such houses as these, and clever as the Eskimo are in their minor art work, it is not likely that esthetic effect in their buildings, interior or exterior, ever received serious consideration. The people do not lack in ability and industry, but the environment restricts constructive effort to the barest necessities of existence and effectually blocks the way to higher development. Their place in the culture ladder is by no means at the lowest rung, but it is far from the highest.

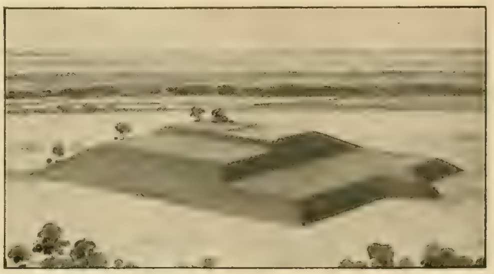

SNOW-HOUSE, HUDSON BAY ESKIMO. (TURNER)

The houses of the N. W. coast derive their character largely from the vast forests of yellow cedar, which the enterprising people were strong enough to master and utilize. They are substantial and roomy structures, and indicate on the part of the builders decided ability in planning and remarkable enterprise in execution. They mark the highest achievement of the native tribes in wood construction that has been observed. The genius of this people applied to building with stone in a stone environment might well have placed them among the foremost builders in America. Vast labor was expended in getting out the huge trunks, in hewing the planks, posts, and beams, in carving the house and totem poles, and in erecting the massive structures. The façade, with its mythological paintings and huge heraldic columns, is distinctly impressive. In early days the fortified towns, described by Vancouver and other pioneer explorers, were striking and important constructions. It is indeed a matter of regret that the genius of such a people should be expended upon a material of which no trace is left, save in museums, after the lapse of a few generations.


HOUSES OF NORTHWEST COAST TRIBES. HIGHEST EXAMPLES OF WOOD CONSTRUCTION. (NIBLACK)

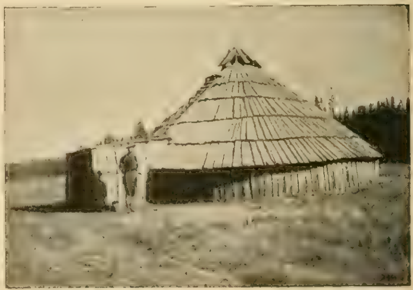

CLIFF HOUSE, MESA VERDE, COLORADO. HIGHEST TYPE OF STONE CONSTRUCTION

The contrast, due to differences in environment, between the buildings of the N. W. coast and those of the Pueblo region is most striking. With greater ability, perhaps, than the Pueblos, the northern peoples labored under the disadvantage of employing materials that rapidly decay, while with the Pueblos the results of the skill and effort of one generation were supplemented by those of the next, and the cumulative result was the great pueblo. The lot of the Pueblo tribes fell in the midst of a vast region of cliffs and plateaus, where the means of subsistence admitted of the growth of large communities and where the ready-quarried stone, with scarcity of wood, led inevitably to the building of houses of masonry. The defensive motive being present, it directed the genius of the people toward continued and united effort, and the dwelling group became a great stronghold. Cumulative results encouraged cumulative effort; stronger and stronger walls were built, and story grew on story. The art of the stone mason was mastered, the stones were hewn and laid in diversified courses for effect, door and window openings were accurately and symmetrically framed with cut stone and spanned with lintels of stone and wood, and towers of picturesque outline in picturesque situations, now often in ruins, offer suggestions of the feudal castles of the Old World. (See *Cliff-dwellings*, *Pueblos.*)

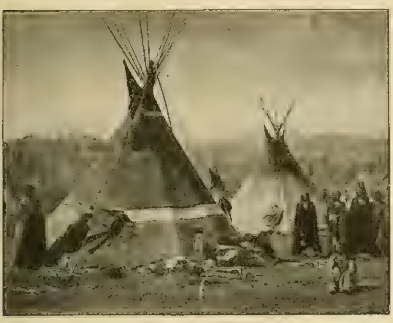

CAHOKIA MOUND, ILLINOIS. TERRACED PYRAMID 1,180 FT. LONG, 100 FT. HIGH. RESTORED

Standing quite alone among the building achievements of the tribes N. of Mexico are the works of the ancient mound-building Indians of the Mississippi valley and the Southern states. Earthworks, grand in proportions and varied in character, remain as a partial and imperfect index of the extent and nature of the architecture of these people. The great embankments probably inclosed thriving villages, and the truncated pyramids must have supported temples or other important structures. But these, built no doubt of wood or bark, have wholly disappeared. The nearest approach to permanent house construction observed in E. United States is found in the clay-covered wattle-work walls of the more southerly tribes (Thomas; Adair). The people had acquired only partial mastery of the building materials within their environment. Earth, sand, and clay, indestructible and always at hand, were utilized for the substructures and embankments, and the cumulative growth gave massive and enduring results, but the superstructures were of materials difficult to utilize in an effective manner by a stone-age people and, being subject to rapid decay, were not cumulative. Had the environment furnished to this group of vigorous and talented tribes the materials for adobe cement or plentiful deposits of readily quarried stone, the results might have been very different: the mound-builders' culture and the mound-building people might have been no mean factor in the American nation to-day.

The primitive habitations of the Pacific slope from the Straits of Fuca to the Gulf of California afford a most instructive lesson. In the N. the vigorous tribes had risen to the task of utilizing the vast forests, but in the S. the improvident and enervated natives were little short of homeless wanderers. In the N. the roomy communal dwellings of the Columbia valley, described by Lewis and Clark, were found, while to the S. one passes through varied environments where timber and earth, rocks and caves, rushes, bark, grass, and brush in turn played their part in the very primitive house-making achievements of the strangely diversified tribesmen.

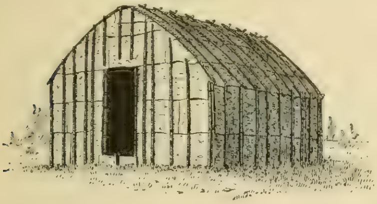

MOKELUMNE CEREMONIAL HOUSE, CALIFORNIA. (SANTA FE RY.)

In the highlands of the Great Divide and in the vast inland basins of the N. the building arts did not flourish, and houses of bark, grass, reeds, the skins of animals, and rough timbers covered with earth gave only necessary shelter from winter blasts. In the whole expanse of the forest-covered E. the palisaded fortress and the long-house of the Iroquois, in use at the beginning of the historical period, mark the highest limit in the building arts. On the Gulf coast the



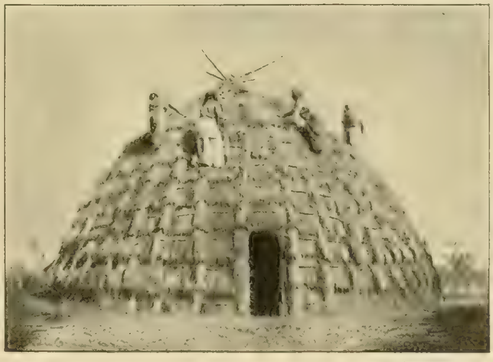
TIPI OF PLAINS TRIBES; SHOSHONI. MADE OF SKINS OR CLOTH

simple pile dwellings set in the shallow waters were all that the conditions of existence in a mild climate required.



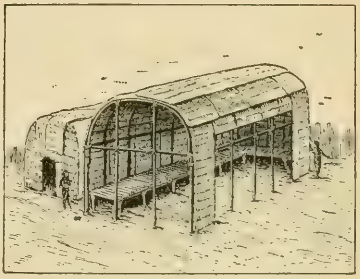
BARK HOUSE. METHOD OF CONSTRUCTION OF THE IROQUOIS LONG-HOUSE

It is probably useless to speculate on what might have been in store for the native builders had they been permitted to continue unmolested throughout the ages. The stone-builders had the most promising outlook, but they were still in the elementary stages of the arts of construction. They had not made the one essential step toward great building—the discovery of the means of covering large spaces without the use of wood. Although they were acquainted with many essential elements of construction, they had devised neither the offset span of stone nor the keystone arch.



GRASS LODGE, WICHITA. EMBELLISHED CONSTRUCTION. (MOONEY)

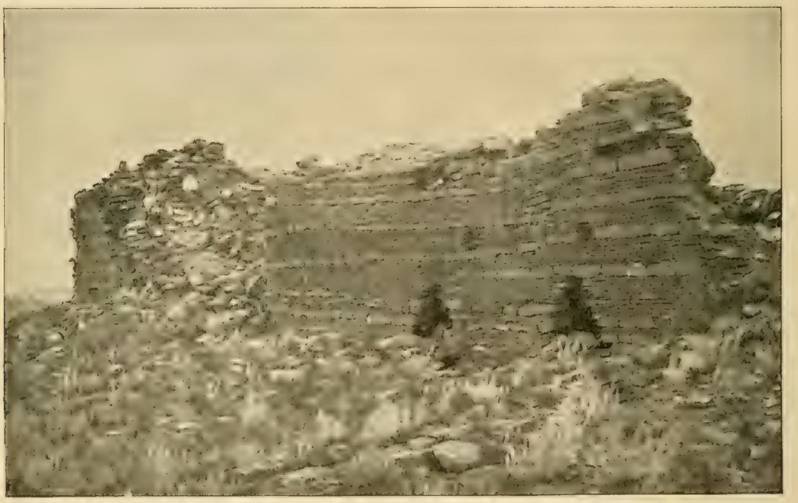
In none of these areas had the tribes reached the stage in the building arts where constructive features or architectural details are utilized freely for purposes of embellishment. A people that could carve wood and stone and could decorate pottery and weave baskets of admirable pattern could not mold the unwieldy elements of the building into esthetic form. But esthetic suggestions and features did not pass entirely unappreciated. Some of the lower types of structures, such as the grass lodge and the mat house, partaking of textile technique, were characterized by elements of symmetry, grace, and rhythmic repetition of details. The wooden house of the N. W. had massiveness of form and boldness of outline, and the sculptured and painted details lent much esthetic interest; while in the arid region the stone-builders had introduced a number of features to relieve the monotony of walls and to add to the pleasing effect of the interiors. In these things the native mind certainly took some pleasure, but probably little thought was given to architectural effect as this is known to the more civilized tribes, such as the Maya of Yucatan, who spent a vast amount of time and energy on the purely decorative features of their stone buildings.



MAT HOUSE, CAROLINA INDIANS. (AFTER JOHN WHITE, OF THE ROANOKE COLONY, 1585)

Numerous authors dwell more or less on the buildings of the tribes N. of Mexico, but only the more important publications will here be cited. See Boas, Dorsey, Fewkes, Hoffman, the Mindeleffs, Nelson, Mrs Stevenson, Thomas, and Turner in various Reports, B. A. E.; Adair, Hist. Amer. Inds., 1775; Bandelier, various reports in Papers Arch. Inst. Am., 1881–92; Beauchamp, Iroquois

Trail, 1892; Boas in Rep. Nat. Mus. 1895, 1897; Catlin, N. Am. Inds., 1841, 1866; Dawson in Proc. and Trans. Royal Soc. Can., ix, 1891; De Bry, Collectiones Peregrinationum, 1590–1628; Dellenbaugh, North Americans of Yesterday, 1901; Du Pratz, Hist. Louisiane, iii, 1758; Eells in Smithson. Rep. 1887, 1889; Foster, Prehist. Races, 1878; Goddard in Univ. Cal. Pubs., i, no. 1, 1903; Hariot, Narr. First Plant. Virginia, repr. 1893; Hrdlicka in Am. Anthrop., vii, no. 3, 1905; Jackson in Metropol. Mag., xxii, no. 3, 1905; Lewis and Clark, Exped. (1804–06), Coues ed., 1893; MacLean Mound Builders, 1879; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Morgan in Cont. N. Am. Ethnol., iv, 1881; Morice in Trans. Can. Inst., iv, 1895; Niblack in Nat. Mus. Rep. 1888, 1890; Nordenskiöld, Cliff Dwellers of the Mesa Verde, 1893; Powers in Cont. N. Am. Ethnol., iii, 1877; Schoolcraft, Ind. Tribes, i–vi, 1851–57; Smith, Hist. Va., repr. 1819; Squier, Antiq. N. Y. and West, 1851; Squier and Davis in Smithson. Cont., i, 1848; Starr, First Steps in Human Progress, 1895; Swan in Smithson. Cont., xxi, 1874; Teit in Mem. Am. Mus. Nat. Hist., ii, 1900; Thruston, Antiq. of Tenn., 1897. See *Habitations*. (w. h. h.)



MASONRY WALL, ANCIENT PUEBLO, NEW MEXICO. ELEMENTARY EMBELLISHMENT

Ardeco. A small tribe or village, probably Caddoan, indefinitely described as on a s. w. branch of Arkansas r. in the 18th century.—La Harpe (1719) in Margry, Déc., vi, 299, 1886.

Adero.—La Harpe, op. cit. **Ardeco.**—Beaurain in Margry, op. cit. (mentioned with the Touacaro=Tawakoni).

Ardnainiq. A mythical people believed by the Central Eskimo to live far to the n. w. of them. The women are supposed to be of ordinary stature. They hunt in kaiaks and provide for their husbands, who are covered with hair and are so tiny that they carry them about in their hoods.—Boas in 6th Rep. B. A. E., 640, 1888.

Areitorae. A Papago village s. of Sonorita, Sonora, Mexico.—Box, Adventures, 262, 1869.

Arekw. A Yurok village on the coast at the mouth of Redwood cr., n. w. Cal. The town of Orick, 2 m. up the stream, takes its name therefrom. (a. l. k.)

Oruk.—Gibbs in Schoolcraft, Ind. Tribes, iii, 139, 1853.

Arenal (Span.: 'sandy ground,' 'desert'). A village, presumably Piman, on the Pima and Maricopa res., Gila r., Ariz.; pop. 557 in 1860 (Taylor in Cal. Farmer, June 19, 1863), and 616 in 1869 (Browne, Apache Country, 290, 1869).

Arendahronon ('rock people'). One of the four chief tribes of the Huron, having the most easterly situation and claiming to be the first allies of the French, who founded among them the missions of St Jean Baptiste, St Joachim, and Ste Elisabeth. In 1639 they were said to have been resident of the Huron country for about 50 years. In 1649, on the political destruction and expulsion of the Huron tribes by the Iroquois, the inhabitants of St Jean Baptiste submitted in a body to the Seneca, who adopted them. They constituted the Stone, or Rock, tribe of the Huron. See Jesuit Relation for 1639, 40, 1858. (j. n. b. h.)

Ahrenda.—Shea, Cath. Miss., 182, 1855. **Ahrendahronons.**—Schoolcraft, Ind. Tribes, iii, 522, 1853. **Ahrendaronons.**—Jes. Rel. for 1640, 61, 1858. **Arenda.**—Charlevoix (1635), New France, ii, 72, 1872.

Arendacronons.—Jes. Rel. for 1641, 67, 1858. **Arendaehronons.**—Ibid., 83. **Arendaenhronons.**—Jes. Rel. for 1642, 82, 1858. **Arendarhononons.**—Jes. Rel. for 1635, 24, 1858. **Arendaronnons.**—Jes. Rel. for 1644, 99, 1858. **Arendaronons.**—Jes. Rel. for 1640, 90, 1858. **Arendarrhonons.**—Jes. Rel. for 1637, 109, 1858. **Arendoronnon.**—Jes. Rel. for 1636, 123, 1858. **Avendahs.**—Kingsley, Stand. Nat. Hist., pt. 6, 154, 1883. **Enarhonon.**—Sagard, Gr. Voy., I, 79, 1865. **Nation d' Atironta.**—Ibid. **Nation de la Roche.**—Jes. Rel., III, index, 1858. **Nation du Rocher.**—Jes. Rel. for 1657, 23, 1858. **Renarhonon.**—Sagard, Hist. du Can., I, 234, 1865.

Arendaonatia. A Huron village in Ontario about 1640.—Jes. Rel. for 1637, 159, 1858.

Anendaonactia.—Ibid., 165.

Arente. A Huron village in Ontario about 1640.—Jes. Rel. for 1637, 150, 1858.

Argillite (slate). This material, which is much diversified in character, was in very general use by the tribes N. of Mexico for the manufacture of utensils, implements, and ornaments, and for carvings in general. The typical slates, characterized by their decided foliate structure, were used to some extent for implements; but the more massive varieties, such as the greenish striped slates of the Eastern states, the argillite of New Jersey, Pennsylvania, and the states to the S., and the black slate of the N. W. coast were usually preferred for polished implements and carvings. Argillite was much used by the tribes of the Delaware and Susquehanna valleys, and an ancient quarry of this material, situated at Point Pleasant, Pa., has been described by Mercer (see *Mines and Quarries*). Material from this and other quarries in the Appalachian region was used mainly for flaked implements, including leaf-shaped blades, knives, and arrow and spear heads, and these are widely distributed over the Middle Atlantic states. The fine-grained greenish and striped slates of the Eastern and Middle states and Canada were extensively used in the manufacture of several varieties of objects of somewhat problematic use, including so-called banner-stones, bird-stones, and perforated tablets. It is probable that, like the green agates and jadeites of Mexico, some varieties of this stone had special significance with the native tribes. The tribes of the N. W. coast employ a fine-grained slate in their very artistic carvings, which the Haida obtain chiefly from deposits on Slate cr., Queen Charlotte ids. This slate has the desirable qualities of being soft and easily carved when freshly quarried, and of growing harder with time. It is black and takes an excellent polish (Niblack). See *Sculpture and Carving*, *Totem-poles*.

References to the use of argillite and slate occur in many works relating to ethnologic and archeologic subjects, but are not sufficiently important to be given in full. Worthy of special mention are Abbott, Prim. Industry, 1881; Holmes in 15th Rep. B. A. E., 1897; Mercer in Pubs. Univ. Penn., VI, 1897; Niblack in Rep. Nat. Mus. 1888, 1890; Rau in Smithson. Rep. 1872, 1873; Squier and Davis in Smithson. Cont., I, 1848. (W. H. H.)

Arhau. A village or tribe formerly between Matagorda bay and Colorado r., Texas; mentioned to Joutel in 1687 by the Ebahamo Indians. The region was the domain of the Karankawan tribes, with whom the Arhau people were possibly affiliated. See Gatschet, Karankawa Inds.; Peabody Mus. Papers, I, 35, 46, 1891. (A. C. F.)

Arhan.—Joutel (1687) in French, Hist. Coll. La., I, 137, 1846. **Arhau.**—Joutel (1687) in Margry, Déc. III, 288, 1878.

Aribaiba. A former rancheria of the Sobaipuri, on the Rio San Pedro, not far from its junction with the Gila, in s. Arizona. It was visited by Father Kino about 1697. See *Arivaipa*.

Aribabia.—De l'Isle, Map Am., 1703. **S. Pantaleon Aribaiba.**—Kino (1697) quoted by Bancroft, No. Mex. States, I, 265, 1884.

Aridian. A term applied to the early occupants of the desert region of the S. W., particularly of s. Arizona, whose culture, as exemplified by their art and other remains, was similar to that of the Zuñi.—Cushing in Proc. Int. Cong. Am., VII, 157, 1890. See *Pueblos*.

Original Pueblo.—Ibid. **Shiwian.**—Ibid. (so called from the similarity in the "Aridian" and the Shiwi or Zuñi cultures).

Arikara (Skidi: *ariki* 'horn,' referring to the former custom of wearing the hair with two pieces of bone standing up like horns on each side of the crest; *ra*, pl. ending). A tribe forming the northern group of the Caddoan linguistic family. In language they differ only dialectically from the Pawnee.

When the Arikara left the body of their kindred in the S. W. they were associated with the Skidi, one of the tribes of the Pawnee confederacy. Tradition and history indicate that at some point in the broad Missouri valley the Skidi and Arikara parted, the former settling on Loup r., Neb., the latter continuing N. E., building on the bluffs of the Missouri the villages of which traces have been noted nearly as far s. as Omaha. In their northward movement they encountered members of the Siouan family making their way westward. Wars ensued, with intervals of peace and even of alliance between the tribes. When the white race reached the Missouri they found the region inhabited by Siouan tribes, who said that the old village sites had once been occupied by the Arikara. In 1770 French traders established relations with the Arikara, below Cheyenne r., on the Missouri. Lewis and Clark met the tribe 35 years later, reduced in numbers and living in three villages between Grand and Cannonball rs., Dak. By 1851 they had moved up to the vicinity of Heart r. It is not probable that this rapid rate of movement obtained during migrations prior to the settlement of the Atlantic coast by the English. The steady westward pressure of the colonists, together with their policy of fomenting intertribal wars, caused the continual displacement of many native communities, a condition that bore heavily on the semisedentary tribes, like the Arikara, who lived in villages and cultivated the soil. Almost continuous warfare with aggressive tribes, together with the ravages of smallpox during the latter half of the 18th and the beginning of the 19th centuries, nearly exterminated some of their villages. The weakened survivors consolidated to form new, necessarily composite villages, so that much of their ancient organization was greatly modified or ceased to exist. It was during this period of stress that the Arikara became close neighbors and, finally, allies of the Mandan and Hidatsa. In 1804, when Lewis and Clark visited the Arikara, they were disposed to be friendly to the United States, but, owing to intrigues incident to the rivalry between trading companies, which brought suffering to the Indians, they became hostile. In 1823 the Arikara attacked an American trader's boats, killing 13 men and wounding others. This led to a conflict with the United States, but peace was finally concluded. In consequence of these troubles and the failure of crops for 2 successive years the tribe abandoned their villages on the Missouri and joined the Skidi on Loup r., Neb., where they remained 2 years; but the animosity which the Arikara displayed toward the white race made them dangerous and unwelcome neighbors, so that they were requested to go back to the Missouri. They did so, and there they have remained ever since. Under their first treaty, in 1825, they acknowledged the supremacy of the National Government over the land and the people, agreed to trade only with American citizens, whose life and property they were pledged to protect, and to refer all difficulties for final settlement to the United States. After the close of the Mexican war a commission was sent by the Government to define the territories claimed by the tribes living N. of Mexico, between the Missouri and the Rocky mts. In the treaty made at Ft Laramie, in 1851, with the Arikara, Mandan, and Hidatsa, the land claimed by these tribes is described as lying W. of the Missouri, from Heart r., N. Dak., to the Yellowstone, and up the latter to the mouth of Powder r., Mont.; thence S. E. to the headwaters of the Little Missouri in Wyoming, and skirting the Black hills to the head of Heart r. and down that stream to its junction with the Missouri. Owing to the nonratification of this treaty, the landed rights of the Arikara remained unsettled until 1880, when, by Executive order, their present reservation was set apart; this includes the trading post, established in 1845, and named for Bartholomew Berthold, a Tyrolese, one of the founders of the American Fur Company. The Arikara, Mandan, and Hidatsa together share this land, and are frequently spoken of, from the name of their reservation, as Ft Berthold Indians. In accordance with the act of Feb. 8, 1887, the Arikara received allotments of land in severalty, and, on approval of the allotments by the Secretary of the Interior, July 10, 1900, they became citizens of the United States and subject to the laws of North Dakota. An industrial boarding school and 3 day schools are maintained by the Government on Ft Berthold res. A mission boarding school and a church are supported by the Congregational Board of Missions. In 1804 Lewis and Clark gave the population of the Arikara as 2,600, of whom more than 600 were warriors. In 1871 the tribe numbered 1,650; by 1888 they were reduced to 500, and the census of 1904 gives the population as 380. As far back as their traditions go the Ari-

RUSHING BEAR—ARIKARA

kara have cultivated the soil, depending for their staple food supply on crops of corn, beans, squashes, and pumpkins. In the sign language the Arikara are designated as "corn eaters," the movement of the hand simulating the act of gnawing the kernels of corn from the cob. They preserved the seed of a peculiar kind of small-eared corn, said to be very nutritious and much liked. It is also said that the seed corn was kept tied in a skin and hung up in the lodge near the fireplace, and when the time for planting came only those kernels showing signs of germination were used. The Arikara bartered corn with the Cheyenne and other tribes for buffalo robes, skins, and meat, and exchanged these with the traders for cloth, cooking utensils, guns, etc. Early dealings with the traders were carried on by the women. The Arikara hunted the buffalo in winter, returning to their village in the early spring, where they spent the time before planting in dressing the pelts. Their fish supply was obtained by means of basket traps. They were expert swimmers, and ventured to capture buffaloes that were disabled in the water as the herd was crossing the river. Their wood supply was obtained from the river; when the ice broke up in the spring the Indians leaped on the cakes, attached cords to the trees that were whirling down the rapid current, and hauled them ashore. Men, women, and the older children engaged in this exciting work, and although they sometimes fell and were swept downstream, their dexterity and courage generally prevented serious accident. Their boats were made of a single buffalo skin stretched, hair side in, over a frame of willows bent round like a basket and tied to a hoop 3 or 4 feet in diameter. The boat could easily be transported by a woman and, according to Hayden, "would carry 3 men across the Missouri with tolerable safety." Before the coming of traders the Arikara made their cooking utensils of pottery; mortars for pounding corn were made with much labor from stone; hoes were fashioned from the shoulder-blades of the buffalo and the elk; spoons were shaped from the horns of the buffalo and the mountain sheep; brooms and brushes were made of stiff, coarse grass; knives were chipped from flint, and spears and arrowheads from horn and flint; for splitting wood, wedges of horn were used. Whistles were constructed to imitate the bleat of the antelope or the call of the elk, and served as decoys; popguns and other toys were contrived for the children and flageolets for the amusement of young men. Garments were embroidered with dyed porcupine quills; dentalium shells from the Pacific were prized as ornaments. Matthews and others mention the skill of the Arikara in melting glass and pouring it into molds to form ornaments; they disposed of the highly colored beads furnished by the traders in this manner. They have preserved in their basketry a weave that has been identified with one practised by former tribes in Louisiana—a probable survival of the method learned when with their kindred in the far S. W. The Arikara were equally tenacious of their language, although next-door neighbors of Siouan tribes for more than a century, living on terms of intimacy and intermarrying to a great extent. Matthews says that almost every member of each tribe understands the language of the other tribes, yet speaks his own most fluently, hence it is not uncommon to hear a dialogue carried on in two tongues. Until recently the Arikara adhered to their ancient form of dwellings, erecting, at the cost of great labor, earth lodges that were generally grouped about an open space in the center of the village, often quite close together, and usually occupied by 2 or 3 families. Each village generally contained a lodge of unusual size, in which ceremonies, dances, and other festivities took place. The religious ceremonies, in which each subtribe or village had its special part, bound the people together by common beliefs, traditions, teachings, and supplications that centered around the desire for long life, food, and safety. In 1835 Maximilian of Wied noticed that the hunters did not load on their horses the meat obtained by the chase, but carried it on their heads and backs, often so transporting it from a great distance. The man who could carry the heaviest burden sometimes gave his meat to the poor, in deference to their traditional teaching that "the Lord of life told the Arikara that if they gave to the poor in this manner, and laid burdens on themselves, they would be successful in all their undertakings." In the series of rites, which began in the early spring when the thunder first sounded, corn held a prominent place. The ear was used as an emblem and was addressed as "Mother." Some of these ceremonial ears of corn had been preserved for generations and were treasured with reverent care. Offerings were made, rituals sung, and feasts held when the ceremonies took place. Rites were observed when the maize was planted, at certain stages of its growth, and when it was harvested. Ceremonially associated with maize were other sacred objects, which were kept in a special case or shrine. Among these were the skins of certain birds of cosmic significance, also 7 gourd rattles that marked the movements of the seasons. Elaborate rituals and ceremonies attended the opening of this shrine and the exhibition of its contents, which were symbolic of the forces that make and keep all things alive and fruitful. Aside from these ceremonies there were other quasi-religious gatherings in which feats of jugglery were performed, for the Arikara, like their kindred the Pawnee, were noted for their skill in legerdemain. The dead were placed in a sitting posture, wrapped in skins, and buried in mound graves. The property, except such personal belongings as were interred with the body, was distributed among the kindred, the family tracing descent through the mother. A collection of Arikara traditions, by G. A. Dorsey, has been published by the Carnegie Institution (1903).

The Arikara were a loosely organized confederacy of subtribes, each of which had its separate village and distinctive name. Few of these names have been preserved. Lewis and Clark (Exped., I, 97, 1814) mention Lahoocat, a village occupied in 1797, but abandoned about 1800. How many subtribes were included in the confederacy can not now be determined. Lewis and Clark speak of the Arikara as the remnant of 10 powerful Pawnee tribes, living in 1804 in 3 villages. The inroads of disease and war have so reduced the tribe that little now remains of their former divisions. The following names were noted during the middle of the last century: Hachepiriinu ('young dogs'), Hia ('band of Cree'), Hosukhaunu ('foolish dogs'), Hosukhaunukarerihu ('little foolish dogs'), Sukhutit ('black mouths'), Kaka ('band of Crows'), Okos ('band of bulls'), Paushuk ('band of cut-throats'). Some of these may refer to military and other societies; others seem to be nicknames, as "Cut-throats."
(A. C. F.)

Ă da ka′ da ho.—Matthews, Ethnog. Hidatsa, 125, 1877 (Hidatsa name). **Ah-pen-ope-say.**—Anon. MS. Crow vocab., B. A. E. (Crow name). **Ai-dĭk′-a-da-hu.**—Hoffman in Proc. Am. Philos. Soc., 294, 1886 (='people, of the flowing hair'). **Ankora.**—Ind. Aff. Rep., 63, 1851. **A-pan-to′-pse.**—Hayden, Ethnog. and Philol. Mo. Val., 402, 1862 (Crow name). **Aracaris.**—Gass, Voy., 400, 1810. **Ă ra ka′da ho.**—Matthews, Ethnog. Hidatsa, 125, 1877 (Hidatsa name). **Archarees.**—Morgan in No. Am. Rev., 493, 1869. **Aricaras.**—Beaurain (*ca.* 1720) in Margry, Déc., VI, 289, 1886. **Aricarees.**—Saxton quoted by Stevens, Rep. on Pac. R. R., 239, 1854. **Aricarie.**—Schermerhorn in Mass. Hist. Coll., 2d s., II, 34, 1814. **Aricaris.**—Gass, Jour., 48, 1807. **Aricas.**—Carte des Poss. Ang., 1777. **Ariccarees.**—Culbertson in Smithson. Rep. 1850, 115, 1851. **Aricharay.**—Sen. Doc. 47, 16th Cong., 1st sess., 4, 1820. **Arichard.**—Sen. Ex. Doc. 90, 22d Cong., 1st sess., 63, 1832. **Arickara.**—Clark and Cass in H. R. Ex. Doc. 117, 20th Cong., 2d sess., 99, 1829. **A-rick-a-ra-one.**—Long, Exped. Rocky Mts., II, lxxxiv, 1823 (Hidatsa name). **Arickaraws.**—Sen. Ex. Doc. 94, 34th Cong., 1st sess., 13, 1856. **Arickare.**—Ind. Aff. Rep., 297, 1835. **Arickarees.**—Ind. Aff. Rep., 403, 1836. **Arickera.**—Ind. Aff. Rep. 245, 1846. **A-rĭk′-a-hŭ.**—Hoffman in Proc. Am. Philos. Soc., 294, 1886 (Hidatsa form). **Arĭkāra.**—Matthews, Ethnog. Hidatsa, 13, 1877 (Mandan name). **A′-rĭ-kă′-ră.**—Hoffman in Proc. Am. Philos. Soc., 294, 1886 (abbreviation of the Mandan Ai-dĭk′-a-da-hu). **Arikare.**—Ind. Aff. Rep., 247, 1877. **Arĭk′-arĕ.**—Hoffman in Proc. Am. Philos. Soc., 294, 1886 (name of Hidatsa origin). **Arikarees.**—Keane in Stanford, Compend., 533, 1878. **Arikari.**—Burton, City of Saints, 119, 1861. **Arikera.**—Sen. Ex. Doc. 90, 22d Cong., 1st sess., 29, 1832. **Arikkaras.**—Maximilian, Trav., 143, 1843. **Arrekaras.**—McCoy, Ann. Reg., 52, 1836. **Arricara.**—La Harpe (1719) in Margry, Déc., VI, 293, 1886. **Arricarees.**—Warren (1855), Nebr. and Dak., 50, 1875. **Arrickaraws.**—Dougherty (1837) in H. R. Doc. 276, 25th Cong., 2d sess., 16, 1838. **Arrickaree.**—Ind. Aff. Rep. 1856, 67, 1857. **Arrickora.**—Webb, Altowan, I, 83, 1846. **Arriekaris.**—Domenech, Des. N. Am., I, map, 1860. **Auricara.**—U. S. Ind. Treaties, 447, 1837. **Aurickarees.**—Schoolcraft, Ind. Tribes, I, 523, 1851. **Biccarees.**—Domenech, Des. N. Am., I, 431, 1860. **Black Pawnee.**—Prichard, Phys. Hist. Mankind, V, 408, 1847 (applying properly to the Wichita, the Black-bear Pawnee of the Omaha). **Corn Eaters.**—Culbertson in Smithson. Rep. 1850, 130, 1851 (given as their own name). **Eokoros.**—Lahontan, New Voy., I, 110, 1703. **Eskoros.**—Lahontan, misquoted by Schoolcraft, Trav., viii, 1821. **Ka′-nan-in.**—Hayden, Ethnog. and Philol. Mo. Val., 326, 1862 (Arapaho name: 'people whose jaws break in pieces'). **Kees.**—Terry in Rep. Sec. War, pt 1, 35, 1869 (misprint). **Kicaras.**—Lewis, Trav., 15, 1809 (misprint). **la Ree.**—Lewis and Clark, Disc., 22, 1806. **Okoro.**—Lahontan, New Voy., I, 120, 1703. **O-no′-ni-o.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 (Cheyenne name). **Padani.**—For forms of this name as applied to the Arikara, see *Pawnee*. **Pa′¢iⁿ-díza.**—Dorsey, MS. ¢egiha Dict., B. A. E., 1878 (Omaha and Ponka name: 'Sand Pawnee'). **Panis ricaras.**—Jefferys, Fr. Dom. Am., pt. 1, 143, 1761. **Pányi púɔa.**—Dorsey, MS. Tciwere vocab., B. A. E., 1879 (Iowa, Oto, and Missouri name: 'Sand Pawnee'). **Pawnee-Rikasree.**—Nuttall, Jour., 81, 1821. **Pucaras.**—Alegre, Hist. Comp. Jesus, I, 336, 1841. **Racres.**—Lewis, Trav., 15, 1809. **Recars.**—Ibid. **Ree.**—Powell in 7th Rep. B. A. E., 60, 1891. **Re-ka-ras.**—Bonner, Life of Beckwourth, 255, 1856. **Re-ke-rahs.**—Ibid., 162. **Rhea.**—Hallam in Beach, Ind. Misc., 134, 1877. **Ric′-ârâs.**—Perrin du Lac, Voy. Louisiane, 257, 1850. **Ricaree.**—Snelling, Tales of Trav., 35, 1830. **Ricaries.**—Domenech, Des. N. Am., I, 443, 1860. **Ricaris.**—Gass, Jour., 82, 1810. **Ricars.**—Lewis and Clark, Disc., 24, 1806. **Ric-ca-ras.**—Hunter, Captivity, 87, 1823. **Riccaree.**—Boller, Among Inds. in the Far West, 210, 1868. **Riccarrees.**—Catlin, O-kee-pa, 40, 1867. **Richara.**—Sen. Ex. Doc. 90, 22d Cong., 1st sess., 12, 1832. **Rickaras.**—Lewis and Clark, Discov., 30, 1806. **Rickarees.**—Gass, Jour., 48, 1807. **Rickerees.**—Ibid., 53. **Rickrees.**—Ibid., 48. **Ricora.**—Boudinot, Star in West, 128, 1816. **Rikaras.**—Irving, Astoria, 199, 1849. **Rikkara.**—Maximilian, Trav., 167, 1843. **Ris.**—Ibid. (so called by the Canadians). **Sa-nish′.**—Hayden, Ethnog. and Philol. Mo. Val,, 356, 1862, **Satrahe.**—Balbi, Atl. Ethnog., 54, 1826. **S′qŭĭes′-tshi.**—Hoffman in Proc. Am. Philos. Soc., 371, 1886 (Salish name). **Starrahe.**—Bradbury, Trav., iii, 1817. **Stâr-râh-he′.**—Lewis and Clark, Discov., 22, 1806 (own name). **Ta-nish′.**—Hayden, Ethnog. and Philol. Mo. Val., 356, 1862 ('the people': own name). **Tsa′-nish.**—Hoffman in Proc. Am. Philos. Soc., 294, 1886. **Wakinas.**—Hildreth, Dragoon Campaigns, 164, 1836 (probably the same). **Wa-zi′-ya-ta Pa-da′-niŋ.**—Cook, MS. Yankton vocab., B. A. E., 184, 1882 ('northern Pawnee': Yankton name).

Ariswaniski. A Chnagmiut village on the right bank of the lower Yukon, Alaska.—Coast Surv. map, 1899.

Aritutoc. A former Maricopa rancheria on the n. side of Rio Gila at or near the present Oatman flat and the great bend of the river, in s. Arizona. It was visited by Father Sedelmair in 1744, and by Anza, Font, and Garcés in 1775.

Aritoac.—Garcés, Diary, 117, 1900. **Aritutoc.**—Sedelmair cited by Bancroft, Ariz. and N. Mex., 366, 1889. **Rinconada.**—Anza and Font (1780), ibid., 392.

Arivaca. A former Piman village w. of Tubac, s. Ariz., dating from prior to 1733. It was abandoned during the Pima revolt of 1751, before which time it was a visita of the mission of Guevavi. (Bancroft, Ariz. and N. Mex., 385–6, 1889.)

Aribac.—Anon. rep. (1777) in Bancroft, Ariz. and N. Mex., 385, 1889. **Aribaca.**—Rudo Ensayo (1763), 161, 1863.

Arivaipa (Nevome Pima: *aarivapa*, 'girls,' possibly applied to these people on account of some unmanly act). An Apache tribe that formerly made its home in the canyon of Arivaipa cr., a tributary of the Rio San Pedro, s. Ariz., although like the Chiricahua and other Apache of Arizona they raided far southward and were reputed to have laid waste every town in N. Mexico as far as the Gila prior to the Gadsden purchase in 1853, and with having exterminated the Sobaipuri, a Piman tribe, in the latter part of the 18th century. In 1863 a company of California volunteers, aided by some friendly Apache, at Old Camp Grant, on the San Pedro, attacked an Arivaipa rancheria at the head of the canyon, killing 58 of the 70 inhabitants, men, women, and children—the women and children being slain by the friendly Indians, the men by the Californians—in revenge for their atrocities. After this loss they sued for peace, and their depredations practically ceased. About 1872 they were removed to San Carlos agency, where, with the Pinaleños, apparently their nearest kindred, they numbered 1,051 in 1874. Of this number, however, the Arivaipa formed a very small part. The remnant of the tribe is now under San Carlos and Ft Apache agencies on the White Mountain res., but its population is not separately enumerated. (F. W. H.)

Apachè Arivapah.—Hoffman in 10th Rep. Hayden Surv., 461, 1878. **Araivapa.**—White, MS. Hist. Apaches, B. A. E., 1875. **Aravaipa.**—Ind. Aff. Rep. 1873, 342, 1874. **Aravapa.**—Ind. Aff. Rep. 1871, 54, 1872. **Aravapai.**—Ind. Aff. Rep., 246, 1877. **Aravapa Piñals.**—Ind. Aff. Rep. 1871, 54, 1872. **Aravipais.**—Keane in Stanford, Compend., 501, 1878. **Aribaipa.**—Ind. Aff. Rep., 306, 1877. **Aribapais.**—Ind. Aff. Rep., 175, 1875. **Arivapa.**—Ind. Aff. Rep., 292, 1886. **Arivapa Apaches.**—Ind. Aff. Rep., 141, 1868. **Arivapais.**—Haines, Am. Ind., 135, 1888. **Arivaypa Apaches.**—Ind. Aff. Rep. 1871, 3, 1872. **Arrivapis.**—Colyer (1871) quoted in Ind. Aff. Rep., 299, 1886. **Avipa Apache.**—Palmer, Pinella and Avipa MS. vocab., B. A. E.

Arivechi. A pueblo of the Jova and the seat of a Spanish mission founded in 1627; situated in E. Sonora, Mexico, about lat. 29° 10′. Pop. 466 in 1678, 118 in 1730. It is no longer an Indian settlement.

Aribechi.—Bandelier in Arch. Inst. Papers, III, 56, 1890. **Arivetzi.**—Orozco y Berra, Geog., 345, 1864. **San Francisco Javier Arivechi.**—Zapata (1678) quoted by Bancroft, No. Mex. States, I, 245, 1884.

Ariziochic. A Tarahumare settlement on the E. bank of one of the upper tributaries of Rio Yaqui, lat. 28° 25′, long. 107°, Chihuahua, Mexico.—Orozco y Berra, Geog., 323, 1864.

Arizonac (prob. 'small springs' or 'few springs'). Evidently a former Papago rancheria situated between Guevavi and Saric, in Sonora, Mexico, just below the present s. boundary of Arizona, not far from the site of Nogales. In 1736–41 the finding in its vicinity of some balls of native silver of fabulous size caused a large influx of treasure seekers, and through the fame that the place thus temporarily acquired, its name, in the form Arizona, was later applied to the entire country thereabout, and, when New Mexico was divided, was adopted as the name of the new Territory. In 1764–67 Arizonac was a visita of the mission of Saric, on the upper waters of Rio Altar, Sonora. See Bancroft, Ariz. and N. Mex., 362, 371, 1889. (F. W. H.)

Arizpe (according to Bandelier a corrupted abbreviation of *Huc-aritz-pa*, the native name, while Hardy says it is from the Opata *aripa*, 'the great congregation of ants'). A former Opata pueblo on Rio Sonora, about lat. 30° 25′, Sonora, Mexico. It became the seat of a Spanish mission in 1648, and was afterward the capital of the state, but its importance as a town decreased after the removal of the capital to Ures, in 1832, and subsequent Apache depredations. Arizpe is identical with the Arispa of Castañeda and the Ispa of Jaramillo, visited by Coronado in 1540. The population of the mission was 416 in 1678, 316 in 1730, and 359 in 1777 (Doc. Hist. Mex., 4th ser., I, 469, 1856, and authors quoted below). It is no longer an Indian town. There are ruins N. W. of the village. (F. W. H.)

Aripa.—Hardy, Trav. in Mex., 442, 1829 (Opata name: 'the great congregation of ants'). **Arispa.**—Castañeda (1540) in 14th Rep. B. A. E. 515, 1896. **Arispe.**—Kino (1696) in Doc. Hist. Mex., 4th ser., I, 265, 1856. **Asuncion Arizpe.**—Zapata (1678) quoted by Bancroft, No. Mex. States, I, 246, 1884. **Guagarispa.**—Castañeda (1540) in Ternaux-Compans, Voy., IX, 158, 1838. **Huc-aritz-pa.**—Bandelier, Gilded Man, 175, 1893 (Opata name). **Ispa.**—Jaramillo (1540) in 14th Rep. B. A. E., 585, 1896. **Nuestra Señora de la Asuncion Arizpe.**—Orozco y Berra, Geog., 343, 1864 (mission name).

Arkansite. A variety of the mineral brookite, so called from having been discovered at Magnet Cove, Ark. (Dana, Text-book Mineralogy, 278, 1888); from the place and ethnic name *Arkansas* and the English suffix *-ite*. (A. F. C.)

Arkokisa. A people formerly living in villages chiefly along lower Trinity r., Tex. The Spanish presidio of San Agustin de Ahumada was founded among them in 1756, and 50 Tlascaltec families from s. Mexico were settled there, but the post was abandoned in 1772. They were allied with the Aranama and the Attacapa, and were on friendly terms also with the Bidai, but their linguistic affinity is not known. According to Sibley they numbered about 80 men in 1760–70 and subsisted principally on shellfish and fruits, and in 1805 their principal town was on the w. side of Colorado r. of Texas, about 200 m. s. w. of Nacogdoches. They had another village n. of this, between the Neches and the Sabine, nearer the coast than the villages of the Adai. Sibley speaks of the Arkokisa as migratory, but they could not always have been entitled to that characterization. It is probable that, owing to the conditions incident to the intrusion of the white race, the people became demoralized; their tribal relations were broken up, their numbers decimated by disease, and the remnant of them was finally scattered and disorganized. Of their habits very little is known; their language seems to have been distinct from that of their neighbors, with whom they conversed by signs. (A. C. F.)

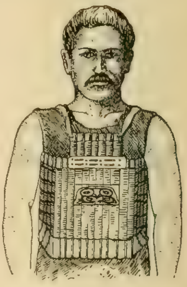
Accocesaws.—Lewis, Travels, 191, 1809. **Accockesaws.**—Fisher, Int. Acc., 201, 1812. **Accokesaus.**—Brackenridge, Views of La., 81, 1814. **Accokesaws.**—Sibley, Hist. Sketches, 71, 1806. **Aco-ke-sas.**—Brackenridge, op. cit., 87. **Acossesaws.**—Latham in Trans. Philol. Soc. Lond., 103, 1856. **Arkokisa.**—Yoakum, Hist. Tex., map, 1855. **Enquisacoes.**—Clarke in Tex. Hist. Assn. Quar., ix, 53, 1905. **Horcaquisacs.**—MS. of, 1770 quoted by Bancroft, No. Mex. States, i, 656, 1886. **Horconcitos.**—Bancroft, ibid., 643. **Horcoquisa.**—Tex. State archives, Aug. 26, 1756. **Horcoquisaes.**—Doc. of 1793 in Tex. State archives. **Naquizcoza.**—Gentl. of Elvas quoted by Shea, Early Voy., 149, 1861 (same?). **Ocosaus.**—Soc. Geog. Mex., Bul., 266, 1870. **Orcoquisa.**—Doc. of 1805 in Tex. State archives. **Orcoquisacs.**—Mezières (1778) quoted by Bancroft, No. Mex. States, i, 661, 1886. **Orcoquizas.**—Doc. of 1791 in Tex. State archives. **Orquisaco.**—Yoakum, Hist. Tex., i, 49, 1855. **Oxquoquiras.**—Robin, Voy. à la Louisiane, iii, 14, 1807.

Arksutite. According to Dana (Textbook Mineralogy, 265, 1888) a fluorine mineral whose exact nature is not yet known, named from the Eskimo *Arksut*, a fiord in Greenland where it was discovered. (A. F. C.)

Arlagnuk. An Iglulirmiut Eskimo village near Melville pen., on Iglulik id., lat. 69° 11′ 33″.—Parry, Second Voy., 355, 1824.

Arliaktung. An Eskimo village of the Akudnirmiut, n. of Home bay, e. Baffin land.—Boas in Deutsch. Geog. Blätt., viii, 34, 1885.

Armor. Shields and body armor appear to have been in more or less general use among the Indian tribes n. of Mexico. The Eskimo are said not to employ the shield, but it was in use among the tribes of the plains, the S. W., and British Columbia, and occasionally among the Iroquois and other eastern Indians. The Plains Indians made their shields of buffalo hide, covered with buckskin or elk skin; others used basketry (Pueblo), cedar rods (Navaho), osiers or bark (Virginia Indians, Iroquois). With the exception of a sort of oblong armor-shield 4 to 5 ft. long, made of elk hide by the Ntlakyapamuk (Teit in Mem. Am. Mus. Nat. Hist., Anthrop. ser., i, 1900), the Indian shield is circular. The decoration of the shield, the ceremonies connected with its acquisition, its use in ritual, etc., constitute important chapters in the art and religion of the aborigines. The shield ceremony of the Hopi and the heraldry of the shield among the Kiowa have respectively been specially studied by Dr J. Walter Fewkes and Mr James Mooney of the Bureau of American Ethnology. Helmets and head defenses are found among some of the tribes of the North Pacific coast, and are often ornamented with the crest of the owner. North of Mexico body armor presents at least five types: Rows of overlapping plates of ivory, bone, and, since contact with the whites, iron (Eskimo, Chukchi); twined wooden slats (N. W. coast, Shasta, Iroquois, Virginia Indians); twined wooden rods (Aleut, N. W. coast, Columbia r. tribes, Klamath, Hupa, Iroquois, Powhatan, etc.); bands of skin arranged in telescoping fashion (Chukchi); coats, etc., of hardened hide (Tlingit, Haida, Chinook, Hupa, Shoshoni, Navaho, Pawnee, Mohawk, etc.). The ivory plate armor is believed by Boas to be an imitation of the iron armor of the Chukchi, and the other plate armor may also be of n. e. Asiatic (Japanese) origin. The presence of the buffalo in the Mississippi region, and of the elk, moose, etc., in other parts of the country, had much to do with the nature of armor. The data concerning armor among the Indians are summarized by Hough (Primitive American Armor, Rep. Nat. Mus. 1893, 625–651). One sort of defensive armor did the early English adventurers in Virginia good service on one occasion. At the suggestion of Mosco and the friendly Indians, Capt. John Smith, when fighting a tribe on the Chesapeake, made use of the "Massawomek targets," or shields (Smith, Va., i. 185, 1819; Holmes in 13th Rep. B. A. E., 18, 1896). These the English set "about the forepart of our Boat, like a forecastle, from whence we securely beat back the Salvages from off the plaine without any hurt." And so, protected by "these light Targets (which are made of little small sticks woven betwixt strings of their hempe, but so firmly that no arrow can possibly pierce them)," the English drove back the enemy. In general, it may be said that the shield and lance were used



Body Armor of Wood; Tlingit

chiefly by the equestrian tribes of the open country, while body armor, with the knife and tomahawk, were more in favor with those of the timber and coast region. See *Shields*. (A. F. C.)

Armouchiquois (apparently a French corruption of *Alemousiski*, 'land of the little dog,' from *allum* 'dog,' *ousis* diminutive, *ac* or *auk* 'land,' "for there were many little dogs in the prairies of this territory."—Maurault). The name given by the Abnaki to the country of the Indians of the New England coast s. of Saco r., Me. Williamson (Hist. Maine, I, 477, 1832) says they were the Marechites (Malecite) of St Johns r., but Champlain, who visited the Armouchiquois country, says that it lies beyond, that is, s. of, Choüacoet (Sokoki), and that the language differed from that of the Souriquois (Micmac) and the Etchimin. Laverdière affirms that "the French called Almouchiquois several peoples or tribes that the English included under the term Massachusetts." According to Parkman (Jesuits in N. Am., xxi, 1867) the term included the Algonquian tribes of New England—Mohegan, Pequot, Massachuset, Narraganset, and others "in a chronic state of war with the tribes of New Brunswick and Nova Scotia." (C. T.)

Allemouchicois.—Champlain (*ca.* 1635), Œuvres, V, pt., 2, 33, 1870. **Almauchicois.**—Vetromile, Abnakis, 50, 1866. **Almonchiguois.**—Champlain (1616), Œuvres, IV, 73, 1870. **Almouchicoisen.**—Dutch map of 1616 in N. Y. Col. Doc. I, 1856. **Almouchiquois.**—Maurault, Hist. Abenakis, 4, 1866. **Almouchiquoise.**—Champlain (1605), Œuvres, III, 62, 1870. **Armouchicois.**—Champlain (1603), ibid., II, 58, 1870. **Armouchiquois.**—Jes. Rel. for 1611, 33, 1858. **Armuciceses.**—Alcedo, Dic. Geog., I, 158, 1786.

Arocoum. See *Raccoon.*

Arontaen ('it is a lying log.'—Hewitt). A Huron village situated near Pt. Cockburn, on the N. shore of Nattawasaga bay, Ontario, in 1636.—Jesuit Relation for 1636, 133, 1858.

Arosaguntacook. A tribe of the Abnaki confederacy, formerly living in Androscoggin co., Me. Their village, which bore the same name, was on Androscoggin r., probably near Lewiston. The various names used indiscriminately for the tribe and the river may be resolved into the forms Ammoscoggin and Arosaguntacook, which have received different interpretations, all seeming to refer to the presence of fish in the stream. The name seems to have been used only for the part of the river in Androscoggin co. between the falls near Jay and those near Lewiston. The present name was obtained by changing the first part of the word to Andros in compliment to Gov. Andros. The Arosaguntacook lived on the edge of the first English settlements in Maine, and consequently suffered much in the various Indian wars, in which they took a prominent part from 1675 until their removal to Canada. Their town was burned by the English in 1690. As the settlements pushed into the interior the Wawenoc, at the mouth of the river, moved up and joined the Arosaguntacook, and at a later period the combined tribes moved still farther up and joined the Rocameca. These movements led to much confusion in the statements of writers, as the united tribes were commonly known by the name of the leading one, the Arosaguntacook or Androscoggin. These tribes, together with the Pigwacket, removed to St Francis, Canada, soon after the defeat of the Pequawket by Lovewell in 1725. Here the Arosaguntacook were still the principal tribe and their dialect (Abnaki) was adopted by all the inhabitants of the village, who were frequently known collectively as Arosaguntacook. (J. M.)

Adgecantehook.—Doc. of 1709 in N. Y. Doc. Col. Hist., V, 86, 1855. **Alsigantégwi.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name for the St Francis Indians; pl. Alsigantégwiak). **Amarascoggin.**—Stoughton (1695) in N. Y. Doc. Col. Hist., IX, 613, 1855. **Amarascogin.**—La Potherie, Hist. Am., IV, 40, 1753. **Amarescoggin.**—Trumbull, Conn., II, 77, 1818. **Amariscoggins.**—Schoolcraft, Ind. Tribes, V, 223, 1855. **Amaroscoggen.**—Drake, Bk. Inds., bk. 3, 108, 1848. **Amasaguntícook.**—True in N. Y. Hist. Mag., 238, 1864. **Amerascogen.**—Pike (1690) in Drake, Ind. Wars, 152, 1825. **Amerescogin.**—Douglass, Summary, I, 185, 1755. **Ameriscoggins.**—Gallatin in Trans. Am. Antiq. Soc., II, 32, 1836. **Amerriscoggin.**—Maine Hist. Soc. Coll., III, 357, 1853. **Amircankanne.**—Vaudreuil (1721) in N. Y. Doc. Col. Hist., IX, 904, 1855. **Amireaneau.**—Doc. of 1693 in N. Y. Doc. Col. Hist., IX, 571, 1855 (misprint). **Ammarascoggin.**—Georgetown treaty (1717) in Maine Hist. Soc. Coll., VI, 261, 1859. **Ammarescoggin.**—Same in N. H. Hist. Soc. Coll., II, 242, 1827. **Ammascoggen.**—Church (1690) in Mass. Hist. Soc. Coll., 4th s., V, 271, 1861. **Amonoscoggan.**—Drake, Bk. Inds., bk. 3, 104, 1848. **Amonoscoggin.**—Mather, Magnalia (1702) quoted by Drake, Bk. Inds., bk. 3, 150, 1848. **Amoscongen.**—Sagadahoc treaty (1690) in Mass. Hist. Soc. Coll., 3d s., I, 113, 1825. **Amresscoggin.**—Casco conference (1727) in N. H. Hist. Soc. Coll., II, 261, 1827. **Anasaguntacooks.**—Sullivan in Mass. Hist. Soc. Coll., 1st s., IX, 210, 1804. **Anasaguntakook.**—Drake, Bk. Inds., vi, 1848. **Anasaguntícooks.**—Williamson in N. Y. Doc. Col. Hist., IX, 475, 1855. **Anasuguntakook.**—Schoolcraft, Ind. Tribes, III, 527, 1853. **Androscoggins.**—Sullivan in Mass. Hist. Soc. Coll., 1st s., IX, 210, 1804. **Anmoughcawgen.**—Smith (1629), Virginia, II, 177, repr. 1819. **Annirkakan.**—La Potherie, Hist. Am., III, 189, 1753. **Aresaguntacooks.**—Colman (1726) in Mass. Hist. Soc. Coll., 1st s., VI, 115, 1800. **Arisaguntacooks.**—Drake, Bk. Inds., bk. 3, 152, 1848. **Arosagantakuk.**—Keane in Stanford, Compend., 500, 1878. **Arosaguntacook.**—Drake, Trag. Wild., 144, 1841. **Arosaguntakûk.**—Vater, Mithridates, pt. 3, sec. 3, 390, 1816. **Arouseguntecook.**—Douglass, Summary, I, 185, 1755. **Arrasaguntacook.**—Falmouth conf. (1727) in Maine Hist. Soc. Coll., III, 438, 1853. **Arreaguntecooks.**—Falmouth treaty report (1726), ibid., 386. **Arreguntenocks.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 129, 1824. **Arreraguntecook.**—Falmouth treaty report, op. cit. **Arreruguntenocks.**—Niles (*ca.* 1761) in Mass. Hist. Soc. Coll., 4th s., V, 365, 1861. **Arresagontacook.**—Casco conf. (1727) in N. H. Hist. Soc. Coll., II, 261, 1827. **Arresaguntacooks.**—Falmouth conf. report (1727) in Maine Hist. Soc. Coll., III, 413, 1853. **Arresaguntecook.**—Falmouth treaty report (1726), ibid., 386-390. **Arreseguntecook.**—Ibid. **Arreseguntoocook.**—Falmouth treaty journal (1749), ibid., IV, 157, 1856. **Arresuguntoocooks.**—Ibid., 155. **Arseguntecokes.**—Document of 1764 in N. Y. Doc. Col. Hist., VII, 641, 1856. **Arsikanteg8.**—

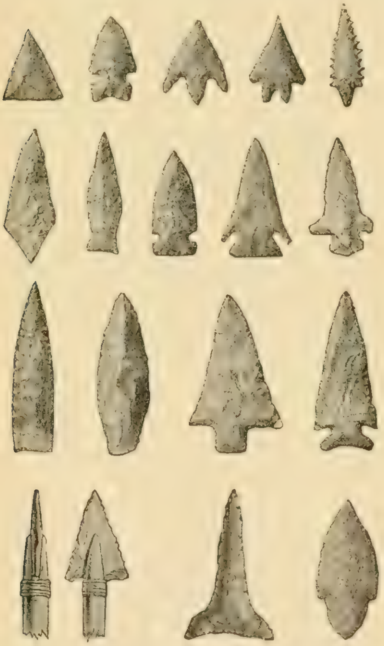
French letter (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 262, 1819. **Arunseguntekooks.**—La Tour, map, 1779. **Aruseguntekooks.**—Jefferys, French Dom., pt. 1, map, 1761. **Assagunticook.**—Record (1755) in Maine Hist. Soc. Coll., VII, 186, 1876. **Ersegontegog.**—Gyles (1726), ibid., III, 357, 1853. **Massakiga.**—Purchas (1625), ibid., v, 156, 1857.

Aroughcond, Aroughcun. See *Raccoon.*

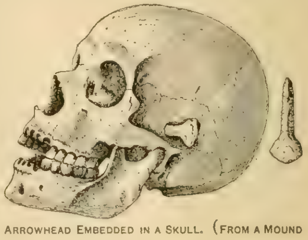
Arpik. An Eskimo village in w. Greenland, lat. 73°.—Meddelelser om Grönland, VIII, map, 1889.

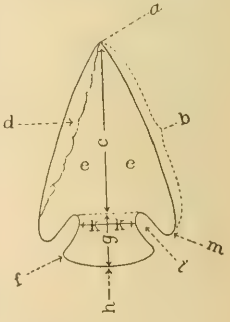
Arrohattoc (cf. Delaware *allahattek*, 'empty,' 'all gone.'—Heckewelder). A tribe of the Powhatan confederacy, formerly living in Henrico co., Va. They had 30 warriors in 1608. Their chief village, of the same name, was on James r., 12 m. below the falls at Richmond, on the spot where Henrico was built in 1611. (J. M.)

Arrohateck.—Smith (1629), Virginia, I, 142, repr. 1819. **Arrohattock.**—Drake, Bk. Inds., bk. 4, 7, 1848. **Arrowhatocks.**—Smith, op. cit., I, 116. **Arrowhatoes.**—Boudinot, Star in the West, 125, 1816. **Arsahattock.**—Smith, op. cit., II, 10. **Irrohatock.**—Ibid., I, 117.


STONE ARROWHEADS, EASTERN FORMS. (ABOUT 1-2)

Arrowheads. The separate tips or points of arrow-shafts. Among the Indian tribes many were made of flint and other varieties of stone, as well as bone, horn, antler, shell, wood, and copper. Copper was much used by such tribes as were able to obtain a supply from the L. Superior region and to some extent by those of British Columbia and Alaska. Iron has largely taken the place of these materials since the coming of the whites. In stone implements of this class the only line of distinction between arrowheads and spearheads is that of size. Very few flint arrowheads are as much as 2 inches long, and these are quite slender; thick or strong ones are much shorter. Solid flesh, being almost as resistant as soft rubber, could not be penetrated by a large projectile unless it were propelled by greater power than can be obtained from a bow without artificial aid which is not at the command of a savage. The shape of the stone arrowhead among the Indian tribes is usually triangular or pointed-oval, though some have very slender blades with expanding base. Many of them are notched. These were set in a slot in the end of the shaft and tied with sinew, rawhide, or cord, which passed through the notches. Those without notches were secured by the cord passing over and under the angle at the base in a figure-8 fashion. It is said that war arrows often had the head loosely attached, so that it would remain in the wound when the shaft was withdrawn, while the hunting point was firmly secured in order that the arrow might be recovered entire. Glue, gum, and cement were used in some sections for fixing the point or for rendering the fastening more secure. The accompanying diagram will explain the different terms used with reference to the completed arrowhead. A specimen which has the end rounded or squared instead of flattened is known as a "bunt." As a rule both faces are worked off equally so as to bring the edge opposite the middle plane of the blade, though it is sometimes a little on one side. For the greater part these seem to be redressed ordinary spearheads, knives, or arrowheads whose points have been broken off, though some appear to have been originally made in


ARROWHEAD EMBEDDED IN A SKULL. (FROM A MOUND IN ILLINOIS)

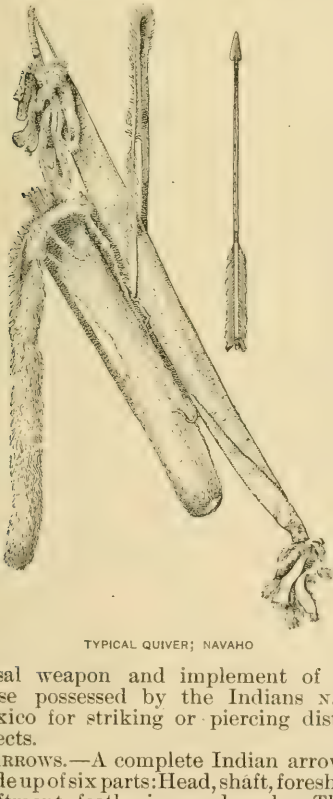


ARROWHEAD NOMENCLATURE. (*a*, POINT; *b*, EDGE; *c*, FACE; *d*, BEVEL; *e*, BLADE; *f*, TANG; *g*, STEM; *h*, BASE; *i*, NOTCH; *k*, NECK; *m*, BARB OR SHOULDER)

this form. A few are smooth or polished at the ends, as if used for knives or scrapers; but most of them have no marks of use except occasionally such as would result from being shot or struck against a hard substance. It is probable that their purpose was to stun birds or small game, in order to secure the pelt or plumage free from cuts or blood stain. They are relatively few in number, though widely distributed in area. The Eskimo employ arrowheads of stone of usual forms.

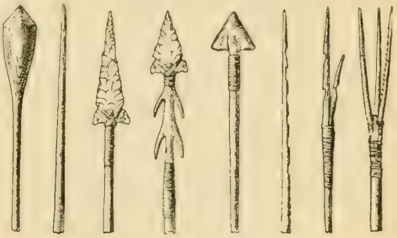
Consult Abbott (1) Prim. Indus., 1881, (2) in Surv. W. 100th Merid., VII, 1879; Beauchamp in Bull. N. Y. State Mus., no. 16, 1897, and no. 50, 1902; Fowke in 13th Rep. B. A. E., 1896; Moorehead, Prehist. Impls., 1900; Morgan, League of the Iroquois, 1904; Nordenskiöld, Cliff Dwellers of Mesa Verde, 1893; Rau in Smithson. Cont., XXII, 1876; Wilson in Rep. Nat. Mus. 1897, 1899; the Reports of the Smithsonian Inst.; the Am. Anthropologist; the Am. Antiquarian; the Archæologist; the Antiquarian. (G. F. W. H. H.)

Arrows, Bows, and Quivers. The bow and arrow was the most useful and universal weapon and implement of the chase possessed by the Indians N. of Mexico for striking or piercing distant objects.



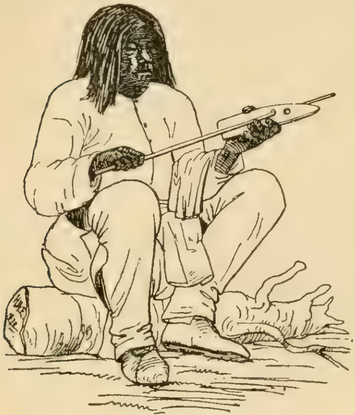
TYPICAL QUIVER; NAVAHO

ARROWS.—A complete Indian arrow is made up of six parts: Head, shaft, foreshaft, shaftment, feathering, and nock. These differ in material, form, measurement, decoration, and assemblage, according to individuals, locality, and tribe. Arrowheads have three parts: Body, tang, and barbs. There are two kinds of arrowheads, the blunt and the sharp. Blunt heads are for stunning, being top-shaped. The Ute, Paiute, and others tied short sticks crosswise on the end of the shafts of boys' arrows for killing birds. Sharp arrowheads are of two classes, the lanceolate, which can be withdrawn, and the sagittate, intended for holding game or for rankling in the wound. The former are used on hunting, the latter on war or retrieving arrows. In the S. W. a sharpened foreshaft of hard wood serves for the head. Arctic and N. W. coast arrows have heads of ivory, bone, wood, or copper, as well as of stone; elsewhere they are more generally of stone, chipped or polished. Many of the arrowheads from those two areas are either two-pronged, three-pronged, or harpoon-shaped. The head is attached to the shaft or foreshaft by lashing with sinew, by riveting, or with gum. Among the Eskimo the barbed head of bone is stuck loosely into a socket on the shaft, so that this will come out and the head rankle in the wound. The barbs of the ordinary chipped head are usually alike on both sides, but in the long examples from ivory, bone, or wood the barbing is either bilateral or unilateral, one-barbed or many-barbed, alike on the two sides or different. In addition to their use in hunting and in war, arrows are commonly used in games and ceremonies. Among certain Hopi priesthoods arrowheads are tied to bandoleers as ornaments, and among the Zuñi they are frequently attached to fetishes.

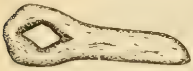


TYPES OF ARROWHEADS

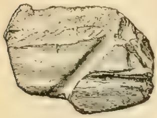
Arrowshafts of the simplest kind are reeds, canes, or stems of wood. In the Arctic region they are made of driftwood or are bits of bone lashed together, and are rather short, owing to the scarcity of material. The foreshaft is a piece of ivory, bone, or heavy wood. Among the Eskimo foreshafts are of bone or ivory on wooden shafts; in California, of hard wood on shafts of pithy or other light wood; from California across the continent to Florida, of hard wood on cane shafts. The shaftments in most arrows are plain; but on the W. coast they are painted with stripes for identification. The Plains Indians and the Jicarillas cut shallow grooves lengthwise down their arrowshafts, called “lightning marks,” or “blood grooves,” and also are said by Indians to keep the shaft from warping (Fletcher) or to direct the flight. The feathering is an important feature in the Indian arrow, differing in the species of birds, the kind and number of feathers and in their form, length, and manner of setting. As to the number of feathers, arrows are either without feathering, two-feathered, or three-feathered. As to form, feathers are whole, as among most of the Eskimo and some S. W. tribes, or halved or notched on the edges. In length they vary from the very short feathering on S. W. arrows, with long reed shafts and heavy foreshafts, to the long feathering on Plains arrows, with their short shafts of hard wood. The feathers are set on the shaftment either flat or radiating; the ends are lashed with sinew, straight or doubled under, and the middles are either free or glued down. In some arrows there is a slight rifling, due perhaps to the twist needed to make a tight fit, though it is not said that this feature is intentional. The nocks of arrows, the part containing the notch for the string, are, in the Arctic, flat; in the S., where reed shafts were employed, cylindrical; and in localities where the shafts were cut, bulbous. Besides its use as a piercing or striking projectile, special forms of the arrow were employed as a toy, in gaming, in divining, in rainmaking, in ceremony, in symbolism, and in miniature forms with prayer-sticks. The modulus in arrowmaking was each man's arm. The manufacture of arrows was usually attended with much ceremony.



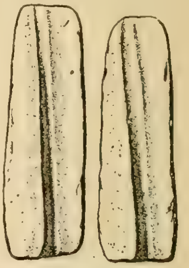
USE OF ARROWSHAFT STRAIGHTENER; SHOSHONI (ELLIOTT)



Ivory Arrowshaft Straightener; Eskimo. (Length, 3 in.)

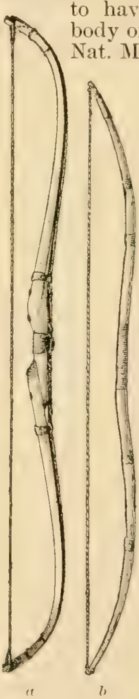


Stone Arrowshaft Rubber; Massachusetts. (Length, 4 1-2 in.)



Sandstone Arrowshaft Rubber; Indian Grave, British Columbia. (H. I. Smith)

The utmost flight, the certainty of aim, and the piercing power of Indian arrows are not known, and stories about them are greatly exaggerated. The hunter or warrior got as near to his victim as possible. In shooting he drew his right hand to his ear. His bow register scarcely exceeded 60 pounds, yet arrows are said to have gone quite through the body of a buffalo (Wilson in Rep. Nat. Mus. for 1897, 811–988).



Types of Bows. *a*, Compound Bow, Eastern Eskimo (Boas); *b*, Sinew-lined Bow, Navaho (Mason)

Bows.—The bows of the North Americans are quite as interesting as their arrows. The varied environments quickened the inventive faculty and produced several varieties. They are distinguished by the materials and the parts, which are known as back, belly, wings, grip, nocks, and string. The varieties are as follow: (1) Self-bow, made of one piece; (2) compound bow, of several pieces of wood, bone, or horn lashed together; (3) sinew-backed bow, a bow of driftwood or other brittle wood, reinforced with cord of sinew wrapped many times about it lengthwise, from wing to wing; (4) sinew-lined bow, a self-bow, the back of which is further strengthened with sinew glued on. In some cases bows were decorated in colors.

The varieties characterizing the culture areas are distinguished as follow:

1. *Arctic.*—Compound bows in the E., very clumsy, owing to scarcity of material; the grip may be of wood, the wings of whale's ribs or bits of wood from whalers. In the W. excellent sinew-

backed bows were made on bodies of driftwood. Asiatic influence is apparent in them. (See Boas in 6th Rep. B. A. E., 399–669, 1884; Murdoch in 9th Rep. B. A. E., 133–617, 1887, and Rep. Nat. Mus. for 1884, 307–316.)

2. *Northern Athapascan.*—Long, straight bows of willow or birch, with wooden wrist-guards projecting from the belly.

3. *St Lawrence and Eastern United States.*—Self-bows of ash, second-growth hickory, osage orange (bois d'arc), oak, or other hard wood.

4. *Gulf States.*—Long bows, rectangular in section, of walnut or other hard wood.

5. *Rocky mts.*—(1) Self-bow of osage orange or other hard wood; (2) a compound bow of several strips of buffalo horn lashed together and strengthened.

6. *North Pacific coast.*—Bows with rounded grip and flat wings, usually made of yew or cedar.

7. *Fraser-Columbia region.*—Similar to No. 6, but with wings much shorter and the nocks curved sharply outward.

8. *Interior basin.*—A long slender stick of rude form; many are strengthened by means of a sinew lining on the back and cross wrappings.

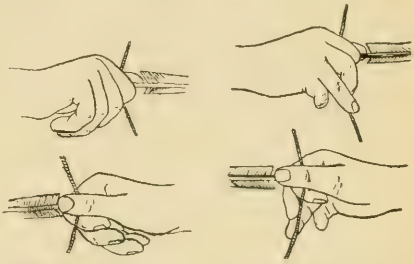
9. *California.*—Like No. 7, but neatly lined with sinew and often prettily decorated.

10. *Southwest.*—Like No. 8, but seldom sinew-lined (Navaho). Small painted bows are used much in ceremony, especially by the Pueblos, who deposit them in shrines. In the s. part of this area long cottonwood bows with cross lashing are employed by Yuman and Piman tribes. The Jicarillas make a cupid's bow, strengthened with bands of sinew wrapping.

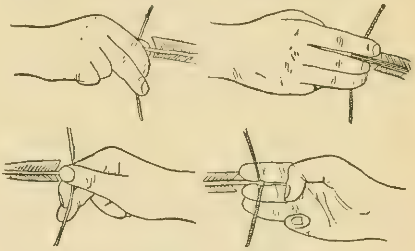
The bows E. of the Rockies have little distinction of parts, but the w. Eskimo and Pacific slope varieties have flat wings, and the former shows connection with Asia. The nocks are in some tribes alike, but among the Plains Indians the lower nock is cut in at one side only. Bowstrings are of sinew cord tied at one end and looped at the other.

WRIST-GUARD.—When the bowman's left arm was exposed he wore a wrist-guard of hide or other suitable material to break the blow of the released string. Wrist-guards were also decorated for ceremonial purposes.

ARROW RELEASE.—Arrow release is the way of holding the nock and letting loose the arrow in shooting. Morse describes four methods among the tribes N. of Mexico, the first three being Indian: (1) Primary release, in which the nock is held between the thumb and the first joint of the forefinger; (2) secondary release, in which the middle and the ring fingers are laid inside of the string; (3) tertiary release, in which the nock is held between the ends of the forefinger and the middle finger, while the first three fingers are hooked on the string; (4) the Mediterranean method, confined to the Eskimo, whose arrows have a flat nock, in which the string is drawn with the tips of the first, second, and third fingers, the nock being lightly held between the first and the second fingers. Morse finds that among the North American tribes, the Navaho, Chippewa, Micmac, and Penobscot used the primary release; the Ottawa, Chippewa, and Zuñi the secondary; the Omaha, Arapaho, Cheyenne, Assiniboin, Comanche, Crows, Siksika, and some Navaho, the tertiary.



PRIMARY ARROW RELEASE SECONDARY ARROW RELEASE



TERTIARY ARROW RELEASE ESKIMO ARROW RELEASE

METHODS OF ARROW RELEASE

QUIVERS.—The form of the quiver depended on the size of the bow and arrows; the materials, determined by the region, are skin or wood. Sealskin quivers are used in the Arctic region; beautifully decorated examples of deerskin are common in Canada, also E. of the Rockies and in the Interior basin. On the Pacific coast cedar quivers are employed by the canoe-using tribes, and others make them of skins of the otter, mountain lion, or coyote.

In addition to the works cited under the subject *Arrowheads*, consult Cushing (1) in Proc. A. A. A. S., XLIV, 1896, (2) in Am. Anthrop., VIII, 1895; Culin, Am. Indian Games, 24th Rep. B. A. E., 1905; Mason, N. Am. Bows, Arrows, and Quivers, in Rep. Smithson. Inst. 1893, 1894; Murdoch, Study of Eskimo Bows, Rep. Nat. Mus. 1884, 1885; Morse, Arrow Release, in Bull. Essex Inst., 1885; Arrows and Arrow-makers, in Am. Anthrop., 45–74, 1891; also various Reports of the Bureau of American Ethnology. (O. T. M.)

Arroyo Grande. A Pima settlement in s. Arizona with 110 inhabitants in 1858.

Del Arroyo Grande.—Bailey in Ind. Aff. Rep., 208, 1858.

Arseek. A tribe living in 1608 in the vicinity of the Sarapinagh, Nause, and Nanticoke (Smith, Hist. Va., I, 175, repr. 1819). They are not noted on Smith's map, but the Nause and Nanticoke are, by which their location is indicated as on Nanticoke r., in Dorchester or Wicomico co., Md. (J. M.)

Aroeck.—Bozman, Maryland, I, 12, 1837 (misprint). **Arsek.**—Purchas (1625), Pilgrimes, IV, 1713.

Arsuk. An Eskimo village in s. Greenland, w. of Cape Farewell, lat. 61°.—Nansen, First Crossing of Greenland, map, 1890.

Art. The term "art" is sometimes applied to the whole range of man's cultural activities, but as here employed it is intended to refer only to those elements of the arts which in the higher stages of culture come fully within the realm of taste and culminate in the ornamental and fine arts (see *Ornament*). Among primitive peoples many of these esthetic elements originate in religious symbolism. Among the tribes N. of Mexico such elements are exceedingly varied and important, and extend in some degree to all branches of the arts in which plastic, graphic, sculptural, constructional, and associative processes are applicable, as well as to the embellishment of the human person. These symbolic elements consist very largely of natural forms, especially of men and beasts, and of such natural phenomena as the sun, stars, lightning, and rain; and their introduction is probably due largely to the general belief that symbols carry with them something of the essence, something of the mystic influence of the beings and potencies which they are assumed to represent. In their introduction into art, however, these symbols are subject to esthetic influence and supervision, and are thus properly classed as embellishments. In use they are modified in form by the various conventionalizing agencies of technique, and a multitude of variants arise which connect with and shade into the great body of purely conventional decoration. Not infrequently, it is believed, the purely conventional designs originating in the esthetic impulse receive symbolic interpretations, giving rise to still greater complexity. Entering into the arts and subject to similar influences are also many ideographic signs and representations which contribute to embellishment and to the development of purely esthetic phases of art. These elements, largely pictographic, contribute not only to the growth of the fine art, painting, but equally to the development of the recording art, writing. The place occupied by the religious, ideographic, and simply esthetic elements in the various arts of the northern tribes may be briefly reviewed:

(1) The building arts, employed in constructing dwellings, places of worship, etc., as practised N. of Mexico, although generally primitive, embody various religious and esthetic elements in their nonessential elaborations. As a rule, these are not evolved from the constructive features of the art, nor are they expressed in terms of construction. The primitive builder of houses depends mainly on the arts of the sculptor and the painter for his embellishments. Among Pueblo tribes, for example, conventional figures and animals are painted on the walls of the kivas, and on their floors elaborate symbolic figures and religious personages are represented in dry-painting (q. v.); at the same time nonsignificant pictorial subjects, as well as purely decorative designs, occur now and then on the interior walls, and the latter are worked out in crude patterns in the stonework of the exterior. Though the buildings themselves present many interesting features of form and proportion, construction has not been brought to any considerable degree under the supervision of taste. The dwellings of primitive tribes in various parts of the country, constructed of reeds, grass, sod, bark, mats, and the like, are by no means devoid of that comeliness which results from careful construction, but they show few definite traces of the influence of either symbolism or the esthetic idea. The skin tipis of the Plains tribes present tempting surfaces to the artist, and are frequently tastefully adorned with heraldic and religious symbols and with graphic designs painted in brilliant colors, while the grass lodge is embellished by emphasizing certain constructive features in rhythmic order, after the manner of basketry. The houses of the N. W. coast tribes, built wholly of wood, are furnished within with carved and painted pillars, whose main function is practical, since they serve to support the roof, while the totem-poles and mortuary columns outside, still more elaborately embellished, are essentially emblematic. The walls both within and without are often covered with brilliantly colored designs embodying mythologic conceptions. Although these structures depend for their effect largely on the work of the sculptor and the painter, they show decided archi-

tectural promise, and suggest the possibilities of higher development and final esthetic control, as in the great architectural styles of the Old World. (See *Architecture*, *Dry-painting*, *Habitations*.)

(2) The art of sculpture, which includes also carving, had its birth, no doubt, in the fashioning of implements, utensils, ornaments, and sacred objects; and embellishments, symbolic and esthetic, which were at first entirely subordinate, were gradually introduced as culture advanced, and among some of the northern tribes acquired great prominence. The sculpture elaborations consist of life elements, such as men and beasts, executed in relief and in the round, and having an esthetic as well as a religious function. This strong sculptural tendency is well illustrated by the stone pipes, ornaments, and images of the mound-builders of the Mississippi valley, the carvings of the pile-dwellers of Florida, the masks, utensils, and totem poles of the N. W. coast tribes, and the spirited ivory carvings of the Eskimo. Sculpture, the fine art, is but a higher phase of these elementary manifestations of the esthetic. (See *Sculpture and Carving*.)

(3) The plastic art was practised with much skill by all the more advanced American tribes. North of Mexico the potter's art had made exceptional progress in two great specialization areas—the Pueblo country of the S. W. and the Mississippi valley—and symbolic elements, derived mainly from the animal kingdom, were freely introduced, not only as modifications of the fundamental shapes of vases, but as embellishments variously and tastefully applied. The supervision of taste extended also to the simple forms of vases, the outlines being in many cases highly pleasing even to persons of culture. (See *Pottery*.)

(4) Closely allied with the plastic art is the metallurgic art, which had made sufficient progress among the tribes N. of Mexico to display traces of the strong aboriginal bent for the esthetic. From the mounds of Ohio, especially from the Chillicothe district, many implements, ornaments, and symbolic objects of copper have been obtained, certain highly conventional ornamental figures in sheet-copper being especially noteworthy. From mounds of the Etowah group, in Georgia, numerous repoussé images executed in sheet-copper have been recovered which, as illustrations of artistic as well as of mechanical achievement, take precedence over most other aboriginal works N. of Mexico. (See *Copper*, *Metal-work*.)

(5) The textile art, which for present purposes may be regarded as including, besides weaving proper, the arts of basketry, needlework, beadwork, quillwork, featherwork, etc., as practised by the northern tribes, abounds in both symbolic and purely decorative elements of embellishment. The former have their origin, as in the other arts, in mythology, and the latter arise mainly from the technical features of the art itself. No branch of art practised by the primitive tribes calls so constantly for the exercise of taste as does this, and probably none has contributed so greatly to the development of the purely geometric phases of decorative art. Illustrations may be found in the weaving of the Pueblo and Navaho tribes of the arid region and the Chilkat of the N. W., in the basketry of numerous tribes of the far W. and S. W., and in the beadwork, quillwork, embroidery, and featherwork of tribes of the great plains, the upper Mississippi valley, and the region of the great lakes. (See *Basketry*, *Beadwork*, *Featherwork*, *Needlework*, *Quillwork*, *Weaving*.)

(6) Primitive phases of the art of painting and other related branches, such as engraving and tattooing, appear in the handiwork of all of the northern tribes. Colors were employed in decorating the human body, in embellishing manufactured articles of all kinds, and in ideographic delineations on bark, skins, rock surfaces, etc. A branch of much importance was, and is, the decoration of earthenware, as among the Pueblo tribes; and allied to this was the painting of masks and other carvings, as among the Haida and Kwakiutl of the N. W., and the painting of skins, as among the Plains tribes. In only a few cases had considerable progress been made in pictorial art; perspective, light and shade, and portraiture were unknown. Engraving and stamping were favorite means of decorating pottery among the ancient tribes of E. United States, and tattooing was common among many tribes. (See *Adornment*, *Dry-painting*, *Engraving*, *Painting*, *Pictographs*, *Pottery*, *Tattooing*.)

Besides those branches of art in which taste manifests itself in elaborations of color, form, proportion, and arrangement there are other arts coming less within the range of the practical and having a correspondingly greater proportion of the symbolic and esthetic elements, namely, music, poetry, and drama. All of these have their root deep down in the substrata of human culture, and they take a prominent place in the ceremonial and esthetic life of the primitive tribesmen. (See *Dramatic representations*, *Music*, *Poetry*.)

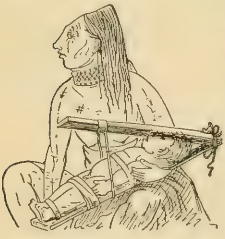
For papers dealing with the primitive art of the northern tribes, see various reports of the Bureau of American Ethnology, the U. S. National Museum, and the Smithsonian Institution; publications of the Peabody Museum, the American Museum of Natural History, the Field Columbian Museum, the University of California, and the Annual Archeological Reports of Ontario. Consult also the American Anthropologist; the American Antiquarian; the Journal of American Folk-lore; Balfour, Evolution of Decorative Art, 1893; Boas in Pop. Sci. Month., Oct., 1903; Haddon, Evolution of Art, 1895; Dellenbaugh, North Americans of Yesterday, 1901; and the various works cited under the articles above referred to. (W. H. H.)

Artelnof. A former Aleut village and Russian post on Akun id., Alaska; pop. 32 in 1834.

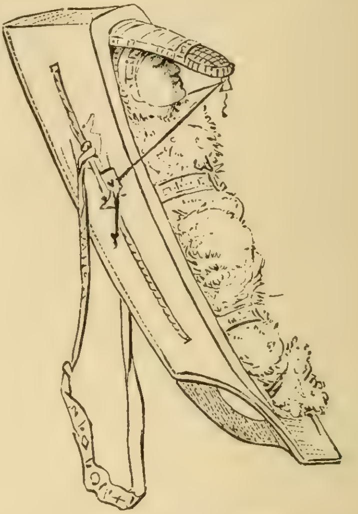
Artaylnovskoi.—Elliott, Cond. Aff. Alaska, 225, 1875. **Arteljnowskoje.**—Holmberg, Ethnol. Skizz., map, 142, 1855. **Artelnovskoe.**—Veniaminoff, Zapiski, II, 202, 1840.

Arthur, Mark. A full-blood Nez Percé, born in 1873. His mother being captured with Chief Joseph's band in 1877, Mark became a wanderer among strange tribes until about 1880, when he found his way back to the Nez Percé res., Idaho, where he entered the mission school of Miss McBeth and soon began to prepare for the ministry. When the Nez Percé captives sent to the Indian Territory were returned to their northern home, Mark found his mother among them and cared for her until her death. About 1900 he was ordained by the Walla Walla presbytery and became pastor, at Lapwai, Idaho, of the oldest Presbyterian church w. of the Rocky mts., in which charge he has met with excellent success. In 1905 he was elected delegate to represent both whites and Indians at the general assembly of the Presbyterian church. (A. C. F.)

Artificial Head Deformation. Deformations of the human head have been known since the writings of Herodotus. They are divisible into two main classes, those of pathological and those of mechanical or artificial origin. The latter, with which this article is alone concerned, are again divisible into unintentional and intentional deformations. One or the other of these varieties of mechanical deformation has been found among numerous primitive peoples, as the ancient Avars and Krimeans, some Turkomans, Malays, Africans, etc., as well as among some civilized peoples, as the French and Wends, in different parts of the Old World, and both varieties existed from prehistoric through historic time to the present among a number of Indian tribes throughout the Western hemisphere. Unintentional mechanical deformations of the head present but one important, widely distributed form, that of occipital compression, which results from prolonged contact of the occiput of the infant with a resistant head support in the cradleboard.



CHINOOK WOMAN WITH CHILD IN HEAD-DEFORMING CRADLE. (CATLIN)



CHINOOK CRADLE WITH WICKER HEAD-BOARD. (CATLIN)

Intentional deformations, in all parts of the world and in all periods, present two important forms only. In the first of these, the flat-head form, the forehead is flattened by means of a board or a variety of cushion, while the parietes of the head undergo compensatory expansion. In the second form, known as macrocephalous, conical, Aymara, Toulousian, etc., the pressure of bandages, or of a series of small cushions, applied about the head, passing over the frontal region and under the occiput, produces a more or less conical, truncated, bag-like, or irregular deformity, characterized by low forehead, narrow parietes, often with a depression just behind the frontal bone, and a protruding occiput. All of these forms present numerous individual variations, some of which are sometimes improperly described as separate types of deformation.

Among the Indians N. of Mexico there are numerous tribes in which no head deformation exists and apparently has never existed. Among these are included many of the Athapascan and Californian peoples, all of the Algonquian, Shoshonean (except the Hopi), and Eskimo tribes, and most of the Indians of the great plains. Unintentional occipital compression is observable among nearly all the southwestern tribes, and it once extended over most of the United States (excepting Florida) s. of the range of the tribes above mentioned. It also exists in ancient skulls found in some parts of the N. W. coast.

Both forms of intentional deformation are found in North America. Their geographical distribution is well defined and limited, suggesting a comparatively late introduction from more southerly peoples. The flat-head variety existed in two widely separated foci, one among the Natchez and in a few other localities along the northeast coast of the Gulf of Mexico, and the other on the N. W. coast from s. Oregon as far N. as s. Vancouver id., but chiefly w. of the Cascades, along Columbia r. The Aymara variety existed, and still exists, only on and near the N. W. extremity of Vancouver id.

The motives of intentional deformation among the Indians, so far as known, are the same as those that lead to similar practices elsewhere; the custom has become fixed through long practice, hence is considered one of propriety and duty, and the result is regarded as a mark of distinction and superiority.

The effects of the various deformations on brain function and growth, as well as on the health of the individual, are apparently insignificant. The tribes that practise it show no indication of greater mortality at any age than those among which it does not exist, nor do they show a larger percentage of imbeciles, or of insane or neuropathic individuals. The deformation, once acquired, persists throughout life, the skull and brain compensating for the compression by augmented extension in directions of least resistance. No hereditary effect is perceptible. The custom of head deformation among the Indians, on the whole, is gradually decreasing, and the indications are that in a few generations it will have ceased to exist.

Consult Morton, Crania Americana, 1839; Gosse, Essai sur les déformations artificielles du crâne, 1855; Lunier, Déformations artificielles du crâne, Dict. de Médic. et de Chirurg., x, 1869; Broca, Sur la déformation Toulousaine du crâne, 1872; Lenhossek, Die künstlichen Schädelverbildungen, 1881; Topinard, Élém. d'anthrop. génér., 739, 1885; Bräss, Beiträge z. Kenntniss d. künstlichen Schädelverbildungen, 1887; Porter, Notes on Artificial Deformation of Children, Rep. Nat. Mus., 1889; Bancroft, Native Races, I, 180, 226, et seq., 1874; Hrdlicka, Head deformation among the Klamath, Am. Anthrop, VII, no. 2, 360, 1905; Catlin, North American Indians, I–II, 1841. See *Flatheads*. (A. H.)

Arts and Industries. The arts and industries of the North American aborigines, including all artificial methods of making things or of doing work, were numerous and diversified, since they were not limited in purpose to the material conditions of life; a technic was developed to gratify the esthetic sense, and art was ancillary to social and ceremonial institutions and was employed in inscribing speech on hide, bark, or stone, in records of tribal lore, and in the service of religion. Many activities too, existed, not so much in the service of these for their own sake as for others. After the coming of the whites, arts and industries in places were greatly improved, multiplied in number, and rendered more complex by the introduction of metallurgy, domestic animals, mechanical devices, and more efficient engineering. Great difficulties embarrass the student in deciding whether some of the early crude inventions were aboriginal or introduced.

The arts and industries of the Indians were called forth and developed for utilizing the mineral, vegetal, and animal products of nature, and they were modified by the environmental wants and resources of every place. Gravity, buoyancy, and elasticity were employed mechanically, and the production of fire with the drill and by percussion was also practised. The preservation of fire and its utilization in many ways were also known. Dogs were made beasts of burden and of traction, but neither beast nor wind nor water turned a wheel N. of Mexico in pre-Columbian times. The savages were just on the borders of machinery, having the reciprocating two-hand drill, the bow and strap drills, and the continuous-motion spindle.

Industrial activities were of five kinds: (1) Going to nature for her bounty, the primary or exploiting arts and industries; (2) working up materials for use, the secondary or intermediary arts and industries, called also shaping arts or manufactures; (3) transporting or traveling devices; (4) the mechanism of exchange; (5) the using up or enjoyment of finished products, the ultimate arts and industries, or consumption. The products of one art or industry were often the material or apparatus of another, and many tools could be employed in more than one; for example, the flint arrowhead or blade could be used for both killing and skinning a buffalo. Some arts or industries were practised by men, some by women, others by both sexes. They had their seasons and their etiquette, their ceremonies and their tabus.

Stone craft.—This embraces all the operations, tools, and apparatus employed in gathering and quarrying minerals and working them into paints, tools, implements, and utensils, or into ornaments and sculptures, from the rudest to such as exhibit the best expressions in fine art. Another branch is the gathering of stone for building.

Water industry.—This includes activities and inventions concerned in finding, carrying, storing, and heating water, and in irrigation, also, far more important than any of these, the making of vessels for plying on the water, which was the mother of many arts. The absence of the larger beasts of burden and the accommodating waterways together stimulated the perfecting of various boats to suit particular regions.

Earth work.—To this belong gathering, carrying, and using the soil for construction purposes, excavating cellars, building sod and snow houses, and digging ditches. The Arctic permanent houses were made of earth and sod, the temporary ones of snow cut in blocks, which were laid in spiral courses to form low domes. The Eskimo were especially ingenious in solving the mechanical problems presented by their environment of ice. The St Lawrence, Atlantic, and Canadian tribes undertook no earth-building that required skill; but those of the Mississippi valley, the Gulf states, and the far S. W., in their mounds and earthworks developed engineering and coöperative ability of no mean order. In some cases millions of cubic feet of earth were built up into geometric forms, the material often having been borne long distances by men and women. The tribes of the Pacific coast lived in partly subterranean houses. The Pueblo tribes were skilful in laying out and digging irrigating ditches and in the builder's art, erecting houses and walls of stones, pisé, or adobe. Some remains of stone structures show much taste in arrangement.

Ceramic art.—This industry includes all operations in plastic materials. The Arctic tribes in the extreme W., which lack proper stone, kneaded with their fingers lumps of clay mixed with blood and hair into rude lamps and cooking vessels, but in the zone of intense cold besides the ruder form there was no pottery. The tribes of Canada and of the N. tier of states W. of L. Superior and those of the Pacific slope worked little in clay; but the Indians of the Atlantic slope, of the Mississippi valley, and especially of the S. W. knew how to gather and mix clay and form it into pottery, much of which has great artistic merit. This industry was quite generally woman's work, and each region shows separate types of form and decoration.

Metal craft.—This included mining, grinding of ores and paint, rubbing, cold-hammering, engraving, embossing, and overlaying with plates. The metals were copper, hematite and meteoric iron, lead in the form of galena, and nugget gold and mica. No smelting was done.

Wood craft.—Here belongs the felling of trees with stone axes and fire. The softest woods, such as pine, cedar, poplar, and cypress, were chosen for canoes, house frames, totem poles, and other large objects. The stems of smaller trees were used also for many purposes. Driftwood was wrought into bows by the Eskimo. As there were no saws, trunks were split and hewn into single planks on the N. Pacific coast. Immense communal dwellings of cedar were there erected, the timbers being moved by rude mechanical appliances and set in place with ropes and skids. The carving on house posts, totem poles, and household furniture was often admirable. In the S. W. underground stems were carved into objects of use and ceremony.

Root craft.—Practised for food, basketry, textiles, dyes, fish-poisoning, medicine, etc. Serving the purposes of wood, the roots of plants developed a number of special arts and industries.

Fiber craft.—Far more important than roots for textile purposes, the stems, leaves, and inner and outer bark of plants and the tissues of animals, having each its special qualities, engendered a whole series of arts. Some of these materials were used for siding and roofing houses; others yielded shredded fiber, yarn, string, and rope; and some were employed in furniture, clothing, food receptacles, and utensils. Cotton was extensively cultivated in the S. W.

Seed craft.—The harvesting of berries, acorns and other nuts, and grain and other seeds developed primitive methods of gathering, carrying, milling, storing, cooking, and serving, with innumerable observances of days and seasons, and multifarious ceremony and lore.

Not content with merely taking from the hand of nature, the Indians were primitive agriculturists. In gathering roots they first unconsciously stirred the soil and stimulated better growth. They planted gourds in favored places, and returned in autumn to harvest the crops. Maize was regularly planted on ground cleared with the help of fire and was cultivated with sharpened sticks and hoes of bone, shell, and stone. Tobacco was cultivated by many tribes, some of which planted nothing else.

Animal industries.—Arts and industries depending on the animal kingdom include primarily hunting, fishing, trapping, and domestication. (See *Hunting.*) The secondary arts involve cooking and otherwise preparing food; the butchering and skinning of animals, skin-dressing in all its forms; cutting garments, tents, boats, and hundreds of smaller articles and sewing them with sinew and other thread; working claws, horn, bone, teeth, and shell into things of use, ornaments, and money; and work in feathers, quills, and hair. These industries went far beyond the daily routine and drudgery connected with dress, costume, receptacles, and apparatus of travel and transportation. Pictographs were drawn on specially prepared hides; drums and other musical instruments were made of skins and membranes; for gorgeous headdresses and robes of ceremony the rarest and finest products of animals were requisite; embroiderers everywhere most skilfully used quills and feathers, and sometimes grass and roots.

Evolution of arts.—Much was gathered from nature for immediate use or consumption, but the North Americans were skilful in secondary arts, becoming manufacturers when nature did not supply their demands. They built a different kind of house in each environment—in one place snow domes and underground dwellings, in another houses of puncheons hewn from the giant cedar, and in other regions conical tents made of hides of animals, pole arbors covered with matting or with cane, and houses of sods or grass laid on a framework of logs. The invention of house furniture and utensils, such as cooking vessels of stone, pottery, or vegetal material, vessels of clay, basketry, worked bark or hide for serving food, and bedding, developed the tanner, the seamstress, the potter, the wood-worker, the painter, the dyer, and the stonecutter. The need of clothing the body also offered employment to some of these and gave rise to other industries. The methods of preparing food were baking in pits, roasting, and boiling; little invention was necessary therein, but utensils and apparatus for getting and transporting food materials had to be devised. These demands developed the canoe-maker and the sled-builder, the fabricator of weapons, the stone-worker, the wood-worker, the carvers of bone and ivory, the skilful basket-maker, the weaver, the netter, and the makers of rope and babiche. These arts were not finely specialized; one person would be skilful in several. The workshop was under the open sky, and the patterns of the industrial workers were carried in their minds.

The arts and industries associated with the use and consumption of industrial products were not specially differentiated. Tools, utensils, and implements were worn out in the using. There was also some going about, traffic, and luxury, and these developed demands for higher grades of industry. The Eskimo had fur suits that they would not wear in hunting; all the deer-chasing tribes had their gala dress for festal occasions, ceremony, and worship, upon which much time and skill were expended; the southern and western tribes wove marvelously fine and elegant robes of hemp, goat's hair, rabbit skin in strips, and skins of birds. The artisans of both sexes were instinct with the esthetic impulse; in one region they were devoted to quillwork, those of the next area to carving wood and slate; the ones living across the mountains produced whole costumes adorned with beadwork; the tribes of the central area erected elaborate earthworks; workers on the Pacific coast made matchless basketry; those of the S. W. modeled and decorated pottery in an endless variety of shapes and colored designs. The Indians N. of Mexico were generally well advanced in the simpler handicrafts, but had nowhere attempted massive stone architecture.

Consult the Annual Reports and Bulletins of the Bureau of American Ethnology, which are replete with information regarding Indian arts and industries. See also Bancroft, Native Races, I–V, 1886; Boas in Bull. Am. Mus. Nat. Hist., XV, 1901; Dellenbaugh, North Americans of Yesterday, 1901; Goddard, Life and Culture of the Hupa, 1903; Hoffman in Nat. Mus. Rep. 1895, 739, 1897; Holmes (1) in Smithson. Rep. 1901, 501, 1903; (2) in Am. Anthrop., III, 684, 1901; Hough (1) in Nat. Mus. Rep. 1888, 531, 1890; (2) ibid., 1889, 395, 1891; McGuire, ibid., 1894, 623, 1896; Mason, (1) ibid., 1889, 553, 1891; (2) ibid., 1890, 411, 1891; (3) ibid., 1894, 237, 1896; (4) ibid., 1897, 725, 1901; (5) ibid., 1902, 171, 1904; (6) in Am. Anthrop., I, 45, 1899; Moore, McGuire, Willoughby, Moorehead, et al., ibid., V, 27, 1903; Niblack in Nat. Mus. Rep. 1888, 1890; Powers in Cont. N. A. Ethnol., III, 1877; Rau (1) in Smithson. Rep. 1863; (2) in Smithson. Cont. Knowl., XXV, 1885; Willoughby in Am. Anthrop., VII, nos. 3, 4, 1905; Wilson in Nat. Mus. Rep. 1897, 1899; Schoolcraft, Indian Tribes, I–VI, 1851–57; also the Memoirs and Bulletins of the American Museum of Natural History, and the Memoirs and Papers of the Peabody Museum. See also the articles on the subjects of the various individual arts and industries and the works thereunder cited. (O. T. M.)

Arukhwa ('cow buffalo'). A gens of the Oto and of the Iowa. The subgentes of the latter are Chedtokhanye, Chedtoyine, Cheposhkeyine, Cheyinye.

Ah'-ro-whä.—Morgan, Anc. Soc., 156, 1877 (Oto). **A-rú-qwa.**—Dorsey in 15th Rep. B. A. E., 240, 1897 (Oto). **A'-ru-qwa.**—Ibid., 239, (Iowa). **Cow Buffalo.**—Morgan, op. cit. (Oto).

Asa ('tansy mustard'). A phratral organization of the Hopi, comprising the Chakwaina (Black Earth kachina), Asa

(Tansy mustard), Kwingyap (Oak), Hosboa (Chapparal cock), Posiwu (Magpie), Chisro (Snow bunting), Puchkohu (Boomerang hunting-stick), and Pisha (Field-mouse) clans. In early days this people lived near Abiquiu, in the Chama r. region of New Mexico, at a village called Kaekibi, and stopped successively at the pueblos of Santo Domingo, Laguna, Acoma, and Zuñi before reaching Tusayan, some of their families remaining at each of these pueblos, except Acoma. At Zuñi their descendants form the Aiyaho clan. On reaching Tusayan the Posiwu, Puchkohu, and Pisha clans settled with the Hopi Badger clan at Awatobi, the remainder of the group continuing to and settling first at Coyote spring near the E. side of Walpi mesa, under the gap, and afterward on the mesa at the site of the modern Hano. This village the Asa afterward abandoned, on account of drought and disease, and went to Canyon de Chelly, about 70 m. N. E. of Walpi, in the territory of the Navaho, to which tribe many of their women were given, whose descendants constitute a numerous clan known among the Navaho as Kinaani (High-standing house). Here the Asa lost their language, and here they planted peach trees in the lowlands; but a quarrel with the Navaho caused their return to Hano, at which pueblo the Tewa, from the Rio Grande, in the meantime had settled. This was probably between 1700 and 1710. The Asa were taken to Walpi and given a strip of ground on the E. edge of the mesa, where they constructed their dwellings, but a number of them afterward removed with some of the Lizard and Bear people to Sichumovi. See the works cited below, also Fewkes in 19th Rep. B. A. E., 610, 1900; Mindeleff, ibid., 639. (F. W. H.)

Asa.—Stephen and Mindeleff in 8th Rep. B. A. E., 30–31, 1891. **Asanyumu.**—Ibid. (*nyu-mu* = 'phratry').—**Tca′-kwai-na nyû-mû.**—Fewkes in Am. Anthrop., VII, 404, 1894 (*nyû-mû* = 'phratry'; likewise called A′-sa-nyû-mû).

Asa. The Tansy Mustard clan of the Asa phratry of the Hopi.

A′-sa.—Stephen in 8th Rep. B. A. E., 39, 1891. **As-wüñ-wü.**—Fewkes in Am. Anthrop., VII, 404, 1894 (*wüñ-wü* = 'clan').

Asahani. One of the 7 clans of the Cherokee. The name can not be interpreted, but it may have archaic connection with *sa'kani*, *sa'kanigeĭ*, 'blue.' It does not refer to cutting of the ears, as has been asserted. (J. M.)

A-să-hâ′-nĭ.—Mooney, Cherokee MS. vocab., B. A. E., 1885 (Cherokee form; pl., Ă′-ni′-să-hâ′-nĭ). **Nesonee.**—Haywood, Tenn., 276, 1823.

Asao. An unidentified town formerly on Amelia id., Nassau co., N. E. Fla. A mission was established there about 1592 by Spanish Franciscans, but it was destroyed by the natives in their revolt against the missionaries in 1597.—Shea, Cath. Miss., 66, 1855.

Asapalaga. A former Seminole village located on some maps on the E. bank of St Marks r., Fla., below Yapalaga. Taylor's war map places it, probably correctly, on the E. bank of Apalachicola r., in Gadsden co., where Appalaga now is.

Asapalaga.—Jefferys, French Dom. Am., I, map, 135, 1761. **Aspalaga.**—Roberts, Fla., 14, 1763.

Ascahcutoner. Mentioned by Balbi (Atlas Ethnog., 33, 1826) as a tribe belonging to his Sioux-Osage family, apparently associating them with the Teton. Not identified. The final part of the term suggests Kutenai.

Aseakum. A Samish village in N. W. Washington.—Gibbs, MS. Clallam vocab., no. 38, B. A. E.

Aseik (*Asē′îx*). One of the three Bellacoola towns of the Talio division at the head of South Bentinck arm, British Columbia.—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

A′sēq.—Boas in 7th Rep. N. W. Tribes, 3, 1891.

Asenane (*Asᴇ′nanē*). A former Bellacoola town on Bellacoola r., British Columbia.—Boas in 7th Rep. N. W. Tribes, 3, 1891.

Ashamomuck. Probably a Corchaug village whose name was later attached to a white settlement on its site in Suffolk co., Long id., N. Y.—Thompson, Long Id., 181, 1839.

Ashbochia. A band or division of the Crows.

Ash-bot-chee-ah.—Morgan, Anc. Soc., 159, 1877. **Treacherous lodges.**—Culbertson in Smithson. Rep. 1850, 144, 1851.

Ashegen. A Yurok village on the coast of California, 5 or 6 m. S. of the mouth of Klamath r. (A. L. K.)

Osse-gon.—Gibbs in Schoolcraft, Ind. Tribes, III, 133, 1859.

Ashihi ('salt'). A Navaho clan.

Ácihi.—Matthews in Jour. Am. Folk-lore, III, 104, 1890. **Acihiǥine.**—Ibid. **Asihi.**—Matthews, Navaho Legends, 30, 1897. **Ásihi*d*ĭne'.**—Ibid.

Ashimuit (from *ashim*, 'a spring,' in the Nauset dialect). A village in 1674 at a large spring in Barnstable co., Mass., near the junction of Falmouth, Mashpee, and Sandwich townships. It probably belonged to the Nauset. (J. M.)

Ashimuit.—Bourne (1674) in Mass. Hist. Soc. Coll., 1st ser., I, 197, 1806. **Shumuit.**—Ibid.

Ashinadea ('lost lodges'). A band or division of the Crows.

Ah-shin′-nä-de′-ah.—Morgan, Anc. Soc., 159, 1877.

Ashipak ('in the basket'). A Karok village on Klamath r., a few miles above the mouth of Salmon r., in Siskiyou co., N. W. Cal.

Hakh-kutsor.—Kroeber, inf'n, 1904 (Yurok name).

Ashipoo. An unidentified village on a stream between Edisto and Combahee r., S. C., about 12 m. from the coast.—Brion de la Tour, map U. S., 1784.

Ashivak. A Kaniagmiut village near C. Douglas, Alaska; pop. 46 in 1880.—Petroff, 10th Census, Alaska, 28, 1884.

Ashkanena ('Blackfoot lodges'). A band of the Crows.
Ash-kane'-na.—Morgan, Anc. Soc., 159, 1877.

Ashkum. A Potawatomi village, named from its chief, on the N. side of Eel r., about Denver, Miami co., Ind. The reservation, including the village, was sold in 1836. (J. M.)

Ashnola. A body of Okinagan in S. W. British Columbia; pop. 54 in 1901.—Can. Ind. Aff. for 1901, pt. 2, 166.

Ashukhúma ('red grass'). A Chickasaw town mentioned by Romans (East and West Fla., 63, 1775). It was probably in Pontotoc or Dallas co., Miss.

Asidahech. A Wichita subtribe.—J. O. Dorsey, inf'n, 1881; Mooney, inf'n, 1902.
Ci-da'-hetc.—Dorsey, op. cit. (pron. Shi-da'-hetch, or She-dar'haitch).

Asilao. A Helatl town on lower Fraser r., above Yale, British Columbia.
Asilā'o.—Boas in Rep. Brit. A. A. S., 454, 1894.

Asimina. The American papaw (*Asimina triloba*). In Louisianian and Canadian French the word *assiminier* or *asiminier*, papaw tree, first occurs in the latter part of the 17th century, and it is through this source that the term has entered English. The origin is from the Illinois or some closely related dialect of Algonquian. Trumbull (Am. Philol. Assoc., 25, 1872) considers that the "older form," *racemina*, used in 1712 by Father Marest, is etymologically more correct, representing the Illinois *rassimina*, from *rassi*, 'divided lengthwise in equal parts'; *mina*, plural of *min*, 'seed,' 'fruit,' 'berry.' (A. F. C.)

Asimu. A Chumashan village W. of Pueblo de las Canoas (San Buenaventura), Ventura co., Cal., in 1542.—Cabrillo (1542) in Smith, Colec. Doc., 181, 1857.

Asisufuunuk. A Karok village on Klamath r. at Happy Camp, at the mouth of Indian cr., N. W. Cal. (A. L. K.)
As-sif-soof-tish-e-ram.—Taylor in Cal. Farmer, Mar. 23, 1860.

Asiuhuil. A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Askakep. A village of the Powhatan confederacy in 1608, near Pamunkey r., in New Kent co., Va.—Smith (1629), Va., I, map, repr. 1819.

Askimimkansen. A village, perhaps connected with the Nanticoke, formerly on an upper E. branch of Pocomoke r., probably in Worcester co., Md.—Herrman, map (1670) in Rep. on Boundary Line between Va. and Md., 1873.

Askinuk. A Kaialigmiut Eskimo village on Hooper bay, near C. Romanzoff, Alaska; pop. 175 in 1880, 138 in 1890.
Askeenac.—Hooper, Cruise of Corwin, 6, 1880. **Askinaghamiut.**—11th Census Rep. on Alaska, 164, 1893. **Askinak.**—Petroff, 10th Census, Alaska, 54, 1884. **Askinuk.**—Nelson in 18th Rep. B. A. E., map, 1899.

Asko. An Ikogmiut village on the right bank of the Yukon, below Anvik, Alaska; pop. 30 in 1880.
Askhomute.—Nelson in 18th Rep. B. A. E., map, 1899 (the people).

Asnela. A small island in Penobscot r., Me., occupied by the Penobscot. The name is derived from that of an Indian called Assen or Ossen.—Gatschet, Penobscot MS., B. A. E., 1887.

Asomoches. A division of the New Jersey Delawares formerly living on the E. bank of Delaware r., between Salem and Camden. In 1648 they were estimated at 100 warriors.
Asomoches.—Evelin (1648) in Proud, Pa., I, 113, 1797. **Asoomaches.**—Sanford, U. S., cxlvi, 1819.

Asopo. A former village, perhaps on Amelia id., N. E. Florida, the site of a Spanish Franciscan mission destroyed in the Indian revolt of 1597.

Aspasniagan. A former village of the Chalones, of the Costanoan family, near Soledad mission, Monterey co., Cal.
Aspasniaga.—Taylor in Cal. Farmer, Apr. 20, 1860. **Aspasniagan.**—Ibid. **Aspasniaquan.**—Ibid. **Aspasniaques.**—Galiano, Relac. del Sutil y Mexicana, 164, 1802.

Aspenquid. An Abnaki of Agamenticus, Me., forming a curious figure in New England tradition. He is said to have been born toward the end of the 16th century and converted to Christianity, to have preached it to the Indians, traveled much, and died among his own people at the age of about 100 years. Up to 1775–76 Aspenquid's day was celebrated in Halifax, Nova Scotia, by a clam dinner. He is said to be buried on the slope of Mt Agamenticus, where he is reported to have appeared in 1682. He is thought by some to be identical with Passaconaway. In Drake's New England Legends there is a poem, "St Aspenquid," by John Albee. See Am. Notes and Queries, II, 1889. (A. F. C.)

Asphaltum. See *Cement*.

Aspinet. A sachem of Nauset on C. Cod, Mass. He was known to the Plymouth colonists as early as 1621, and is noted chiefly for his unwavering friendship for the English. He kindly treated and returned to his parents a white boy who had lost his way in the woods and was found by some of Aspinet's people. In the winter of 1622, when Thomas Weston's men saw famine staring them in the face, and the Plymouth people were but little better off, Aspinet and his people came to their relief with corn and beans. It was his firm stand in favor of peace with the colonists, and his self-restraint when provoked almost beyond forbearance by Standish's hasty temper, that preserved the friendly relations of the surrounding Indians with the Plymouth colony during its early years. He was, however, finally driven into the swamps by threats of attacks by the English, and died in his unhealthful hiding place probably in 1623. (C. T.)

Assabaoch. A band, probably of the Assiniboin or Chippewa, in the vicinity of Rainy lake, Ontario, in 1874; pop. 152.—Can. Ind. Rep., 85, 1875.

Assacomoco. A village about 1610, probably near Patuxent r., Md. (Pory in Smith (1629), Virginia, II, 63, repr. 1819). The name is Algonquian and contains the word *comoco*, 'house,' common in names of Virginia settlements.

Assacumbuit. An Abnaki ("Tarratine") chief who appeared in history about 1696. He was a faithful adherent of the French and rendered important aid to Iberville and Montigny in the reduction of Ft St Johns, N. B., Nov. 30, 1696. With two other chiefs and a few French soldiers Assacumbuit attacked the fort at Casco, Me., in 1703, then defended by Capt. March, which was saved by the timely arrival of an English vessel. He assisted the French in 1704–5 in their attempt to drive out the English who had established themselves in Newfoundland, and in 1706 visited France, where he became known to Charlevoix and was received by Louis XIV, who knighted him and presented him an elegant sword, after boasting that he had slain with his own hand 140 of the King's enemies in New England (Penhallow, Ind. Wars, I, 40, 1824). Assacumbuit returned from France in 1707 and in the following year was present with the French in their attack on Haverhill, Mass. From that time until his death in 1727 nothing further in regard to him is recorded. He is sometimes mentioned under the name Nescambioüit, and in one instance as Old Escambuit. (C. T.)

Assameekg. A village in 1698, probably near Dartmouth, Bristol co., Mass., in Wampanoag territory. Mentioned in connection with Acushnet and Assawompset by Rawson and Danforth (1698) in Mass. Hist. Soc. Coll., 1st s., X, 129–134, 1809.

Assaomeck. A village of the Powhatan confederacy, in 1608, situated about Alexandria, Va.—Smith (1629), Virginia, I, map, repr. 1819.

Assapan. A dictionary name for the flying squirrel (*Sciuropterus volucella*), spelt also *assaphan*, evidently cognate with Chippewa *ä′sipŭn*, Sauk and Fox *ä′sepàn*^{a}. 'raccoon.' (A. F. C. W. J.)

Assawompset. A village existing as late as 1674 in Middleborough tp., Plymouth co., Mass, probably within Wampanoag territory.

Assawampsit.—Rawson and Danforth (1698) in Mass. Hist. Soc. Coll., 1st s., X, 129–134, 1809. **Assawanupsit.**—Ibid. **Assoowamsoo.**—Bourne (1674), ibid., I, 198, 1806. **Assowamsett.**—Records (1671) quoted by Drake, Bk. Inds., bk. 3, 20, 1848.

Assegun (probably from Chippewa *ŭ′shigŭn* 'black bass.'—W. J.). A traditional tribe said to have occupied the region about Mackinaw and Sault Ste Marie on the first coming of the Ottawa and Chippewa, and to have been driven by them southward through lower Michigan. They are said, and apparently correctly, to have been either connected with the Mascoutin or identical with that tribe, and to have made the bone deposits in N. Michigan. See *Mascoutin*. (J. M.)

Asseguns.—Schoolcraft, Ind. Tribes, VI, 202–4, 1857. **Assigunaick.**—Brinton, Lenape Legend, 228, 1885. **Assigunaigs.**—Schoolcraft, op. cit., I, 191, 1851. **Bone Indians.**—Ibid., 307.

Asseheholar, Asseola. See *Osceola*.

Assilanapi ('yellow or green leaf tree'). A former Creek town, probably on Yellowleaf cr., a tributary of Coosa r., Ala. There is a township of the same name in the Creek Nation, Indian Ter.—Gatschet, Creek Migr. Leg., I, 128, 1884.

Arselarnaby.—H. R. Ex. Doc. 276, 24th Cong., 250, 1836. **Ossalonida.**—Ibid., 325.

Assi-luputski. See *Black drink*.

Assiminehkon. By the treaty of Prairie du Chien in 1829 the Ottawa, Potawatomi, and Chippewa reserved "one section at the village of the As-sim-in-eh-Kon, or Paw-paw Grove." Probably a Potawatomi village in Lee co., Ill.—Prairie du Chien treaty (1829) in U. S. Ind. Treaties, 163, 1873.

Assiminier. See *Asimina*.

Assinapi (Chippewa: *ŭsi′nāpä*, 'stone person.'—W. J.). A people, mentioned in the *Walam Olum* (Brinton, Lenape, 190, 1885), with whom the Delawares fought during their migration toward the E.

Assinipi.—Rafinesque, Am. Nations, I, 146, 1836.

Assiniboin (Chippewa: *ŭ′sin*^{i} 'stone,' *ŭ′pwäw*^{a} 'he cooks by roasting': 'one who cooks by the use of stones.'—W. J.). A large Siouan tribe, originally constituting a part of the Yanktonai. Their separation from the parent stem, to judge by the slight dialectal difference in the language, could not have greatly preceded the appearance of the whites, but it must have taken place before 1640, as the Jesuit Relation for that year mentions the Assiniboin as distinct. The Relation of 1658 places them in the vicinity of L. Alimibeg, between L. Superior and Hudson bay. On Jefferys' map of 1762 this name is applied to L. Nipigon, and on De l'Isle's map of 1703 to Rainy lake. From a tradition found in the widely scattered bodies of the tribe and heard by the first Europeans who visited the Dakota, the Assiniboin appear to have separated from their ancestral stem while the latter resided somewhere in the region about the headwaters of the Mississippi, whence they moved northward and joined the Cree. It is probable that they first settled about Lake of the Woods, then drifted northwestward to the region about L. Winnipeg, where they were living as early as 1670, and were thus located on Lahontan's map of 1691. Chauvignerie (1736) place them in the same region. Dobbs (Hudson Bay, 1744) located one division of the Assiniboin some distance N. W. of L. Winnipeg and the other immediately W. of an unidentified lake placed N. of L. Winnipeg. These divisions he distinguishes as Assiniboin of the Meadows and Assiniboin of the Woods. In 1775 Henry found the tribe scattered along Saskatchewan and Assiniboine rs., from the forest limit well up to the headwaters of the former, and this region, between the Sioux on the S. and the Siksika on the W., was the country over which they continued to range until gathered on reservations. Hayden (Ethnog. and Philol. Mo. Val., 1862) limits their range at that time as follows: "The Northern Assiniboins roam over the country from the W. banks of the Saskatchewan and Assiniboin rs., in a W. direction to the Woody mts., N. and W. amongst some of the small outliers of the Rocky mts. E. of the Missouri, and on the banks of the small lakes frequently met with on the plains in that district. They consist of 250 or 300 lodges. The remainder of the tribe, now [1856] reduced to 250 lodges, occupy the district defined as follows: Commencing at the mouth of the White Earth r. on the E., extending up that river to and as far beyond its source as the Grand Coulée and the head of La Rivière aux Souris, thence N. W. along the Côteau de Prairie, or divide, as far as the beginning of the Cypress mts., on the N. fork of Milk r., down that river to its junction with the Missouri, thence down the Missouri to White Earth r., the starting point. Until the year 1838 the tribe still numbered from 1,000 to 1,200 lodges, trading on the Missouri, when the smallpox reduced them to less than 400 lodges. They were also surrounded by large and hostile tribes, who continually made war upon them, and in this way their number was diminished, though at the present time they are slowly on the increase."

RED DOG—ASSINIBOIN

From the time they separated from the parent stem and joined the Cree until brought under control of the whites, they were almost constantly at war with the Dakota. As they have lived since the appearance of the whites in the N. W. almost wholly on the plains, without permanent villages, moving from place to place in search of food, their history has been one of conflict with surrounding tribes.

Physically the Assiniboin do not differ materially from the other Sioux. The men dress their hair in various forms; it is seldom cut, but as it grows is twisted into small locks or tails, and frequently false hair is added to lengthen the twist. It sometimes reaches the ground, but is generally wound in a coil on top of the head. Their dress, tents, and customs generally are similar to those of the Plains Cree, but they observe more decorum in camp and are more cleanly, and their

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hospitality is noted by most traders who have visited them. Polygamy is common. While the buffalo abounded their principal occupation consisted in making pemmican, which they bartered to the whites for liquor, tobacco, powder, balls, knives, etc. Dogs are said to have been sacrificed to their deities. According to Alexander Henry, if death happened in winter at a distance from the burial ground of the family, the body was carried along during their journeying and placed on a scaffold, out of reach of dogs and beasts of prey, at their stopping places. Arrived at the burial place, the corpse was deposited in a sitting posture in a circular grave about 5 feet deep, lined with bark or skins; it was then covered with bark, over which logs were placed, and these in turn were covered with earth.

The names of their bands or divisions, as given by different writers, vary considerably, owing to the loose organization and wandering habit of the tribe. Lewis and Clark mention as divisions in 1805: (1) Menatopa (Otaopabinè of Maximilian), Gens de Feuilles [for *filles*] (Itscheabinè), Big Devils (Watopachnato), Oseegah, and another the name of which is not stated. The whole people were divided into the northern and southern and into the forest and prairie bands. Maximilian (Trav., 194, 1843) names their gentes as follows: (1) Itscheabinè (gens des filles); (2) Jatonabinè (gens des roches); (3) Otopachgnato (gens du large); (4) Otaopabinè (gens des canots); (5) Tschantoga (gens des bois); (6) Watopachnato (gens de l'age); (7) Tanintauei (gens des osayes); (8) Chabin (gens des montagnes). A band mentioned by Hayden (op. cit., 387), the Minishinakato, has not been identified with any named by Maximilian. Henry (Jour., II, 522–523, 1897) enumerated 11 bands in 1808, of which the Red River, Rabbit, Eagle Hills, Saskatchewan, Foot, and Swampy Ground Assiniboin, and Those-who-have-water-for-themselves-only can not be positively identified. This last may be Hayden's Minishinakato. Other divisions mentioned, chiefly geographical, are: Assiniboin of the Meadows, Turtle Mountain Sioux, Wawaseeasson, and Assabaoch (?). The only Assiniboin village mentioned in print is Pasquayah.

Porter (1829) estimated the Assiniboin population at 8,000; Drake at 10,000 before the smallpox epidemic of 1836, during which 4,000 of them perished. Gallatin (1836) placed the number at 6,000; the U. S. Indian Report of 1843, at 7,000. In 1890 they numbered 3,008; in 1904, 2,600.

The Assiniboin now (1904) living in the United States are in Montana, 699 under Ft Belknap agency and 535 under Ft Peck agency; total, 1,234. In Canada there were in 1902 the Mosquito and Bears Heads' and Lean Man's bands at Battleford agency, 78; Joseph's band of 147, Paul's of 147, and 5 orphans at Edmonton agency; Carry-the-Kettle band under Assiniboin agency, 210; Pheasant Rump's band, originally 69, and Ocean Man's, 68 in number, at Moose mtn.; and the bands on Stony res., Alberta, 661; total, 1,371. See Powell in 7th Rep. B. A. E., 111, 1891; McGee, Siouan Indians, 15th Rep. B. A. E., 157, 1897; Dorsey, Siouan Sociology, ibid., 213; Hayden, Ethnog. and Philol. Mo. Val., 1862. (J. M. C. T.)

Apinulboines.—Lloyd in Jour. Anthrop. Inst., V, 246, 1876 (misprint). **Arsenipoitis.**—Barcia, Ensayo, 238, 1723. **Arsenipoits.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Asinbols.**—Trumbull, Ind. Wars, 185, 1851. **Asiniboels.**—Anville, Am. Sept. map, 1756. **Asiniboines.**—Morgan in N. Am. Rev., 44, Jan., 1870. **Asi′-ni-bwa^n.**—Am. Natur., 829, Oct., 1882 (wrongly given as Dorsey's spelling). **Asinibwanak.**—Cuoq, Lex. de la Langue Algonquine, 77, 1886. **A-si-ni-poi′-tuk.**—Hayden, Ethnog. and Philol., 381, 1862 (Cree and Chippewa name). **Asinipovales.**—Barcia, Ensayo, 176, 1723. **As-ne-boines.**—Bonner, Life of Beckwourth, 158, 1856. **Asseenaboine.**—Franklin, Journ. Polar Sea, 168, 1824. **Asseeneepoytuck.**—Ibid., 55 (Cree name). **Asselibois.**—Doc. of 1683 in N. Y. Doc. Col. Hist., IX, 798, 1855. **Assenepoils.**—Hennepin, New Discov., map, 1698. **Asseniboines.**—Perrin, Voy. dans les Louisianes, 263, 1805. **Asseniboualak.**—Du Lhut (1678) in Margry, Déc., VI, 21, 1886. **Assenipoëls.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1055, 1855. **Assenipoils.**—Hennepin, New Discov., map, 1698. **Assenipoualacs.**—Hennepin quoted by Shea, Disc., 131, 1852 (trans. 'stone warriors'). **Assenipoualak.**—Shea, ibid., note. **Assenipouals.**—Radout (1710) in Margry, Déc., VI, 14, 1886. **Assenipouel.**—Ibid., 11. **Assenipoulacs.**—Hennepin misquoted by Neill, Hist. Minn., 134, 1858. **Assenipoulaes.**—Hennepin (1680) in French, Hist. Coll. La., I, 212, 1846. **Assenipoulaks.**—Du Lhut (1678) in Margry, Déc., VI, 22, 1886. **Assenipouvals.**—Coxe, Carolana, 43, 1741. **Assenipovals.**—Alcedo, Dict. Geog., IV, 557, 1788. **Assenniboins.**—Schoolcraft, Trav., 245, 1821. **Assenpoels.**—N. Y. Doc. Col. Hist., index, 289, 1861. **Assilibouels.**—Iberville (1702) in Margry, Déc., IV, 600, 1880. **Assimpouals.**—Lahontan, New Voy., I, 231, 1703. **Assinaboes.**—Smith, Bouquet's Exped., 69, 1766. **Assinaboil.**—Boudinot, Star in the West, 125, 1816. **Assinaboine.**—Ind. Aff. Rep., 498, 1839. **Assinaboins.**—Ibid., 297, 1835. **Assinabwoines.**—Schoolcraft, Ind. Tribes, V, 99, 1855. **Assineboes.**—Hutchins (1765), ibid., III, 556, 1853. **Assineboin.**—Brackenridge, Views of La., 79, 1815. **Assineboines.**—Richardson, Arct. Exped., I, map, 1851. **Assinebwannuk.**—Jones, Ojebway Inds., 178, 1861. **Assinepoel.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Assinepoils.**—Hayden, Ethnog. and Philol. Mo. Valley, 380, 1862. **Assinepoins.**—Ramsey in Ind. Aff. Rep. 1849, 70, 1850. **Assinepotuc.**—Balbi, Atlas Ethnog., 55, 1826. **Assinepoualaos.**—Coxe, Carolana, 43, 1741. **Assiniboelle.**—Beauharnois and Hocquart (1731) in Margry, Déc., VI, 568, 1886. **Assiniboels.**—Frontenac (1695), ibid., V, 63, 1883. **Assiniboesi.**—Capellini, Ricordi, 185, 1867. **Assiniboile.**—Vaudreuil and Bégon (1716) in Margry, Déc., VI, 496, 1886. **Assiniboils.**—Carver, Travels, map, 1778. **Assiniboines.**—West, Jour., 86, 1824. **Assiniboins.**—Gass, Jour., 69, 1807. **Assinibois.**—Denonville (1685) in N. Y. Doc. Col. Hist., IX, 286, 1855. **Assiniboleses.**—Alcedo, Dicc. Geog., I, 165, 1786. **Assiniboualas.**—Perrot in Minn. Hist. Coll., II, pt. 2, 24, 1864. **Assinibouane.**—Pachot (1722) in Margry

Déc., vi, 517, 1886. **Assinibouels.**—Vaudreuil (1720), ibid., 510. **Assinibouets.**—Du Chesneau (1681) in N. Y. Doc. Col. Hist., ix, 153, 1855. **Assiniboüles.**—Perrot, Mém., 91, 1864. **Assinib'wans.**—Ramsey in Ind. Aff. Rep. 1849, 77, 1850. **Assinipoals.**—Proc. verb. (1671) in Margry, Déc., i, 97, 1876. **Assinipoels.**—Du Lhut (1678), ibid., vi, 19, 1886. **Assinipoile.**—Vaudreuil and Bégon (1716), ibid., 500. **Assinipoileu.**—Balbi, Atlas Ethnog., 55, 1826. **Assinipoils.**—Le Sueur (1700) in Margry, Déc., vi, 82, 1886. **Assiniponiels.**—Gallatin in Trans. Am. Antiq. Soc., ii, 123, 1836. **Assinipotuc.**—Keane in Stanford, Compend., 501, 1878. **Assinipoual.**—Lahontan, New Voy., i, 207, 1703. **Assinipoüalac.**—Jes. Rel., 1667, iii, 23, 1858. **Assinipoualaks.**—Ibid., 21, 1658. **Assinipoüars.**—Ibid., 1670, 92. **Assinipoulac.**—Du Lhut (1684) in Margry, Déc., vi, 51, 1886. **Assinipour.**—Le Jeune in Jes. Rel., 1640, iii, 35, 1858. **Assinipovals.**—Harris, Coll. Voy. and Trav., ii, map, 1705. **Assini-poytuk.**—Richardson, Arct. Exped., 51, 1851. **Assinipwanak.**—Gatschet, MS., B. A. E. (Chippewa name). **Assinnaboin.**—Drake, Bk. Inds., vi, 1848. **Assinnaboines.**—Ibid. **Assinneboin.**—Tanner, Nar., 50, 1830. **Assinnee-Poetuc.**—Me. Hist. Soc. Coll., vi, 270, 1859. **Assinnibains.**—Lewis and Clark, Disc., 23, 1806. **Assinniboan.**—Coues, Lewis and Clark Exped., i, 193, note, 1893 (Chippewa name). **Assinniboine.**—Hind, Labr. Pen., ii, 148, 1863. **Assinniboine Sioux.**—Can. Ind. Rep., 77, 1880. **Assinniboins.**—Lewis and Clark, Disc., 30, 1806. **Assinopoils.**—La Harpe (1700) in French, Hist. Coll. La., iii, 27, 1851. **Assinpouele.**—Anon. Carte de l'Am. Sépt., Paris, n. d. **Assinpoulac.**—Bowles, map of Am., after 1750. **Assinpouls.**—Lahontan, quoted by Ramsey in Ind. Aff. Rep., 72, 1849. **Ausinabwaun.**—Parker, Minn. Handb., 13, 1857. **Chiripinons.**—Perrot (1721) in Minn. Hist. Soc. Coll., ii, pt. 2, 24, 1864. **Essinaboin.**—Ex. Doc. 90, 22d Cong., 1st sess., 64, 1832. **E-tans-ke-pa-se-qua.**—Long, Exped. Rocky Mts., ii, lxxxiv, 1823 (Hidatsa name, from *i-ta-ha-tski*, 'long arrows'). **Fish-eaters.**—Hayden, Ethnog. and Philol. Mo. Val., 381, 1862 (Hohe or; Dakota name). **Guerriers de la Roche.**—Perrot, Mém., 232, 1864. **Guerriers de pierre.**—Jes. Rel., 1658, iii, 21, 1858. **Haha.**—Coues, Pike's Exped., i, 348, 1895. **Ho-ha.**—Gallatin in Trans. Am. Antiq. Soc., ii, 123, 1836 ('rebel': sometimes applied by other Sioux tribes). **Hohays.**—Snelling, Tales of N. W., 21, 1830. **Hohe.**—Dorsey in 15th Rep. B. A. E., 222, 1897 (Dakota name: 'rebels'). **Ho'-he.**—Hayden, Ethnog. and Philol. Mo. Val., 381, 1862 (trans. 'fish-eaters'). **Hoheh.**—Williamson in Minn. Hist. Soc. Coll., i, 296, 1872. **Ho-he'-i-o.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 (Cheyenne name). **Hoh-hays.**—Ramsey in Minn. Hist. Soc. Coll., i, 48, 1872. **Indiens-Pierre.**—Balbi, Atlas Ethnog., 55, 1826. **Issati.**—Henry, Travels, 286, 1809 (erroneous identification for Santee). **Left hand.**—Culbertson in Smithson. Rep, 1850, 143, 1851 (translation of the French name of their chief). **Mantopanatos.**—Keane in Stanford, Compend., 470, 1878. **Nacota.**—Maximilian, Trav., 193, 1843 (own name, same as Dakota: 'our people'). **Nation of the great Water.**—Dobbs, Hudson Bay, 20, 1744. **Osinipoilles.**—Henry, Trav., 273, 1809. **Ossineboine.**—Coues, Lewis and Clark Exped., i, 178, note 58, 1893. **Ossiniboine.**—Ibid., 59. **Ossnobians.**—Mass. Hist. Soc. Coll., iii, 24, 1794. **Sioux of the Rocks.**—Ramsey in Ind. Aff. Rep., 77, 1850. **Stone.**—Keane in Stanford, Compend., 536, 1878. **Stone Indians.**—Fisher, New Trav., 172, 1812. **Stone Roasters.**—Tanner, Nar., 51, 1830. **Stone Sioux.**—Lewis and Clark, Disc., 46, 1806. **Stoney.**—Keane in Stanford, Compend., 536, 1878. **Stoney Indians.**—Can. Ind. Rep., 80, 1880. **Stonies.**—Inf'n of Chas. N. Bell, of Winnipeg, Manitoba, 1886 (the common name used by English in Canada). **Thickwood.**—Keane in Stanford, Compend., 536, 1878 (applied to the Assiniboin of the Rocky mts.). **Tlū'tlämā'ᴇkā.**—Chamberlain, inf'n, 1903 ('cutthroats': Kutenai name). **Ussinebwoinug.**—Tanner, Nar., 316, 1830 (Chippewa name). **Weepers.**—Henry, Trav., 286, 1809.

Assiniboin of the Plains. A division of the Assiniboin described by Dobbs (Hudson Bay, 35, 1744) as distinguished from that portion of the tribe living in the wooded country. On his map they are located w. of L. Winnipeg. De Smet (Miss. de l'Oregon, 104, 106, 1848) estimated them at 300 lodges, and in the English edition of his work (Oregon Miss., 156, 1847) the number given is 600 lodges. He says they hunt over the great plains between the Saskatchewan, Red, Missouri, and Yellowstone rs., and as compared with the Assiniboin of the woods "are more expert in thieving, greater topers, and are perpetually at war," but that in general the men are more robust and of commanding stature. They include the Itscheabine, Watopachnato, Otaopabine, and Jatonabine.

Assiniboels of the South.—Jefferys, French Dom. in Am., pt. i, map, 1741. **Assiniboins des Plaines.**—Smet, Miss. de l'Oregon, 104, 1848. **Assinibouels of the Meadows.**—Dobbs, Hudson Bay, 35, 1744. **Plain Assineboins.**—Hind, Red River Exped., ii, 152, 1860.

Assonet. A river and village in Bristol co., Mass., and probably the name of a former Indian village in the vicinity. Schoolcraft (Ind. Tribes, i, 117, 1851) uses the name "Assonets" to denote the probable Indian authors of the inscriptions on Dighton rock. (J. M.)

Assuapmushan. A Montagnais mission founded by the Jesuits in 1661 about 300 m. up Saguenay r., Quebec, probably at the entrance of Ashuapmouchouan r. into L. St John. A trading post of the same name was on that river in 1832.—Hind, Labrador, ii, 25, 26, 38, 1863.

Assumption. A mission established in 1728 at the Wyandot village near the present city of Detroit, Mich., and removed soon afterward to the opposite shore. It continued until 1781.—Shea, Cath. Miss., 202, 1855.

Assunpink ('at the stone stream'). A division of the Delawares formerly on Stony cr., on the Delaware, near Trenton. Probably from the Indian name of Stony cr. (J. M.)

Assanpinks.—Boudinot, Star in the West, 125, 1816. **Asseinpinks.**—Sanford, U. S., cxlvii, 1819. **Assunpink.**—Proud, Pa., ii, 294, 1798. **Stony Creek Indians.**—Ibid.

Assunta. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Assuti. A small Nez Percé band formerly living on Assuti cr., Idaho. They joined Chief Joseph in the Nez Percé war of 1877.—Gatschet, MS., B. A. E., 1877.

Assuweska. A village of the Powhatan confederacy in 1608 on the n. bank of the Rappahannock, in King George co., Va.—Smith (1629), Va., i, map, repr. 1819.

Astakiwi (*es-ta-ke'*, 'hot spring.'—Powers). A Shastan village near Canby, in Warm Springs valley, Modoc co., Cal., whose people were described by Powers (Cont. N. A. Ethnol., III, 267, 1877) as most miserable and squalid, having been brutalized not only by their scanty and inferior diet, but also by the loss of their comeliest maidens and best young men, who were carried off into slavery by the Modoc.

Astakaywas.—Powers in Overland Mo., XII, 412, 1874. **Astakywich.**—Ibid. **Astaqkéwa.**—Curtin, MS. Ilmawi vocab., B. A. E., 1889. **Es-ta-ke′-wach.**—Powers in Cont. N. A. Ethnol., III, 267, 1877. **Hot Spring Valley Indians.**—Ibid. (includes also the Hantewa).

Astialakwa. A former pueblo of the Jemez, on the summit of a mesa that separates San Diego and Guadelupe canyons at their mouths. It was probably the seat of the Franciscan mission of San Juan, established early in the 17th century. Distinct from Ostyalakwa.

Asht-ia-la-qua.—Bandelier in Arch. Inst. Papers, III, 126, 1890. **Ash-tyal-a-qua.**—Ibid., IV, 206, 1892. **Asht-ya-laqua.**—Bandelier in Proc. Cong. Internat. Am., VII, 452, 1890. **Astialakwá.**—Hodge, field notes, B. A. E., 1895. **Ateyala-keokvá.**—Loew in Wheeler Survey Rep., VII, 343, 1879.

Astina. A village in N. Florida in 1564, subject to Utina, head chief of the Timucua (Laudonnière in French, Hist. Coll. La., n. s., 298, 1869). De Bry's map (1590) places it W. of St Johns r.

Astouregamigoukh. Mentioned as one of the small tribes N. of St Lawrence r. (Jes. Rel. 1643, III, 38, 1858). Probably a Montagnais band or settlement about the headwaters of Saguenay or St Maurice r.

Asumpcion. A group of Alchedoma rancherias on or near the Rio Colorado, in California, more than 50 m. below the mouth of Bill Williams fork. They were visited and so named by Fray Francisco Garcés in 1776.—Garcés, Diary, 426, 1900.

Asystarca. A former Costanoan village of central California attached to the mission of San Juan Bautista.—Engelhardt, Franciscans in Cal., 398, 1897.

Ataakut. A village of the Tolowa formerly situated on the coast of N. Cal.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890.

Ă′-ta-ă-kût′.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890 (Tutu name). **A′-ta-a-kût′-ti.**—Ibid. (Tutu name). **A-ta-ke-té tûn′-nĕ.**—Dorsey, MS. Chetco vocab., B. A. E., 1884. **Ni-yañk′-ta-ke′-te te′-ne.**—Dorsey, MS. Smith R. vocab., B. A. E., 1884. **Yah-nih-kahs.**—Hamilton, MS. Hay-narg-ger vocab., B. A. E. **Yantuckets.**—Bancroft, Nat. Races, I, 445, 1874. **Yatuckets.**—Taylor in Cal. Farmer, June 8, 1860. **Yau-tuck-ets.**—Ibid., Apr. 12, 1861. **Yon-tocketts.**—Hamilton, MS. Hay-narg-ger vocab., B. A. E.

Ataakwe ('seed people'). A people encountered by the Zuñi before reaching their final residing place at Zuñi, N. Mex. They joined the Seed clan of the Zuñi, whose descendants constitute the present Taakwe, or Corn clan, of that tribe.—Cushing in The Millstone, IX, 2, 23, 1884.

A′-ta-a.—Cushing, ibid.

Ata-culculla. See *Attakullakulla*.

Atagi. One of the 4 Alibamu towns formerly situated in what is now Autauga co., Ala., extending 2 m. along the W. bank of Alabama r., a short distance W. of the present Montgomery. Autaugaville, Autauga cr., and Autauga co. are named after it. Hawkins (1798) speaks of it as a small village 4 m. below Pawokti, and says that the people have little intercourse with the whites but are hospitable. Schooler (Schoolcraft, Ind. Tribes, IV, 578, 1854) states that it contained 54 families in 1832. (A. S. G.)

At-tau-gee.—Hawkins (1799), Sketch, 36, 1848. **Autallga.**—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 331, 1836. **Autauga.**—Campbell (1836) in H. R. Doc. 274, 25th Cong., 2d sess., 20, 1838. **Autobas.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Dumplin Town.**—Woodward, Reminiscences, 12, 1859.

Atalans. An imaginary prehistoric civilized race of North America (Rafinesque, introd. to Marshall, Ky., I, 23, 1824); probably based on the Atlantis fable.

Atamasco lily. The name of a plant (*Amaryllis atamasco*), defined by Bartlett (Dict. of Americanisms, 20, 1877) "as a small one-flowered lily, held in like esteem, in Virginia and North Carolina, with the daisy in England." Parkinson (Paradisus, 87, 1629) says that "the Indians in Virginia do call it Attamusco." Gerard (*Sun*, N. Y., July 30, 1895) states that the word means 'stained with red,' in reference to the color of the flowers. In this case the chief component would be the Algonquian radical *misk*, signifying 'red.' (A. F. C.)

Atana (*Atā′na*). A Haida town on House, or Atana, id., E. coast of Moresby id., Queen Charlotte group, British Columbia. According to Skidegate legend, House id. was the second to appear above the waters of the flood. At that time there was sitting upon it a woman who became the ancestress of the Tadjilanas. The Kagialskegawai also considered her as their "grandmother," although saying that they were not descended directly from her but from some people who drifted ashore at the same place in a cockleshell. The town was occupied by the Tadjilanas. As the name does not occur in John Work's list, it would seem to have been abandoned prior to 1836–41.—Swanton, Cont. Haida, 277, 1905.

Atanekerdluk. An Eskimo settlement on Nugsuak pen., W. Greenland.—Peary, My Arct. Jour., 208, 1893.

Atangime. A settlement of Eskimo in E. Greenland.—Meddelelser om Grönland, XXV, 24, 1902.

Atanumlema. A small Shahaptian tribe living on Yakima res., on Atanum cr., Wash. They are said to speak a dialect closely related to the Yakima and Klikitat.—Mooney in 14th Rep. B. A. E., 738, 1896.

Atanus (*ɛatā′nʌs*, 'bilge-water'). A Skittagetan town, occupied by the Do-gitunai, on the N. E. coast of Hippa id., British Columbia—Swanton, Cont. Haida, 281, 1905.

Ataronchronon. One of the minor tribes of the Huron confederation, among whom the Jesuit mission of Sainte Marie was established.—Jes. Rel. for 1640, 61, 1858.

Andoouanchronon.—Jes. Rel. for 1640, 35, 1858. **Andowanchronon.**—Jes. Rel., index, 1858. **Ataconchronons.**—Jes. Rel. for 1637, 114, 1858. **Ataronch.**—Kingsley, Stand. Nat. Hist., pt. 6, 154, 1883.

Atarpe. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.

Atarpe.—Taylor in Cal. Farmer, Oct. 18, 1861. **Oturbe.**—Ibid. **Uturpe.**—Ibid.

Atasi (Creek: *ă′tăssa*, 'warclub.'—Gatschet). An ancient Upper Creek town on the s. side of Tallapoosa r., in Macon co., Ala., adjoining Calibee cr., 5 m. above Huthliwathli town. In 1766 it contained about 43 warriors, and when seen by Hawkins, about 1799, it was a poor, miserable-looking place. On Nov. 29, 1813, a battle was fought there between the Creeks and Jackson's troops. The name was later applied to a town in the Creek Nation, Indian Ter., the people of which are called Atasálgi. See Jefferys, French Dom. Am., 135, map, 1761; Bartram, Trav., 454, 1791; Gatschet, Creek Migr. Leg., I, 128, 1884; II, 185, 1888.

Allasis.—Bartram, Voy., I, map, 1799 (erroneously placed on the Chattahoochee). **Altasse.**—Boudinot, Star in the West, 260, 1816. **Atases.**—Jefferys, French Dom., I, 134, map, 1761. **Átasi.**—Gatschet, Creek Migr. Legend, I, 128, 1884. **Átassi.**—Ibid. **Atĕsi.**—Ibid. (in Indian Ter.). **Attases.**—Roberts, Florida, 13, 1763. **Attasis.**—Phelipeau, Carte Générale, 1783. **Attasse.**—Bartram, Travels, 448, 1791. **Autisees.**—Woodward, Reminiscences, 24, 1859. **Autossee.**—Drake, Ind. Chron., 198, 1836. **Aut-tos-se.**—Hawkins (1799), Sketch, 31, 1848. **Auttotsee.**—Hawkins (1813) in Am. State Pap., Ind. Aff., I, 849, 1832. **Citasees.**—Romans, Florida, I, 280, 1775. **Gitases.**—Jefferys, French Dom. Am., I, 134, map, 1761 (mislocated, but probably the same). **Olasse.**—Bartram, Voy., I, map, 1799. **Otasee.**—Thomas (1793) in Am. State Pap., Ind. Aff., I, 407, 1832. **Otasse.**—Bartram, Travels, 394, 461, 1791. **Otisee.**—Carley (1835) in H. R. Doc. 452, 25th Cong., 2d sess., 75, 1838. **Otissee.**—Ibid., 31. **Otoseen.**—H. R. Ex. Doc. 276, 24th Cong., 1st sess., 131, 1836. **Ottasees.**—U. S. Ind. Treat. (1797), 70, 1837. **Ottersea.**—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 152, 1836. **Ottesa.**—Campbell (1836) in H. R. Doc. 274, 25th Cong., 2d sess., 20, 1838. **Ottessa.**—Crawford (1836), ibid., 24. **Ottisse.**—Schoolcraft, Ind. Tribes, IV, 578, 1854. **Ottissee.**—Wyse (1836) in H. R. Doc. 63, 25th Cong., 2d sess., 63, 1838.

Atastagonies. An unidentified tribe mentioned by Rivera (Diario y Derrotero, leg. 2,602, 1736) as formerly living in s. Texas.

Atchaluk. An Eskimo village in the Kuskokwim district, Alaska; pop. 39 in 1890.

Atchalugumiut.—11th Census, Alaska, 164, 1890 (the inhabitants).

Atchatchakangouen (from *atchitchak*, 'crane'). The principal division of the Miami. On account of the hostility of the Illinois they removed w. of the Mississippi, where they were attacked by the Sioux, and they afterward settled near the Jesuit mission at Green Bay, and moved thence into Illinois and Indiana with the rest of the tribe. In 1736 Chauvignerie gave the crane as one of the two leading Miami totems. (J. M.)

Atchatchakangouen.—Perrot (*ca.* 1721) Mémoire, 222, 1864. **AtchatchaKangouen.**—Jes. Rel., LVIII, 40, 1899. **Chacakengua.**—Coxe, Carolana, map, 1741. **Chachakingua.**—Ibid., 12. **La Grue.**—La Salle (1680) in Margry, Déc., II, 216, 1877. **Miamis de la Grüe.**—Perrot, op. cit., 154. **Outichacouk.**—Coxe, Carolana, map, 1741. **Outitchakouk.**—Jesuit Rel., 1658, 21, 1858. **Tchatchakigoa.**—La Salle (1680) in Margry, Déc., II, 216, 1877. **Tchatchaking.**—Ibid. (1683), 320. **Tchidüakoüingoües.**—Bacqueville de la Potherie, Hist. Am., II, 261, 1753. **Tchiduakouongues.**—Baqueville de la Potherie misquoted by Shea in Wis. Hist. Soc. Coll., III, 134, 1856.

Atchaterakangouen. An Algonquian tribe or band living in the interior of Wisconsin in 1672, near the Mascouten and Kickapoo.

AtchateraKangouen.—Jes. Rel., LVIII, 40, 1899.

Atchialgi (*atchi* 'maize,' *álgi* 'people'). One of the twenty Creek clans.

Atchíalgi.—Gatschet, Creek Migr. Leg., I, 155, 1884.

Atchinaalgi ('cedar grove people'). A former small village of the Upper Creeks, on a tributary of Tallapoosa r., probably in Tallapoosa co., Ala. It was their northernmost settlement in the 18th century, and was destroyed by Gen. White, Nov. 13, 1813. (A. S. G.)

Atchina-álgi.—Gatschet, Creek Migr. Leg., I, 128, 1884. **Au-che-nau-ul-gau.**—Hawkins (1799), Sketch of Creek country, 47, 1848. **Genalga.**—Pickett, Hist. Ala., II, 299, 1851.

Atchinahatchi ('cedar creek'). A former branch settlement of the Upper Creek village of Kailaidshi, on a small stream of the same name, a tributary of the Tallapoosa, probably in Coosa co., Ala. (A. S. G.)

Ahcharalar.—H. R. Ex. Doc. 276, 24th Cong., 1st sess., 322, 1836 (a doubtful synonym). **Atchina Hátchi.**—Gatschet, Creek Migr. Leg., I, 128, 1884. **Au-che-nau-hat-che.**—Hawkins (1799), Sketch, 49, 1848.

Atchitchiken (*Atci′tcîkEn*, sig. doubtful, or *Nkaitu′sus*, 'reaches the top of the brow or low steep,' because the trail here passes on top of a bench and enters Spapiam valley). A village of the Spences Bridge band of the Ntlakyapamuk on the N. side of Thompson r., 3 m. back in the mountains from Spences Bridge, British Columbia.—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900.

Ateacari. A branch of the Cora division of the Piman family on the Rio de Nayarit, or Rio de San Pedro, in Jalisco, Mexico.

Ateacari.—Orozco y Berra, Geog., 59, 1864. **Ateakari.**—Pimentel, Lenguas de Mex., II, 83, 1865. **Ateanaca.**—Orozco y Berra, op. cit. (name of language).

Atepua. A pueblo of the province of Atripuy, in the region of the lower Rio Grande, N. Mex., in 1598.—Oñate (1598) in Doc. Inéd., XVI, 115, 1871.

Atepíra.—Bancroft, Ariz. and N. Mex., 135, 1889 (misprint).

Atfalati (*Atfálati*). A division of the Kalapooian family whose earliest seats, so far as can be ascertained, were the plains of the same name, the hills about Forest Grove, and the shores and vicinity of Wappato lake, Oreg.; and they are said to have extended as far as the site of Portland. They are now on Grande Ronde res. and number about 20. The Atfalati have long given up their native customs and little is known of their mode of life. Their language, however, has been studied by Gatschet, and our chief knowledge of the Kalapooian tongue is from this dialect. The following were the Atfalati bands as ascertained by Gatschet in 1877: Chachambitmanchal, Chachanim, Chachemewa, Chachif, Chachimahiyuk, Chachimewa, Chachokwith, Chaginduеftei, Chahelim, Chakeipi, Chakutpaliu, Chalal, Chalawai, Chamampit, Chapanaghtin, Chapokele, Chapungathpi Chatagithl, Chatagshish, Chatakuin, Chatamnei, Chatilkuei, Chawayed. (L. F.)

Atfálati.—Gatschet in Jour. Am. Folk-lore, XII, 212, 1899. **Fallatahs.**—Slocum in H. R. Rep. 101, 25th Cong., 3d sess., 42, 1839. **Fallatrahs.**—Slocum in Sen. Doc. 24, 25th Cong., 2d sess., 15, 1838. **Follaties.**—Hale in U. S. Expl. Exped., VI, 569, 1846. **Juálati.**—Gatschet in Mag. Am. Hist., VIII, 256, 1882. **Snalatine.**—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 172, 1850. **Sualatine.**—Lane in Ind. Aff. Rep., 160, 1850. **Tuálati.**—Gatschet in Jour. Am. Folk-lore, XII, 212, 1899. **Tualatims.**—Taylor in Sen. Ex. Doc. 4, 40th Cong., spec. sess., 27, 1867. **Tualatin.**—Palmer in Ind. Aff. Rep., 260, 1854. **Tuality.**—Tolmie in Trans. Oreg. Pion. Assn., 32, 1884. **Tuhwalati.**—Hale in U. S. Expl. Exped., VI, 569, 1846. **Turlitan.**—Huntington in Ind. Aff. Rep. 1867, 62, 1868. **Twalaties.**—Ind. Aff. Rep., 221, 1861. **Twalaty.**—Pres. mess., Ex. Doc. 39, 32d Cong., 1st sess., 2, 1852. **Twalites.**—Ind. Aff. Rep. 1864, 503, 1865. **Twallalty.**—Ibid., 205, 1851. **Twaltatines.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Wapato Lake.**—McClane in Ind. Aff. Rep., 184, 1887. **Wapatu.**—Gatschet in Jour. Am. Folk-lore, IV, 143, 1891. **Wapatu Lake.**—Gatschet in Cont. N. A. Ethnol., II, pt. 1, xlvi, 1890. **Wapeto.**—Ind. Aff. Rep., 492, 1897. **Wapoto Lake.**—McClane in Ind. Aff. Rep., 269, 1889. **Wappato.**—Smith in Ind. Aff. Rep., 56, 1875. **Wappatoo.**—Victor in Overland Mo., VII, 346, 1871. **Wapto.**—Meacham, Wigwam and Warpath, 117, 1875.

Athabasca (Forest Cree: *athap* 'in succession,' *-askaw* 'grass,' 'reeds'; hence 'grass or reeds here and there.'—Hewitt). A northern Athapascan tribe, from which the stock name is derived, residing around Athabasca lake, Northwest Ter., Canada. Ross (MS., B. A. E.) regards them as a part of the Chipewyan proper. They do not differ essentially from neighboring Athapascan tribes. In 1902 (Can. Ind. Aff., 84, 1902) 326 were enumerated at Ft Chipewyan.

Arabaskaw.—Lacombe, Dict. des Cris, 1874 ("Athabasca" Cree name). **Athabaskans.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Athapascow.**—Drake, Bk. Inds., vi, 1848. **Athapuscow.**—Hearne, Journ. N. Ocean, 177, 1795. **Ayabaskau.**—Gatschet, MS., B. A. E. (Cree name). **Kkρay-tρèlè-Ottinè.**—Petitot, Autour du lac des Esclaves, 363, 1891 ('people of the willow floor,' i. e., of Ft Chipewyan). **Kkρest'aylé-kkè ottiné.**—Petitot, Dict. Dènè-Dindjié, xx, 1876 ('people of the poplar floor'). **Yéta-Ottinè.**—Petitot, Autour, op. cit. ('people from above').

Athapascan Family. The most widely distributed of all the Indian linguistic families of North America, formerly extending over parts of the continent from the Arctic coast far into N. Mexico, from the Pacific to Hudson bay at the N., and from the Rio Colorado to the mouth of the Rio Grande at the S.—a territory extending for more than 40° of latitude and 75° of longitude.

The languages which compose the Athapascan family are plainly related to each other and, because of certain peculiarities, stand out from the other American languages with considerable distinctness. Phonetically they are rendered harsh and difficult for European ears because of series of guttural sounds, many continuants, and frequent checks and aspirations. Morphologically they are marked by a sentence verb of considerable complexity, due largely to many decayed prefixes and to various changes of the root to indicate the number and character of the subject and object. Between the various languages much regular phonetic change, especially of vowels, appears, and while certain words are found to be common, each language, independently of the others, has formed many nouns by composition and transformed the structure of its verbs. The wide differences in physical type and culture and the differences in language point to a long separation of the family, certainly covering many centuries. Geographically it consists of three divisions: Northern, Pacific, and Southern.

The Northern division, known as the Tinneh, or Déné, the name they apply to themselves, consists of three groups: The eastern, the northwestern, the southwestern. The eastern group occupies a vast extent of continuous territory, bounded on the E. by the Rocky mts. and lower Mackenzie r., on the S. by the watershed between the Athabasca and lower Peace rs., Athabasca lake, and Churchill r. To the E. and N. a narrow but continuous strip of Eskimo territory bars them from Hudson bay and the Arctic ocean. Their neighbors on the S. are members of the Algonquian family. This group seems to constitute a culture area of its own, rather uniform and somewhat limited on its material side. Very little is known of the folklore and religion of the people of this region. The principal tribes are the Tatsanottine or Yellowknives, E. of Yellowknife r., the Thlingchadinne or Dogribs, between Great Slave and Great Bear lakes; on Mackenzie r., beginning at the N., the Kawchodinneh or Hares, and the Etchaottine or Slaveys; the Chipewyan on Slave r., the Tsattine or Beavers on Peace r.; and some 500 m. to the s. beyond the area outlined, the Sarsi, a small tribe allied with their Algonquian neighbors, the Siksika. The northwestern group occupies the interior of Alaska and adjacent portions of British territory as far as the Rocky mts. The shore lands to the N. and W. are held by the Eskimo, except at Cook inlet and Copper r. The people seem to have been too much occupied with the severe struggle with the elements for a bare existence to have developed much material culture. They are usually distinguished into three principal divisions: The Kutchin of Porcupine and Tanana rs., the middle course of the Yukon, and the lower Mackenzie (where they are often spoken of as Louchoux); the Ahtena of Copper r.; and the Khotana of the lower Yukon, Koyukuk r., and Cook inlet. The southwestern group occupies the mountainous interior of British America from the upper Yukon to lat. 51° 30′, with the Rocky mts. for their E. barrier, and with the Skittagetan, Koluschan, Chimmesyan, and Wakashan families between them and the Pacific. Their s. neighbors are the Salish. They are said to show considerable variety of physical appearance, culture, and language. The tribes composing this group are, according to Morice, beginning at the N., the Nahane; the Sekani; the Babine (Nataotin), on the shores of a lake bearing that name; the Carriers (Takulli), who occupy the territory from Stuart lake southward to Alexandria on Fraser r., and the Chilcotin (Tsilkotin), who live in the valley of the river to which they have given their name.

The Pacific division consisted formerly of a small band in Washington and of many villages in a strip of nearly continuous territory about 400 m. in length, beginning at the valley of Umpqua r. in Oregon and extending toward the s. along the coast and Coast Range mts. to the headwaters of Eel r. in California. Their territory was cut through at one point by the Yurok on Klamath r. These villages were in many cases separated by low but rugged mountains, and were surrounded by, and here and there surrounded, the small stocks characteristic of the region. The culture throughout this territory was by no means uniform, partly on account of the great differences between the conditions of life on the seacoast and those of inland mountain valleys, and partly because there was little intercourse between the river valleys of the region. For the greater part, in language there was a gradual transition through intermediate dialects from one end of the region to the other. There were probably 5 of these dialects which were mutually unintelligible. There were no tribes in this region, but groups of villages which sometimes joined in a raid against a common enemy and where the same dialect was spoken. The following dialectic groups made up this division: The Kwalhioqua in Washington; the Umpqua and Coquille (Mishikhwutmetunne), formerly on rivers of these names; the Taltushtuntude, Chastacosta, and Tututunne on Rogue r. and its tributaries, and the Chetco on Chetco r. in Oregon; the Tolowa on Smith r. and about Crescent City; the Hupa and Tlelding on the lower portion of Trinity r.; the Hoilkut on Redwood cr.; the Mattole on the river of that name; the Sinkyone, Lassik, and Kuneste in the valley of Eel r., in California. But few of the members of this division now remain. The Oregon portion has been on the Siletz and Grande Ronde res. for many years; those of California still reside near their ancient homes.

The Southern division held sway over a vast area in the S. W., including most of Arizona and New Mexico, the s. portion of Utah and Colorado, the w. borders of Kansas and Texas, and the N. part of Mexico to lat. 25°. Their principal neighbors were the members of the Shoshonean family and the various Pueblo tribes in the region. So far as is known the language and culture of this division are quite uniform. The peoples composing it are the Navaho s. of San Juan r. in N. E. Arizona and N. W. New Mexico, the Apache (really a group of tribes) on all sides of the Navaho except the N., and the Lipan formerly in w. Texas but now living with the Mescaleros in New Mexico.

Not included in the three divisions described above are the Kiowa Apache, a small band which has maintained its own language while living on intimate terms with the Kiowa. They seem never to have been connected with the Southern division, but appear to have come from the N. many years ago.

The tendency of the members of this family to adopt the culture of neighboring peoples is so marked that it is difficult to determine and describe any distinctive Athapascan culture or, indeed, to say whether such a culture ever existed. Thus, the tribes of the extreme N., especially in Alaska, had assimilated many of the customs and arts of the Eskimo, the Takulli had adopted the social organization and much of the mythology of the Tsimshian, the western Nahane had adopted the culture of the Tlingit, the Tsilkotin that of the Salish, while the Sarsi and Beavers possessed much in common with their Algonquian neighbors to the s. and e. Passing to the Pacific group, practically no difference is found between the culture which they presented and that of the surrounding tribes of other stocks, and it is evident that the social organization and many of the rites and ceremonies of the Navaho, and even of the Apache, were due to Pueblo influences. Although in this respect the Athapascan resembles the Salishan and Shoshonean families, its pliability and adaptability appear to have been much greater, a fact noted by missionaries among the northern Athapascans up to the present day.

If a true Athapascan culture may be said to have existed anywhere, it was among the eastern tribes of the Northern group, such as the Chipewyan, Kawchodinne, Stuichamukh, Tatsanottine, and Thlingchadinne, although differing comparatively little from that of the northernmost Algonquian tribes and the neighboring Eskimo. Although recognizing a certain individuality, these tribes had little coherence, and were subdivided into family groups or loose bands, without clans or gentes, which recognized a kind of patriarchal government and descent. Perhaps the strongest authority was that exercised by the leader of a hunting party, the difference between success and failure on such a quest being frequently the difference between the existence or extinction of a band.

Clothing was made of deerskins in the hair, and the lodges of deer or caribou skins, sometimes replaced by bark farther s. Their food consisted of caribou, deer, moose, musk-ox, and buffalo, together with smaller animals, such as the beaver and hare, various kinds of birds, and several varieties of fish found in the numerous lakes and rivers. They killed deer by driving them into an angle formed by two converging rows of stakes, where they were shot by hunters lying in wait. The man was complete master in his own lodge, his wife being entirely subservient and assuming the most laborious duties. Infanticide, especially of female children, was common, but had its excuse in the hard life these people were obliged to undergo. In summer transportation was effected in birch-bark canoes; in winter the dogs carried most of the household goods, except in so far as they were assisted by the women, and on the barren grounds they were provided with sledges. The bodies of the dead were placed on the ground, covered with bark and surrounded by palings, except in the case of noted men, whose bodies were placed in boxes on the branches of trees. Shamans existed, and their sayings were of much influence with some of the people, but religion does not seem to have exerted as strong an influence as in most other parts of America. At the same time they had absolute faith in the necessity and efficacy of certain charms which they tied to their fishing hooks and nets. Nearly all have now been Christianized by Roman Catholic missionaries and seem to be devout converts. For an account of the culture of the remaining Athapascan tribes, see the special articles under the tribal names and articles dealing with other tribes in the same localities.

For the Northern division of Athapascans see Hearne, Travels, 1795; the numerous writings of Émile Petitot; Morice (1) in Trans. Roy. Soc. Canada, (2) Trans. Canadian Inst., and elsewhere; Richardson, Arct. Searching Exped., 1851; Bancroft, Native Races, I, 1886; Russell, Explor. Far North, 1898; Hardesty and Jones in Smithson. Rep., 1866, 1872. For the Pacific division: Powers in Cont. N. A. Ethnol., III, 1877; Goddard in Pubs. Univ. Cal., I, 1903. For the Southern division: Matthews (1) in 5th Rep. B. A. E., 1887, (2) Memoirs Am. Mus. Nat. Hist., VI, Anthrop. V, 1902, (3) Navaho Legends, 1897; Bourke (1) in Jour. Am. Folk-lore, III, 1890, (2) in 9th Rep. B. A. E., 1892.

In the synonymy which follows the names are not always to be accepted as true equivalents. The Northern Athapascan or Déné are usually meant.

(P. E. G. J. R. S.)

Adènè.—Petitot, Dict. Dènè-Dindjié, xix, 1876 (Kawchodinne name). **Arabasca.**—Petitot in Jour. Roy. Geog. Soc., 641, 1883. **Arathapescoas.**—Boudinot, Star in the West, 125, 1816. **Athabasca.**—Bancroft, Nat. Races, I, 38, 1874. **Athabascan.**—Richardson, Arct. Exped., II, 1, 1851. **Athapaccas.**—Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853. **Athapaches.**—Petitot, Autour du lac des Esclaves, 98, 1891. **Athapascan.**—Turner in Pac. R. R. Rep., III, pt. 3, 84, 1856. **Athapascas.**—Gallatin in Trans. Am. Antiq. Soc., II, 17, 1836. **Athapasques.**—Kingsley, Standard Nat. Hist., pt. 6, 147, 1883. **Ayabasca.**—Petitot in Jour. Roy. Geog. Soc., 641, 1883. **Chepewyan.**—Richardson, Arct. Exped., II, 1, 1851. **Chepeyans.**—Pritchard, Phys. Hist. Man., V, 375, 1847. **Chippewyan.**—Dall, Alaska, 428, 1870. **Danè.**—Petitot, Dict. Dènè-Dindjié, xix, 1876. **Danites.**—Petitot, Autour du lac des Esclaves, 99, 1891. **Dendjyé.**—Petitot, MS. B. A. E., 1865 (used by Kutchin). **Dènè.**—Petitot, Autour du lac des Esclaves, 363, 1891 (used by Chipewyan). **Dènè-Dindjié.**—Petitot, Dict. Langue Dènè-Dindjié, passim, 1876. **Deneh-Dindschieh.**—Kingsley, Stand. Nat. Hist., pt. 6, 143, 1883. **Dinais.**—Cox. Columbia R., II, 374, 1831. **Dindjié.**—Petitot, Dict. Dènè-Dindjié, xix, 1876 (used by Tukkuthkutchin). **Dindjitch.**—Ibid. (used by Kutchakutchin). **Dinè.**—Morice in Proc. Can. Inst., 3d s., VII, 113, 1889 (used by Etagottine). **Dinné.**—Keane in Stanford, Compend., 512, 1878. **Dinnee.**—Cox, Columbia R., II, 374, 1831. **Dinneh.**—Franklin, Nar., I, 241, 1824. **Dinni.**—Rafinesque, Am. Nations, I, 146, 1836. **Dnainè.**—Petitot, Dict. Dènè-Dindjié, xix, 1876 (used by Knaiakhotana). **'Dtinnè.**—Richardson, Arct. Exped., II, 1, 1851. **Dunè.**—Morice in Proc. Can. Inst., 3d s., VII, 113, 1889 (used by Thlingchadinne). **Gunana.**—Swanton, inf'n (Tlingit name: 'strange people'): **Irkρéléït'.**—Petitot, Dict. Dènè-Dindjié, xix, 1876 (Eskimo name: 'larvæ of lice'). **Itynai.**—Dall in Cont. N. A. Ethnol., I, pt. 1, 25, 1877 (misprint). **Kenaians.**—Halleck (1868) quoted by Petroff, 10th Census, Alaska, 40, 1884. **Kenaizer.**—Holmberg quoted by Dall, Alaska, 428, 1870. **Northern.**—Schouler in Jour. Roy. Geog. Soc. Lond., XI, 218, 1841 (partial synonym). **Tanai.**—Zagoskin quoted by Dall in Cont. N. A. Ethnol., I, 25, 1877. **Tannai.**—Corbusier in Am. Antiq., 276, 1886. **Tede.**—Dorsey, MS. Applegate Cr. vocab., B. A. E., 1884 (used by Dakubetede). **Tene.**—Dorsey, MS. Smith R. vocab., B. A. E., 1884 (used by Tolowa). **Tennai.**—Corbusier in Am. Antiq., 276, 1886. **Thnaina.**—Holmberg quoted by Dall, Alaska, 428, 1870. **Thynné.**—Pinart in Rev. de Philol. et d'Ethnol., no. 2, 1, 1875. **Tinaï.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, 226, 1850. **Tinnătte.**—Wilson in Rep. on N. W. Tribes Can., 11, 1888 (used by Sarsi). **Tinnè.**—Richardson, Arct. Exped., II, 1, 1851. **Tinneh.**—Hardisty in Smithson. Rep. 1866, 303, 1872. **Tinney.**—Keane in Stanford, Compend., 539, 1878. **Tœné.**—Morice in Proc. Can. Inst., 3d s., VII, 113, 1889 (used by Takulli). **Tœni.**—Ibid. (used by Tsilkotin). **Ttynai.**—Zagoskin, quoted by Schott in Erman, Archiv., VII, 480, 1849. **Ttynai-chotana.**—Zagoskin quoted by Bancroft, Nat. Races, III, 589, 1882. **Ttynnaï.**—Zagoskin (1842) quoted by Petroff, 10th Census, Alaska, 37, 1884. **Tûde.**—Dorsey, MS. Galice Creek vocab., B. A. E., 1884 (used by Taltushtuntude). **Tumeh.**—Butler, Wild N. Land, 127, 1873. **Tûnnĕ.**—Dorsey, MS. Tutu vocab., B. A. E., 1884 (used by Tututunne). **Wabasca.**—Petitot in Jour. Roy. Geog. Soc., 641, 1883.

Ati. A former Papago rancheria, visited by Kino about 1697–99, and the seat of a mission established about that date; situated on the w. bank of Rio Altar, between Uquitoa and Tubutama, just s. of the Arizona boundary. Pop. 56 in 1730. The mission was evidently abandoned within the following 40 years, as Garcés (Diary, 1775–76, 455, 1900) speaks of Ati as a favorable site for one. Not to be confounded with San Francisco Ati. (F. W. H.)

Addi.—Venegas, Hist. Cal., I, map, 1759. **At.**—Font, map (1777), in Coues, Garcés Diary, I, 1900. **Ati.**—Font, map (1777), in Bancroft, Ariz. and N. Mex., 393, 1889. **Atic.**—Orozco y Berra, Geog., 347, 1864. **Axi.**—Venegas, Hist. Cal., I, 303, 1759. **Siete Principes Atí.**—Rivera (1730) quoted by Bancroft, No. Mex. States, I, 514, 1884.

Atiahigui. A former Maricopa rancheria on the Rio Gila, s. w. Ariz.—Sedelmair (1744) quoted by Bancroft, Ariz. and N. Mex., 366, 1889.

Atica. An unidentified pueblo of New Mexico in 1598.—Oñate (1598) in Doc. Inéd., XVI, 103, 1871.

Atiga. A village formerly on the w. bank of Allegheny r., below French cr., according to Bellin's map, 1755. It may have belonged to the Delawares or the Mingo. Marked distinct from Attigua, q. v. (J. M.)

Atisawaiân. See *Savoyan.*

Atka (native name of the largest of the Andreanof ids., called Atchu by Coxe, Atchka by Cook in 1778, and by various writers Atchgi, Atchka, and Alcha, according to Baker, Geog. Dict. Alaska, 1901). One of the two dialectic divisions of the Aleut, occupying Andreanof, Rat, and Near ids. (Holmberg, Ethnol. Skizz., 1855). The Atka are great hunters of the sea otter, and the furs they sold during the Russian occupancy made them wealthy. About half of them learned to read and write their own language, of which Russian missionaries made a grammar. With Christianity and civilization the Russians introduced alcohol, for which the natives developed an inordinate craving, making their own liquor, after the importation of spirits was forbidden, by fermenting sugar and flour. Their diet of fish and occasional waterfowl is supplemented by bread, tea, and other imported articles that have become indispensable. The native dress, consisting of a long tight-sleeved coat of fur or bird skins, overlapping boots that reached above the knee, has been generally discarded for European clothing, though they still wear in wet weather a waterproof shirt of intestines obtained from the sea-lion. All are now Christianized, and nearly all live in houses furnished with ordinary things of civilization.—Schwatka, Mil. Recon., Compil. of Explor. in Alaska, 358, 1900.

Andrejanouschen Aleuten.—Holmberg, Ethnol. Skizz., 8, 1855. **Atchaer.**—Ibid. **Atkan.**—Dall, Alaska, 386, 1870. **Atkhas.**—Keane in Stanford, Compend., 502, 1878. **Kighigufi.**—Coxe, Russian Disc., 219, 1787. **Kigikhkhun.**—Dall in Cont. N. A. Ethnol., I, 22, 1877 (sig. 'northernwestern people'). **Namikh'-hūn'.**—Ibid. (sig. 'western people'). **Nihouhins.**—Pinart in Mém. Soc. Ethnol. Paris, XI, 157, 1872. **Nikhū-khnin.**—Dall in Cont. N. A. Ethnol., op. cit.

Atkigyin. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Atkulik. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Atlalko. A Hahuamis village at the head of Wakeman sd., British Columbia.

Ā-tl-al-ko.—Dawson in Can. Geolog. Surv., map, 1888.

Atlantis. The theory of the lost island of Atlantis can be traced back to the Timæus of Plato. It was mentioned by many subsequent ancient historians, some of whom considered it a myth while others believed it to be true. The discovery of America revived interest in the subject, and by many theorists the continent itself was believed to be the lost island, while others, as the Abbé Brasseur de Bourbourg (Quatre Lettres sur le Méxique, 1868; Manuscrit Troano, I, 1869) held that Atlantis was the extension of America which stretched from Central America and Mexico far into the Atlantic, the Canaries, Madeiras, and Azores being the only remnants which were not submerged. Rafinesque (American Nations, 1836) devotes a chapter to the subject of the Atlantes. He finds three routes by which the ancient nations of the Eastern and Western hemispheres could communicate, namely, the northern, tropical, and southern paths, "without taking into account the probable connection of North America with Asia and many islands in the Atlantic." His argument, if such it can be called, is incoherent and fantastic in the extreme. The theory is probably better known to Americans through the writings of Donnelly (Atlantis, the Antediluvian World), who undertakes to prove the case by modern scientific methods, and locates the Atlantis of Plato as an island opposite the mouth of the Mediterranean, a remnant of the lost continent. The mere statement of a few of the postulates which Donnelly endeavors to prove is a sufficient characterization, if not refutation, of his theory:

(1) That Atlantis was the region where man first rose from a state of barbarism to civilization. (2) That its inhabitants became, in the course of ages, a populous and mighty nation, from whose overflowings the shores of the Gulf of Mexico, the Mississippi r., the Amazon, the Pacific coast of South America, the Mediterranean, the w. coast of Europe and Africa, the Baltic, the Black sea, and the Caspian were populated by civilized nations. (3) That it was the true antediluvian world; the Garden of Eden; the Gardens of the Hesperides; the Elysian Fields; the Gardens of Alcinous; the Mesamphalos; the Olympos; the Asgard of the traditions of the ancient nations, representing a universal memory of a great land where early mankind dwelt for ages in peace and happiness. (4) That the oldest colony formed by the Atlanteans was probably in Egypt, whose civilization was a reproduction of that of the Atlantic island. (5) That the Phenician alphabet, parent of all European alphabets, was derived from an Atlantis alphabet, which was also conveyed from Atlantis to the Mayas of Central America. (6) That Atlantis was the original seat of the Aryan or Indo-European family of nations, as well as of the Semitic peoples, and possibly also of the Turanian races. (7) That Atlantis perished in a terrible convulsion of nature, in which the whole island sank into the ocean with nearly all its inhabitants. (8) That a few persons escaped in ships and on rafts, and carried to the nations E. and W. the tidings of the appalling catastrophe, which has survived to our own time in the Flood and Deluge legends of the different nations of the old and new worlds.

Among modern scholars there are very few who regard Atlantis in any other light than as a myth. See Winsor, Narrative and Critical History of America, I, 141, 1884, for an excellent summary of the subject and for many references to the literature. The term Atlantic (ocean) is not derived from Atlantis, but from the Atlas mts. in N. Africa. (H. W. H.)

Atlatl. See *Throwing stick.*

Atlklaktl (*Alqla'*XL). A Bellacoola village where the present mission is situated, on the N. side of Bellacoola r., near its mouth, British Columbia. It was one of the 8 villages called Nuhalk.—Boas in Mem. Am. Mus. Nat. Hist., II, 48, 1898.

Atlkuma (*Ā-tl-kuma*). A Tlauitsis village on the N. side of Cracroft id., Brit. Col.—Dawson in Can. Geol. Surv., map, 1887.

Atnik. A village of the Sidarumiut Eskimo near Pt Belcher, Alaska; pop. 34 in 1890.

Ataniek.—Tikhmenief (1861) quoted by Baker, Geog. Dict. Alaska, 1901. **Atinikq.**—Zagoskin, Descr. Russ. Poss. Am., pt. 1, 74, 1847. **Atnik.**—Baker, op. cit. **Attanak.**—11th Census, Alaska, map, 1893. **A'tûnĕ.**—Murdoch in 9th Rep. B. A. E., 44, 1892. **Kuik.**—Zagoskin, op. cit.

Atnuk. An Eskimo village of the Kaviagmiut tribe at Darby cape, Alaska; pop. 20 in 1880, 34 in 1890.

Atnikmioute.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Atnikmut.**—Zagoskin, Descr. Russ. Poss. Am., pt. I, 73, 1847. **Atnuk.**—Nelson in 18th Rep. B. A. E., map, 1899.

Atoko. The extinct Crane clan of the Chua (Snake) phratry of the Hopi.

A-tó-co.—Bourke, Snake Dance, 117, 1884. **Atoko wiñwû.**—Fewkes in 19th Rep. B. A. E., 583, 1901 (*wiñ-wû* = 'clan').—**A'-to-ko wuñ-wü.**—Fewkes in Am. Anthrop., VII, 403, 1894 (*wuñ-wü* = clan).

Atotarho. See *Wathatotarho.*

Atotonilco (from Nahuatl: *atl* 'water,' *totonilli* 'warm.'—Buelna). A former Tepehuane pueblo in lat. 25° 30′, long. 107°, E. Sinaloa, Mexico. It was the seat of the mission of San Juan.

San Juan Atotonilco.—Orozco y Berra, Geog., 324, 1864.

Atotonilco. A former Tepehuane pueblo in lat. 24° 35′, long. 104° 10′, S. E. Durango, Mexico. It was the seat of the mission of San Andrés.

San Andres Atotonilco.—Orozco y Berra, Geog., 318, 1864.

Atquanachuke. A tribe or band residing early in the 17th century in S. or central New Jersey. All references to them are indefinite. Smith, who did not visit them, says they were on the seacoast beyond the mountains northward from Chesapeake bay, and spoke a language different from that of the Powhatan, Conestoga, Tocwogh, and Cuscarawaoc. Most of the early authorities put them in the same general locality, but Shea, evidently misled by the order in which Smith associates this name with names of E. shore tribes, says they lived in 1633 on the E. shore of Maryland and were allies of the Conestoga. (J. M.)

Aquaauchuques.—Keane in Stanford, Compend., 501, 1878. **Aquamachukes.**—Map *ca.* 1614 in N. Y. Doc. Col. Hist., I, 1856. **Aquamachuques.**—De Laet, Novus Orbis, 72, 1633. **Aquanachukes.**—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856. **Atquanachuck.**—Simons in Smith (1629), Virginia, I, 183, repr. 1819. **Atquanachukes.**—Ibid., 120. **Atquanachuks.**—Ibid., 183. **Atquanahuckes.**—De Laet, Hist. Nouv. Monde, 93, 1640. **Atquinachunks.**—Shea, Cath. Miss., 486, 1855.

Atrakwaye (probably 'at the place of the sun,' or 'south'). A palisaded town of the Conestoga, situated in 1608 on the

E. side of Susquehanna r., below the forks at Northumberland, in Northumberland co., Pa. Probably identical with the Quadroque of Smith's map of Virginia, whereon it is placed from information derived by Smith directly from the Susquehanna (Conestoga). The Journal of the Jesuits for 1651–52 states that during the winter of 1652 this town was taken by 1,000 Iroquois warriors who, 'with a loss of 130 men, carried away 500 or 600 captives, chiefly men. Atrakwaye was the seat of the Akhrakouaeronon, a division of the Conestoga. (J. N. B. H.)

Akrakwaé.—Jes. Rel., Thwaites' ed., XXXVI, 248, note, 49, 1899. **Atra'K8ae.**—Ibid., Jour. for 1650–51, 140. **Atra'kwae.**—Ibid., 141. **Atra'K8a̧e.**—Ibid., XXXVII, 110, 1899. **Atra'kwa̧e.**—Ibid., 111. **Quadroque.**—Smith (*ca.* 1608), Va., map, repr. 1884.

Atripuy. Mentioned by Oñate (Doc. Inéd., XVI, 114–116, 1871) in 1598 as a province containing 42 pueblos in the region of the lower Rio Grande, N. Mex. The name was probably derived from that of a village of the N. branch of the Jumano. The first pueblo of this province, journeying northward, was Trenaquel; the second Qualacu, both of which Bandelier identifies as villages of the Piros who occupied the Rio Grande valley from below Isleta to San Marcial, N. Mex. It may therefore be inferred that Atripuy was the name applied to the country inhabited at that time by the Piros. (F. W. H.)

Atripuy. A large pueblo of the Jumano of New Mexico in 1598.—Oñate (1598) in Doc. Inéd., XVI, 114, 1871.

Atselits. An insignificant Chilliwack settlement in s. British Columbia, with only 2 adults in 1902.

Aitchelich.—Can. Ind. Aff., 357, 1895. **Aitchelitz.**—Ibid., 413, 1898. **Assyletch.**—Ibid., 78, 1878. **Assylitch.**—Ibid., 316, 1880. **Assylitlh.**—Brit. Col. Map, Ind. Aff., Victoria, 1872. **Atchelity.**—Can. Ind. Aff., 276, 1894. **A'tsᴇlits.**—Hill-Tout in Ethnol. Surv. Can., 4, 1902.

Atsep. A Yurok village on lower Klamath r., 5 m. below the mouth of Trinity r., N. Cal.

Atsepar. The uppermost village of the Yurok on Klamath r., Cal., situated at the mouth of Bluff cr., 6 m. above the junction of Trinity r.

Atshuk. A Yaquina village on the s. side of Yaquina r., Oreg.

A'-tcŭk.—Dorsey in Jour. Am. Folk-lore, x, 229, 1890.

Atsina (Blackfoot: *ăt-se'-na*, said to mean 'gut people.'—Grinnell. Cf. Aä'niněna, under *Arapaho*). A detached branch of the Arapaho (q. v.), at one time associated with the Blackfeet, but now with the Assiniboin under Ft Belknap agency, Mont., where in 1904 they numbered 535, steadily decreasing. They called themselves Aä'niněna, said to mean 'white clay people,' but are known to the other Arapaho as Hitúněna, 'beggars,' or 'spongers,' whence the tribal sign, commonly but incorrectly rendered 'belly people,' or 'big bellies,' the Gros Ventres of the French Canadians and now their popular name. The Atsina are not prominent in history, and in most respects are regarded by the Arapaho proper as inferior to them. They have been constantly confused with the Hidatsa, or Gros Ventres of the Missouri. (J. M.)

Aä'niněna.—Mooney in 14th Rep. B. A. E., 955, 1896. **Acapatos.**—Duflot de Mofras, Explor., II, 341, 1844 (a similar name is also applied to the Arapaho). **Achena.**—De Smet, Missions, 253, note, 1848. **Ahahnelins.**—Morgan, Systems of Consang., 226, 1871. **Ahnenin.**—Latham, Essays, 276, 1860. **Ahni-ninn.**—Maximilian, Travels, I, 530, 1839. **A-lân-sâr.**—Lewis and Clark, Travels, 56, 1806. **A̦lesar.**—Keane in Stanford, Compend., 470, 1878. **Ȧ-rè-teàr-ò-pån-gå.**—Long, Exped. Rocky Mts., II, lxxxiv, 1823 (Hidatsa name). **Ăt-sē'-nā.**—Grinnell, inf'n, 1905 (Blackfoot name, said to mean 'gut people'). **Atsina.**—Latham in Proc. Philol. Soc. Lond., VI, 86, 1854. **Azäna.**—Maximilian, Travels, I, 530, 1839 (Siksika name, German form). **Bahwetego-weninnewug.**—Tanner, Narr., 63, 1830 ('fall people': Chippewa name). **Bahwetig.**—Ibid., 64. **Bot-k'iñ'ago.**—Mooney in 14th Rep. B. A. E., 955, 1896 ('belly men'). **Bowwetegoweninnewug.**—Tanner, op. cit., 315 (Ottawa name). **Bowwetig.**—Ibid., 83. **E-tá-ni-o.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 ('people:' one Cheyenne name for them, the other and more common being Histuitanio). **Fall Indians.**—Umfreville (1790) in Maine Hist. Soc. Coll., VI, 270, 1859. **Gros ventre of the Fort prairie.**—Long, Exped. Rocky Mts., II, lxxxiv, 1823. **Gros Ventres.**—See under that name. **Gros Ventres des Plaines.**—De Smet, Missions, 253, note, 1848. **Gros Ventres des Prairies.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 36, 1814 (French name). **Gros Ventres of the Falls.**—Latham in Trans. Philol. Soc. Lond., 62, 1856. **Gros Ventres of the Prairie.**—Brackenridge, Views of La., 79, 1815. **Grosventres of the Prairie.**—McCoy, Ann. Reg. Ind. Aff., 47, 1836. **Hahtz-nai koon.**—Henry, MS. vocab., 1808 (Siksika name). **His-tu-i'-ta-ni-o.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 (Cheyenne name: *etanio* = 'people'). **Hitu'něna.**—Mooney in 14th Rep. B. A. E., 955, 1896 ('begging men': Arapaho name). **Hituněnina.**—Ibid. **Minetares of the Prairie.**—Gallatin in Trans. Am. Ethnol. Soc., II, 21, 1848 (by confusion with "Gros Ventres"). **Minitares of the Prairie.**—Latham in Proc. Philol. Soc. Lond., VI, 85, 1854. **Minnetarees of Fort de Prairie.**—Lewis and Clark, Trav., I, 131, 1814. **Minnetarees of the Plains.**—Ibid. **Minnetarees of the Prairie.**—Hayden, Ethnog. and Philol. Mo. Val., 344, 1862. **Minnitarees of Fort de Prairie.**—Lewis and Clark, quoted by Hayden, ibid., 422, **Pawaustic-eythin-yoowuc.**—Franklin, Journ. Polar Sea, 169, 1824. **Paw-is-tick I-e-ne-wuck.**—Harmon, Jour., 78, 1820. **Pawistucienemuk.**—Drake, Bk. Inds., x, 1848. **Pawistuck-Ienewuck.**—Morse, Rep. to Sec. War, 332, 1822. **Prairie Grossventres.**—Gass, Jour., 245, 1807. **Rapid Indians.**—Harmon, Jour., 78, 1820. **Sä'pani.**—Mooney in 14th Rep. B. A. E., 955, 1896 ('bellies': Shoshoni name). **Sku'tani.**—Ibid. (Sioux name). **To-i-nin'-a.**—Hayden, Ethnog. and Philol. Mo. Val., 326, 1862 ('people that beg': Arapaho name for Hitúněna).

Atsina-Algo. An adjective invented by Schoolcraft (Ind. Tribes, I, 198, 1853) to describe the confederate Atsina and Siksika.

Atsmitl (Chihalis name for Shoalwater bay). Chinookan divisions living around Shoalwater bay, Wash.—Boas, field-notes.

Arts-milsh.—Swan, N. W. Coast, 210, 1857. **Kar-wee-wee.**—Ibid. **Shoalwater Bay Indians.**—Ford in Ind. Aff. Rep. 1857, 341, 1858.

Atsugewi. A Shastan tribe formerly residing in Hat Creek, Burney, and Dixie valleys, Cal. Their language is quite divergent from that of the Achomawi, from whom they regard themselves as distinct. Very few of them survive. (R. B. D.)

Adwanuqdji.—Curtin, MS. Ilmawi vocab., B. A. E., 1889 (Ilmawi name). **Atsugei.**—Powell in 6th Rep. B. A. E., xxxvii, 1888. **Atsugē'wi.**—Dixon, inf'n, 1905. **Chenoya.**—Curtin, MS. vocab., B. A. E., 1885 (Yana name). **Chenoyana.**—Ibid. **Chunoiyana.**—Dixon, inf'n, 1903 (Yana name). **Hat Creek Indians.**—Hanson in Ind. Aff. Rep. 1862, 311, 1863. **Tcunoíyana.**—Dixon, inf'n, 1903 (Yana name; *tc*=ch).

Attacapa (Choctaw: *hatak* 'man,' *apa* 'eats,' hence 'cannibal': a name applied by the Choctaw and their congeners to different tribes inhabiting s. w. La. and s. and s. E. Tex.; see *Cannibalism*). A tribe forming the Attacapan linguistic family, a remnant of which early in the 19th century occupied as its chief habitat the Middle or Prien lake in Calcasieu parish, La. It is learned from Hutchins (Geog. U. S., 1784) that "the village de Skunnemoke or Tuckapas" stood on Vermilion r., and that their church was on the w. side of the Tage (Bayou Tèche). The Attacapa country extended formerly to the coast in s. w. Louisiana, and their primitive domain was outlined in the popular name of the Old Attacapa or Tuckapa country, still in use, which comprised St Landry, St Mary, Iberia, St Martin, Fayette, Vermilion, and, later, Calcasieu and Vernon parishes; in fact all the country between Red, Sabine, and Vermilion rs. and the Gulf (Dennett, Louisiana, 1876). Charlevoix states that in 1731 some Attacapa with some Hasinai and Spaniards aided the French commander, Saint Denys, against the Natchez. Pénicaut (Margry, Déc., v, 440) says that at the close of 1703 two of the three Frenchmen whom Bienville sent by way of the Madeline r. to discover what nations dwelt in that region, returned and reported that they had been more than 100 leagues inland and had found 7 different nations, and that among the last, one of their comrades had been killed and eaten by the savages, who were anthropophagous. This nation was called Attacapa. In notes accompanying his Attacapa vocabulary Duralde says that they speak of a deluge which engulfed men, animals, and the land, when only those who dwelt on a highland escaped; he also says that according to their law a man ceases to bear his own name as soon as his wife bears a child to him, after which he is called the father of such and such a child, but that if the child dies the father again assumes his own name. Duralde also asserts that the women alone were charged with the labors of the field and of the household, and that the mounds were erected by the women under the supervision of the chiefs for the purpose of giving their lodges a higher situation than those of other chiefs. Milfort (Mém., 92, 1802), who visited St Bernard bay in 1784, believed that the tribe came originally from Mexico. He was hospitably received by a band which he found bucanning meat beside a lake, 4 days' march w. of the bay; and from the chief, who was not an Attacapa, but a Jesuit, speaking French, he learned that 180, nearly half the Attacapa tribe, were there, thus indicating that at that time the tribe numbered more than 360 persons; that they had a custom of dividing themselves into two or three bodies for the purpose of hunting buffalo, which in the spring went to the w. and in the autumn descended into these latitudes; that they killed them with bows and arrows, their youth being very skilful in this hunt; that these animals were in great numbers and as tame as domestic cattle, for "we have great care not to frighten them;" that when the buffaloes were on the prairie or in the forest the Attacapa camped near them "to accustom them to seeing us." Sibley (Hist. Sketches, 82, 1806) described their village as situated "about 20 m. w. of the Attakapa church, toward Quelqueshoe;" their men numbered about 50, but some Tonica and Huma who had intermarried with the Attacapa made them altogether about 80. Sibley adds: "They are peaceable and friendly to everybody; labor, occasionally for the white inhabitants; raise their own corn; have cattle and hogs. They were at or near where they now live, when that part of the country was first discovered by the French." In 1885 Gatschet visited the section formerly inhabited by the Attacapa, and after much search discovered one man and two women at Lake Charles, Calcasieu parish, La., and another woman living 10 m. to the s.; he also heard of 5 other women then scattered in w. Texas; these are thought to be the only survivors of the tribe. (J. N. B. H.)

Atacapas.—Berquin-Duvallon, Trav. in La. and Fla., 97, 1806. **Atac-Apas.**—Le Page du Pratz, Hist. Louisiane, II, 231, 1758. **Atacapaz.**—Mezières (1778) quoted by Bancroft, No. Mex. States, I, 661, 1886. **Atac-assas.**—Jefferys, French Dom., I, 163, 1761. **Atakapas.**—Robin, Voy., map, 1807. **Attacapacas.**—Keane in Stanford, Compend., 502, 1878. **Attacapas.**—Brown in West. Gazetteer, 152, 1817. **Attacappa.**—Hutchins, Hist. Nar., 43, 1784. **Attakapas.**—Pénicaut (1703) in French, Hist. Coll. La., n. s., 87, 1869. **Attakapo.**—Lewis, Trav., 193, 1809. **Attaquapas.**—Butel-Dumont, Mém. sur la Louisiane, I, 134, 1753. **Attencapas.**—Gallatin in Trans. Am. Ethnol. Soc., II, 76, 1848. **Attuckapas.**—Schoolcraft, Ind. Tribes, VI, 35, 1857. **Hattahappas.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Hattakappas.**—Romans, Hist. Fla., I, 101, 1775. **Man eaters.**—Pénicaut (1703) in French, Hist. Coll. La., n. s., 87, 1869. **Skunnemoke.**—Hutchins (1784) in Imlay, West. Ter., 421, 1797. **Tákapo ishak.**—Gatschet, Attakapa MS., B. A. E., (adopted from whites; with *ishak* 'people'). **Tuckapas.**—Hutchins (1784) in Imlay, West. Ter., 421, 1797. **Tuckapaus.**—Ker, Trav., 300, 1816. **Tûk-pa′-ha^{n}-ya-di.**—Dorsey, Biloxi MS. Dict., B. A. E., 1892 (Biloxi name). **Yúk' hiti ishak.**—Gatschet, MS., B. A. E. (own name: 'our people').

Attacapan Family. A linguistic family consisting solely of the Attacapa tribe, although there is linguistic evidence of at least two dialects. Under this name were formerly comprised several bands settled in s. La. and N. E. Tex. Although this designation was given them by their Choctaw neighbors on the E., these bands, with one or two exceptions, do not appear in history under any other general name. Formerly the Karankawa and several other tribes were included with the Attacapa, but the vocabularies of Martin Duralde and of Gatschet show that the Attacapa language is distinct from all others. Investigations by Gatschet in Calcasieu parish, La., in 1885, show that there were at least two dialects of this family spoken at the beginning of the 19th century—an eastern dialect, represented in the vocabulary of Duralde, recorded in 1802, and a western dialect, spoken on the 3 lakes forming the outlet of Calcasieu r. See Powell in 7th Rep. B. A. E., 56, 1891.

Attakullaculla (*Ătă′-gûlʻkălû′*, from *ătă′* 'wood,' *gûlʻkălû′* a verb implying that something long is leaning, without sufficient support, against some other object; hence 'Leaningwood.'—Mooney). A noted Cherokee chief, born about 1700, known to the whites as Little Carpenter (Little Cornplanter, by mistake, in Haywood). The first notice of him is as one of the delegation taken to England by Sir Alexander Cumming in 1730. It is stated that he was made second in authority under Oconostota in 1738. He was present at the conference with Gov. Glenn, of South Carolina, in July, 1753, where he was the chief speaker in behalf of the Indians, but asserted that he had not supreme authority, the consent of Oconostota, the war chief, being necessary for final action. Through his influence a treaty of peace was arranged with Gov. Glenn in 1755, by which a large cession of territory was made to the King of England; and it was also through his instrumentality that Ft Dobbs was built, in the year following, about 20 m. w. of the present Salisbury, N. C. When Ft Loudon, on Little Tennessee r., Tenn., was captured by the Indians in 1760, and most of the garrison and refugees were massacred, Capt. Stuart, who had escaped the tomahawk, was escorted safely to Virginia by Attakullaculla, who purchased him from his Indian captor, giving to the latter, as ransom, his rifle, clothes, and everything he had with him. It was again through the influence of Attakullaculla that the treaty of Charleston was signed in 1761, and that Stuart, after peace had been restored, was received by the Cherokee as the British agent for the southern tribes; yet notwithstanding his friendship for Stuart, who remained a steadfast loyalist in the Revolution, and the fact that a large majority of the Cherokee espoused the British cause, Attakullaculla raised a force of 500 native warriors which he offered to the Americans. He is described by William Bartram (Travels, 482, 1792), who visited him in 1776, as "a man of remarkably small stature, slender and of a delicate frame, the only instance I saw in the nation, but he is a man of superior abilities." Although he had become sedate, dignified, and somewhat taciturn in maturer years, Logan (Hist. Upper So. Car., I, 490, 515, 1859) says that in his younger days he was fond of the bottle and often inebriate. The date of his death has not been recorded, but it was probably about 1780. See Mooney in 19th Rep. B. A. E., 1900.

Attamtuck. A village of the Powhatan confederacy, in 1608, situated between the Chickahominy and Pamunkey rs., in New Kent co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Attamusco. See *Atamasco*.

Attaock. A Conestoga village existing in 1608 w. of Susquehanna r., probably in what is now York co., Pa.—Smith (1608), Virginia, I, map, repr. 1819.

Attapulgas (Creek: *atap'halgi*, 'dogwood grove'). A former Seminole town on a branch of Oklokonee or Yellowwater r., Fla. A town of the name is now in Decatur co., Ga.

Taphulgee.—Roberts, Florida, 1763. **Top-hulga.**—Bell in Morse, Rep. to Sec. War, 307, 1822. **Topkegalga.**—Ibid., 306. **Topkélaké.**—Penière, ibid. **Tuphulga.**—H. R. Ex. Doc. 74 (1823), 19th Cong., 27, 1826.

Attenmiut. A division of the Malemiut Eskimo whose chief village is Atten, near the source of Buckland r., Alaska.

Attenmut.—Dall, Alaska, 284, 1870. **At′tenmūt.**—Dall in Cont. N. A. Ethnol., I, 16, 1877.

Attenok. A Sidaruniut Eskimo village on Seahorse ids., Alaska.

Attenokamiut.—11th Census, Alaska, 162, 1893.

Attignawantan (Huron: *hati* 'they,' *annioñniĕ*^{n} 'bear': 'bear people'). One of the largest tribes of the Huron confederacy, comprising about half the Huron population, formerly living on Nottawasaga bay, Ontario. In 1638 they were settled in 14 towns and villages (Jes. Rel. 1638, 38, 1858). The Jesuit missions of St Joseph and La Conception were established among them. (J. N. B. H.)

Atignaoüantan.—Jes. Rel. for 1642, 61, 1858. **Atingyahointan.**—Sagard (1632), Hist. Can., IV, 1866. **Atingyahoulan.**—Coxe, Carolana, map, 1741. **Atinniaoĕnten.**—Jes. Rel. for 1649, 12, 1858. **Atinnia8enten.**—Jes. Rel. for 1644, 77, 1858. **Atinouaentans.**—Champlain (1618), Œuvres, IV, 140, 1870. **Attignaoouentan.**—Kingsley, Stand. Nat. Hist., pt. 6, 154, 1883. **Attigna8antan.**—Jes. Rel. for 1639, 50,

1858. **Attignaouentan.**—Jes. Rel. for 1640, 61, 1858. **Attigñawantan.**—Schoolcraft, Ind. Tribes, iv, 204, 1854. **Attignouaatitans.**—Champlain (1616), Œuvres, iv, 58, 1870. **Attigouantan.**—Ibid. (1632), v, pt. 1, 247, 1870. **Attigouantines.**—Alcedo, Dic. Geog., ii, 174, 1786. **Attigouautan.**—Champlain (1615), op. cit., iv, 23, 1870. **Bear nation.**—Schoolcraft, Ind. Tribes, iii, 544, 1853. **Nation de l'Ours.**—Jes. Rel. for 1632, 14, 1858. **Nation des Ours.**—Jes. Rel. for 1636, 81, 1858.

Attigneenongnahac. One of the four tribes of the Huron confederation, living on L. Simcoe, Ontario, s. e. of the others. In 1624 they were said to have 3 villages. The Jesuit mission of St Joseph was established among them.

Altignenonghac.—Jes. Rel. for 1636, 123, 1858. **Atigagnongueha.**—Sagard (1632), Hist. Can., iv, 234, 1866 (Huron name). **Atignenongach.**—Jes. Rel. for 1637, 127, 1858. **Atignenonghac.**—Ibid., 109. **Atingueennonnihak.**—Jes. Rel. for 1644, 87, 1858. **Attigneenongnahac.**—Jes. Rel. for 1639, 50, 1858. **Attigneenonguahac.**—Schoolcraft, Ind. Tribes, iv, 204, 1854. **Attigueenongnahac.**—Jes. Rel. for 1638, 42, 1858. **Attiguenongha.**—Jes. Rel. for 1635, 28, 1858. **Attingneenongnahac.**—Jes. Rel. for 1640, 73, 1858. **Attingueenongnahac.**—Jes. Rel. for 1641, 67, 1858. **Attinquenongnahac.**—Jes. Rel. for 1640, 61, 1858. **Attiquenongnah.**—Kingsley, Stand. Nat. Hist., pt. 6, 154, 1883. **Attiquenongnahai.**—Schoolcraft, Ind. Tribes, iii, 544, 1853. **Nation d'Entauaque.**—Sagard, Gr. Voy., 79, 1865.

Attikamegue (Chippewa: *ŭdiʽk* 'caribou,' *mäg* 'fish': 'whitefish.'—W. J.). A band of the Montagnais residing, when first known, in Quebec province, n. of the St Maurice basin (Jes. Rel. 1636, 37, 1858), and accustomed to ascend the St Lawrence to trade with the French. Charlevoix says their chief residence was on a lake connected with the St Maurice. They were so harassed by the attacks of the Iroquois that a part at least fled to the vicinity of Tadoussac. They were so nearly destroyed by smallpox in 1670 that they became extinct as a tribe. They were esteemed by the missionaries as a quiet, inoffensive people, readily disposed to receive religious instruction. (j. m.)

Altihamaguez.—McKenney and Hall, Ind. Tribes, iii, 81, 1854. **Altikamek.**—Hervas quoted by Vater, Mithridates, pt. 3, sec. 3, 347, 1816. **Altikameques.**—Charlevoix (1743), Voy., i, 152, 1766. **Atikamegues.**—Jes. Rel. for 1643, 8, 1858. **Attekamek.**—Richardson, Arct. Exped., ii, 39, 1851. **Attibamegues.**—Boudinot, Star in the West, 125, 1816. **Atticameoets.**—La Tour, map, 1779. **Atticameouecs.**—Bellin, map, 1755. **Atticamiques.**—Keane in Stanford, Compend., 502, 1878. **Atticameots.**—La Tour, map, 1784. **Attikamegouek.**—Jes. Rel. for 1643, 38, 1858. **Attikamegs.**—La Tour, map, 1784. **Attikameguekhi.**—Jes. Rel. 1636, 37, 1858. **Attikamegues.**—Jes. Rel. 1637, 82, 1858. **Attikamek.**—Lahontan, New Voy, i, 230, 1703. **Attikameques.**—Drake, Ind. Chron., 161, 1836. **Attikamigues.**—Drake, Bk. Inds., vi, 1848. **Attikouetz.**—Jefferys, French Doms., pt. i, map, 1761. **Outakouamiouek.**—Jes. Rel. 1640, 12, 1858. **Outakouamiwek.**—Jes. Rel., iii, index, 1858. **Poissons blancs.**—Jes. Rel. 1639, 19, 1858. **White Fish Indians.**—Winsor, Cartier to Frontenac, 171, 1894.

Attikiriniouetch (*ŭdiʽkwininiwŭg* 'caribou people.'—W. J.). A Montagnais tribe formerly living northward from Manicouagan lake, Quebec.

Attik Iriniouetchs.—Bellin, map, 1755. **Attikou Iriniouetz.**—La Tour, map, 1779. **Gens du Caribon.**—La Tour, map, 1784 (misprint). **Gens du Caribou.**—Bellin, map, 1755. **Les Caribou.**—Lotter, map, *ca.* 1770.

Attique. A village, probably of the Seneca, that stood in 1749 on the present site of Kittanning, Pa.

Attigné.—Céloron (1749) in Margry, Déc., vi, 685, 1886. **Attigua.**—Bellin, map, 1755. **Attiqué.**—Céloron in Margry, op. cit., 693.

Attoughcomoco (Algonquian: *atĭk* 'deer,' *komoko* 'house,' hence 'deer enclosure'). An unidentified village of one of the Algonquian tribes, situated, about 1608, probably near Patuxent r., Md. Not given by Capt. John Smith nor marked on his map. Mentioned by Pory in Smith (1629), Virginia, ii, 62, repr. 1819.

Attu (native name, variously written At, Atako, Ataka, Attak, Attou, and Otma by explorers). An Atka Aleut settlement at Chichagof harbor, Attu id., the westernmost of the Aleutians, 173° e. from Greenwich. Pop. 107 in 1880; 101 in 1890. Once very prosperous, the settlement has decayed owing to the gradual disappearance of the sea otter.

Attoo.—Elliott, Our Arct. Prov., 179, 1886. **Chichagov.**—Schwatka, Mil. Recon. Alaska, 359, 1900.

Attucks, Crispus. An Indian-negro halfblood of Framingham, Mass., near Boston, noted as the leader and first person slain in the Boston massacre of Mar. 5, 1770, the first hostile encounter between the Americans and the British troops, and therefore regarded by historians as the opening fight of the great Revolutionary struggle. In consequence of the resistance of the people of Boston to the enforcement of the recent tax laws a detachment of British troops had been stationed in the town, to the great irritation of the citizens. On Mar. 5 this feeling culminated in an attack on the troops, in front of the old State House, by a crowd made up largely of sailors; and said to have been led by Attucks, although this assertion has been denied by some. The troops retaliated by firing into the party, killing four men, of whom Attucks was the first to fall. A monument to his memory was erected in Boston Common by the commonwealth of Massachusetts in 1888. Although the facts in regard to his personality are disputed, the evidence goes to show that Attucks was a sailor, almost a giant in stature, the son of a negro father and an Indian mother of Framingham, or the neighboring village of Natick, formerly the principal Indian mission settlement of Massachusetts. The name Attucks, derived from his mother, appears to be the Natick (Massachuset) *ahtuk*, or *attuks*, 'small deer.' See G. Bancroft, Hist. U. S.; Appleton's Encyclop. Am. Biog.; Am. Hist. Rec., i, Nov., 1872. (j. m.)

Atuami. A Shastan tribe formerly living in Big valley, Lassen co., Cal.

A-tu-a′-mih.—Powers in Cont. N. A. Ethnol., iii, 267, 1877. **Hamefcutellies.**—Powers in Overland Mo., xii, 412, 1874. **Ha-mef-kut′-tel-li.**—Powers in

Cont. N. A. Ethnol., iii, 267, 1877. **Tuqtéumi.**—Curtin, MS. Ilmawi vocab., B. A. E., 1889 (Ilmawi name).

Atuyama. A pueblo of New Mexico in 1598; doubtless situated in the Salinas, in the vicinity of Abo, and evidently occupied by the Tigua or the Piros.—Oñate (1598) in Doc. Inéd., xvi, 114, 1871.

Auarkat. A settlement of East Greenland Eskimo, lat. 59°.—Meddelelser om Grönland, xxv, map, 1902.

Aubbeenaubbee (*Wâbānābä*, 'morning person,' a mythic being.—W. J.). A Potawatomi chief of this name occupied a village, commonly known as Aubbeenaubbee's village, on a reservation in the present Aubbeenaubbee tp., in Fulton co., Ind. The tract was sold by the treaty of Tippecanoe r. in 1836. Other forms of the name are Aubbanaubba, Aubbanaubbee, Aubeenaubee, Aubinaubee. (J. M.)

Aubomesk (probably 'white beaver'). A village of the Powhatan confederacy, in 1608, on the n. bank of the Rappahannock, in Richmond co., Va.—Smith (1629), Virginia, i, map, repr. 1819.

Aucheucaula. A former Creek town situated on the e. bank of Coosa r., in the extreme n. w. corner of Coosa co., Ala.—Royce in 18th Rep. B. A. E., Ala. map, 1900.

Aucocisco. The name of the territory about Casco bay and Presumpscot r., in the area now included in Cumberland co., Me. It was also sometimes applied to those Abnaki Indians by whom it was occupied. Since the section was settled at an early date by the whites, the name soon dropped out of use as applied to the Indians, or rather it was changed to "Casco," but this was a mere local designation, not a tribal distinction, as the Indians referred to were Abnaki. The proper form of the word is given by Willis as Uh-kos-is-co, 'crane' or 'heron,' the first syllable being guttural. These birds still frequent the bay. It is said by Willis to have been the Indian name of Falmouth (Portland), Me.

Ancocisco.—Smith (1629), Virginia, ii, 177, repr. 1819 (misprint). **Aucasisco.**—Schoolcraft, Ind. Tribes, iii, 545, 1853. **Aucocisco.**—Smith (1629), Virginia, ii, 193, repr. 1819. **Aucosisco.**—Drake, Bk. Inds., vi, 1848. **Casco.**—Sullivan in Mass. Hist. Soc. Coll., 1st s., ix, 210, 1804 ("Casco Indians"). **Quack.**—Levett (1628) in Mass. Hist. Soc. Coll., 3d s., viii, 168, 1843 (same?). **Uh-kos-is-co.**—Willis in Me. Hist. Soc. Coll., i, 31, 1831, repr. 1858.

Au Glaize. Mentioned by Drake (Bk. Inds., bk. 5, 63, 1848) as if a Delaware village on the s. w. [s. e.] branch of the Miami of the Lake (Maumee r.), Ohio.

Augpalartok ('the red one,' designating a cliff.—Boas). An Eskimo village in w. Greenland, lat. 72° 53′.—Meddelelser om Grönland, viii, map, 1889.

Augustine. A rancheria and reservation of 615 acres of desert land occupied by Mission Indians; situated 75 m. from the Mission Tule River agency, s. Cal.—Rep. Ind. Aff., 175, 1902.

Auk. A Koluschan tribe on Stephens passage, Douglas and Admiralty ids., Alaska; pop. 640 in 1880–81, 279 in 1890. Their chief town was called Anchguhlsu. The other settlements mentioned by Petroff were probably summer camps. One such camp was Tsantikihin, now called Juneau. The social divisions are Tlenedi and Wushketan. (J. R. S.)

Ahkootskie.—Elliott, Cond. Aff. Alaska, 227, 1875 (transliterated from Veniaminoff). **Ak-kŏn.**—Krause, Tlinkit Ind., 116, 1885. **Akutskoe.**—Veniaminoff, Zapiski, ii, pt. 3, 30, 1840. **Armos.**—Scott in Ind. Aff. Rep., 309, 1868 (probably misprint for Awks). **Auke.**—Kane, Wand. in N. Am., app., 1859. **Auke-qwan.**—Emmons in Mem. Am. Mus. Nat. Hist., iii, 233, 1903. **Awks.**—Halleck in Rep. Sec. War, pt. i, 38, 1868.

Aukardneling. A village of the Talirpingmiut division of the Okomiut Eskimo on the w. side of Cumberland sd.

Auqardneling.—Boas in 6th Rep. B. A. E., map, 1888.

Aukpatuk ('red'). A Suhinimiut Eskimo village on Ungava bay, Labrador.—Hind, Lab. Pen., ii, map, 1863.

Aukumbumsk. A Pequot village in the center of their country and the residence of their chief before the coming of the English, in 1636; probably in New London co., Conn.

Aukumbumsk.—Trumbull, Ind. Names Conn., 7, 1881 (Mohegan form). **Awcumbucks.**—Ibid. (Narraganset form).

Aulintac. A Costanoan village at Santa Cruz mission, Cal. The name has been taken for a dialectic division of the Costanoan family.

Aureuapeugh. A village of the Powhatan confederacy, in 1608, on Rappahannock r., in Essex co., Va.—Smith (1629), Virginia, i, map, repr. 1819.

Auriferous gravel man. See *Calaveras Man*.

Ausion. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Aute. An Apalachee (?) town on the coast of Apalachee bay, Fla., first visited by Narvaez in 1528. It has been identified in location with St Marks.

Ante.—French, Hist. Coll. La., ii, 246, 1875 (misprint). **Aute.**—Cabeza de Vaca, Smith trans., 38, 1871 (Smith identifies it with Ochete). **Autia.**—Linschoten, Desc. de l'Amér., 6, 1638. **Haute.**—Gallatin in Trans. Am. Ethnol. Soc., ii, lvi, 1848.

Autiamque. The town, possibly Caddoan, where De Soto's troops went into winter quarters in 1541–42. It had an abundance of maize and provisions, and lay on the same river as Cayas, apparently Arkansas r.

Autiamque.—Gentl. of Elvas (1557) in French, Hist. Coll. La., ii, 181, 1850. **Utiangue.**—Rafinesque, introd. Marshall, Ky., i, 35, 1824. **Utianque.**—Shipp, De Soto and Fla., 683, 1881. **Vicanque.**—Biedma in French, op. cit., 107. **Viranque.**—Biedma in Smith, Collec. Docs. Fla., 61, 1857. **Vtiangue.**—Garcilasso de la Vega, Fla., 193, 1723.

Avak. A Yuit Eskimo village near Cape Chukotsky, n. e. Siberia; pop. 101 in 16 houses about 1895; 98 in 12 houses in 1901. The people are of the Aiwan division.

Agvan.—Nelson in 18th Rep. B. A. E., map, 1899. **A′vak.**—Bogoras, Chukchee, 29, 1904 (Eskimo name). **Awan.**—Krause in Deutsche Geog. Blätter, V, 80, map, 1882 (Chukchi name for Eskimo about Indian pt). **Eu′nmun.**—Bogoras, op. cit. (Chukchi name).

Avatanak. An Aleut village on a small island of the same name, between Unalaska and Unimak ids., Alaska; pop. 19 in 1880.

Aiaialgutak.—Krenitzin and Levashef (1768), quoted by Baker, Geog. Dict. Alaska, 1901. **Avatanak.**—Petroff, 10th Census, Alaska, 22, 1884. **Avatanakskoi.**—Elliott, Cond. Aff. Alaska, 225, 1875. **Avatanovskoe.**—Veniaminoff, Zapiski, II, 203, 1840. **Awatanak.**—Holmberg, Ethnol. Skizz., map, 152, 1855.

Avaudjelling. A summer settlement of Akudnirmiut Eskimo at the N. end of Home bay, Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Avavares. A former tribe of Texas, possibly Caddoan, which lived "behind" the Quintoles toward the interior, and to which Cabeza de Vaca, in 1527–34, fled from the Mariames. Their language was different from that of the Mariames, although they understood the latter. They bartered bones, which the Mariames ground and used for food, and also traded in bows. While staying with the Avavares Cabeza de Vaca and his companion became noted for their successful treatment of the sick. The people seem to have been kindly disposed and different in habits from the coast tribes. (A. C. F.)

Ananares.—Harris, Voy. and Trav., I, 803, 1705. **Anavares.**—Linschoten, Desc. de l'Amérique, 6, 1638. **Avaraes.**—Cabeça de Vaca (1534) quoted by Barcia, Ensayo, 13, 1723. **Avares.**—Herrera, Hist. Gen., dec. V, 94, 1725. **Avavares.**—Cabeza de Vaca, Smith trans., 58, 84, 1851. **Chavavares.**—Cabeza de Vaca, Smith trans., 137, 1871.

Avendaughbough. A former village, probably of the Sewee, in South Carolina in 1701.—Lawson, Hist. Car., 24, 1860.

Avnulik. A Chnagmiut village in the Yukon district, Alaska; pop. 30 in 1890.

Avnuligmiut.—11th Census, Alaska, 165, 1893.

Avolabac. A rancheria, probably Cochimi, connected with Purísima mission, Lower California, about lat. 26° 20′.—Doc. Hist. Mex., 4th s., V, 189, 1857.

Avoyelles (Fr. dim. of *avoie*, 'small vipers'). A tribe spoken of in the 18th century as one of the nations of the Red r., having their villages near the mouth of that stream, within what is now Avoyelles parish, La. They probably belonged to the Caddoan family, the tribe representing a group that had remained near the ancient habitat of its kindred. The country occupied by the Avoyelles was fertile and intersected by lakes and bayous, one of the latter being still called by their name. The tribe lived in villages, cultivated maize and vegetables, and practised the arts common to the tribes of the Gulf region. Nothing definite is known of their beliefs and ceremonies. Like their neighbors, they had come into possession of horses, which they bred, and later they obtained cattle, for Du Pratz mentions that they sold horses, cows, and oxen to the French settlers of Louisiana. During the general displacement of the tribes throughout the Gulf states, which began in the 18th century, the Avoyelles country proved to be attractive. The Biloxi settled there and other tribes entered and took possession. Under the influences incident to the advent of the white race the Avoyelles mingled with the newcomers, but through the ravages of wars and new diseases the tribe was soon reduced in numbers. Before the close of the century their villages and their tribal organization melted away, their language became extinct, and the few survivors were lost in the floating Indian population. In 1805, according to Sibley, the tribe had become reduced to two or three women. (A. C. F.)

Ajouelles.—Homann, Indiæ Occidentalis, map, *ca.* 1740. **Aouayeilles.**—Margry, Déc., 230, 1886. **Avogall.**—Schermerhorn in Mass. Hist. Soc. Coll., 2d s., II, 26, 1812. **Avovelles.**—Jefferys, Am. Atlas, 5, 1776. **Avoyall.**—Brackenridge, Views of La., 83, 1814. **Avoyellas.**—Dumont, La., I, 134, 1753. **Avoyelles.**—Sibley (1805) in Am. State Papers, IV, 725, 1832. **Avoyels.**—Jefferys, French Dom. Am., I, 165, 1761.

Awaitlala ('those inside the inlet'). A Kwakiutl tribe on Knight inlet, Brit. Col. Their town is called Kwatsi.

A′wa-iLala.—Boas in Rep. Nat. Mus. 1895, 332, 1897. **Aᵋwaē′LEla.**—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 1, 122, 1902. **Oughtella.**—Brit. Col. map, Ind. Aff., Victoria, 1872 (given as name of town).

Awalokaksaksi ('at the little island'). A Klamath settlement on Williamson r., s. w. Oreg.—Gatschet in Cont. N. A. Ethnol., II, pt. 1, xxix, 1890.

Awani. A division of the Miwok living in Yosemite valley, Mariposa co., Cal. Powers states that the name Yosemite is a distorted form of the Miwok *uzumaiti*, 'grizzly bear,' a term never used by the Indians to designate the valley itself or any part of it. Awani, the name applied by the natives of the valley, was the principal village, which by extension was given to the whole valley and its inhabitants, who occupied it when snow permitted. The Awani had 9 villages, containing 450 people, when the whites first came, and they seem to have had a larger number at an earlier period. At present the population is unknown, but small. The 9 villages were Awani, Hokokwito, Kumaini, Lesamaiti, Macheto, Notomidula, Sakaya, and Wahaka. (H. W. H.)

Ahwahnachee.—Hittell, Yosemite, 42, 1868. **Ahwahnechee.**—Ibid., 35. **Awalache.**—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 22, 1852. **Awallache.**—McKee et al. (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 74, 1853. **Awanee.**—Powers in Overland Monthly, X, 333, 1874. **Oosemite.**—Hittell, Yosemite, 35, 1868. **Oosoomite.**—Ibid., 36.

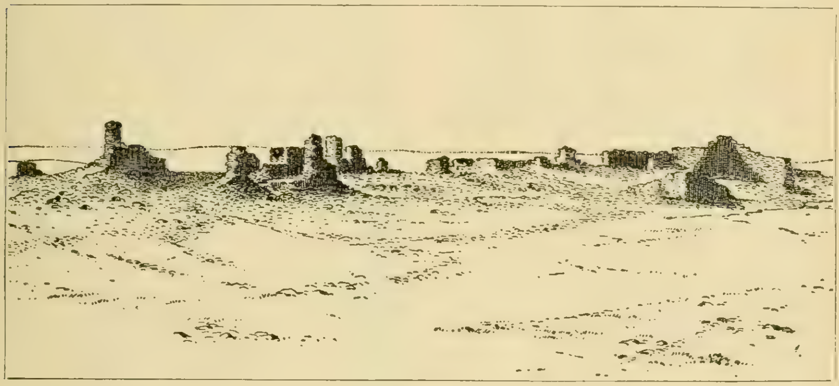
Sosemiteiz.—Lewis in Ind. Aff. Rep. 1857, 399, 1858. **Sosemity.**—Ibid., 252, 1856. **Ya-seem-ne.**—Barbour in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 256, 1853. **Yoamity.**—Hittell, Yosemite, 42, 1868. **Yohamite.**—Ibid. **Yosahmittis.**—Taylor in Cal. Farmer, June 8, 1860. **Yo-sem-a-te.**—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 1st sess., 30, 1857. **Yosemetos.**—Barbour (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 61, 1853. **Yo-sem-ety.**—Johnston in Schoolcraft, Ind. Tribes, IV, 222, 1854. **Yosemites.**—Taylor in Cal. Farmer, Dec. 7, 1860. **Yosimities.**—Ind. Com'rs (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 88, 1853. **Yosoomite.**—Hittell, Yosemite, 36, 1868.

Awash ('buffalo'). A Tonkawa clan or gens.—Gatschet, MS., B. A. E., 1884.

Awashlaurk. A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal.

A-wac-la'-ürk.—Henshaw, Santa Inez MS. vocab., B. A. E., 1884.

Awashonks. The woman chief of Seconet, R. I., whose fame obscured that of Tolony, her husband (Drake, Inds. of N. Am., 249, 1880). Her name is signed to the Plymouth agreement of 1671. She was drawn into King Philip's war in support of that chief, but afterward made her peace with the English. One of her sons is said to have studied Latin in preparation for college, but succumbed to the palsy. (A. F. C.)



RUINS OF AWATOBI AND ITS MISSION. (V. MINDELEFF)

Awata. The Bow clan of the Hopi.

Aoát.—Voth, Oraibi Summer Snake Ceremony, 283, 1903. **A-wa'-ta.**—Fewkes in Am. Anthrop., VII, 367, 1894. **Awata wiñwû.**—Fewkes in 19th Rep. B. A.E., 584, 1900 (*wiñwû* = 'clan'). **A-wata wun-wu.**—Fewkes in Am. Anthrop., VII, 404, 1894.

Awatobi ('high place of the bow,' referring to the Bow people). A former pueblo of the Hopi on a mesa about 9 m. S. E. of Walpi, N. E. Ariz. It was one of the original villages of the province of Tusayan of the early Spaniards, being visited by Tobar and Cardenas of Coronado's expedition in 1540, by Espejo in 1583, and by Oñate in 1598. It became the seat of the Franciscan mission of San Bernardino in 1629, under Father Porras, who was poisoned by the Hopi in 1633; but the endeavor to Christianize the Hopi at this and other pueblos was continued until 1680, when, in the Pueblo rebellion, which began in August, the Awatobi missionary, Father Figueroa, was murdered. At this time the Awatobi people numbered 800. Henceforward no Spanish priests were established among the Hopi, although in 1700 Father Garaycoechea visited Awatobi, where he baptized 73 natives, but was unsuccessful in his attempt to reestablish missions among them. In November of the same year, owing to the friendly feeling which the Awatobi are said to have had for the Spanish friars, their kindred, especially of Walpi and Mashongnovi, joined in an attack on Awatobi at night, setting fire to the pueblo, killing many of its inhabitants, including all the men, and carrying off women and children to the other pueblos, chiefly to Mashongnovi, Walpi, and Oraibi. Awatobi was never again inhabited. The walls of the old Spanish church are still partly standing. See Mindeleff in 8th Rep. B. A. E., 1891; Fewkes in Am. Anthrop., Oct., 1893; Fewkes in 17th Rep. B. A. E., 592 et seq., 1898. (F. W. H.)

Aguato.—Espejo (1583) in Doc. Inéd., XV, 120, 182, 1871. **Aguatobi.**—Doc. of 1584 cited by Bandelier in Arch. Inst. Papers, I, 15, 1881; Vetancurt (1693), Menolog. Fran., 275, 1871. **Aguatubi.**—Ayeta (1680) quoted by Bandelier in Arch. Inst. Papers, IV, 369, 1892. **Aguatuby.**—Jefferys, Am. Atlas, map 5, 1776. **Aguatuví.**—Buschmann, Neu-Mexico, 231, 1858. **Aguatuya.**—Bandelier in Jour. Am. Eth. and Arch., III, 85, 1892 (misquoting Oñate following). **Aguatuybá.**—Oñate (1598) in Doc. Inéd., XVI, 137, 1871 (erroneously given as name of chief). **Aguitobi.**—Bandelier in Arch. Inst. Papers, III, 115, 1890. **Ahuato.**—Hakluyt (1600), Voy., 470, 1810. **Ahuatu.**—Bandelier in Arch. Inst. Papers, III, 115, 135, 1890. **Ahuatuyba.**—Ibid., 109, and IV, 368, 1892. **Ahuzto.**—Hakluyt (1600), Voy., repr. 1891. **Ahwat-tenna.**—Bourke, Moquis of Ariz., 195, 1884. **Aoátovi.**—Voth, Traditions of the Hopi, 47, 1905. **Aquatasi.**—Walch, Charte America, 1805. **Aquatubi.**—Davis, Span. Conq. N. Mex., 368, 1869. **Atabi-hogandi.**—Bourke, Moquis of Ariz., 84, 1884 (Navaho name). **Aua-tu-ui.**—Bandelier in Arch. Inst. Papers, IV, 368, 1892. **A-wa-te-u.**—Cushing in Atl. Monthly, 367, Sept., 1882. **A-wā'-to-bi.**—Fewkes in Am. Anthrop., V, 10, 1892. **Awatúbi.**—

Bourke, op. cit., 91. **Á wat u i.**—Cushing in 4th Rep. B. A. E., 493, 1886. **Á wat u ians.**—Ibid., 494. **San Bernahdino de Ahuatobi.**—Bandelier in Arch. Inst. Papers, IV, 369, 1892 (misprint). **San Bernardino.**—Fewkes in Am. Anthrop., VI, 394, 1894. **San Bernardino de Aguatuvi.**—Bancroft, Ariz. and N. Mex., 349, 1889. **San Bernardino de Ahuatobi.**—Vetancurt (1693), Teatro Mex., III, 321, 1871. **S. Bernardo de Aguatuvi.**—Vargas (1692) quoted by Bancroft, Ariz. and N. Mex., 201, 1889. **Talla-Hogan.**—Mindeleff, quoted by Powell, 4th Rep. B. A. E., xxxix, 1886 ('singing house': Navaho name). **Talla-hogandi.**—Bandelier in Arch. Inst. Papers, IV, 368, 1892. **Tally-hogan.**—Powell, 3d Rep. B. A. E., xxi, 1884. **Tolli-Hogandi.**—Bourke, Moquis of Ariz., 84, 1884. **Zagnato.**—Brackenridge, Early Span. Discov., 19, 1857. **Zaguate.**—Prince, N. Mex., 34, 1883. **Zaguato.**—Espejo (1583) in Hakluyt, Voy., 463, 470, 1810. **Zuguato.**—Hinton, Handbook to Ariz., 388, 1878.

Awausee (*awasisi*, 'bullhead,' a fish). A Chippewa phratry or gens. According to Warren a phratry including all the fish gentes of the Chippewa. According to Morgan and Tomazin it is a gens in itself. Cf. *Ouassi*.

Ah-wah-sis'-sa.—Morgan, Anc. Soc., 166, 1877. **Ah-wa-sis-se.**—Tanner, Narr., 315, 1830 ('small catfish'; given by Tanner as a gens; he adds: "sometimes they call the people of this totem 'those who carry their young,' from the habits of the small catfish"). **Awassissin.**—Gatschet, Ojibwa MS., B. A. E., 1882. **A-waus-e.**—Warren in Minn. Hist. Soc. Coll., v, 44, 1885. **A-waus-e-wug.**—Ibid., 87. **A-waus-is-ee.**—Ramsey in Ind. Aff. Rep., 91, 1850.

Awenanish. See *Ouananiche*.

Awhawhilashmu. A former Chumashan village on the coast between Pt Conception and Santa Barbara, Cal., in the locality now called Punta Capitan.

A-wha-whi-lac'-mu.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Awhut. A Diegueño rancheria in N. Lower Cal. whose inhabitants spoke the Hataam dialect.—Gatschet, Yuma Spr., 107, 1886.

Awighsaghroone. A tribe, probably Algonquian, that lived about the upper great lakes and which sent a friendly message to the Seneca in 1715. Perhaps identical with the Assisagigroone, or Missisauga.

Awighsaghroene.—Livingston (1715) in N. Y. Doc. Col. Hist., v, 446, 1855. **Awighsaghroone.**—Ibid.

Awigna. A former Gabrieleño rancheria in Los Angeles co., Cal., at a place later called La Puenta.

Awigna.—Ried (1852) quoted by Taylor in Cal. Farmer, June 8, 1860. **Awiz-na.**—Ried quoted by Hoffman in Bull. Essex Inst., XVII, 2, 1885.

Awls. The aboriginal American awl is a sharpened stick, bone, stone, or piece of metal, used as a perforator in sewing. It was universal among Indians from the earliest times, and is one of the familiar archeologic objects recovered from excavations in prehistoric sites. For temporary use awls were improvised from splinters of flint, wood, and bone, cactus spines, agave needles, thorns, etc. Before the introduction of iron, bone was the most serviceable material. Rude awls, formed by grinding to a point a long-bone or sliver of bone, are frequently encountered in graves and on the sites of early habitations, and with them may be found others that are elaborately finished and decorated with carving and etching. Perhaps most Indians preferred deer bone as a material for awls, but bear and turkey bones and antler were also extensively employed, those of turkey bone being especially common in New Mexico. The fibula of the deer merely needed sharpening to produce the tool, while the articular extremity formed a convenient and ornamental handle. Ivory from the walrus, narwhal, and fossil elephant was valued for making awls in regions where it could be procured. Awls of chipped or ground stone, shell, hard wood, and copper have been found on ancient sites. Awls of bone or of wood were not usually hafted, but stone and copper awls were often mounted and perhaps served also for drills (q. v.). The modern awl of iron is always hafted with wood, bone, dried tendon or gristle, or horn, and the hafts are often carved, painted, or otherwise decorated.

The awl was used to make perforations through which thread of sinew or other sewing material was passed when skins for moccasins, clothing, tents, etc., were sewed, and in quillwork, beadwork, and basketwork. Other uses for awls were for making holes for pegs in woodwork, as a gauge in canoe-making, for shredding sinew, for graving, etc. Various awl-like implements that were used by the Indians in weaving and making pottery, as pins for robes, as head-scratchers, pipe-picks, blood pins for closing wounds in game to save the blood, marrow-extractors, forks, corn-huskers, etc., have sometimes been classed as awls. The Alaskan Eskimo have an awl with a small barb near the end which was used like a crochet hook.

The awl was so indispensable in everyday work that it was usually carried on the person, and many kinds of sheaths and cases were made for holding it. These were formed from joints of cane or hollow bones, or wrought out of bone, wood, metal, or leather, and were ornamented by etching, carving, or painting, or with beadwork, quillwork, or other decorative devices. See *Drills and Drilling*, *Needles*.

Consult Stephen, The Navajo Shoemaker, Proc. Nat. Mus., XI, 131, 1888; papers in Reps. B. A. E. by Nelson, Murdoch, Boas, Turner, Hoffman, and Fewkes; and Mason, Basketry, Rep. Nat. Mus., 1902. (W. H.)

Awluhl (*ā́'lú'hl*). A clan of Taos pueblo, New Mexico. The meaning of the name is indefinite, but it is said to bear some reference to transformation from human beings into animals.—Hodge, field notes, B. A. E., 1899.

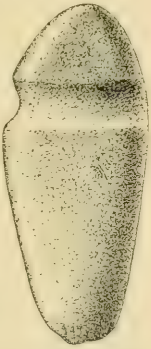
Axacan. A place in Virginia, somewhere w. from Chesapeake bay, at 37° or 37° 30′, in which the Spaniards attempted to establish a Jesuit mission in 1570. Through the treachery of their Indian guide, brother of the chief of the tribe, the entire party of missionaries, 7 in number, was massacred and the temporary mission building destroyed. Two years later Menendez revenged their death by hanging 8 of the principal murderers. (J. M.)

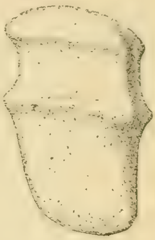
Aixacan.—Shipp, De Soto and Fla., 560, 1881.
Axacan.—Barcia, Ensayo, 142, 1723.

Axauti. A pueblo of New Mexico in 1598; doubtless situated in the Salinas, in the vicinity of Abo, and evidently occupied by the Tigua or the Piros.—Oñate (1598) in Doc. Inéd., XVI, 114, 1871.

Axanti.—Columbus Memorial Vol., 155, 1893 (misprint).

Axes. The grooved ax takes a prominent place among the stone implements used by the northern tribes. The normal form is that of a thick wedge, with rounded angles and an encircling groove near the top for securing the handle; but there is great variation from the average. Usually the implement is made of some hard, tough stone, as trap, granite, syenite, greenstone, or hematite, where such can be procured; but when these are not available softer material is utilized, as sandstone or slate. Copper axes are of rare occurrence. Among the stone specimens there is a very wide range in size, the largest weighing upward of 30 pounds and the smallest scarcely an ounce. As these extreme sizes could serve no economic purpose, they were probably for ceremonial use; the smaller may have been amulets or talismans. The majority range from 1 pound to 6 pounds, which mark close to the limits of utility. As a rule the groove is at a right angle to the longer axis, though sometimes it is oblique, and it may extend entirely or only partially around the ax. In the latter case it is always one of the narrow sides that is left without a groove, and this is frequently flattened or hollowed to accommodate the handle better. Ordinarily the complete or entire groove is pecked in a ridge encircling the ax, leaving a protuberance above and below, while the partial groove is sunken in the body of the implement. Axes with two or more grooves are rare excepting in the Pueblo country, where multiple grooves are common. The haft was placed parallel with the blade and was usually a withe doubled around the groove and fastened securely with cords or rawhide, but heavier T-shape sticks were sometimes used, the top of the T being set against the flattened or hollow side of the implement and firmly lashed. Axes with holes drilled for the insertion of a handle are common in Europe, but this method of hafting was of very rare occurrence among the American aborigines. When not made from bowlders closely approximating in shape the desired implement, the ax was roughed out by chipping and was reduced to the desired shape by pecking with a hard stone and by grinding. Axes of rude shape, made by flaking a flattish bowlder along one end and breaking notches in the sides for hafting, are found in some sections. Axes are well distributed over the country wherever good material is readily available, excepting in the Pacific states, British Columbia, and Alaska, where specimens are exceedingly rare. Few are found in Florida, and although plentiful in the mound region are seldom found in mounds. The shapes vary with the different regions, examples from the Atlantic slope, for example, being quite unlike those of the Pueblo country.


AX WITH SIMPLE GROOVE; DISTRICT OF COLUMBIA (LENGTH, 7 IN.)


AX WITH DIAGONAL GROOVE AND LATERAL RIDGES; TENNESSEE

It is probable that the ax served various purposes in the arts, and especially in war and in the chase. Numerous badly fractured specimens are found in the soapstone quarries of E. United States, where they were used for cutting out masses of this rock. The grooved ax is said to have been used in felling trees and in cutting them up, but it is manifestly not well suited for such work; it would serve, however, to assist in cutting wood in conjunction with charring. The hafted stone ax passed immediately out of use on the introduction by Europeans of the iron ax, which was the first and most obviously useful tool that the Indians saw in the hands of the white man.

See Abbott, Prim. Indust., 1881; Fowke (1) in 13th Rep. B. A. E., 1896, (2) Arch. Hist. Ohio, 1902; Holmes in 15th Rep. B. A. E., 1897; Jones, Antiq. So. Inds., 1873; Jones in Smithson. Cont., XXII, 1876; Moorehead, Prehist. Impls., 1900; Putnam in Surv. W. 100th Merid., VII, 1879; Squier and Davis in Smithson. Cont., I, 1848; Stevenson in 2d Rep. B. A. E., 1883; Thruston, Antiq. Tenn., 1897; Wilson in Smithson. Reps. 1887 and 1888.

(G. F. W. H. H.)

Axille. A former fortified village of 50 houses in n. w. Florida., visited by De Soto in 1539. It was on a river, doubtless the one which still retains the name Ocilla. The same root may appear in the name of the province, Uzachil. It was on the frontier of the territory of the Apalachee tribe.

Asila.—French, Hist. Coll. La., 2d s., 255, 1875. **Axille.**—Gentl. of Elvas (1557) in French, Hist. Coll. La., II, 134, 1850. **Ochile.**—Garcilasso de la Vega, Florida, 51, 1723.

Axion ('the muddy place,' from *assiscu* 'mud'). A division of the New Jersey Delawares, formerly living on the e. bank of Delaware r., between Rancocas cr. and the present Trenton. In 1648 they were one of the largest tribes on the river, being estimated at 200 warriors. Brinton thinks the name may be a corruption of Assiscunk, the name of a creek above Burlington. See Evelin (1648) in Proud, Pa., I, 113, 1797.

Axol. A Tewa pueblo in New Mexico in 1598.—Oñate (1598) in Doc. Inéd., XVI, 116, 1871.

Axoytre.—Oñate, ibid., 102 (probably the same).

Ayabaskawininiwug. A division of the Cree (q. v.), commonly known as Wood Cree.

Ayahanisino. A clan of the Apohola phratry of the Timucua.—Pareja (*ca.* 1612) quoted by Gatschet in Am. Philos. Soc. Proc., XVII, 492, 1878.

Ayak. A Kaviagmiut Eskimo village on Sledge id., Alaska.

Ahyak.—11th Census, Alaska, 162, 1893.

Ayanabi ('ironwood'). A former Choctaw village on Yannubbee cr., 2 m. above its confluence with Petickfa, about 8 m. s. w. of Dekalb, Kemper co., Miss. According to tradition it was the scene of a conflict between the Creeks and the Choctaw in the 18th century, and being a neutral town was selected as the place for negotiating peace. In 1811 the town was visited by Ellskwatawa, the Shawnee Prophet, in the interest of Tecumtha, and 2 years later a band of about 30 of its warriors joined the Creeks in the British cause.

Aianabe.—Alcedo, Dic. Geog., I, 36, 1786. **Ayanabe.**—D'Anville, map (1732), in Miss. Hist. Soc. Pub., III, 367, 1900. **Ayanabi.**—West Fla. map, *ca.* 1772. **Iyanabi.**—Halbert in Miss. Hist. Soc. Pub., op. cit., 368 (given as proper Choctaw form). **Yanabi.**—Ibid. (alternative form). **Yannubbee Town.**—Halbert in Ala. Hist. Soc. Pub., 77, 1899. **Yanubbee.**—Ibid.

Ayanamon. A village formerly situated, according to old maps, on a lake about the sources of Tuscarawas r., Ohio.

Ayanamon.—Lattré, map, 1784. **Ayououtou.**—Esnauts and Rapilly, map, 1777.

Ayanemo. See *Ninigret.*

Ayavalla. An important Apalachee (or Timacua?) town and mission about 1700. It was destroyed by the English and their Indian allies under Gov. Moore in 1704, or, according to Shea, in the later invasion of 1706. Fairbanks locates it "near the St Mark's r.," w. Fla., while Shea incorrectly makes it a town of the Atimucas (Timucua) on Apalachicola r. (J. M.)

Ayavala.—Jefferys, French Dom. Am., map, 135, 1761. **Ayavalla.**—Shea, Cath. Miss., 74, 1855. **Ayaville.**—Carroll, Hist. Coll. S. C., II, 574, 1836.

Aycate. A former Maricopa rancheria on the Rio Gila, s. w. Ariz.—Sedelmair (1744) quoted by Bancroft, Ariz. and N. Mex., 366, 1889.

Aychini. An unidentified pueblo in New Mexico in 1598.—Oñate (1598) in Doc. Inéd., XVI, 103, 1871.

Aymay. A village in e. Georgia, visited by De Soto in 1540 and called by the Spaniards Socorro, 'Relief.'—Gentl. of Elvas (1557), Hakluyt trans., 54, 1851.

Ayotl. A Yurok village 1 m. above the mouth of Blue cr., on Klamath r., n. Cal.

Oiyotl.—Gibbs in Schoolcraft, Ind. Tribes, III, 138, 1853.

Ayqui. A pueblo of the province of Atripuy, in the region of the lower Rio Grande, N. Mex., in 1598 (Oñate, 1598, in Doc. Inéd., XVI, 115, 1871). Probably the same as the pueblo at Ayquiyn, attributed by the same authority (p. 102) to the "Trios."

Ayquiyu.—Bancroft, Ariz. and N. Mex., 136, 1889 (misprint).

Azavay. A former Timuquanan village on St Johns r., Fla., 50 or 60 leagues upstream.—Fontaneda (*ca.* 1570) in Ternaux-Compans, Voy., XX, 35, 1841.

Azcapotzalco (Nahuatl name). Probably an ancient settlement of the Tepecano or of a related tribe, but occupied since the early part of the 18th century by Tlaxcaltecs originally introduced by the Spaniards for defense against the Chichimecs; situated about 10 m. e. of Bolaños, in Jalisco, Mexico.—Hrdlicka in Am. Anthrop., V, 425, 1903.

Aziagmiut. The inhabitants of Sledge or Aziak id., Alaska, a subdivision of the Kaviagmiut, numbering 67 in 1890.—11th Census, Alaska, 154, 1893.

Aziagmut.—Zagoskin, Descr. Russ. Poss. Am., pt. I, 73, 1847.

Aziak. The village of the Aziagmiut on Sledge id., near C. Nome, Alaska; pop. 50 in 1880.—Petroff, 10th Census, Alaska, 11, 1884.

Aziavik. A town of the Chingigmiut Eskimo near C. Peirce, Alaska; pop. 90 in 1890.

Aziavigamut.—Nelson in 18th Rep. B. A. E., map, 1899. **Aziavigamute.**—Petroff, 10th Census, Alaska, VIII, map, 1884. **Aziavigiokhamiut.**—Schanz in 11th Census, Alaska, 93, 1893.

Azqueltan (Nahuatl: 'where there are small ants,' referring to the former numerous population). The most important Tepecano settlement, consisting of about 40 dwellings, situated on the Rio de Bolaños, about lat. 22° 12′, long. 104°, Jalisco, Mexico. In 1902 a Mexican trader was permitted to settle among them for the first time.

Alquestan.—Lumholtz, Unknown Mex., II, 16, map, 123, 1902 (popular name, properly pronounced Asqueltan). **Askeltan.**—Hrdlicka in Am. Anthrop., v, 387, 1903. **Kī-dagh-ra.**—Ibid., 420 (Tepecano name). **San Lorenzo.**—Ibid., 410 (early Spanish name). **Totonaltám.**—Lumholtz, op. cit. (Tepecano name: same meaning).

Azucsagna. A former Gabrieleño rancheria in Los Angeles co., Cal., at the locality now called Azusa.—Hoffman in Bull. Essex Inst., XVII, 2, 1885.

Asucsagna.—Ried (1852) quoted by Taylor in Cal. Farmer, June 8, 1860. **Azucsagna.**—Ried quoted by Hoffman in Bull. Essex Inst., XVII, 2, 1885.

Baada. A former Makah village on Neah bay, Wash. According to Swan it was abandoned in 1863, its inhabitants moving to Neah.

Bäada.—Swan in Smithson. Cont., XVI, 2, 1870. **Behda.**—Gibbs, MS. no. 248, B. A. E.

Babacomero. A former rancheria, probably of the Papago, on the w. branch of Rio San Pedro, between Tombstone and Camp Huachuca, s. Ariz.—Box, Adventures, 322, 1869.

Babasaqui. A ruined village, probably of the Papago, 3 m. above Imuris, between Cocospera and Magdalena, Sonora, Mexico.

Babasaqui.—Kino (1706) quoted by Bancroft, No. Mex. States, I, 501, 1884. **Babesagui.**—Box, Adventures, 278, 1869.

Babbyduclone. See *Nakaidoklini.*

Babesakundiba, Babesigaundibay. See *Curly Head.*

Babiacora. A pueblo of the Teguima Opata and the seat of a Spanish mission established in 1639; situated on the Rio Sonora, Sonora, Mexico, 110 m. s. of the Arizona boundary; pop. 445 in 1678, 294 in 1730.

Babiacora.—Kino, map (1702), in Stöcklein, Neue Welt-Bott, 74, 1726. **Babicori.**—Orozco y Berra, Geog., 343, 1864. **Batacora.**—Escudero, Noticias Sonora y Sinaloa, 101, 1849 (probably the same). **Batacosa.**—Cancio (1767) in Doc. Hist. Mex., 4th s., II, 224, 1856 (probably the same). **Baviácora.**—Davila, Sonora Hist., 317, 1894. **Concepcion Babiacora.**—Zapata (1678) quoted by Bancroft, No. Mex. States, I, 246, 1884. **Concepcion Babicora.**—Rivera (1730), ibid., 514. **Purísima de Babicora.**—Orozco y Berra, Geog., 343, 1864.

Babiche. A thong of skin, particularly of eel skin. The word is derived through Canadian French, in which the term is old, occurring in Hennepin (1688), from one of the eastern dialects of Algonquian. The original source is probably the old Micmac *ababich*, 'cord,' 'thread' (Lescarbot, Hist. Nouv. France, 666, 1612). A cognate word is the Chippewa *assababish*, 'thread.' For the manufacture and use of babiche, see *Rawhide.* (A. F. C.)

Babine ('big lips'). A branch of the Takulli comprising, according to Morice (Trans. Can. Inst., 27, 1893), the Nataotin, the Babine proper, and the Hwotsotenne tribes living about Babine lake, British Columbia, with a total population of 610 in 7 villages. The name was given to them by French Canadians from the custom of wearing labrets, copied from the Chimmesyan; and indeed their entire culture was greatly affected by that of the coast tribes.

Babisi. A former rancheria, probably of the Sobaipuri, at the s. boundary of Arizona, near Suamca, of which it was a visita.

Sta Cruz Babisi.—Bancroft, Ariz. and N. Mex., 371, 1889.

Babispe (from *babipa*, 'the point where the river takes a new course.'—Hardy). An Opata pueblo and the seat of a Spanish mission founded in 1645; situated on an E. branch of Rio de Babispe, in N. E. Sonora, Mexico, near the Chihuahua boundary. Pop. 402 in 1678, 566 in 1730. The town was destroyed by an earthquake in May, 1887. (F. W. H.)

Babispe.—Orozco y Berra, Geog., 343, 1864. **Bapispes.**—Ribas (1645) quoted in Arch. Inst. Papers, III, 58, 1890 (referring to the inhabitants). **S. Miguel Babispe.**—Zapata (1678) quoted by Bancroft, No. Mex. States, I, 246, 1884. **S. Miguel de Vavispe.**—Rivera, Diario, leg. 1,444, 1736.

Baborigame. A former Tepehuane pueblo, situated in a plain 1½ m. in diameter, in lat. 26° 40′, long. 107°, s. w. Chihuahua, Mexico. The settlement is now Mexicanized, but it is surrounded by Tepehuane rancherias.

Baborigame.—Orozco y Berra, Geog., 324, 1864. **Baborigami.**—Lumholtz in Scribner's Mag., XVI, 303, Sept., 1894. **Vāwúlile.**—Lumholtz, Unknown Mex., I, 420, 1902 ('where there is a large fig tree': native name).

Babuyagui. A pueblo founded in 1670 by Father Álvaro Flores de la Sierra with some converted Varohio of Yecarome; situated on or near the headwaters of the upper Rio Fuerte, in N. Sinaloa, Mexico. It was given a resident priest in 1673, but on the death of Sierra in that year it soon became a mere visita of the mission of Taro (Tara), whence many of the converts removed 3 years later.—Bancroft, No. Mex. States, 247, 1886.

Baca (abbr. of *bacapa*, 'reed grass.'—Buelna). A Mayo settlement near the E. bank of Rio del Fuerte, about lat. 26° 50′, in the northernmost corner of Sinaloa, Mexico.

Báca.—Hardy (1829) quoted by Bancroft, Nat. Races, I, 608, 1882. **Bacabachi.**—Hrdlicka in Am. Anthrop., VI, 59, 1904 (probably the same). **Vaca.**—Orozco y Berra, Geog., 332, 1864.

Bacaburiachic. A Tarahumare settlement of Chihuahua, Mexico; definite locality unknown.—Orozco y Berra, Geog., 323, 1864.

Bacadeguachi. A Coguinachi Opata pueblo and the seat of a Spanish mission founded in 1645; situated on the Rio de Batepito, or Babispe, in E. Sonora, Mexico; pop. 370 in 1678, 272 in 1730. In 1884, when visited by Bandelier, it contained about 500 Mexicans and Mexicanized Indians, but the town was much neglected and dilapidated on account of Apache depredations.

Bacadeguachi.—Rivera, Diario, leg. 1,444, 1736. **Bacadeguatzi.**—Ribas (1764) quoted by Bandelier in Arch. Inst. Papers, IV, 508, 1892. **Baca de Huachi.**—Hamilton, Mexican Handbook, 47, 1883.

Bacatu de Guachi.—Mange (*ca.* 1700) quoted by Bancroft, No. Mex. States, I, 233, 1884. **San Luis Bacadeguachi.**—Rivera (1730), ibid., 514. **San Luis Gonzaga de Bacadeguatzi.**—Doc. of 1764 quoted by Bandelier in Arch. Inst. Papers, III, 56, 1890. **S. Luis Gonzaga Bacadeguachi.**—Zapata (1678), ibid., 246.

Bacanora. A pueblo of the Eudeve division of the Opata and the seat of a Spanish mission founded in 1627; situated in E. Sonora, Mexico, on Rio Batepito, lat. 29° 10′, long. 109°. Pop. 253 in 1678, 116 in 1730.

Bacanora.—Rivera (1730) quoted by Bancroft, No. Mex. States, I, 513, 1884. **Basacora.**—Allegre quoted by Bancroft, ibid., 523 (probably the same). **S. Ignacio Bacanora.**—Zapata (1678), ibid., 245.

Bacanuchi. A rancheria, apparently of the Opata, on the E. bank of the Rio Sonora, Sonora, Mexico, in lat. 30° 40′. It was visited by Father Kino in Oct., 1706, and was the seat of a mission with 266 inhabitants in 1777 (Doc. Hist. Mex., 4th s., I, app., 1856). Distinct from Bacuachi.

Bacanuchi.—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 74, 1726. **Real de Bacanuchi.**—Kino quoted by Bancroft, No. Mex. States, I, 501, 1884.

Bacapa (said by Buelna to signify 'reed grass' (*carrizo*), but the term *bac*, or *vac*, in Pima signifies 'house,' 'ruined house'). A Papago rancheria in N. W. Sonora, Mexico, located slightly S. E. of Carrizal on the map of Father Kino (1701), by whom it was visited in 1700, and by Anza and Font in 1776. Not to be confounded with Matape in any of its various forms, but identical with the later Quitobac in lat. 31° 40′, long. 112° 45′. (F. W. H.)

Quitobac.—Font, map (1777) in Bancroft, Ariz. and N. M., 393, 1889. **San Louis de Bacapa.**—Venegas, Hist. Cal., II, 176, 1759. **San Luis Bacupa.**—Bancroft, op. cit., 359. **San Luis Beltran de Bacapa.**—Bandelier in Arch. Inst. Papers, V, 123, 1890. **S. Ludlov de Bacapa.**—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 74, 1726. **S. Luis Bacapa.**—Kino, map (1701) in Bancroft, op. cit., 360.—**S. Luis de Bacapa.**—Venegas, Hist. Cal., I, map, 1759. **S. Luis Quitobac.**—Anza and Font (1774) quoted by Bancroft, op. cit., 393. **St. Ludlovic de Vacapa.**—Bandelier, op. cit., 122.

Bachipkwasi (a species of lizard). A clan of the Lizard (Earth or Sand) phratry of the Hopi.

Ba-tci′p-kwa-si.—Stephen in 8th Rep. B. A. E., 39, 1891.

Backhook. One of the small tribes formerly living on lower Pedee r. and its branches in South Carolina. Almost nothing is known of it. With the Hook tribe they are mentioned by Lawson as foes of the Santee and as living in 1701 about the mouth of Winyah bay, S. C. (J. M.)

Backbook.—Lawson (1714), Hist. Car., 45, 1860. **Back Hook.**—Rivers, Hist. S. C., 35, 1856. **Black Hook.**—Ibid., 36.

Bacoburito. A rancheria, apparently occupied by one of the Cahita tribes of the Piman family, situated on the Rio Petatlan, or Rio Sinaloa, in lat. 26°, N. W. Sinaloa, Mexico. Christianized early in 17th century, the natives rebelled about 1604 and burned their church, but the uprising was soon quelled by Gov. Hurtaide who put the leading rebels to death and compelled the others to rebuild the edifice.—Bancroft, No. Mex. States, I, 213, 1886.

Bacuachi. A former pueblo of the Teguima Opata and the seat of a Spanish mission founded in 1650; situated on the headwaters of the Rio Sonora, in Sonora, Mexico, below latitude 31°. It still existed as a mission in 1777 (Doc. Hist. Mex., 4th s., I, app., 1856). Pop. 195 in 1678, and 51 in 1730, but Bartlett (Personal Narr., I, 278, 1854) found it almost depopulated in 1851.

Bacatzi.—Bandelier in Arch. Inst. Papers, IV, 530, 1892 (misprint). **Bacoachi.**—Orozco y Berra, Geog., 343, 1864. **Bacoaiz.**—Ibid. **Bacoatzi.**—Rudo Ensayo (1763), 160, 1863. **Bacouiz.**—Rivera (1730) quoted by Bancroft, No. Mex. States, 514, 1884. **Bacuachi.**—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 74, 1726. **Biquache.**—Hrdlicka in Am. Anthrop., VI, 72, 1904. **S. Miguel Bacuachi.**—Zapata (1678) quoted by Bancroft, op. cit., 246.

Bacuancos. A Pima rancheria visited by Father Kino about 1697; situated 7 leagues S. of the mission of Guevavi in Pimeria Alta, N. W. Sonora, Mexico. Probably the later Buenavista. See *Quiquiborica*.

Bacuancos.—Bernal (1697) quoted by Bancroft, Ariz. and N. M., 356, 1889. **Bacuanos.**—Mange, ibid., 356. **S. Antonio**(?).—Ibid. **S. Luis Bacuancos.**—Ibid., 358.

Bacum. A Yaqui settlement on the S. bank of the lower Rio Yaqui, S. W. Sonora, Mexico, with an estimated population of 4,000 in 1849.

Bacum.—Velasco, Noticias de Sonora, 84, 1850. **Bahium.**—Orozco y Berra, Geog., 355, 1864. **Santa Cruz Bacum.**—Ibid.

Bacuvia. Mentioned as an early settlement apparently within the province of Apalachee, Fla.

Bacutia.—Barcia, Ensayo, 339, 1723. **Bacuvia.**—Ibid., 336.

Bad Arms. A Brulé band.—Culbertson in Smithson. Rep. 1850, 141, 1851.

Badeuachi. A former Opata village, now in ruins, a short distance W. of Rio Sonora, about lat. 30°, near Huepaca and Aconchi, N. central Sonora, Mexico.—Bandelier in Arch. Inst. Papers, III, 71, 1890.

Badwisha. A Mariposan tribe on Kaweah r., Cal., said to have lived near the Wikchamni. Mentioned by Hoffman in 1886 as formerly on Kaweah r., but then at Tule agency.

Bâdwīs′ha.—Hoffman in Proc. Am. Philos. Soc., XXIII, 301, 1886. **Balwisha.**—Kroeber, inf'n, 1905. **Pal-wish-a.**—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 255, 1853. **Pat-wish-a.**—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 23, 1852. **Pol-we-sha.**—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 32, 1857.

Bagaduce. The name of the peninsula in Hancock co., Me., on which Castine is situated. Purchas mentions Chebegnadose (*n* should probably be *u*) as a town in 1602–1609 on Penobscot r. in Abnaki territory, with 30 houses and 90 men, which may be connected with the more modern name. It is also, according to Willis (Coll. Me. Hist. Soc., IV, 103, 1856), under the form Abagadusset (from a sachem of that name), the name of a tributary of the Kennebec. It is introduced here for the reason that Sullivan (Hist. Me., 95, 1795) applies the name, under the plural form Abagadusets, to a body of Indians which, in 1649, resided in this immediate section. Vetromile, however, says: "We are sure there was no Indian village at Castine, called at present Bagaduce, a corruption for *matchibignadusek*, 'water bad to drink.'" Ballard (Rep. U. S. Coast Surv., 1868, 248) gives as the full form *matche-be-guatoos*, 'bad bay,' referring to a part of Castine harbor, and this is the meaning commonly given. Rasles gives *bagadassek* as meaning 'to shine.' Dr William Jones suggests that the Chippewa *pagŭdāsink*, 'windward side,' may be a related term.

Abagadusets.—Sullivan, Hist. Maine, 95, 1795. **Chebegnadose.**—Purchas (1625) quoted in Maine Hist. Soc. Coll., v, 156, 1857.

Bagiopa. A tribe of whom Fray Francisco Garcés (Diary, 1900) heard in 1776, at which time they lived N. of the Rio Colorado, where they are located on Font's map of 1777. The fact that Padre Eusebio Kino, while near the mouth of the Rio Colorado in 1701, heard of them from other Indians and placed them on the gulf coast of Lower California on his map of that date, has created the impression that the Bagiopa were one of the Lower Colorado Yuman tribes; but because they were never actually seen in this locality by the Jesuit and Franciscan missionaries of the period, they are regarded as probably having belonged to the Shoshonean family. The name is apparently of Piman origin (*opa*, 'people'). (F. W. H.)

Acquiora.—Garcés (1775–6), Diary, 489, 1900 (apparently a misprint of Baquiova). **Bagiopas.**—Venegas, Hist. Cal., I, map, 1759. **Bagopas.**—Güssefeld, map, 1797. **Bajiopas.**—Venegas, Hist. Cal., II, 171, 1759. **Baquioba.**—Garcés (1776), Diary, 405–6, 1900. **Baquiova.**—Ibid., 444. **Raguapuis.**—Mayer, Mexico, II, 38, 1853 (possibly intended for Baguiopas).

Bagoache. Given by La Chesnaye in 1697 (Margry, Déc., VI, 6, 1886) as the name of a country about the N. shore of L. Superior, with a people of the same name numbering from 200 to 300 men.

Bags and Pouches. Many varieties of bags and pouches were made by the Indians of the United States and were used for a great number of purposes. The costume of the aborigines was universally destitute of pockets, and various pouches served in their stead. On occasion articles were tucked away in the clothing or were tied up in bits of cloth or skin. The blanket also served at times for a bag, and among the Eskimo the woman's coat was enlarged over the shoulders and at the back to form a pouch for carrying the baby. The pouch was a receptacle of flexible material for containing various objects and substances of personal use or ceremony, and was generally an adjunct of costume. The bag, larger and simpler, was used for the gathering, transportation, and storage of game and other food. The material was tawed leather of various kinds, tanned leather, rawhide, fur skins, skins of birds; the bladder, stomach or pericardium of animals; cord of babiche, buckskin or wool, hair, bark, fiber, grass, and the like; basketry, cloth, beadwork, etc. Rectangular or oval pouches were made with a flap or a gathering-string and with a thong, cord, or strap for attaching them at the shoulder or to the belt. The Eskimo had pouches with a flap that could be wrapped many times around and secured by means of a string and an ivory fastener. The Zuñi use, among others, crescent-shaped pouches into the horns of which objects are thrust through a central opening. Bags showed less variety of form. They were square or oblong, deep or shallow, flat or cylindrical. Many of these were provided with a shoulder band, many with a carrying-strap and a forehead band. The Eskimo bag was provided with an ivory handle, which was frequently decorated with etching. Small pouches were used for holding toilet articles, paint, medicine, tobacco, pipes, ammunition, trinkets, sewing tools, fetishes, sacred meal, etc. Large pouches or bags, such as the bandoleer pouch of the Chippewa, held smaller pouches and articles for personal use.

Bags were made for containing articles to be packed on horses, frequently joined together like saddlebags. The tribes of the far N. made use of large sleeping bags of fur. Most bags and pouches were ornamented, and in very few other belongings of the Indian were displayed such fertility of invention and such skill in the execution of the decorative and symbolic designs. Skin pouches, elaborately ornamented with beadwork, quillwork, pigments, and dyes, were made by various tribes. Decorated bags and wallets of skin are characteristic of the Aleut, Salish, Nez Percés, the northern Athapascan and Algonquian tribes, and the Plains Indians. Bags of textiles and basketry are similarly diversified. Especially noteworthy are the muskemoots of the Thlingchadinne, made of babiche, the bags of the Nez Percés, made of apocynum fiber and corn-husks, the woven hunting bags of northern woodland tribes, and the painted rawhide pouches and bags of the tribes of the great plains.

Consult Mason (1) Aboriginal American Basketry, Rep. Nat. Mus., 1902, 1904,

(2) Primitive Travel and Transportation, ibid., 1894, 1896; Boas, Holmes, Hoffman, Nelson, and Turner, in Reports of the B. A. E.; Kroeber, The Arapaho, Bull. Am. Mus. Nat. Hist., XVIII, 1902; Boas in Jour. Am. Mus. Nat. Hist., IV, no. 3, suppl., 1904; Willoughby in Am. Anthrop., VII, nos. 1, 4, 1905; Teit in Mem. Am. Mus. Nat. Hist., I, no. 4, 1900; Lumholtz, Unknown Mexico, 1902. (W. H.)

Baguacat. An unidentified pueblo of New Mexico in 1598.—Oñate (1598) in Doc. Inéd., XVI, 103, 1871.

Baguiburisac. A rancheria, probably Maricopa, visited by Kino and Mange in 1699; apparently near the Rio Gila in S. W. Ariz.—Mange (1699) quoted by Bancroft, Ariz. and N. Mex., 358, 1889.

Bagwanageshig. See *Hole-in-the-day*.

Bahacecha. A tribe visited by Oñate in 1604, at which time it resided on the Rio Colorado in Arizona, between Bill Williams fork and the Gila. Their language was described as being almost the same as that of the Mohave, whose territory adjoined theirs on the N. and with whom they were friendly. Their houses were low, of wood covered with earth. They are not identifiable with any present Yuman tribe, although they occupied in Oñate's time that part of the Rio Colorado valley inhabited by the Alchedoma in 1776. See Zarate-Salmeron (*ca.* 1629) in Land of Sunshine, 105, Jan., 1900; Garcés (1775–76), Diary, 1900; Bandelier in Arch. Inst. Papers, III, 110, 1890. (F. W. H.)

Bahekhube. A village occupied by the Kansa after they left the mouth of Big Blue r., near a mountain s. of Kansas r., Kans.

Bahĕ′ qúbĕ.—Dorsey, MS. Kansas vocab., B. A. E., 1882.

Bahohata ('lodge'). A Hidatsa band. Matthews says it may be Maohati.

Bä-ho-ḣä′-ta.—Morgan, Anc. Soc., 159, 1877.

Baicadeat. A former rancheria, evidently of the Sobaipuri, on Rio San Pedro, S. Ariz.; it was visited by Father Kino about 1697, and became a visita of the mission of Suamca about 1760–67.

Baicadeat.—Mange (1697) quoted by Bancroft, Ariz. and N. Mex., 356, 1889. **S. Pablo Baibcat.**—Bancroft, ibid., 371.

Baidarka. The sealskin boat of the Alaskan Eskimo. The Russian adaptation of *paithak*, or *paithalik*, in the Kaniagmiut dialect, applied to a three-paddle boat of this kind. (A. F. C.)

Baimena (possibly from *bahime*, pl. of *bahi*, 'a species of locust,' *la* 'continuance,' 'habit,' hence 'a place where locusts habitually live.'—Buelna). A former small tribe and pueblo, evidently Piman, 6 leagues S. E. of San José del Toro, Sinaloa, Mexico. According to Zapata the people spoke a dialect related to that of the Zoe, who lived next to them on the N. in 1678. These two tribes traditionally came with the Ahome from the N. They are now extinct.

Baimena.—Orozco y Berra, Geog., 336, 1864. **Santa Catalina Baimena.**—Ibid., 333. **Santa Catalina de Baitrena.**—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 396, 1857.

Baipia. A former settlement of either the Soba or the Papago proper, situated slightly N. W. of Caborca, probably on the Rio Altar, N. W. Sonora, Mexico.

Aribaipia.—Anza (1774) quoted by Bancroft, Ariz. and N. Mex., 389, 1889. **Aribaycpia.**—Font, map (1777), ibid., 393. **Arivac.**—Orozco y Berra, Geog., 347, 1864 (probably the same). **Baipia.**—Kino, map (1701), in Bancroft, Ariz. and N. Mex., 360, 1889. **San Edvardo de Baipia.**—Venegas, Hist. Cal., II, 176, 1759. **S. Eduard de Baipia.**—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 74, 1726. **S. Eduardo.**—Bancroft, Ariz. and N. M., 359, 1889. **S. Eduardo Baipia.**—Kino (1701) quoted by Bancroft, No. Mex. States, I, 495, 1884. **S. Eduardo de Aribacpía.**—Anza and Font (1776) quoted by Bancroft, Ariz. and N. M., 393, 1889. **S. Edward.**—Venegas, Hist. Cal., I, map, 1759.

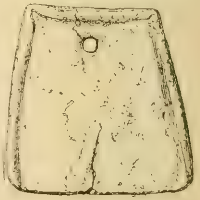
Bajío (Span.: 'shoal,' 'sand-bank'). A Papago settlement with 150 inhabitants in 1858.

Del Bajio.—Bailey in Ind. Aff. Rep., 208, 1858.

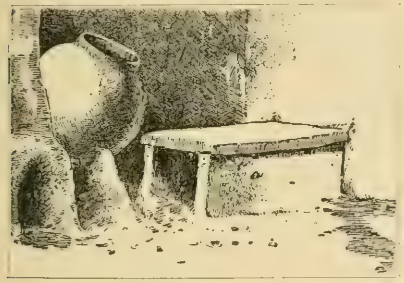
Bakihon ('gash themselves with knives'). A band of the Upper Yanktonai Sioux.

Bakiho^n.—Dorsey in 15th Rep. B. A. E., 218, 1897. **Bakihoŋ.**—Ibid.

Baking stones. A name applied to a numerous class of prehistoric stone relics found principally on inhabited sites in S. California. They are flattish, often rudely rectangular or somewhat oval plates, sometimes convex beneath and slightly concave above, and rare specimens have obscure rims. Usually they are made of soapstone, and often show traces of use over fire. They rarely exceed a foot in length, are somewhat less in width, and perhaps an inch in average thickness. The characteristic feature of these plates is a roughly made perforation at the middle of one end, giving the appearance of a huge pendant ornament. This perforation served, no doubt, to aid in handling the plate while hot. Some of these objects may have been boiling stones to be heated in the fire and suspended in a pot or basket of water for cooking purposes. This utensil passes imperceptibly into certain ladle-like forms, and these again into dippers, cups, bowls, and globular ollas in turn, the whole group forming part of the culinary outfit. A remarkable ladle-like object of gray diorite was obtained from the auriferous gravels 16 feet below the surface in Placer co., Cal. It is superior in make to other kindred objects. The baking stones



PREHISTORIC BAKING PLATE; CALIFORNIA (1-10) of the Pueblo Indians, employed in making the wafer bread, are smooth, oblong slabs set over the fireplace. See Abbott in Surveys West of the 100th Merid., VII, 1879; Cushing, Zuñi Breadstuff, in Millstone, Nov. 1884; Holmes in Smithson. Rep. 1899, 1901; Mindeleff in 8th Rep. B. A. E., 1891. (W. H. H.)



HOPI BAKING STONE. (MINDELEFF)

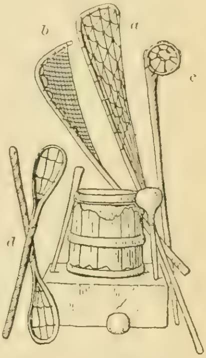
Balcony House. A cliff house, comprising about 25 rooms, situated in Ruin canyon, Mesa Verde, s. Colo. It derives its name from a shelf or balcony which extends along the front of two of the houses, resting on the projecting floor beams. See H. R. Rep. 3703, 58th Cong., 3d sess., 1905.

Bald Eagle's Nest. A Delaware (?) village, taking its name from the chief, Bald Eagle, formerly on the right bank of Bald Eagle cr., near the present Milesburg, Center co., Pa. It is marked on La Tour's map of 1784 and described by Day, Pennsylvania, 201, 1843.

Ballokai Pomo ('Oat valley people.'—Powers). A subtribe or division of the Pomo, formerly living in Potter valley, Mendocino co., Cal.

Bal-lo' Kai Pó-mo.—Powers in Cont. N. A. Ethnol., III, 155, 1877. **Poam Pomo.**—Ibid., 156. **Poma poma.**—Kroeber, inf'n, 1903. **Poma pomo.**—Ibid. **Pomas.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 144, 1853. **Pome Pomos.**—Powers in Overland Mo., IX, 504, 1872. **Pone Pomos.**—Hittell, Hist. Cal., I, 730, 1885.

Ball play. The common designation of a man's game, formerly the favorite athletic game of all the eastern tribes from Hudson bay to the Gulf. It was found also in California and perhaps elsewhere on the Pacific coast, but was generally superseded in the W. by some form of shinny. It was played with a small ball of deerskin stuffed with hair or moss, or a spherical block of wood, and with 1 or 2 netted rackets, somewhat resembling tennis rackets. Two goals were set up at a distance of several hundred yards from each other, and the object of each party was to drive the ball under the goal of the opposing party by means of the racket without touching it with the hand. After picking up the ball with the racket, however, the player might run with it in his hand until he could throw it again. In the N. the ball was manipulated with a single racket, but in the S. the player used a pair, catching the ball between them. Two settlements or two tribes generally played against each other, the players numbering from 8 or 10 up to hundreds on a side, and high stakes were wagered on the result. Preceding and accompanying the game there was much ceremonial of dancing, fasting, bleeding, anointing, and prayer under the direction of the medicine-men. The allied tribes used this game as a stratagem to obtain entrance to Ft Mackinaw in 1764. Numerous places bearing the name of Ball Play give evidence of its old popularity among the former tribes of the Gulf states, who have carried it with them to their present homes in Indian Ter., where it is still kept up with the old ceremonial and enthusiasm. Shorn of its ceremonial accompaniments it has been adopted by the Canadians as their national game under the name of *la crosse*, and by the Louisiana French creoles as *raquette*. The Indians of many tribes played other games of ball, noteworthy among which is the kicked ball of the Tarahumare, which, it is said, gave the name to the tribe. Consult Adair, Hist. Am. Inds., 1775; Bartram, Trav., 1792; Catlin, N. A. Inds., 1841; Mooney, Cherokee Ball Play, Am. Anthrop., III, 1890; Culin, Games of N. Am. Inds., in 24th Rep. B. A. E., 1905. Lumholtz, Unknown Mexico, 1902. See *Games*. (J. M.)



RACKETS, ETC., USED IN BALL PLAY. *a*, IROQUOIS; *b*, PASSAMAQUODDY; *c*, CHIPPEWA; *d*, CHEROKEE

Balsa. See *Boats*.

Bamoa (*ba* 'water,' *moa* 'ear' or 'spike' (of corn): 'spike in the water'; or preferably *ba*, and *maioa* 'bank': 'on the bank of the river.'—Buelna). According to Orozco y Berra, a pueblo "founded by the Pima who came with Cabeza de Vaca and his companions on that famous expedition which gave rise to the story of the Queen of Quivira and the Seven Cities. Settled on the shore of the river [Sinaloa], they received in after times a goodly number of their compatriots who, drawn by the fame of the missionaries before the latter reached their country, placed themselves in the way of receiving Christianity. They speak the Pima and generally the Mexican, being also well accustomed to the Castilian tongue."

Bamoa.—Cabeza de Vaca, Rel. (1529), Smith trans., 225, 1871. **Baymoa.**—Alegre, Hist. Comp. Jesus, I, 340, 1841. **La Concepcion Bamoa.**—Orozco y Berra, Geog., 333, 1864.

Bamom ('salt water'). A former Maidu village at the site of the present Shingle, Eldorado co., Cal. (R. B. D.)

Banamichi. A pueblo of the Teguima Opata and the seat of a Spanish mission in 1639; situated below Arizpe, on the Rio Sonora, Sonora, Mexico; pop. 338 in 1678, 127 in 1730. Not to be confounded with Remedios, q. v.

Banamiche.—Hrdlicka in Am. Anthrop., VI, 72, 1904. **Banamichi.**—Rivera (1730) quoted by Bancroft, No. Mex. States, I, 514, 1884. **Banamitzi.**—Orozco y Berra, Geog., 343, 1864. **Nuestra Señora de los Remedios de Beramitzi.**—Ibid. **Remedios Banamichi.**—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 372, 1857.

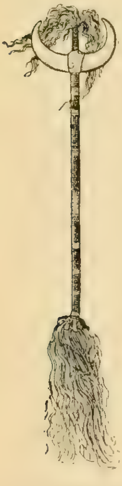
Band that Don't Cook. A band of Yankton Sioux under Smutty Bear (Matosahitchiay).—Culbertson in Smithson. Rep. 1850, 141, 1851.

Band that Eats no Geese. A band of Yankton Sioux under Padaniapapi.—Culbertson in Smithson. Rep. 1850, 141, 1851.

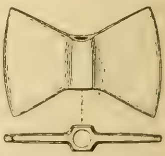
Band that Wishes the Life. A band of Yanktonai Sioux of which Black Catfish was the principal chief in 1856.—H. R. Ex. Doc. 130, 34th Cong., 1st sess., 7, 1856.

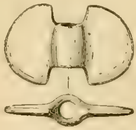
Bankalachi (Yokuts name). A small Shoshonean tribe on upper Deer cr., which drains into Tulare lake, s. Cal. With the Tubatulabal they form one of the four major linguistic divisions of the family. Their own name is unknown. (A. L. K.)

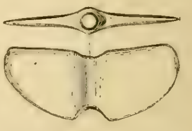
Boⁿgalaatshi.—Hoffman in Proc. Am. Philos. Soc., XXIII, 301, 1886.

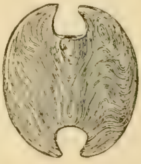

SIOUX CEREMONIAL WAND, SUGGESTING MANNER OF USING BANNER STONES. (MOONEY)

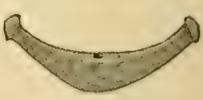
Banner stones. A name applied to a group of prehistoric objects of polished stone, which, for lack of definite information as to their use, are assigned to the problematical class (see *Problematical objects*). Their form is exceedingly varied, but certain fundamental features of their shape are practically unvarying, and are of such a nature as to suggest the use of the term "banner stones" in classifying them. These features are the axial perforations and the extension of the body or midrib into two wing-like projections. Of the various forms the most typical is that which suggests a two-bladed ax, the blades passing on the one hand from the type into pick-like points, and on the other into broad wings, suggesting those of the bird or butterfly. The name "butterfly stones" is sometimes applied to the latter variety. In some of their features these stones are related to pierced tablets, and in others, respectively, to boat stones, bird stones, spade stones, tubes (see articles on these several topics), and platform pipes, and there can be little doubt that all of these classes of objects were related to one another in symbolism or use. Nothing is definitely known, however, of the particular significance attached to them, or of the manner of their use, save by inference from their form and the known customs of the tribes. It appears probable, from the presence of the perforations, that they were mounted for use on a staff, on a handle as a ceremonial weapon, or on the stem of a calumet, but the appearance of similar winged forms as parts of the headdress in sheet-copper figures from Georgia mounds (see *Copper*) suggests connection with the headdress.

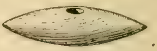

GREENSTONE; IOWA (1-6)


QUARTZITE; ILLINOIS (1-6)

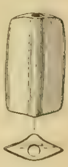

SYENITE; DISTRICT OF COLUMBIA (1-6)


BANDED SLATE; OHIO (1-6)

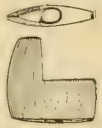

BANDED SLATE; CANADA; 1-6. (BOYLE)


BANDED SLATE; OHIO (1-6)

These objects are usually made of varieties of stone selected for their fine grain and pleasing color, and are carefully shaped and finished. In Florida, and perhaps elsewhere, examples made of shell are found. The perforation is cylindrical, and is bored with great precision longitudinally through the thick portion or midrib, which may symbolically represent the body of a bird. Numerous unfinished specimens are found, some of which, partly bored, show the depressed ring and elevated core that result from the use of the tubular drill. They are found in burial mounds and on formerly inhabited sites generally, and were probably as a class the outgrowth of the remarkable culture development which accompanied and resulted in the construction of the great earthworks of the Mississippi valley.


QUARTZITE; INDIANA (1-6)

For record of discovery and illustrations of bannerstones see especially Boyle, Prim. Man in Ontario, 1895; Fowke (1) in 13th Rep. B. A. E., 1896, (2) Archæol. Hist. Ohio, 1902; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Moorehead, Prehist. Impls., 1900; Rau in Smithson. Cont., xii, 1876; Read, Rep. Ohio Centen. Managers, 1877; Squier and Davis in Smithson. Cont., i, 1848; Thomas in 12th Rep. B. A. E., 1894. (w. h. h.)



Related Form with Single Wing and Oval Perforation. Banded Slate; Michigan (1-6)

WASTAWANA—BANNOCK

Bannock (from *Panaíti*, their own name). A Shoshonean tribe whose habitat previous to being gathered on reservations can not be definitely outlined. There were two geographic divisions, but references to the Bannock do not always note this distinction. The home of the chief division appears to have been s. e. Idaho, whence they ranged into w. Wyoming. The country actually claimed by the chief of this southern division, which seems to have been recognized by the treaty of Ft Bridger, July 3, 1868, lay between lat. 42° and 45°, and between long. 113° and the main chain of the Rocky mts. It separated the Wihinasht Shoshoni of w. Idaho from the so-called Washaki band of Shoshoni of w. Wyoming. They were found in this region in 1859, and they asserted that this had been their home in the past. Bridger (Ind. Aff. Rep., 363, 1859) had known them in this region as early as 1829. Bonneville found them in 1833 on Portneuf r., immediately n. of the present Ft Hall res. Many of this division affiliated with the Washaki Shoshoni, and by 1859 had extensively intermarried with them. Ft Hall res. was set apart by Executive order in 1869, and 600 Bannock, in addition to a large number of Shoshoni, consented to remain upon it. Most of them soon wandered away, however, and as late as 1874 an appropriation was made to enable the Bannock and Shoshoni scattered in s. e. Idaho to be moved to the reservation. The Bannock at Ft Hall were said to number 422 in 1885. The northern division was found by Gov. Stevens in 1853 (Pac. R. R. Rep., i, 329, 1855) living on Salmon r. in e. Idaho. Lewis and Clark, who passed through the country of this n. division in 1805, may have included them under the general term Shoshoni, unless, as is most likely, these are the Broken Moccasin Indians they mention (Expd., Coues ed., ii, 523, 1893). In all probability these Salmon River Bannock had recently crossed the mountains from the eastward owing to pressure of the Siksika, since they claimed as their territory s. w. Montana, including the rich areas in which are situated Virginia City, Bozeman, and other towns (Ind. Aff. Rep., 289, 1869). Stevens (1853) states that they had been more than decimated by the ravages of smallpox and the inroads of the Siksika. It is probable that at no distant time in the past, perhaps before they had acquired horses, the various groups of the entire Bannock tribe were united in one locality in s. e. Idaho, where they were neighbors of the Shoshoni proper, but their language is divergent from the latter. The Bannock were a widely roving tribe, a characteristic which favored their dispersal and separation into groups. Both the men and the women are well developed; and although Shoshonean in language, in physical characters the Bannock resemble more closely the Shahaptian Nez Percés than other Shoshonean Indians. Kroeber reports that the language of the Fort Hall Bannock connects them closer with the Ute than with any other Shoshonean tribe. At the same time Powell and Mooney report that the tribes of w. Nevada consider the Bannock very nearly related to themselves.

The loss of hunting lands, the diminution of the bison herds, and the failure of the Government to render timely relief led to a Bannock outbreak in 1878, the trouble having been of long standing. During the exciting times of the Nez Percé war the Bannock were forced to remain on their inhospitable reservation, to face the continued encroachment of the whites, and to subsist on goods provided from an appropriation amounting to 2½ cents per capita per diem. During the summer a drunken Indian of the tribe shot and wounded two teamsters; the excitement and bitter feeling caused by his arrest, Nov. 23, 1877, resulted in the killing of an agency employee. Troops were called for, and the murderer was pursued, captured, tried, and executed. This episode so increased the excitement of the Indians that, fearing what was assumed to be threatening demonstrations, the troops surrounded and captured two Bannock camps in Jan., 1878; but most of the Indians were afterward released. On account of insufficient food the Bannock left the reservation in the spring and went to Camas prairie, where they killed several settlers. A vigorous campaign under Gen. Howard resulted in the capture of about 1,000 of them in August, and the outbreak came to an end after a fight on Sept. 5, at Clark's ford, where 20 Bannock lodges were attacked and all the women and children killed.

Bridger states that when he first knew them (about 1829) the southern Bannock numbered 1,200 lodges, indicating a population of about 8,000. In 1869 they were estimated as not exceeding 500, and this number was probably an overestimate as their lodges numbered but 50, indicating a population of about 350. In 1901 the tribe numbered 513, so intermixed, however, with the Shoshoni that no attempt is made to enumerate them separately. All the Bannock except 92 under Lemhi agency are gathered on Ft Hall res., Idaho. Practically nothing is known of the former organization of the Bannock or of their divisions. The names of four divisions were obtained by Hoffman, and a fifth is given by Schoolcraft. These are Kutshundika, or Buffalo-eaters; Penointikara, or Honey-eaters; Shohopanaiti, or Cottonwood Bannock; Yambadika, or Root-eaters; Waradika, or Ryé-grass-seed-eaters. (H. W. H. C. T.)

Banac.—Smet, Letters, 129, 1843. **Ban-acks.**—Forney in Ind. Aff. Rep., 213, 1858. **Banai'ti.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 298, 1886 (Shoshoni name). **Banáni.**—Gatschet, Chippewa MS., B. A. E. (Chippewa name). **Ban-at-tees.**—Ross, Fur Hunters, I, 249, 1855. **Banax.**—Mullan in Pac. R. R. Rep., I, 329, 1855. **Bannach Snakes.**—Wallen in H. R. Ex. Doc. 65, 36th Cong., 1st sess., 223, 1860. **Bannacks.**—Irving, Rocky Mts., I, 71, 1837. **Banneck.**—Ibid., 159. **Ban'-ni-ta.**—Stuart, Montana, 25, 1865. **Bonacks.**—Schoolcraft, Ind. Tribes, VI, 697, 1857. **Bonak.**—Farnham, Travels, 76, 1843. **Bonarch Diggers.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Bonarchs.**—Ibid. **Bonarks.**—Sen. Ex. Doc. 1, 31st Cong., 2d sess., 198, 1850. **Bonnacks.**—Dennison in Ind. Aff. Rep., 371, 1857. **Bonnaks.**—Hale, Ethnog. and Philol., 218, 1846. **Bonnax.**—Parker, Jour., map, 1842. **Bonochs.**—Prichard, Phys. Hist., V, 430, 1847. **Boonacks.**—Irving, Astoria, map, 1849. **Broken-Moccasin.**—Lewis and Clark, Exped., I, 330, 1842 (probably the Bannock). **Diggers.**—Many authors. **Moccasin-with-Holes.**—Lewis and Clark, op. cit. **Ogoize.**—Giorda, Calispel Dict., I, 439, 1877 (Calispel name). **Panack.**—Townsend, Nar., 75, 1839. **Panai'tĭ.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 299, 1886 (own name). **Panak.**—Gebow, Snake Vocab., B. A. E. (Shoshoni name). **Pán-asht.**—Hale, op. cit. **Pannacks.**—Lander in Sen. Ex. Doc. 42, 36th Cong., 1st sess., 121, 1860. **Pannah.**—Ibid. **Pannakees.**—Ibid. **Paunaques.**—Wyeth (1848) in Schoolcraft, Ind. Tribes, I, 206, 1851. **Pohas.**—Robertson (1846) in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 9, 1848. **Ponacks.**—Schoolcraft, Ind. Tribes, VI, 697, 1857. **Ponashita.**—Ibid., I, 521, 1853. **Ponashta.**—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 169, 1850. **Ponishta Bonacks.**—Schoolcraft, op. cit., VI, 701, 1857. **Pŭn-ŭsh.**—Long, Exped. Rocky Mts., II, lxxix, 1823 (Shoshoni name). **Punashly.**—Fremont, Geog. Mem. Upper Cal., map, 1848. **Pun-naks.**—Bonner, Life of Beckwourth, 93, 1856. **Robber Indians.**—Ross, Fur Hunters, I, 249, 1855. **Tannockes.**—Audouard, Far West, 182, 1869. **Ush-ke-we-ah.**—Crow MS. vocab., B. A. E. (Crow name).

Bantam. According to Trumbull, a former village at Litchfield, Litchfield co., Conn. Part of the Indians there were converted by the Moravian missionaries about 1742–45, and followed them to Bethlehem, Pa., where many died, and the remnant returned to Scaticook, in Kent co., Conn.

Bantom.—Trumbull, Conn., II, 82, 1818.

Bantas. A village of the Cholovone E. of the San Joaquin and N. of the Tuolumne r., Cal.—Pinart, Cholovone MS., B. A. E., 1880.

Baqueachic (*bākā́* 'bamboo reed,' *chik* 'place of.'—Lumholtz). A Tarahumare settlement on or near the Rio Conchos, lat. 27° 40′, long. 106° 50′, Chihuahua, Mexico.

Baqueachic.—Lumholtz, Unknown Mex., I, 320, 1902. **Baquiachic.**—Orozco y Berra, Geog., 323, 1864.

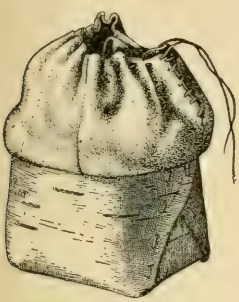
Baquiarichic. A Tarahumare settlement on or near a branch of the S. tributary of the Rio Conchos, lat. 26° 55′, long. 106° 30′, Chihuahua, Mexico.—Orozco y Berra, Geog., 322, 1864.

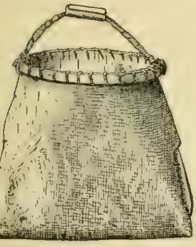
Baquigopa (*baqui-go* 'cane'; Buelna says the name means 'plain of the canes'). A former Opata village on the upper Yaqui, locally known as the Rio Babispe, E. of Guachinera, N. E. Sonora, Mexico. Its abandonment was the result of attacks by Indians of W. Chihuahua, the inhabitants finally settling at Guachinera. See *Batesopa*. (F. W. H.)

Bacayopa.—Buelna, Pereg. Aztecas, 123, 1892. **Baquigopa.**—Bandelier in Arch. Inst. Pap., III, 59, 64, 1890; IV, 518, 1892.

Bar-du-de-clenny. See *Nakaidoklini*.

Bark. Among the resources of nature utilized by the tribes of North America bark was of prime importance. It was stripped from trees at the right season by hacking all around and taking it off in sheets of desired length. The inner bark of cedar, elm, and other trees was in some localities torn into strips, shredded, twisted, and spun or woven. The bark of wild flax (Apocynum) and the Asclepias were made into soft textiles. Bark had a multitude of functions. In connection with the most important of wants, the necessity for food, it supplied many tribes with an article of diet in the spring, their period of greatest need. The name Adirondack, signifying 'they eat trees,' was applied by the Mohawk to certain Algonquian tribes of Canada in allusion to their custom of eating bark. The N. Pacific and some S. W. tribes made cakes of the soft inner bark of the hemlock and spruce; those living about the great lakes chewed that of the slippery elm, while many Indians chewed the gum that exuded from trees. Drink was made from bark by the Arapaho, Winnebago, and Mescaleros. Willow bark and other kinds were smoked in pipes with or instead of tobacco, and the juices of barks were employed in medicine.

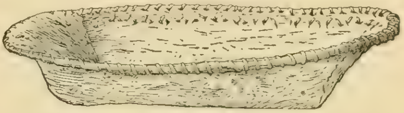

Eskimo Bark Basket with Buckskin Top and Draw-string. (Turner)

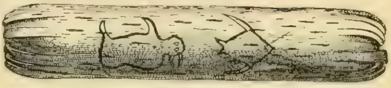

Menominee Bark Bucket. (Hoffman)

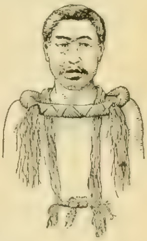
For gathering, carrying, garnering, preparing, and serving food, bark of birch, elm, pine, and other trees was so handy as to discourage the potter's art among nonsedentary tribes. It was wrought into yarn, twine, rope, wallets, baskets, mats, canoes, cooking pots for hot stones, dishes for serving, vessels for storing, and many textile utensils connected with the consumption of food in ordinary and in social life. Both men and women were food gatherers, and thus both sexes were refined through this material; but preparing and serving were women's arts, and here bark aided in developing their skill and intelligence.

CHIPPEWA BARK HOUSE. (GILFILLAN)

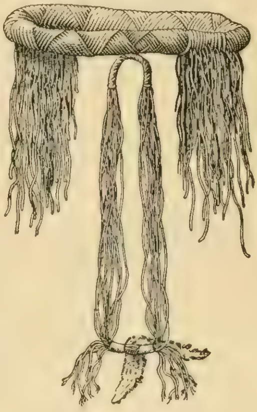
Habitations in Canada, E. United States, and S. E. Alaska often had roofs and sides of bark, whole or prepared. The conical house, near kin of the tipi, was frequently covered with this material. Matting was made use of for floors, beds, and partitions. Trays and boxes, receptacles of myriad shapes, could be formed by merely bending large sheets and sewing or simply tying the joints. Bast could be pounded and woven into robes and blankets. The Canadian and Alaskan tribes carried their children in cradles of birch bark, while on the Pacific coast infants were borne in wooden cradles or baskets of woven bark on beds of the bast shredded, their foreheads being often flattened by means of pads of the same material. In the S. W. the baby-board had a cover of matting. Among the Iroquois the dead were buried in coffins of bark. Clothing of bark was made chiefly from the inner portion, which was stripped into ribbons, as for petticoats in the S. W., shredded and fringed, as in the cedar-bark country, where it was also woven into garments, or twisted for the warp in weaving articles of dress, with woof from other materials. Dyes were derived from bark and certain kinds also lent themselves to embroidery with quills and overlaying in basketry. Bark was also the material of slow-matches and torches, served as padding for the carrier's head and back and as his wrapping material, and furnished strings, ropes, and bags for his wooden canoes. The hunter made all sorts of apparatus from bark, even his bowstring. The fisher wrought implements out of it and poisoned fish with its juices. The beginnings of writing in some localities were favored by bark, and car-


CHIPPEWA BIRCH-BARK WINNOWING TRAY. (JENKS)

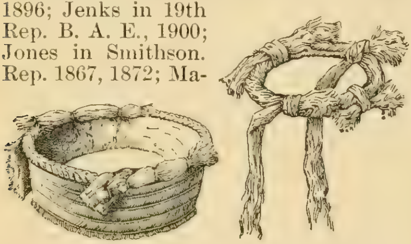

CHIPPEWA FETISH CASE OF BARK. (HOFFMAN)


Ceremonial Use of Bark Collar; Kwakiutl. (Boas)

tography, winter counts, medical formulas, and tribal history were inscribed thereon. Finally it comes into the service of ceremony and religion. Such a series of masks and dance regalia as Boas and others found among the Kwakiutl illustrates how obligingly bark lends itself to coöperative activities, whether in amusement, social functions, or adoration of the spirit world. There are also rites connected with gathering and working bark. See Boas in Nat. Mus. Rep. 1895, 1897; in Hoffman in 14th Rep. B. A. E., 1896; Holmes in 3d and 13th Reps. B. A. E., 1884, 1896; Jenks in 19th Rep. B. A. E., 1900; Jones in Smithson. Rep. 1867, 1872; Mason (1) in Rep. Nat. Mus. 1887, 1889, (2) ibid., 1894, 1896, (3) ibid., 1902, 1904; Niblack, ibid, 1888, 1890; Turner in 11th Rep. B. A. E., 1894. (O. T. M.)



CEREMONIAL COLLAR OF BARK; KWAKIUTL. (BOAS)



CEREMONIAL HEAD RINGS OF BARK; KWAKIUTL. (BOAS)

Barnard. See *Timpoochee Barnard.*

Barrancas (*Las Barrancas*, Span.: 'the ravines'). Formerly a small village, apparently of the Piros, on the Rio Grande, near Socorro, N. Mex; evidently abandoned during the Pueblo revolt of 1680.

La Barrancas.—Kitchin, map N. A., 1787. **Las Barancas.**—D'Anville, map N. A., Bolton's ed., 1752. **Las Barrancas.**—Davis, Span. Conq. New Mex., 314, 1869.

Basalt. A widely variable class of lavas of a prevailing dark color and, in the compact varieties, with a dull conchoidal fracture. The rock is often more or less pumiceous and scoriaceous. The larger superficial flows of the W. are often known as "the lava beds." The basalts occur in large bodies in many parts of the country, especially in the far W., and were extensively used by the aborigines for implements and utensils. (W. H. H.)

Basaseachic. A Tarahumare settlement of Chihuahua, Mexico; definite locality unknown.—Orozco y Berra, Geog., 323, 1864.

Basawunena (*Bä'sawunĕ'na*, 'wood-lodge men'). Formerly a distinct though cognate tribe that made war on the Arapaho (q. v.), but with whom they have been incorporated for 150 years. About 100 are still recognized in the northern and a few in the southern group.—Mooney in 14th Rep. B. A. E., 955, 1896.

Basdecheshni ('those who do not split the buffalo'). A band or division of the Sisseton Sioux.

Basdeċe-šni.—Dorsey in 15th Rep. B. A. E., 217, 1897. **Basdetce-cni.**—Ibid.

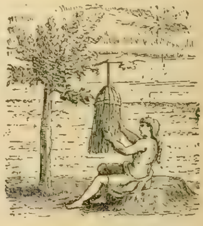
Baserac ('place where the water is seen,' because up to this point the river is so deep among the mountains that in most places it is invisible.—Rudo Ensayo). An Opata pueblo, and the seat of a Spanish mission founded in 1645, on an E. branch of Rio de Batepito, a tributary of the Yaqui, in N. E. Sonora, Mexico. Population 399 in 1678, 839 in 1730. There are many descendants of the Opata in the modern town, but only a few of them speak their native tongue. (F. W. H.)

Bacerac.—Orozco y Berra, Geog., 343, 1864. **Baserac.**—Bandelier in Arch. Inst. Papers, IV, 527, 1892. **Baseraca.**—Mange (*ca.* 1700) quoted by Bancroft, No. Mex. States, I, 233, 1884. **Santa María Baceraca.**—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 366, 1857. **Santa Maria Vaseraca.**—Rudo Ensayo (1762), Guiteras transl., 217, 1894. **Sta Maria de Uasaraca.**—Rivera, Diario, leg. 1,444, 1736. **Vaceraca.**—Kino et al. in Doc. Hist. Mex., 4th s., I, 401, 1856.

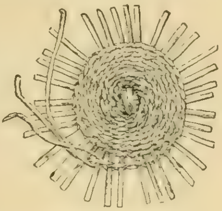
Basigochic ('sand bank,' 'flat'). A Tarahumare rancheria near Achyarachki, Chihuahua, Mexico.—Cubas, Mexico, 74, 1876.

Basiroa. A Nevome division, doubtless in s. central Sonora, Mexico; definite locality unknown. The name is probably that of their settlement.—Orozco y Berra, Geog., 58, 1864.

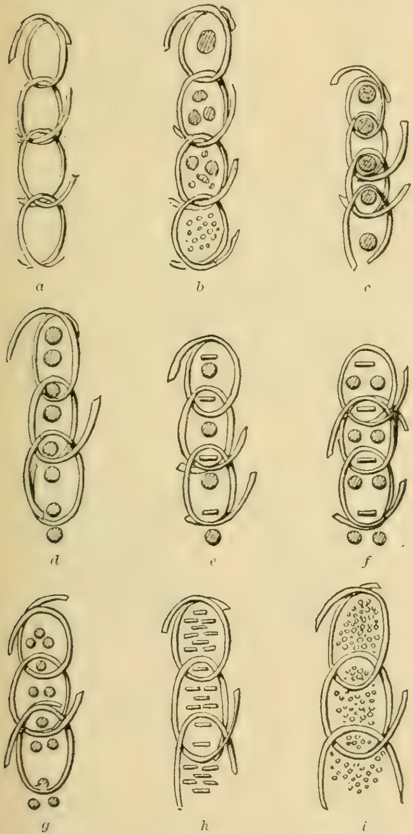
Basketry. Basketry, including wattling, matting, and bagging, may be defined as the primitive textile art. Its materials include nearly the whole series of North American textile plants, and the Indian women explored the tribal habitat for the best. Constant digging in the same favorite spot for roots and the clearing away of useless plants about the chosen stems constituted a species of primitive agriculture. They knew the time and seasons for gathering, how to harvest, dry, preserve, and prepare the tough and pliable parts for use and to reject the brittle, and in what way to com-



IROQUOIS WOMAN WEAVING A BASKET. (FROM LAFITAU) bine different plants with a view to the union of beauty and strength in the product. The tools and apparatus of the basket maker, who was nearly always a woman, were most skilful fingers, aided by finger nails for gauge, teeth for a third hand or for nippers, a stone knife, a bone awl, and polishers of shell or gritty stone. She knew a multitude of dyes, and in some instances the bark was chewed and the splint drawn between the lips. In later times knives, awls, scissors, and other utensils and tools of steel were added. In its technic basketry is divided into two species—woven and coiled. Woven basketry has warp and weft, and leads up to loom work in softer materials. Of this species there are the following varieties: Checkerwork, in which the warp and weft pass over and under one another singly and are indistinguishable; twilled work, in which each element of the weft passes over and then under two or more warp elements, producing by varying width and color an endless variety of effects; wickerwork, in which the warp of one larger or two or more smaller elements is inflexible, and the bending is done in the weft; wrapped work, wherein the warp is not flexed, and the weft in passing a warp element is wrapped once around it, varied by drawing both warp and weft tight so as to form half of a square knot; twined work, in which the warp is not bent and the weft is made up of two or more elements, one of them passing behind each warp element as the weaving progresses. Of this last variety there are many styles—plain twined, twilled twined, crossed or divided warp with twined work, wrapped, or bird-cage weaving, three-strand twining after several methods, and three-strand braid. Coiled basketry is not weaving, but sewing, and leads up to point lace. The work is done by sewing or whipping together, in a flat or ascending coil, a continuous foundation of rod, splint, shredded fiber, or grass, and it receives various names from the kinds of foundation employed and the manner of applying the stitches; or the sewing may form genuine lace work of interlocking stitches without

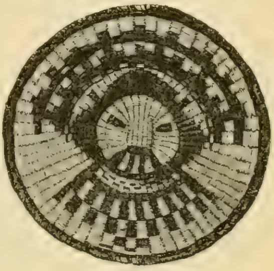


THREE-STRAND BRAIDING



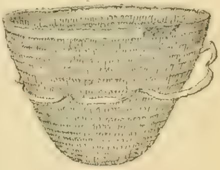
CROSS-SECTIONS OF VARIETIES OF COILED BASKETRY. *a*, COILED, WITHOUT FOUNDATION; *b*, SIMPLE INTERLOCKING COILS; *c*, SINGLE-ROD FOUNDATION; *d*, TWO-ROD FOUNDATION; *e*, ROD-AND-SPLINT FOUNDATION; *f*, TWO-ROD-AND-SPLINT FOUNDATION; *g*, THREE-ROD FOUNDATION; *h*, SPLINT FOUNDATION; *i*, GRASS-COIL FOUNDATION

HUPA FOOD TRAY (1-9)



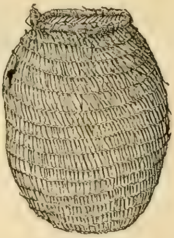
HOPI WILLOW TRAY (1-10)

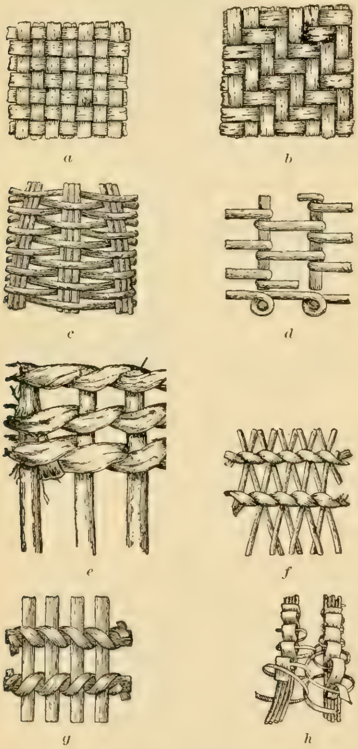
HUPA STORAGE BASKET (1-24)



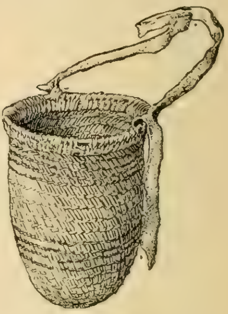
HUPA CARRYING BASKET (1-20)

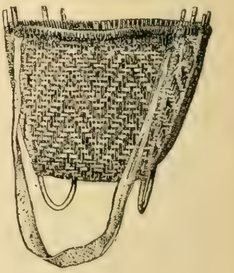
foundation. In coiled work in which a foundation is used the interlocking stitches pass either above, through, or quite under the foundation. Of coiled basketry there are the following varieties: Coiled work without foundation; simple interlocking coils with foundation; single-rod foundation; two-rod foundation; rod-and-splint foundation; two-rod-and-splint foundation; three-rod foundation; splint foundation; grass-coil foundation; and Fuegian stitches, identical with the buttonhole stitch. By using choice materials, or by adding pitch or other resinous substance, baskets were made water-tight for holding or carrying water for cooking.


Hupa Gathering Basket, 16 inches high



FORMS OF BASKETRY WEAVING. *a*, CHECKER; *b* TWILLED; *c*, WICKER; *d*, WRAPPED; *e*, TWINED; *f*, CROSS-WARP TWINED, *g*, WRAPPED TWINED; *h*, IMBRICATE


Paiute Gathering Basket (1-12)


Arikara Carrying Basket (1-10)

The chief use of baskets is as receptacles, hence every activity of the Indians was associated with this art. Basket work was employed, moreover, in fences, game drives, weirs, houses, shields, clothing, cradles, for harvesting, and for the disposal of the dead. This art is interesting, not only on account of the technical processes employed, the great delicacy of technic, and the infinite number of purposes that it serves, but on account of the ornamentation, which is effected by dyeing, using materials of different colors, overlaying, beading, and plaiting, besides great variety in form and technic. This is always added in connection with the weaving or sewing, and is further increased with decorative beads, shells, and feathers. In forms basketry varies from flat wattling, as in gambling and bread plaques, through trays, bowls, pots, cones, jars, and cylinders, to the exquisite California art work. The geometric forms of decussations and stitches gave a mosaic or conventional appearance to all decoration. The motives in ornamentation were various. No doubt a sense for beauty in articles of use and a desire to awaken admiration and envy in others were uppermost. Imitation of pretty objects in nature, such as snake skins, and designs used by other tribes, were naturally suggested. Such designs pass over into the realms of symbolism and religion. This is now alive and in full vigor among the Hopi of Arizona. The Indian women have left the best witness of what they could do in handiwork and expression in their basketry. In E. United States almost all of the old-fashioned methods of basket making have passed away, but by taking impressions of pottery Holmes has been able to reconstruct the ancient processes, showing that they did not differ in the least from those now extant in the tribes w. of the Rocky mts. In the southern states the existence of pliable cane made possible twilled weaving, which may still be found among the Cherokee and the tribes of Louisiana. The Athapascan tribes in the interior of Alaska made coiled basketry from the roots of evergreen trees. The Eskimo about Bering str. manufactured both woven mattings and wallets and coiled basketry of pliable grass. The Aleutian islanders are now among the most refined artisans in twined work. South of them the Tlingit and the Haida also practise twined work only. From British Columbia, beginning with the Salishan tribes, southward to the borders of Mexico, the greatest variety of basket making in every style of weaving is practised.

TWINED BASKET WITH DEERSKIN TOP AND DRAW-STRING (1-4)

Consult Mason, Aboriginal American Basketry, Rep. Nat. Mus. 1902, 1904, and the bibliography therein; also Barrett in Am. Anthrop., vii, no. 4, 1905; Dixon in Bull. Am. Mus. Nat. Hist., xvii, pt. i, 1902; Kroeber in Univ. Cal. Publ., ii, 1905; Goddard, ibid; Willoughby in Am. Anthrop., vii, no. 1, 1905. See *Art*, *Arts and Industries*, *Weaving*. (O. T. M.)

Basonopa. A Tepehuane pueblo in the Sierra Madre, on the headwaters of the Rio del Fuerte, s. w. Chihuahua, Mexico.—Orozco y Berra, Geog., 324, 1864.

Basosuma. A rancheria, seemingly of the Sobaipuri, 12 Sp. leagues E. of the mission of Suamca, probably in the vicinity of the s. boundary of Arizona, s. of Ft Huachuca; visited by Kino and Mange in 1697.

San Joaquin de Basosuma.—Kino (1697) in Doc. Hist. Mex., 4th s., i, 276, 1856. **S. Joaquin.**—Bernal (1697) quoted by Bancroft, Ariz. and N. Mex., 356, 1889.

Basotutcan. Apparently a former rancheria of the Papago, visited by Kino in 1701; situated on the Rio Salado, 28 m. below Sonoita, N. W. Sonora, Mexico.

Basotucan.—Kino (1701) quoted by Bancroft, No. Mex. States, i, 495, 1886. **J. José Ramos Ayodsudao.**—Ibid.

Basque influence. The Basque fishermen who frequented the fishing grounds of the N. E. Atlantic in the 16th and 17th centuries influenced to some extent the Indians of New France and Acadia. But such influence was only of a temporary character, and the relations of the Indians with the Basques were only such as naturally came from the industry pursued by the latter. Lescarbot (Hist. Nouv. France, 695, 1612) states that a sort of jargon had arisen between the French and Basque fishermen and traders and the Indians, in which "a good deal of Basque was mixed," but does not give examples of it. (See Reade, The Basques in North America, in Trans. Roy. Soc. Canada, 1888, sec. ii, pp. 21–39.) Attempts have been made to detect pre-Columbian influences through alleged lexical and other resemblances between Basque and Indian languages, but without success. (A. F. C.)

Bastita. A Huichol rancheria and religious place, containing a temple; situated about 12 m. s. w. of San Andres Coamiata, q. v.—Lumholtz, Unknown Mex., iii, 16, 72, map, 1902.

Baston. La Salle in 1681 speaks of the Indians of Baston, by which he means those adjacent to Boston and that part of New England.—La Salle (1681) in Margry, Déc., ii, 148, 1877.

Batacosa. A Mayo settlement on a small independent stream w. of the Rio de los Cedros, an arm of the Rio Mayo, s. w. Sonora, Mexico.

San Bartolome Batacosa.—Orozco y Berra, Geog., 356, 1864.

Batawat. A division of the Wishosk formerly living about the lower course of Mad r., N. W. Cal. In 1851 McKee said of them: "This band has been permitted to live at their present rancheria only upon condition that they confine themselves to the immediate neighborhood of the mouth of the river, and not come into the town."

Mad river Indians.—McKee in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 155, 1853. **Pat-a-wat.**—Powers in Cont. N. A. Ethnol., iii, 96, 1877.

Batepito ('where the water turns' (Rudo Ensayo), doubtless in allusion to the bend of the river). An Opata pueblo in N. W. Sonora, Mexico, about lat. 31°, on the upper waters of the Rio Babispe, a tributary of the Rio Yaqui.

Batepito.—Orozco y Berra, Geog., 343, 1864. **Vatepito.**—Rudo Ensayo (1762), Guiteras trans., 219, 1894.

Batequi ('a well.'—Buelna). Apparently a rancheria of the Soba or the Papago proper; placed E. of the Rio Altar in N. W. Sonora, Mexico, on early Spanish maps, as that of Kino (1701) in Bancroft, No. Mex. States, i, 499, 1884. Not to be confounded with the Tadeo Baqui of the Maricopa, which bears also a similar name. (F. W. H.)

Batesopa. A former Opata village on the Rio Babispe, E. of Guachinera, in N. E. Sonora, Mexico. Repeatedly attacked by Indians from Chihuahua, it was abandoned, its inhabitants finally settling at Guachinera.—Bandelier in Arch. Inst. Pap., iii, 59, 1890; iv, 519, 1892. See *Baquigopa*.

Bat House. A ruined pueblo of the Hopi, probably so named from its having been built and occupied by the Bat clan; situated on the N. W. side of Jeditoh valley, N. E. Ariz., on part of the mesa occupied by the Horn House. See 8th Rep. B. A. E., 52, 1891.

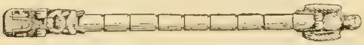
Batista (Span.: *Bautista* ?) Mentioned as one of the former two principal villages of the Koasati, on lower Trinity r., Tex.—Bollaert in Jour. Ethnol. Soc. Lond., ii, 282, 1850.

Batni (a gourd vessel in which sacred water is carried; also the name of a spring where sacrificial offerings are deposited.—Fewkes). According to Stephen the site of the first pueblo built by the Snake people of the Hopi; situated in Tusayan, N. E. Ariz., but the exact location is known only to the Indians. It is held as a place of votive offerings during the ceremony of the Snake dance.

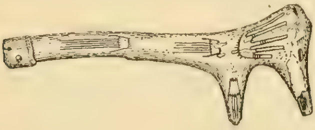
Batni.—Stephen in 8th Rep. B. A. E., 18, 1891.

Baton Rouge (French transl. of Choctaw *ítu-úma* 'red pole.'—Gatschet). A point on the high banks of the Mississippi, in Louisiana, at which the natives planted a painted pole to mark the boundary between the Bayogoula below and the Huma who extended for 30 leagues above. See Pénicaut in Margry, Déc., V, 395, 1883. The place is now occupied by the capital of Louisiana. See *Red Stick*.

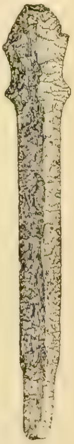
Batons. As emblems of authority or rank, batons were in common use among the more advanced northern tribes, and probably the most conspicuous modern representatives are the carved wooden batons of the Haida and other northwestern tribes. Here they are carried in the hands of chiefs, shamans, and song leaders on state occasions, and are permitted only to such personages. Weapons of various kinds were similarly used and probably had kindred significance. In prehistoric times long knives of stone, masterpieces of the chipping art, seem to have been a favorite form of ceremonial weapon, and their use still continues among some of the Pacific slope tribes, especially in California. Batons used in marking time are probably without particular significance as emblems. Among the Kwakiutl and other tribes the club-shaped batons, carved to represent various animals, are used by the leaders in ceremonial dances and serve for beating time. Consult Boas in Rep. Nat. Mus. 1895, 1897; Goddard in Publ. Univ. Cal., I, no. I, 1903; Niblack in Rep. Nat. Mus. 1888, 1890; Powers in Cont. N. A. Ethnol., III, 1877; Rust and Kroeber in Am. Anthrop., VII, no. 4, 1905. See *Clubs*, *Knives*. (W. H. H.)



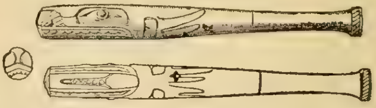
HAIDA BATON REPRESENTING EAGLE AND BEAVER. (NIBLACK)



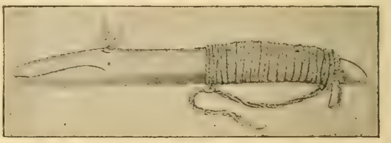
BATON OF DEERHORN, FROM AN OHIO MOUND; 1-7. (CROMER AND MACLEAN COLL.)



BATON OF FLINT, TENNESSEE (1-9). (THRUSTON)



KWAKIUTL BATON REPRESENTING A SEA-LION. (BOAS)



IVORY BATON FOR BEATING TIME ON A STICK; ESKIMO. (NELSON)

Batture aux Fièvres (French: 'Malarial flat'). One of four Dakota (probably Mdewakantonwan) villages near St Peters, Minn., in 1826.—Minn. Hist. Soc. Coll., I, 442, 1872.

Batucari (*batuhue* 'river,' *cari* 'house': 'houses in the river'; or *batui* 'dove,' and *cari*: 'dove houses.'—Buelna). A subdivision of the Cahita, speaking the Vacoregue dialect and formerly subsisting by hunting in the vicinity of a large lagoon 3 leagues from Ahome, N. Sinaloa, Mexico. They afterward united with the Ahome people under the Jesuit missionaries and abandoned their wandering life.—Orozco y Berra, Geog., 58, 322, 1864.

Batuearis.—Century Cyclopedia, 1894 (misprint).

Batuco ('shallow water.'—Och). A former pueblo of the Eudeve division of the Opata, on the Rio Oposura, a W. branch of the Rio Yaqui, a league N. of Santa María Batuco, about lat. 29° 30′, Sonora, Mexico. It became the seat of the Jesuit mission of San Javier about 1629. Pop. 480 in 1678, 188 in 1730.

San Jávier de Batuco.—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 357, 1857. **S. Francisco Javier Batuco.**—Bancroft, No. Mex. States, I, 246, 1886. **Vatuco.**—Och (1756), Nachrichten, I, 72, 1809.

Batuco. A former pueblo of the Opata on the Rio Oposura, a W. tributary of the Yaqui, 8 leagues E. of San José Matape, in Sonora, Mexico. It was apparently the Batuco that was visited by Coronado's army in 1540–42, and was the seat of the Jesuit mission of Santa María founded in 1629. Population 428 in 1678, 212 in 1730.

Asuncion Batuco.—Bancroft, No. Mex. States, I, 246, 1884. **Batuco.**—Castañeda (1596) in 14th Rep. B. A. E., 537, 1896. **Santa María Batuco.**—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 356, 1857. **Sta María Tepuspe.**—Doc. of 1730 cited by Bancroft, op. cit., 513 (same?).

Batza. A Koyukukhotana village on Batza r., Alaska, long. 154°.

Batzakákat.—Allen, Rep. on Alaska, 123, 1877.

Batzulnetas. An Ahtena village near upper Copper r., where the trail starts for Tanana r., Alaska; lat. 62° 58′, long. 145° 22′ (post route map, 1903). Pop. 31 men, 10 women, and 15 children in 1885.
Batzulneta's village.—Allen, Rep. on Alaska, 121, 1887.

Bauka. A former Maidu village on the right bank of Feather r., near Gridley, Butte co., Cal. (R. B. D.)
Bogas.—Ind. Aff. Rep., 124, 1850. **Bóka.**—Powers in Cont. N. A. Ethnol., III, 282, 1877. **Bookû.**—Curtin, MS. vocab., B. A. E. 1885.

Bawiranachiki ('red water place'). A Tarahumare rancheria in Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Bayberry wax. A product of the bayberry, or wax myrtle (*Myrica cerifera*), the method of extracting which was learned from the Indians by the New England colonists whose descendants probably still use it. It was esteemed for the manufacture of candles and tallow on account of its fragrance. See Rasles in Coll. Mass. Hist. Soc., 2d ser., VIII, 252, 1819; Alice Morse Earle, Customs and Fashions of Old New England, 126, 1893. (A. F. C.)

Bay du Noc. A Chippewa (?) band mentioned in the Detroit treaty of 1855 (U. S. Ind. Treaties, 614, 1873). They probably lived on Noquet bay of L. Michigan, in upper Michigan.

Bayogoula (Choctaw: *Báyuk-ókla* 'bayou people'). A Muskhogean tribe which in 1700 lived with the Mugulasha in a village on the w. bank of the Mississippi, about 64 leagues above its mouth and 30 leagues below the Huma town. Lemoyne d'Iberville (Margry, Déc., IV, 170–172, 1880) gives a brief description of their village, which he says contained 2 temples and 107 cabins; that a fire was kept constantly burning in the temples, and near the door were kept many figures of animals, as the bear, wolf, birds, and in particular the *choucoüacha*, or opossum, which appeared to be a chief deity or image to which offerings were made. At this time they numbered 200 to 250 men, probably including the Mugulasha. Not long after the Bayogoula almost exterminated the Mugulasha as the result of a dispute between the chiefs of the two tribes, but the former soon fell victims to a similar act of treachery, since having received the Tonica into their village in 1706, they were surprised and almost all massacred by their perfidious guests (La Harpe, Jour. Hist. La., 98, 1831). Smallpox destroyed most of the remainder, so that by 1721 not a family was known to exist. (A. S. G. C. T.)
Babayoulas.—Baudry des Lozières, Voy., 241, 1802. **Baiagoulas.**—de Sauvole (1700) in French, Hist. Coll. La., III, 224–240, 1851. **Baiougoula.**—Gravier (1701) in Shea, Early Voyages, 150, 159, 1861. **Bayagola.**—Coxe, Carolana, map, 1741. **Bayagoubas.**—Jefferys, French Dom. Am., I, 147, 1761. **Bayagoulas.**—d'Iberville in French, Hist. Coll. La., II, 67, 1875. **Baya-Ogoulas.**—Pénicaut (1703), ibid., n. s., I, 85, note, 1869. **Bayogola.**—Coxe, Carolana, 7, 1741. **Bayogoulas.**—d'Iberville in Margry, Déc., IV, 169, 1880. **Bayonne Ogoulas.**—Jefferys, French, Dom. Am., I, 164, 1761. **Bayouc Agoulas.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Bayouc Ogoulas.**—Le Page du Pratz., La., I, 271, 1774. **Bayuglas.**—N. Y. Doc. Col. Hist., VII, 641, 1856.

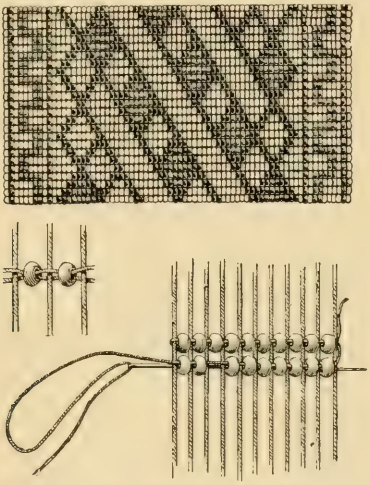
Bayou. A sluggish stream forming the inlet or outlet of a lake or bay, or connecting two bodies of water or a branch of a river flowing through a delta. The generally accepted etymology from the French *boyau* 'gut', is wrong (Chamberlain in Nation, LIX, 381, 1894). According to Gatschet (Creek Migr., Leg., I, 113, 1884) the Choctaw word for a smaller river, or a river forming part of a delta, is *báyuk*, and the word comes into English through the French, from this or a closely related Muskhogean dialect. The same word appears in another form in the *bogue* of such Louisiana and Mississippi place-names as Boguechito, Boguefalala, Boguelusa, representing in a French form the contracted *bok*, from *báyuk*. (A. F. C.)

Bayou Chicot (Creole French: *chicot*, 'snag,' 'tree-stump'). A former Choctaw village s. of Cheneyville, St Landry parish, La.
Bayacchito.—d'Iberville (1699) in Margry, Déc., IV, 155, 1880. **Bayou Chico.**—Claiborne (1808) in Am. State Pap., Ind. Aff., I, 755, 1832.

Bayu. A former Maidu village at Sandy gulch, Butte co., Cal. It was located by Powers on Feather r., and there may possibly have been a second village of the same name at that place. (R. B. D.)
Bai′-yu.—Powers in Cont. N. A. Ethnol., III, 282, 1877. **Bayu.**—Powell in 7th Rep. B. A. E., 100, 1891. **Biyous.**—Powers in Overland Mo., XII, 420, 1874.

Bazhi. An Ikogmiut village on the Yukon at the upper mouth of Innoko r., Alaska.
Bazhigagat.—Tikhmenief (1861) quoted by Baker, Geog. Dict. Alaska, 1901.

Beadwork. Attractive and precious objects, perforated usually through the middle and strung for various purposes, constitute a class of ornaments universally esteemed, which the Indians of North America did not fail to develop. Akin to beads, and scarcely separable from them, were objects from the same materials called pendants. They were perforated near the end or edge and hung on the person or on garments. All were made from mineral, vegetal, or animal substances, and after the discovery the introduction of beads of glass and porcelain, as well as that of metal tools for making the old varieties, greatly multiplied their employment. Mineral substances showing pretty colored or brilliant surfaces, from which beads were made, were copper, hematite, all kinds of quartz, serpentine, magnetite, slate, soapstone, turquoise, encrinite sections, pottery, and, in later times, silver and other metals, porcelain, and glass. They were of many sizes and shapes. Among vegetal substances seeds and, especially along the southern tier of states from Florida to California, nuts were widely used for beads, and here and there stems and roots of pretty or scented plants were cut into sections for the same purpose. But far the largest share of beads were made from animal materials—shell, bone, horn, teeth, claws, and ivory. Beads of marine or fresh-water shells were made by grinding off the apex, as in the case of dentalium, or the unchanged shells of bivalves were merely perforated near the hinge. Pearls were bored through the middle, and shells were cut into disks, cylinders, spheres, spindles, etc. In places the columellæ of large conchs were removed and pierced through the long diameter for stringing. Bone beads were usually cylinders produced by cutting sections of various lengths from the thigh or other parts of vertebrate skeletons. When the wall of the bone was thick the ends were ground to give a spherical form. The milk teeth of the elk, the canine teeth of the bear, and the incisors of rodents were highly valued, and in later times the incisors of the horse were worn. The beaks of the puffin, the talons of rapacious birds, and bears' claws were wrought into ceremonial dress and paraphernalia. A great deal of taste and manual skill were developed in selecting the materials, and in cutting, grinding, and rolling them into shape and uniform size, as well as in polishing and perforating substances, some of them very hard, as jasper. Many of the cylinders are several inches long. The tribes of N. W. California wrap dentalia with snake skin glued on in strips, while the Pomo and their neighbors make large cylinders of a baked mineral (Kroeber).


MENOMINEE BEADWORK. (HOFFMAN)

The general uses to which beads were put are legion. They were tied in the hair, worn singly or in strings from the ears, on the neck, arms, wrist, waist, and lower limbs, or were attached to bark and wooden vessels, matting, basketry, and other textiles. They were woven into fabrics or wrought into network, their varied and bright colors not only enhancing beauty but lending themselves to heraldry. Glass beads thus woven produce effects like those of cathedral glass. Again, they were embroidered on every part of ceremonial costume, sometimes entirely covering headdress, coat, regalia, leggings, or moccasins, and on all sorts of receptacles. The old-time technic and designs of quillwork are closely imitated. They were largely employed as gifts and as money, also as tokens and in records of hunts or of important events, such as treaties. They were conspicuous accessories in the councils of war and peace, in the conventional expression of tribal symbolism, and in traditional story-telling, and were offered in worship. They were regarded as insignia of functions, and were buried, often in vast quantities, with the dead.

In each of the ethnic areas of North America nature provided tractable and attractive material to the bead-maker. In the Arctic region it was walrus ivory and the glossy teeth of mammals. They served not only for personal adornment, but were hung to all sorts of skin receptacles and inlaid upon the surfaces of those made of wood and soft stone. The Danes brought glass to the eastern Eskimo, the whalers to the central, and the Russians to the western tribes. In the St Lawrence-Atlantic area whole shells were strung, and cylinders, disks, and spindles were cut from the valves of the clam (*Venus mercenaria*). In Virginia a cheap kind, called roanoke, were made from oyster shells. In the N. small white and purple cylinders, called wampum, served for ornament and were used in elaborate treaty belts and as a money standard, also flat disks an inch or more in width being bored through their long diameters. The Cherokee name for beads and money is the same. Subsequently imitated by the colonists, these beads received a fixed value. The mound-builders and other tribes of the Mississippi valley and the Gulf states used pearls and beads of shell, seeds, and rolled copper. Canine teeth of the elk were most highly esteemed, recently being worth 50 cents to $1 each. They were carefully saved, and a garment covered with them was valued at as much as $600 or $800. The modern tribes also used the teeth of rodents, the claws of bears and carnivores, and the dewclaws of ruminants. Nuts and berries were universally strung and worn, and the Mandan and other Missouri r. tribes pounded and melted glass and molded it into beads. After the colonization cradles and articles of skin were profusely covered with beadwork replete with symbolism. The Yukon-Mackenzie tribes were most skilful in quillwork, but later decked their garments and other useful things with glass beads. All along the Pacific slope dentalium, abalone, and clam shells furnish the most valuable materials. The length of the wrought bead represented a certain amount of work and established the money value. The price of dentalium shells increased rapidly after a certain length was exceeded. These beads were decorated with grass, skin, and feathers to enhance their worth. The California coast tribes and the ancient peoples of Santa Barbara ids. were rich in the little flat-shell disks as well as the stone drill, and they knew how to reduce them to uniform diameter by rolling long strings of them between slabs or through grooves in sandstone. The tribes of the N. part of the interior basin were not well supplied with bead material, but early made the acquaintance of the trader. A series of Ute costumes made before the advent of glass shows much pretty decoration in dewclaws, bits of goat and sheep horn, and perforated seeds. The Pueblo Indians string the yellow capsules of Solanum, sections of woody stems of plants, seashells, turquoise and other varieties of bright-colored stones, of which they have great store. The Hyde Expedition found more than 30,000 turquoise beads in a single room at Pueblo Bonito, N. Mex. The Huichol, with colored beads of glass, using wax as an adhesive, make pretty mosaic figures on gourds, carved images of wood, etc.

Consult Beauchamp in Bull. N. Y. State Mus., no. 73, 1903; Catlin, N. A. Inds., 1841; Hoffman in 14th Rep. B. A. E., 1896; Mason in Rep. Nat. Mus. 1899, 485–510, 1901; Matthews, Ethnog. and Philol. Hidatsa, 18, 1877; Nelson in 18th Rep. B. A. E., 1899; Holmes, Annals, I, 271, 1829; Sumner, Hist. Am. Currency, 4, 8, 1874; Powers in Cont. N. A. Ethnol., III, 1877; Lumholtz, Unknown Mexico, 1902; Pepper in Am. Anthrop., VII, no. 2, 1905. See *Adornment*, *Art*, *Arts and Industries*, *Basketry*, *Copper*, *Quillwork*, *Shellwork*, *Turquoise*, *Wampum*, and articles on the various raw materials mentioned above as having been used for beads. (O. T. M.)

Bear River. A tribe mentioned by Lawson (N. C., 383, 1860) as living in North Carolina in 1701, and having then a single village, Raudauquaquank, with 50 warriors. According to Hawks (Hist. N. C., 1858–59) they lived in Craven co., probably on a branch of the Neuse.

Beaubassin. A (Micmac?) mission established by the French in the 17th century.—Shea, Discov. Miss. Val., 86, 1852.

Beauport. A village established in 1650 in Quebec co., Canada, by fugitive Huron, who removed in the next year to the island of Orleans.—Shea, Cath. Miss., 196, 1855.

Beaver. A former Aleut village on Unalaska, Aleutian ids.; pop. 41 in 1834.

Bobrovo.—Sarichef (1792) quoted by Baker, Geog. Dict. Alaska, 1901 (= 'sea otter'). **Bobrovskoe.**—Veniaminoff, Zapiski, II, 202, 1840. **Bobrovskoi.**—Elliott, Cond. Aff. Alaska, 225, 1875. **Uguiug.**—Baker, op. cit. (native name).

Beaver Island Indians. A Chippewa band formerly residing on the Beaver ids. of Michigan, at the outlet of L. Michigan.—Washington treaty (1836) in U. S. Ind. Treaties, 607, 1873.

Beaversville. A Delaware settlement in 1856 near the junction of Boggy cr. and Canadian r. in Indian Territory.—Whipple, Pac. R. R. Rep., III, 18, 1856.

Beavertown. A village, probably belonging to the Delawares, situated in 1766 on the E. side of the extreme E. head branch of Hocking r., at or near the present Beavertown, in Morgan co., Ohio. Beaver, or King Beaver, was at that time chief of the Unami tribe of Delawares. (J. M.)

Beaver Town.—Hutchins map in Bouquet, Exped., 1766. **King Beaver's Town.**—Bouquet, ibid., 67.

Bécancour. A village on St Lawrence r., in Quebec province, settled by Abnaki who removed from Maine in 1713 when that state was ceded to England by the treaty of Utrecht. In 1736 they were estimated at about 300; in 1858 they numbered 172, with French admixture, and in 1884 they were reduced to 39, but in 1902 numbered 51. They are members of the Roman Catholic church. (J. M.)

Băcāndēē.—King, Jour. to Arctic Ocean, I, 11, 1836 (incorrectly given as an Iroquois village at Lake of Two Mountains, but distinct from "Kănĕsătārkēē"). **Beauancourt.**—Vaudreuil (1710) in N. Y. Doc. Col. Hist., IX, 849, 1855. **Beçancour.**—Vaudreuil (1724) in Maine Hist. Soc. Coll., VI, 240, 1859. **Becancourians.**—Rasles (1724) trans. in Mass. Hist. Soc. Coll., 2d s., VIII, 246, 1819. **Bécancourt.**—Vaudreuil (1721) in N. Y. Doc. Col. Hist., IX, 904, 1855. **Becquancourt.**—La Tour, map, 1784. **Becquencourt.**—Ibid., 1782. **Becuncourt.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 281, 1855. **Bekancourt.**—DeLancey (1754) in Ruttenber, Tribes Hudson R., 216, 1872. **Besançon.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 553, 1853.

Bece. An abandoned village of the Koskimo, 6 m. E. of Koprino harbor, in N. Quatsino sd., Vancouver id.

Bēce.—Dawson in Trans. Roy. Soc. Can., 7, 1888.

Beds. See *Furniture.*

Beech Creek. A former Seminole town on Beech cr., Fla., settled by Chiaha Indians from lower Chattahoochee r., Ga.; exact location unknown.—Bell in Morse, Rep. to Sec. War, 308, 1822.

Bejuituuy ('village of the rainbow'). A former pueblo of the Tigua near the S.

limit of their habitat, on the Rio Grande, at the present Los Lunas, N. Mex.

Be-jui Tu-uy.—Bandelier in Arch. Inst. Papers, III, 130, 1890. **Be-juij Tu-aij.**—Bandelier in Jour. Am. Eth. and Arch., III, 61, 1892. **Be-Jui Tu-ay.**—Bandelier in Arch. Inst. Papers, IV, 218, 1892. **Be-juÿ Tu-aÿ.**—Bandelier in Jour. Am. Eth. and Arch., op. cit. **San Clemente.**—Bandelier in Arch. Inst. Papers, IV, 219, 1892. **Village of the Rainbow.**—Bandelier in Jour. Am. Eth. and Arch., op. cit.

Beku (*Be′-ku*). Given by Powers (Cont. N. A. Ethnol., III, 393, 1877) as the name of a tribe related to the Paiute, but identified by Kroeber (inf'n, 1903) as a form of Békiu, the Yokuts name of a locality on Poso cr., Cal., within the territory of the Paleuyami Yokuts.

Beldom. A Missisauga village in Ontario in 1855.—Jones, Ojebway Inds., 229, 1861.

Belen. A village on the W. bank of the Rio Grande in Valencia co., N. Mex., and the seat of the Spanish mission of Nuestra Señora, with 107 inhabitants in 1805 and 133 in 1809. Like Abiquiu and Tome it was apparently established as a refuge for Genizaros, or redeemed captive Indians, of whom a few were at Belen in 1766. It is now a "Mexican" settlement. The ruins of the old Spanish church may still be traced. (F. W. H.)

Belem.—Alencaster (1805) quoted by Prince, N. Mex., 231, 1883. **Belen.**—Moïse in Kan. Cy. Rev., 481, Dec. 1881. **Neustra Senora de Belem.**—Alencaster (1805) quoted by Meline, Two Thousand Miles, 212, 1867 (misprint). **N. S. de Belem.**—Bancroft, Nat. Races, I, 599, 1882 (after Meline). **N. S. de Belen.**—Alencaster (1805) quoted by Prince, N. Mex., 37, 1883. **Nuestra Señora de la Belen.**—Ward in Ind. Aff. Rep. for 1867, 213, 1868. **Belue.**—Ibid., 210 (misprint).

Belen. A settlement of the Yaqui, including some members of the Seri and Guayma tribes, on the N. bank of Yaqui r., about 20 m. above its mouth, in S. Sonora, Mexico. It was the seat of an important mission founded about 1678, and in 1849 its population was estimated at 3,000.

Belem.—Velasco in Bol. Soc. Mex. Geog. Estad., VIII, 226, 1860. **Belen.**—Velasco, Noticias de Sonora, 84, 1850. **Nuestra Señora de Belem.**—Orozco y Berra, Geog., 355, 1864. **Nuestra Señora de Belen.**—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 379, 1857.

Belkofski (Russian: *Bielkovskoie*, 'squirrel village'). An Aleut village near the end of Alaska pen.; pop. 102 in 1833, 268 in 1880, 185 in 1890, 147 in 1900.

Bailkovskoe.—Veniaminof, Zapiski, II, 203, 1840. **Belkovsky.**—Schwatka, Mil. Recon. Alaska, 116, 1885. **Bellkovskoi.**—Elliott, Cond. Aff., Alaska, 225, 1875. **Bjelkowskoje.**—Holmberg, Ethnol. Skizz., map, 142, 1855.

Bellabella (an Indian corruption of *Milbank* taken back into English). The popular name of an important Kwakiutl tribe living on Milbank sd., Brit. Col. Their septs or subtribes are Kokaitk, Oetlitk, and Oealitk. The following clans are given: Wikoktenok (Eagle), Koetenok (Raven), Halhaiktenok (Killerwhale). Pop. 330 in 1901.

The language spoken by this tribe and shared also by the Kitamat, Kitlope, China Hat, and Wikeno Indians is a peculiar dialect of Kwakiutl, called Heiltsuk from the native name of the Bellabella. These tribes resemble each other furthermore in having a system of clans with descent through the mother—derived probably from their northern neighbors—while the Bellacoola and Kwakiutl to the S. have paternal descent. Anciently the Bellabella were very warlike, a character largely attributable to the fact that they were flanked on one side

BELLABELLA MAN. (AM. MUS. NAT. HIST.)

BELLABELLA WOMAN. (AM. MUS. NAT HIST.)

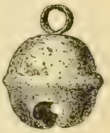
by the Tsimshian of Kittizoo and on the other by the Bellacoola, while war parties of Haida from the Queen Charlotte ids. were constantly raiding their coasts. For this reason, perhaps, the peculiar secret societies of the N. W. coast, the most important of which evidently had their origin in war customs, first arose among them. When voyagers first began frequenting the N. Pacific coast, Milbank id., which offers one of the few good openings into the inner ship channel to Alaska, was often visited, and its inhabitants were therefore among the first to be modified by European contact. Together with the other Heiltsuk tribes they have now been Christianized by Protestant missionaries, and most of their ancient culture and ritual have been abandoned. (J. R. S.)

Belbellahs.—Dunn, Oregon Ter., 183, 1845. **Bella-Bella.**—Can. Ind. Aff., 361, 1897. **Elk·la′sumH.**—Boas in 5th Rep. N. W. Tribes Can., 9, 1889 (Bellacoola name). **Haeeltruk,**—Scouler in Jour. Geog. Soc. Lond., I, 224, 1841. **Haeeltsuk.**—Scouler in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Haeeltz.**—Latham, ibid., 164. **Haeeltzuk.**—Scouler in Jour. Geog. Soc. Lond., I, 223, 1841. **Haeetsuk.**—Latham in Trans. Philol. Soc. Lond., 64, 1856. **Haeltzuk.**—Latham in Jour. Ethnol. Soc. Lond., I, 155, 1848. **Hailtsa.**—Hale in U. S. Expl. Expd., VI, 221, 1846. **Hailtzuk.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Ha-ilt-zukh.**—Gibbs in Cont. N. A. Ethnol., I, 145, 1877. **Hē′iltsuk.**—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Hē′iltsuq.**—Boas in Rep. Nat. Mus. for 1895, 328 (own name). **Hiletsuck.**—Can. Ind. Aff., 252, 1891. **Hiletsuk.**—Ibid., 191, 1883. **Iletsuck.**—Powell, ibid., 122, 1880. **Ilet Suck.**—Ibid., 315. **Millbank Indians.**—Dunn, Hist. Oreg., 271, 1844. **Millbank Sound Indians.**—Ibid., 358. **Witsta.**—Tolmie and Dawson, op. cit. (Chimmesyan name). **Wutsta′.**—Boas in 5th Rep. N. W. Tribes Can., 9, 1889.

Bellacoola (*Bi′lxula*). A coast Salish tribe, or rather aggregation of tribes, on N. and s. Bentinck arm, Dean inlet, and Bellacoola r., Brit. Col. This name is that given them by the Kwakiutl, there being no native designation for the entire people. They form the northernmost division of the Salishan stock, from the remaining tribes of which they are separated by the Tsilkotin and the Kwakiutl. In the Canadian reports on Indian affairs the name is restricted by the separation of the Tallion (see *Talio*) and the Kinisquit (people of Dean inlet), the whole being called the Tallion nation. The population in 1902 was 311. The chief divisions mentioned are the Kinisquit, Noothlakimish, and Nuhalk. The gentes of the Bellacoola without reference to the tribal divisions are: Hamtsit, Ialostimot, Koökotlane, Smoen, Spatsatlt, Tlakaumoot, Tumkoaakyas. The following are mentioned as gentes of the Nuhalk division: Keltakkaua, Potlas, Siatlhelaak, Spukpukolemk, and Tokoaïs. The Bellacoola villages (chiefly after Boas) are: Aseik, Asenane, Atlklaktl, Koapk, Koatlna, Komkutis, Noutchaoff, Nuiku, Nukaakmats, Nukits, Nusatsem, Nuskek, Nuskelst, Nutltleik, Osmakmiketlp, Peisela, Sakta, Satsk, Selkuta, Senktl, Setlia, Slaaktl, Snutele, Snutlelatl, Sotstl, Stskeitl, Stuik, Talio, Tkeiktskune, Tskoakkane, Tsomootl. (J. R. S.)

Belhoola.—Gibbs in Cont. N. A. Ethnol., I, 267, 1877. **Bellacoola.**—Can. Ind. Aff., 315, 1880. **Bellaghchoolas.**—Dunn, Hist. Oregon, 267, 1844. **Bellahoola.**—Schoolcraft, Ind. Tribes, V, 488, 1855. **Bell-houla.**—Mayne, Brit. Col., 146, 1862. **Bellichoola.**—Scouler in Jour. Ethnol. Soc. Lond., I, 234, 1848. **Bilhoola.**—Tolmie and Dawson, Vocabs. Brit. Col., 122B, 1884. **Billechoola.**—Scouler in Jour. Roy. Geog. Soc., I, 224, 1841. **Billikūla.**—Gibbs quoted by Dall in Cont. N. A. Ethnol., I, 241, 1877. **Bilqula.**—7th Rep. N. W. Tribes of Can., 2, 1891. **Bî′lxula.**—Boas in Rep. Nat. Mus. for 1895, 320. **Ilghī′mī.**—Tolmie and Dawson, Vocabs. Brit. Col., 122B, 1884. **Tallion Nation.**—Can. Ind. Aff., 417, 1898.

Bells. Metal bells were in common use in middle America in pre-Columbian times, but they are rarely found N. of the Rio Grande, either in possession of the tribes or on ancient sites; but bells were certainly known to the Pueblos and possibly to the mound-builders before the arrival of the whites. The rattle made of shells of various kinds or modeled in clay passed naturally into the bell as soon as metal or other particularly resonant materials were available for their manufacture. Occasionally copper bells with stone tinklers are found on ancient sites in New Mexico and Arizona, where examples in baked clay are also found; these are usually quite small and are of the hawk-bell or sleigh-bell type, and doubtless served as pendant ornaments. Rare examples of copper bells have been collected in the southern states, but it is not certain that they were of local origin, since many specimens must have reached Florida from Mexico and Central America in early Columbian times; and it is well known that bells of copper or bronze were employed in trade with the tribes by the English colonists, numerous examples of which have been obtained from mounds and burial places.



COPPER BELL FROM A TENNESSEE MOUND; 1-2 (THOMAS)

Consult Fewkes (1) in 17th Rep. B. A. E., 1898, (2) in 22d Rep. B. A. E., 1903; Hough in Rep. Nat. Mus. 1901, 1903; Moore in Jour. Acad. Nat. Sci. Phila., 1894–1905; Thomas in 12th Rep. B. A. E., 1894. See *Copper*. (W. H. H.)

Beothukan Family (from the tribal or group name *Béothuk*, which probably signifies 'man,' or 'human being,' but was employed by Europeans to mean 'Indian,' or 'Red Indian'; in the latter case because the Beothuk colored themselves and tinted their utensils and arms with red ocher). So far as known only a single tribe, called Beothuk, which inhabited the island of Newfoundland when first discovered, constituted this family, although existing vocabularies indicate marked dialectic differences. At first the Beothuk were classified either as Eskimauan or as Algonquian, but now, largely through the researches of Gatschet, it is deemed best to regard them as constituting a distinct linguistic stock. It is probable that in 1497 Beothukan people were met by Sebastian Cabot when he discovered Newfoundland, as he states that he met people "painted with red ocher," which is a marked characteristic of the Beothuk of later observers. Whitbourne (Chappell, Voy. to Newfoundland, 1818), who visited Newfoundland in 1622, stated that the dwelling places of these Indians were in the n. and w. parts of the island, adding that "in war they use bows and arrows, spears, darts, clubs, and slings." The extinction of the Beothuk was due chiefly to the bitter hostility of the French and to Micmac invasion from Nova Scotia at the beginning of the 18th century, the Micmac settling in w. Newfoundland as hunters and fishermen. For a time these dwelt in amity with the Beothuk, but in 1770, quarrels having arisen, a destructive battle was fought between the two peoples at the n. end of Grand Pond. The Beothuk, however, lived on friendly terms with the Naskapi, or Labrador Montagnais, and the two peoples visited and traded with each other. Exasperated by the petty depredations of these tribes, the French, in the middle of the 18th century, offered a reward for every head of a Beothuk Indian. To gain this reward and to obtain the valuable furs they possessed, the more numerous Micmac hunted and gradually exterminated them as an independent people. The English treated the Beothuk with much less rigor; indeed, in 1810 Sir Thomas Duckworth issued a proclamation for their protection. The banks of the River of Exploits and its tributuaries appear to have been their last inhabited territory.

De Laet (Novus Orbis, 34, 1633) describes these Newfoundland Indians as follows: "The height of the body is medium, the hair black, the face broad, the nose flat, and the eyes large; all the males are beardless, and both sexes tint not only their skin but also their garments with a kind of red color. And they dwell in certain conical lodges and low huts of sticks set in a circle and joined together in the roof. Being nomadic, they frequently change their habitations. They had a kind of cake made with eggs and baked in the sun, and a sort of pudding, stuffed in gut, and composed of seal's fat, livers, eggs, and other ingredients." He describes also their peculiar crescent-shaped birch-bark canoes, which had sharp keels, requiring much ballast to keep them from overturning; these were not more than 20 feet in length and they could bear at most 5 persons. Remains of their lodges, 30 to 40 feet in circumference and constructed by forming a slender frame of poles overspread with birch bark, are still traceable. They had both summer and winter dwellings, the latter often accommodating about 20 people each. Jukes (Excursions, 1842) describes their deer fences or deer stockades of trees, which often extended for 30 miles along a river. They employed pits or caches for storing food, and used the steam bath in huts covered with skins and heated with hot stones. Some of the characteristics in which the Beothuk differed from most other Indians were a marked lightness of skin color, the use of trenches in their lodges for sleeping berths, the peculiar form of their canoes, the non-domestication of the dog, and the dearth of evidence of pottery making. Bonnycastle (Newfoundland in 1842) states that the Beothuk used the inner bark of *Pinus balsamifera* as food, while Lloyd (Jour. Anthrop. Inst., iv, 1875) mentions the fact that they obtained fire by igniting the down of the bluejay from sparks produced by striking together two pieces of iron pyrites. Peyton, cited by Lloyd, declares that the sun was the chief object of their worship. Carmack's expedition, conducted in behalf of the Beothic Society for the Civilization of the Native Savages, in 1827, failed to find a single individual of this once prominent tribe, although the island was crossed centrally in the search. As they were on good terms with the Naskapi of Labrador, they perhaps crossed the strait of Belle Isle and became incorporated with them. (J. N. B. H. A. S. G.)

Beathook.—Leigh quoted by Lloyd in Jour. Anthrop. Inst., iv, 38, 1875. **Béhathook.**—Gatschet in Proc. Am. Philos. Soc., 410, 1885 (quoting older form). **Beothics.**—Lloyd in Jour. Anthrop. Inst., iv, 33, 1875. **Beothik.**—Gatschet, op. cit. (quoting old form). **Beoths.**—Vetromile, Abnakis, 47, 1866. **Beothucs.**—Lloyd in Jour. Anthrop. Inst., iv, 21, 1875. **Beothues.**—Jour. Anthrop. Inst., iv, pl. facing p. 26, 1875. **Beothugs.**—Ibid., v, pl. facing p. 223, 1876. **Beothuk.**—Gatschet in Proc. Am. Philos. Soc., 408, 1885. **Bethuck.**—Latham in Trans. Philol. Soc. Lond., 58, 1856. **Bœothick.**—Mac Dougall in Trans. Canad. Inst., ii, 98, 1890-91. **Boeothuk.**—Gatschet in Proc. Am. Philos. Soc., 410, 1885 (quoting older form). **Good-night Indians.**—Lloyd, following blunder of Latham, in Jour. Anthrop. Inst., v, 229, 1876. **Macquaejeet.**—Gatschet in Proc. Am. Philos. Soc., 410, Oct., 1885 (Micmac name: 'red man,' evidently a transl. of the European 'Red Indian'). **Red Indians of Newfoundland.**—Cartwright (1768) quoted by Lloyd in Jour. Anthrop. Inst., iv, 22, 1875. **Shawatharott.**—King quoted by Gatschet in Proc. Am. Philos. Soc., 410, 1885 (= 'Red Indian man'). **Shawdtharut.**—Ibid. **Ulnōbah.**—Latham quoted by Gatschet, ibid., 411 (Abnaki name). **Ulnŏ mequāegit.**—Ibid. (said to be the Micmac name, sig. 'red man,' but evidently a trader's or fisherman's rendering of the European 'Red Indians').

Beowawa. Incorrectly given as the name of a Hopi village; it seems to be the name of a man.

Beowawa.—Beadle, Western Wilds, 227, 1878. **Beowawe.**—Beadle, Undeveloped West, 576, 1873.

Berlin tablet. See *Notched plates.*

Bersiamite. One of the small Algonquian tribes composing the eastern group of the Montagnais, inhabiting the banks of Bersimis r., which enters St Lawrence r. near the gulf. These Indians became known to the French at an early date, and being of a peaceable and tractable disposition, were soon brought under the influence of the missionaries. They were accustomed to assemble once a year with cognate tribes at Tadoussac for the purpose of trade, but these have melted away under the influence of civilization. A trading post called Bersimis, at the mouth of Bersimis r., had in 1902 some 465 Indians attached to it, but whether any of them were Bersiamite is not stated. (J. M.)

Baisimetes.—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Bersamis.**—Stearns, Labrador, 263, 1884. **Bersiamites.**—Jes. Rel. for 1640, 34, 1858. **Bersiamits.**—Hind, Labrador Penin., I, 125, 1863. **Bersiamitts.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Bertiamistes.**—Iroquois treaty (1665) in N. Y. Doc. Col. Hist., III, 122, 1853. **Bertiamites.**—Memoir of 1706, ibid., IX, 786, 1855. **Bethsiamits.**—Can. Ind. Aff. Rep., 38, 1880. **Betsiamites.**—Le Clercq quoted by Champlain (1632), Œuvres, IV, 105, 1870. **Betsiamits.**—Can. Ind. Aff. Rep. 1884, pt 1, 185, 1885. **Bussenmeus.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Notre Dame de Betsiamits.**—Boucher in Can. Ind. Aff. Rep. for 1884, pt. 1, 36, 1885 (mission name). **Oubestamiouek.**—Jes. Rel. for 1643, 38, 1858. **Oumamiois.**—Albanel (1670) quoted by Hind, Labrador Penin., I, 126, 1863. **Oumamioucks.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Oumamiwek.**—Hind, Labrador Penin., I, 224, 1863.

Besheu (*bĭjĭ*^{u} ‘lynx’). A gens of the Chippewa.

Be-sheu.—Warren in Minn. Hist. Soc. Coll., v, 44, 1885. **Pe-zhew.**—Tanner, Narrative, 315, 1830 (trans. ‘wild cat’). **Pishiu.**—Gatschet, Ojibwa MS., B. A. E., 1882.

Beshow. The black candle-fish (*Anoplopoma fimbria*) of the Puget sd. region; from *bishow*^{k}, in the Makah dialect of the Wakashan stock. (A. F. C.)

Bethel. An Eskimo mission, founded in 1886 by Moravian brethren from Pennsylvania, on Kuskokwim r., close to Mumtrelek, Alaska. Pop. 20 in 1890.

Bethlehem. A Moravian settlement established in 1740 at the present Bethlehem, Northampton co., Pa. Although a white settlement, the Moravians drew toward it many of the Indians, and in 1746 the Mahican converts from Shecomeco resided there for a short time before settling at Friedenshuetten. (J. M.)

Betonukeengainubejig (*Pi‘tona‘kingkaĭnŭpĭchĭg*, ‘they who live in the neighborhood of [L. Superior on the s.].’—W. J.). An important division of the Chippewa living in n. Wisconsin, between L. Superior and Mississippi r. The Munominikasheenhug, Wahsuahgunewininewug, and Lac Court Oreilles Chippewa are incorporated with them. Their principal villages were at Desert lake (Vieux Desert), Flambeau lake, Pelican lake, Lac Court Oreilles, Lac Chetec, Pukwaawun, and Mononimikau lake. (J. M.)

Be-ton-auk-an-ub-yig.—Ramsey in Ind. Aff. Rep., 85, 1850. **Be-ton-uk-eeng-ain-ub-e-jig.**—Warren in Minn. Hist. Soc. Coll., v, 38 1885. **Pi‘tōna‘kīng-kāinạpitcig.**—W. Jones, inf’n, 1905 (correct form).

Betty’s Neck. A place in Middleboro, Plymouth co., Mass., where 8 Indian families lived in 1793, and took its name from an Indian woman (Drake, Bk. Inds., bk. 3, 10, 1848). The people seem to have been Nemasket and subject to the Wampanoag. (J. M.)

Biara. A subdivision or settlement of the Tehueco, formerly on the lower Rio Fuerte or the Fuerte-Mayo divide, n. w. Sinaloa, Mexico.—Orozco y Berra, Geog., 58, 1864.

Biauswah (*payaswá*, ‘dried,’ as when meat is hung over fire until smoked and dried; it may also refer to meat hung on a pole to dry in the sun.—W. J.). A Chippewa chief, also known as Byianswa, son of Biauswah, a leading man of the Loon gens which resided on the s. shore of L. Superior, 40 m. w. of La Pointe, n. w. Wis. He was taken prisoner by the Fox Indians when a boy, but was saved from torture and death by his father, who became a voluntary substitute. After the death of his father he moved with his people to Fond du Lac. Being made chief he led the warriors of various bands in an expedition against the Sioux of Sandy lake and succeeded in driving the latter from their village, and later the Sioux were forced to abandon their villages on Cass and Winnipeg lakes and their stronghold on Leech lake, whence they moved westward to the headwaters of Minnesota r. The Chippewa under Biauswah were those who settled in the country of the upper Mississippi about 1768 (Minn. Hist. Coll., v, 222, 1885). The date of his death is not recorded, but it probably occurred not long after the date named. (C. T.)

Bibiana. A former rancheria, probably of the Papago, in n. w. Sonora, Mexico, between Busanic and Sonoita, near (or possibly identical with) Anamic. It was visited by Kino in 1702.

Sta Bibiana.—Kino (1706) quoted by Bancroft, No. Mex. States, I, 502, 1886.

Bible translations. The Bible has been printed in part or in whole in 32 Indian languages n. of Mexico. In 18 one or more portions have been printed; in 9 others the New Testament or more has appeared; and in 5 languages, namely, the Massachuset, Cree, Labrador Eskimo, Santee Dakota, and Tukkuthkutchin, the whole Bible is in print.

The Norwegian missionaries, Hans and Paul Egede, were the first to translate any part of the Bible into Greenland Eskimo, their version of the New Testament being printed in part in 1744, and as a whole in 1766. A revision of this translation, by Otto Fabricius, was twice printed before the close of the 18th century; and in 1822 the Moravian Brethren brought out a new translation, which ran through several editions. Nearly three-quarters of the Old Testament was printed in the same language between 1822 and 1836, when the work was discontinued. In Labrador Eskimo the earliest printed Bible text was the Harmony of the Gospels, which appeared in 1800. This was followed by the Gospel of St John in 1810, the complete New Testament in 1840, and all of the Old Testament between 1834 and 1867. In other Eskimo languages there were printed: In Labrador Eskimo some New Testament extracts in 1878 and the Four Gospels in 1897, translated by E. J. Peck; in the Aleutian Unalaska dialect, with adaptation also to the Atka dialect, John Veniaminoff's translation of St Matthew's Gospel in 1848; and in Kaniagmiut, Elias Tishnoff's translation of the same Gospel, also in 1848.

Four languages of the Athapascan family have been provided with Bible translations. The Gospels were translated by Robert McDonald and printed in the Tukkuthkutchin language of Mackenzie r. in 1874, and the whole Bible in 1898. In the Chipewyan Archdeacon Kirkby's translation of the Gospels appeared in 1878 and the whole New Testament in 1881; in the Etchareottine, Kirkby's translation of St John's Gospel in 1870, and Bishop Bompas's of the New Testament between 1883 and 1891; and in the Tsattine, A. C. Garrioch's version of St Mark's Gospel in 1886.

Translations have been made into 13 languages of the Algonquian family. In the Cree, William Mason's work comprises several editions of the Gospel of St John made between 1851 and 1857, the complete New Testament in 1859, and the whole Bible in 1861–62. Archdeacon Hunter's version of three of the Gospels in the same language appeared in 1853–55 (reprinted in 1876–77). Bishop Horden's Four Gospels in Cree was printed in 1859, and his complete New Testament in 1876. In the Abnaki, St Mark's Gospel, translated by Wzokhilain, was printed in 1844; in the Micmac, beginning with the printing of St Matthew's Gospel in 1853, Mr Rand continued at work until the whole New Testament was published in 1871–75, besides the books of Genesis, Exodus, and the Psalms; and in the Malecite, St John's Gospel, also translated by Rand, came out in 1870. The Massachuset language, which comes next in geographical order, was the first North American Indian language into which any Bible translation was made; John Eliot began his Natick version in 1653 and finished it in 1661–63, with a revised edition in 1680–85. In 1709 Experience Mayhew published his translation, in the Wampanoag dialect of Martha's Vineyard, of the Psalms and St John's Gospel. In the Delaware, Dencke's translation of the Epistles of St John was printed in 1818, Zeisberger's Harmony of the Gospels in 1821, and Luckenbach's Scripture Narratives in 1838. In Chippewa, the earliest translations were those of the Gospels of St Matthew and St John, by Peter and John Jones, printed in 1829–31. There are three complete translations of the New Testament in this language: One by Edwin James in 1833, another by Henry Blatchford in 1844 (reprinted in 1856 and 1875), and a third by F. A. O'Meara in 1854 (reprinted in 1874). O'Meara also translated the Psalms (1856) and the Pentateuch (1861), and McDonald translated the Twelve Minor Prophets (1874). In the Shawnee language, St Matthew's Gospel, by Johnston Lykins, was printed in 1836 and a revision in 1842, and St John's Gospel, by Francis Barker, in 1846. In the Ottawa, Meeker's translation of St Matthew and St John appeared in 1841–44; in the Potawatomi, St Matthew and the Acts, by Lykins, in 1844; in the Siksika, St Matthew, by Tims, in 1890; in the Arapaho, St Luke, by Roberts, in 1903; and in the Cheyenne, the Gospels of St Luke and St John by Petter, who has published also some other portions of the Bible.

Three languages of the Iroquoian family possess parts of the Bible. In Mohawk, extracts from the Bible were printed as early as 1715; the Gospel of St Mark, by Brant, in 1787; and St John, by Norton, in 1805. Between 1827 and 1836 the rest of the New Testament was translated by H. A. Hill, W. Hess, and J. A. Wilkes, and the whole was printed in successive parts. A new version of the Gospels, by Chief Onasakenrat, was printed in 1880. The only part of the Old Testament in Mohawk is Isaiah, printed in 1839. In the Seneca language, St Luke, by Harris, was printed in 1829, and the Four Gospels, by Asher Wright, in 1874. In the Cherokee language St Matthew's Gospel was translated by S. A. Worcester and printed in 1829, the other Gospels and the Epistles following, until the complete New Testament was issued in 1860. Genesis and Exodus, also by Worcester, were printed in 1856 and 1853, respectively, besides some portions of the Psalms, Proverbs, and Isaiah.

The two languages of the Muskhogean family that come into our record are the Choctaw and the Creek. In Choctaw, three of the Gospels, translated by Alfred Wright, were printed as early as 1831, and the complete New Testament, by Wright and Byington, in 1848. The Pentateuch, the historical books of the Old Testament, and the Psalms, by Wright, Byington, and Edwards, came out between 1852 and 1886. In Creek, St John's Gospel, translated by Davis and Lykins, was printed in 1835; another version, by Buckner, in 1860; and the whole New Testament, by Mrs Robertson and others, between 1875 and 1887; and Genesis and the Psalms, by the same, in 1893–96.

Only two languages of the Siouan family, the Santee Dakota and the Mandan, are represented in scriptural translations. Portions of the Bible were translated into the former by Renville and printed as early as 1839; the whole New Testament, by Riggs and others, was published in 1865; the Old Testament, by Williamson and Riggs, was finished in 1877; and a revised edition of the complete Bible was issued in 1880. A small volume of hymns and scriptural selections, translated into Mandan by Rev. C. F. Hall, was published in 1905.

The Caddoan language is represented by a small volume of Bible translations and hymns in Arikara, by Rev. C. F. Hall (1900; 2d ed., enlarged, 1905).

In the Nez Percé language, of the Shahaptian family, St Matthew's Gospel, by Spalding, was twice printed (in 1845 and 1871); and St John, by Ainslie, appeared in 1876. In the Kwakiutl language, of the Wakashan family, A. J. Hall's translation of the Gospels of St Matthew and St John came out in 1882–84 and the Acts in 1897. In the Tsimshian language, of the Chimmesyan family, the Four Gospels, translated by William Duncan, were printed in 1885–89; and in the Niska language J. B. McCullagh began work on the Gospels in 1894. In the Haida language, of the Skittagetan family, translations of three of the Gospels and of the Acts, by Charles Harrison and J. H. Keen, were printed in 1891–97.

Consult the various bibliographies of Indian languages, by J. C. Pilling, published as bulletins by the Bureau of American Ethnology. See *Books in Indian languages, Dictionaries, Eliot Bible, Periodicals.* (W. E.)

Bicam. A Yaqui settlement on the s. bank of the lower Rio Yaqui, s. w. Sonora, Mexico, with an estimated population of 9,000 in 1849.

Bicam.—Velasco, Noticias de Sonora, 84, 1850. **Bican.**—Mühlenpfordt quoted by Bancroft, Nat. Races, I, 608, 1882. **Santísima Trinidad Vicam.**—Orozco y Berra, Geog., 355, 1864 (or Bicam).

Bichechic. A Tarahumare settlement on the headwaters of the Rio Conchos, lat. 28° 10′, long. 107° 10′, Chihuahua, Mexico.—Orozco y Berra, Geog., 323, 1864.

Bidai (Caddo for 'brushwood,' probably referring to the peculiar growth characteristic of the region). An extinct tribe, supposed to have belonged to the Caddoan stock, whose villages were scattered over a wide territory, but principally about Trinity r., Texas, while some were as far n. as the Neches or beyond. A creek emptying into Trinity r. between Walker and Madison cos., Tex., bears the name of the tribe, as did also, according to La Harpe, a small bay on the coast n. of Matagorda bay. A number of geographic names derived from this tribe survive in the region. The tribal tradition of the Bidai is that they were the oldest inhabitants of the country where they dwelt. This belief may have strengthened tribal pride, for although the Bidai were surrounded by tribes belonging to the Caddo confederacy, the people long kept their independence. They were neighbors of the Arkokisa, who lived on lower Trinity r. and may have been their allies, for according to La Harpe (1721) they were on friendly terms with that tribe while they were at war with the people dwelling on Matagorda bay. During the latter part of the 18th century the Bidai were reported to be the chief intermediaries between the French and the Apache in the trade in firearms; later they suffered from the political disturbances incident to the controversy between the Spaniards and the French, as well as from intertribal wars and the introduction of new diseases. As a result remnants of different villages combined, and the olden tribal organization was broken up. Little is known of their customs and beliefs, which were probably similar to those of the surrounding tribes of the Caddo confederacy. They lived in fixed habitations, cultivated the soil, hunted the buffalo, which ranged through their territory, and were said by Sibley in 1805 to have had "an excellent character for honesty and punctuality." At that time they numbered about 100, but in 1776–7 an epidemic carried off nearly half their number. About the middle of the 19th century a remnant of the Bidai were living in a small village 12 m. from Montgomery, Tex., cultivating maize, serving as cotton pickers, and bearing faithful allegiance to the Texans. The women were still skilled in basketry of "curious designs and great variety." The few survivors were probably incorporated by the Caddo. (A. C. F.)

Badies.—Ker, Travels, 122, 1816. **Beadeyes.**—Edward, Hist. Tex., 92, 1836. **Bedais.**—French, Hist. Coll. La., II, 11, 1875. **Beddies.**—Brackenridge, Views of La., 81, 1815. **Bedees.**—Ibid., 87. **Bedies.**—Sibley (1805), Hist. Sketches, 71, 1806. **Bidais.**—Robin, Voy. Louisiane, III, 14, 1807. **Bidaises.**—Soc. Mex. Geog., 266, 1870. **Biday.**—Doc. of 1719–21 in Margry, Déc., VI, 341, 1886. **Bidayes.**—La Harpe (*ca.* 1721), ibid., 341. **Bidias.**—Latham in Trans.

Philol. Soc. Lond., 103, 1856. **Quasmigdo.**—Ker, Trav., 122, 1816 (given as their own name). **Redais.**—Foote, Texas, I, 299, 1841. **Spring Creeks.**—Ibid. **Vidaes.**—Mezières (1778) quoted by Bancroft, No. Mex. States, I, 661, 1886. **Vidais.**—French, Hist. Coll. La., II, 11, 1875. **Vidays.**—Doc. 503 (1791–92) in Texas State archives. **Vivais.**—Doc. of Aug. 26, 1756, ibid.

Bidamarek. An indefinite division of the Pomo of California, the name being applied by the Pomo of upper Clear lake to the inhabitants of the region w. of them on Russian r., as distinguished from the Danomarek, or hill people, of the same region. Gibbs, in 1851, mentioned the Bedahmarek as living with the Shanelkaya in a valley apparently at the source of the E. fork of Russian r.; and McKee, in the same year, gave the Medamarec, said to number 150, as inhabiting with the Chanetkai the hills dividing the waters of Clear lake from Eel (*sic*) r. (A. L. K.)

Bedah-marek.—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 109, 1853. **Me-dama-rec.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 136, 1853.

Big Bill. A Paiute chief. He led the Indians who aided the notorious Mormon John D. Lee in the Mountain Meadow massacre in s. w. Utah on Sept. 11, 1857.

Big Canoe. A Kalispel war chief who acquired considerable notoriety as a leader in battle. He was born in 1799 and died in 1882 at the Flathead agency, Mont. (C. T.)

Big Chief. An Osage village 4 m. from the Mission in Ind. T. in 1850; pop. 300.

Big-chief.—Smet, West. Missions, 355, 1863.

Big Cypress Swamp. A Seminole settlement, with 73 inhabitants in 1880, situated in the "Devil's Garden" on the N. edge of Big Cypress swamp, 15 to 20 m. S. W. of L. Okeechobee, Monroe co., Fla.—MacCauley in 5th Rep. B. A. E., 478, 1887.

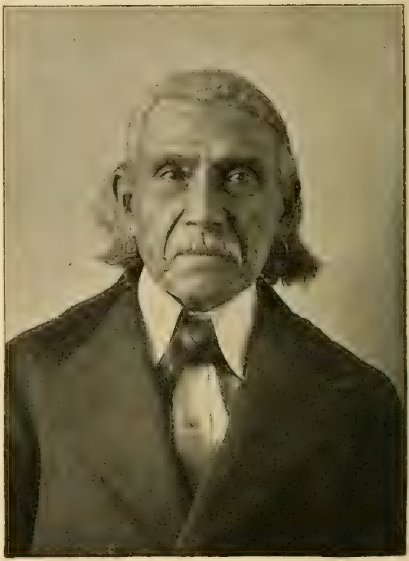
Big Foot (Si-tanka). A Hunkpapa Sioux chief, of the Cheyenne River res., S. Dak., leader of the band of about 300 men, women, and children who fled from the reservation after the killing of Sitting Bull in the autumn of 1890, intending to join the hostiles in the Bad-lands. They were intercepted by troops on Wounded Knee cr. and surrendered, but in attempting to disarm the Indians a conflict was precipitated, resulting in an engagement in which almost the entire band, including Big Foot, was exterminated, Dec. 29, 1890. See Mooney in 14th Rep. B. A. E., 1896.

Big Hammock. The most populous Seminole settlement in central Florida in 1821; situated N. of Tampa bay, probably in Hillsboro co.—Bell in Morse, Rep. to Sec. War, 307, 1822.

Big-island (translation of the native name *Ămăye'l-e'gwa*). A former Cherokee settlement on Little Tennessee r., at Big island, a short distance below the mouth of the Tellico, in Monroe co., Tenn.; not to be confounded with Long-island town below Chattanooga.—Mooney in 19th Rep. B. A. E., 508, 1900.

Ămăye'l-e'gwa.—Mooney, op. cit. **Big Island.**—Royce in 5th Rep. B. A. E., map, 1887. **Mialaquo.**—Timberlake, Memoir, map, 1762. **Nilaque.**—Bartram, Travels, 372, 1792.

Big Jim. The popular name of a noted full-blood Shawnee leader, known among his people as Wapameepto, 'Gives light as he walks.' His English name was originally Dick Jim, corrupted into Big Jim. He was born on the Sabine res., Texas, in 1834, and in 1872 became chief of the Kispicotha band, commonly known as Big Jim's band of Absentee Shawnee. Big Jim was of illustrious lineage, his grandfather being Tecumseh and his father one of the signers of the "Sam Houston treaty" between the Cherokee and affiliated tribes and the Republic of Texas, Feb. 23, 1836. He was probably the most conservative member of his tribe. In the full aboriginal belief that the earth was his mother and that she must not be wounded by tilling of the soil, he refused until the last to receive the allotments of land that had been forced upon his band in Oklahoma, and used every means to overcome the encroachments of civilization. For the purpose of finding a place where his people would be free from molestation, he went to Mexico in 1900, and while there was stricken with smallpox in August, and died. He was succeeded by his only son, Tonomo, who is now (1905) about 30 years of age.



BIG JIM (SHAWNEE)

Big Kettle. See *Sonojowauga*.

Big Mouth. A chief of the Brulé Sioux, though an Oglala by descent. A contemporary of Spotted Tail, and as highly regarded by his tribe for his manly and warlike qualities as the latter, though of less historical note. He is spoken of (Ind. Aff. Rep., 316, 1869) as one of the principal chiefs at Whetstone agency on the Missouri, where most of the Brulé and Oglala bands had gathered. The stand taken by Big Mouth in reference to the relations of the Sioux with the whites caused him to gain steadily in influence and power. Spotted Tail, having visited Washington and other cities, where he was much fêted, returned with changed views as to the Indian policy, a fact seized upon by Big Mouth to disparage his rival. Realizing that the tide was turning against him, Spotted Tail, in 1873 or 1874, called at the lodge of Big Mouth, who on appearing at the entrance was seized by two warriors and held by them while Spotted Tail shot him dead. (c. t.)

Big-mush. A noted western Cherokee, known to the whites also as Hard-mush and among his people as Gatûñ′wa‘li (‘bread made into balls or lumps’), killed by the Texans in 1839.—Mooney in 19th Rep. B. A. E., 1900. See *Bowl.*

Big Neck. See *Moanahonga.*

Big Rock. A point on Shiawassee r., in lower Michigan, at which in 1820 the Chippewa had a reservation.—Saginaw treaty (1820) in U. S. Ind. Treaties, 142, 1873.

Big Swamp Indians. A name applied to Seminole, principally of the Mikasuki division, near Miccosukee lake, Leon co., Fla.—McKenney and Hall, Ind. Tribes, ii, 157, 1854.

Long Swamp Indians.—Ibid.

Big Tree. See *Adoeette.*

Bihi Konlo. One of the 5 hamlets composing the Choctaw town of Imongalasha.—Halbert in Miss. Hist. Soc. Publ., vi, 432, 1902.

Biktasatetuse (‘very bad lodges’: a Crow name). A subtribe or band of the Crows or of some neighboring tribe; apparently the same as Ashiapkawi.

A-shi-ap′-ka-wi.—Hayden, Ethnog. and Philol. Mo. Val., 402, 1862. **Bik-ta′-sa-te-tu′-se.**—Ibid.

Biloxi. A name of uncertain meaning, apparently from the Choctaw language. They call themselves *Taneks haya*, ‘first people.’ A small Siouan tribe formerly living in s. Mississippi, now nearly or quite extinct. The Biloxi were supposed to belong to the Muskhogean stock until Gatschet visited the survivors of the tribe in Louisiana in 1886 and found that many of the words bore strong resemblance to those in Siouan languages, a determination fully substantiated in 1892 by J. Owen Dorsey. To what particular group of the Siouan family the tribe is to be assigned has not been determined; but it is probable that the closest affinity is with Dorsey's Dhegiha group, so called. The first direct notice of the Biloxi is that by Iberville, who found them in 1699 about Biloxi bay, on the gulf coast of Mississippi, in connection with two other small tribes, the Paskagula and Moctobi, the three together numbering only about 20 cabins (Margry, Déc., iv, 195, 1880). The Biloxi removed to the w. shore of Mobile bay in 1702. In 1761 Jefferys spoke of them as having been n. e. of Cat id., and of their subsequent removal to the n. w. of Pearl r. Hutchins, in 1784, mentions a Biloxi village on the w. side of the Mississippi, a little below the Paskagula, containing 30 warriors. According to Sibley (1805) a part of the Biloxi came with some French, from near Pensacola, about 1763, and settled first in Avoyelles parish, La., on Red r., whence they "moved higher up to Rapide Bayou, and from thence to the mouth of Rigula de Bondieu, a division of Red r., about 40 m. below Natchitoch, where they now live, and are reduced to about 30 in number." Berguin-Duvallon (1806) mentions them as in two villages, one on Red r., 19 leagues from the Mississippi, the other on a lake called Avoyelles. He also refers to some as being wanderers on Crocodile bayou. Schoolcraft said they numbered 55 in 1825. In 1828 (Bul. Soc. Mex. Geog., 1870) there were 20 families of the tribe on the e. bank of Neches r., Tex. Porter, in 1829 (Schoolcraft, Ind. Tribes, iii, 596), gave the number as 65 living with the Caddo, Paskagula, and other small tribes on Red r., near the Texas frontier, and in 1846 Butler and Lewis found a Biloxi camp on Little r., a tributary of the Brazos in Texas, about two days' journey from the latter stream. After this little was heard of them until 1886. According to Gatschet there were in that year a few Biloxi among the Choctaw and Caddo, but he visited only those in Avoyelles parish, La. In 1892 Dorsey found about a dozen of the tribe near Lecompte, Rapides parish, La., but none remained at Avoyelles. From the terms they used and information obtained Dorsey concluded that prior to the coming of the whites the men wore the breechcloth, a belt, leggings, moccasins, and garters, and wrapped around the body a skin robe. Feather headdresses and necklaces of bone, and of the bills of a long-legged redbird (flamingo?) were worn, as also were nose-rings and earrings. The dwellings of the people resembled those found among the northern tribes of the same family, one kind similar to the low tent of the Osage and Winnebago, the other like the high tent of the Dakota, Omaha, and others. It is said they formerly made pottery.

They made wooden bowls, horn and bone implements, and baskets. Tattooing was practised to a limited extent. Descent was through the female line, and there was an elaborate system of kinship. The charge of cannibalism was made against them by one or two other tribes; this, however, is probably incorrect. Dorsey recorded the following clan names: Itaanyadi, Ontianyadi, and Nakhotodhanyadi. See Dorsey in Proc. A. A. A. S., XLII, 267, 1893; Mooney, Siouan Tribes of the East, Bull. 22, B. A. E., 1894; McGee in 15th Rep. B. A. E., 1897, and the authorities cited below.

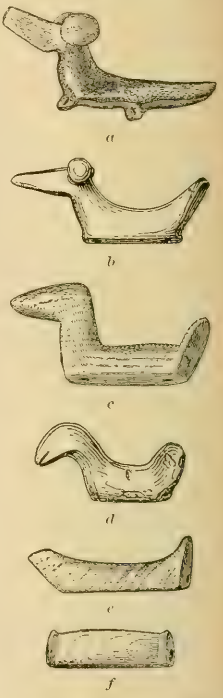
Ananis.—Doc. of 1699 in French, Hist. Coll., II, 99, 1875. **Anaxis.**—Margry, Déc., IV, 113, 1880. **Annocchy.**—Iberville (1699) in Margry, Déc., IV, 172. 1880. **Baluxa.**—Brown, West. Gazett., 133, 1817. **Baluxie.**—Woodward, Remin., 25, 1859. **Belochy.**—Neill, Hist. Minn., 173, 1858. **Belocsé.**—Bull. Soc. Mex. Geog., 267, 1870. **Beloxi.**—Sen. Ex. Doc. 72, 20th Cong., 104, 1829. **Beluxis.**—Doc. of 1764 in N. Y. Doc. Col. Hist., VII, 641, 1856. **Beluxy.**—Biog. and Hist. Mem. N. W. La., 526, 1890. **Bilexes.**—Berquin-Duvallon, Trav. in La., 97, 1806. **Billoxie.**—Ex. Doc. 21, 18th Cong., 2d sess., 5, 1825. **Billoxis.**—Butel-Dumont, Louisiane, I, 134, 1753. **Bilocchi.**—Gravier (1701) in French, Hist. Coll., II, 88, 1875. **Bilocchy.**—Iberville (1699) in Margry, Déc., IV, 172, 1880. **Bilocci.**—Ibid., 473. **Biloccis.**—Ibid. **Bilochy.**—Ibid. 184. **Bilocohi.**—Coxe, Carolana, 31, 1741. **Bilocohy.**—Ibid., 30. **Biloui.**—Berquin-Duvallon, Trav. in La., 91, 1806. **Biloxi.**—Sauvole (1700) in Margry, Déc., IV, 451, 1880. **Biloxis.**—Penicaut (1699) in French, Hist. Coll., n. s., 38, 1869. **Biloxy.**—Iberville (1700) in Margry, Déc., IV, 425, 1880. **Bilusi.**—Michler in Rep. Sec. War, 32, 1850. **Biluxi.**—Michler (1849) in H. R. Ex. Doc. 67, 31st Cong., 1st sess., 5, 1850. **Binuxsh.**—Gatschet, Caddo and Yatassi MS., B. A. E., 66 (Caddo name). **Binu′χshi.**—Ibid., 73. **Blu′-kci.**—Dorsey, inf'n, 1881 (Caddo name). **B'lúksi.**—Gatschet, MS., B. A. E., 1886 (Choctaw name). **Bolixes.**—Parker (1854) in Schoolcraft, Ind. Tribes, V, 702, 1855. **Bolixies.**—Schoolcraft, ibid., IV, 561, 1854. **Boluxas.**—Sibley, Hist. Sketches, 80, 1806. **Boluxes.**—Keane in Stanford, Compend., 503, 1878. **Boluxie.**—Butler and Lewis (1846) in H. R. Doc. 76, 29th Cong., 2d sess., 3, 1847. **Boluxies.**—Bonnell, Texas, 140, 1840. **Paluxies.**—Parker (1854) in Schoolcraft, Ind. Tribes, V, 702, 1855. **Paluxsies.**—Parker, Unexplored Texas, 221, 1856. **Polúksalgi.**—Gatschet, Creek MS., B. A. E. (Creek name). **Poutoucsis.**—Berquin-Duvallon, Trav. in La., 94, 1806 (misprint). **Taněks ay^{n}a.**—Dorsey in Proc. A. A. A. S., XLII, 267, 1893 (own name; varients are *Taněks anyadi*, *Taněks hanyadi*, 'first people').

Biorka (Swed.: *Björk Ö.* = Birch id.). An Aleut village on Biorka id. near Unalaska, Alaska. Pop. 44 in 1831, 140 in 1880, 57 in 1890.

Borka.—Petroff, 10th Census, Alaska, 20, 1884. **Saydankooskoi.**—Elliott, Cond. Aff. Alaska, 225, 1875 (from Siginak, written "Sithanak" by Sauer, quoted by Baker, Geog. Dict. Alaska, 1901; Aleut name of the island, sig. 'curled'). **Sedankovskoe.**—Veniaminof, Zapiski, II, 203, 1840. **Sidanak.**—Holmberg, Ethnol. Skizz., map, 1855. **Sidankin.**—Sauer quoted by Baker, Geog. Dict. Alaska, 1901. **Ugiú-ug.**—Veniaminof quoted by Baker, ibid. (own name).

Birch River. A local name applied to the Maskegon (Swampy Cree) res., near lower Saskatchewan r., Saskatchewan, Canada, and to the Indians gathered on it.—Can. Ind. Aff., passim.

Bird-stones. A name given to a class of prehistoric stone objects of undetermined purpose, usually resembling or remotely suggesting the form of a bird. In many cases the resemblance is so slight that without the aid of a series of specimens, grading downward from the more realistic bird representations through successive simplifications, the life form would not be suggested. In its simplest form the body is an almost featureless bar of polished stone. Again, the ends are curved upward, giving a saddle shape; but usually the head, tail, and eyes are differentiated, and in the more graphic forms the tail is expanded and turned upward to balance the head. The most remarkable feature is the pair of projecting knobs, often on rather slender stems, representing the eyes, giving somewhat the effect of a horned animal. These objects are most plentiful in the Ohio valley and around the great lakes, and occur sparingly in the S. and to the westward beyond the Mississippi. Although many kinds of stone were used in their manufacture, the favorite material was a banded slate which occurs over a wide area in the Northern states and in Canada. They are shaped with much care, being symmetrical and highly polished. The under side is flat or slightly concave, and there are two perforations at the extremities of the base intended to serve in attaching the figure to the surface of some object, as a tablet, a pipe stem, a flute, or a staff or baton, or to some part of the costume, or to the hair. There is good reason to believe that these and the various related objects—banner-stones, boat-stones, etc.—had kindred uses in religious ceremony or magic (see *Problematical objects*). Gillman (Smithson Rep. 1873, 1874) was informed by an aged Chippewa "that in olden time these ornaments were worn on the heads of Indian women, but only after



Bird-shaped Stones. *a*, Epidote; Ohio (1-3). *b*, Banded Slate; New York (1-4). *c*, Banded Slate; Pennsylvania. *d*, Argillite; Ohio (1-4). *e*, Banded Slate; Ontario (1-3). *f*, Bar-like Form; Banded Slate; Ohio (1-6)

marriage," and suggests that the bird-stones may have symbolized the brooding bird. Abbott (Primitive Industry, 370) published a statement originating with Dr E. Stirling, of Cleveland, Ohio, that "such bird effigies, made of wood, have been noticed among the Ottawa of Grand Traverse bay, Mich., fastened to the top of the heads of women as an indication that they are pregnant." The probability, however, is that these bird-stones were used or worn by the men rather than by the women, and Cushing's theory that they were attached to a plate and fixed to the hair is plausible.

See Abbott, Primitive Industry, 1881; Beauchamp in Bull. N. Y. State Mus., 1897; Boyle in Rep. Minister of Education, Ontario, 1895; Fowke (1) in 13th Rep. B. A. E., 1896, (2) Archæol. Hist. Ohio, 1902; Gillman in Rep. Smithson. Inst. 1873, 1874; Moorehead, (1) Bird-stone Ceremonial, 1899; (2) Prehist. Impls., 1900, (3) in Am. Anthrop., II, 1900; Rau in Smithson. Cont., XXII, 1876; Schoolcraft, Ind. Tribes, I-VI, 1851-56; Squier and Davis in Smithson. Cont., I, 1848. (W. H. H.)

Birdwoman. See *Sacagawea.*

Bis. A Chumashan village W. of Pueblo de las Canoas (San Buenaventura), Ventura co., Cal., in 1542.—Cabrillo (1542) in Smith, Col. Docs. Fla., 181, 1857.

Bisani. A Pima settlement 8 leagues S. W. of Caborca, in the present Sonora, Mexico, of which it was a visita in Spanish colonial times. Pop. 178 in 1730.

Bisani.—Rudo Ensayo (1762), 152, 1863. **Jesus María Basani.**—Doc. of 1730 quoted by Bancroft, No. Mex. States, I, 514, 1886.

Bishkon. One of the towns forming the noted "Sixtowns" of the Choctaw, situated a few miles from the present Garlandsville, in the N. part of Jasper co., Miss.

Bishkon.—Gatschet, Creek Migr. Leg., I, 109, 1884. **Bishkun Tamaha.**—Halbert in Ala. Hist. Soc. Publ., I, 382, 1901.

Bissarhar ('Indians with many bridles'). A division of the Apache under chiefs Goodegoya and Santos in 1873-75.—White, Apache Names of Indian Tribes, MS., B. A. E.

Bissasha (*Bissa-asha*, 'blackberries are ripe there). A former Choctaw town on the W. side of Little Rock cr., Newton co., Ga. Judging from the stone implements and other débris lying scattered over its site, the town covered an area of about 10 acres, making it a rather small town as Choctaw towns were generally built.—Brown in Miss. Hist. Soc. Publ., VI, 442, 1902.

Bishapa.—Romans, Florida, map, 1772 (probably identical).

Bistchonigottine. A division of the Etchaottine on Bistcho lake, Mackenzie Ter., Canada.

Bes-tchonhi-Gottinè.—Petitot, Autour du Lac des Esclaves, 339, 1891.

Bithahotshi (Navaho: 'red place on top,' referring to the color of the sandstone rocks; the second *h* = German *ch.*) The name of a mesa, and, by extension, of a valley in which a trading store is situated, about half-way between Holbrook and the Hopi villages in N. E. Arizona. The name is sometimes employed to designate a group of ancient pueblo ruins in and near the valley.

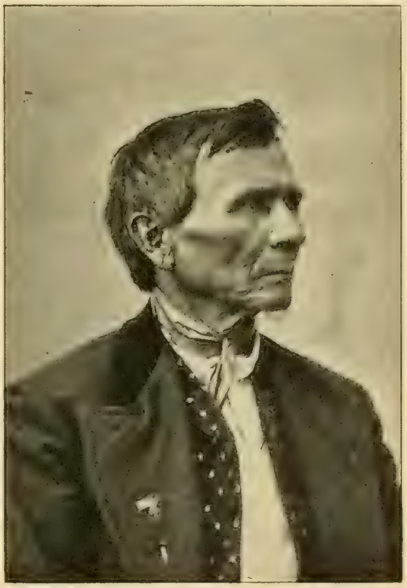
Biddahoochee.—Hough in Rep. Nat. Mus. 1901, 326, 1903. **Bĭtáhotsi.**—Matthews, Navaho Legends, 153, 1897 (correct Navaho name: *t* = th, *h* = German ch, *s* = sh).

Bithani ('folded arms'). A Navaho clan.

Biçá'ni.—Matthews in Jour. Am. Folk-lore, III, 103, 1890 (*ç*=th). **Bĭtá'ni.**—Matthews., Navaho Legends, 30, 1897 (*t*=th).

Bitumen. See *Boats, Cement.*

Black Beaver. A Delaware guide, born at the present site of Belleville, Ill., in 1806; died at Anadarko, Okla., May 8, 1880. He was present as interpreter at the earliest conference with the Comanche, Kiowa, and Wichita tribes, held by Col. Richard Dodge on upper Red r. in 1834, and from then until the close of his days his services were constantly required by the Government and were invaluable to military and scientific explorers of the plains and the Rocky mts. In nearly every one of the early transcontinental expeditions he was the most intelligent and most trusted guide and scout.



BLACK BEAVER (DELAWARE)

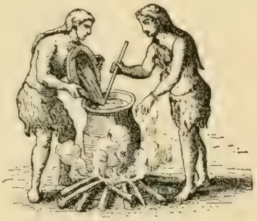
Blackbird. A Chippewa village, commonly known as Black Bird's town from a chief of that name, which formerly existed on Tittibawassee r., Saginaw co., lower Michigan, on a reservation sold in 1837. (J. M.)

Blackbird (Mukatapenaise). A Potawatomi chief who lived in the early part of the 19th century. He was conspicuous at the massacre of the garrison at Ft Dearborn, Chicago, in Aug., 1812.

Black Bob. The chief of a Shawnee band, originally a part of the Hathawekela division of the Shawnee, q. v. About the year 1826 they separated from their kindred, then living in E. Missouri on land granted to them about 1793 by Baron Carondelet, near Cape Girardeau, then in Spanish territory, and removed to Kansas, where, by treaty with their chief, Black Bob, in 1854, they were given rights on the Shawnee res. in that state. Under Black Bob's leadership they refused to remove with the rest of the tribe to Indian Ter. in 1868, but are now incorporated with them, either in the Cherokee Nation or with the Absentee Shawnee. See *Shawnee*, and consult Halbert in Gulf States Hist. Mag., I, no. 6, 1903. (J. M.)

Black Dog. An Osage village, named from its chief, 60 m. from the Mission, in Indian Ter., in 1850; pop. 400.—Smet, West. Miss. and Missionaries, 355, 1863.

Black drink (''Carolina tea''; Catawba *yaupon;* Creek *ássi-lupútski*, 'small leaves,' commonly abbreviated *ássi*). A decoction, so named by British traders from its color, made by boiling leaves of the *Ilex cassine* in water. It was employed by the tribes of the Gulf states and adjacent regions as ''medicine'' for ceremonial purification. It was a powerful agent for the production of the nervous state and disordered imagination necessary to ''spiritual'' power. Hall (Rep. Nat. Mus., 218, 1885) says that among the Creeks the liquid was prepared and drank before councils in order, as they believed, to invigorate the mind and body and prepare for thought and debate. It was also used in the great ''busk'' or annual green-corn thanksgiving. The action of the drink in strong infusion is purgative, vomitive, and diuretic, and it was long thought that this was the only effect, but recent investigation has shown that the plant contains caffeine, the leaves yielding a beverage with stimulating qualities like tea and coffee, and that excessive indulgence produces similar nervous disturbance. The plant was held in great esteem by the southern Indians, and the leaves were collected with care and formed an article of trade among the tribes (Griffith, Med. Bot., 1847). The leaves and tender shoots were gathered, dried, roasted, and stored in baskets until needed. According to Gatschet the Creeks made three potions from cassine of differing strength for different uses. In its preparation the leaves, having been roasted in a pot, were added to water and boiled. Before drinking, the Indians agitated the tea to make it frothy. Tea made from the *Ilex cassine* is still sometimes used by white people in localities where the shrub grows. Personal names referring to the black-drink ceremony were very common, especially among the Creeks and Seminole. The name of Osceola (q. v.), the noted Seminole chief, is properly *Ási-yahóla*, 'Black-drink Singer.' The drink was called *ássi-lupútski* by the Creeks. C. C. Jones (Tomochichi, 118, 1868) calls the drink ''foskey.'' See Gatschet, Creek Migr. Leg., II, 56, 1888, and works therein cited; Hale, Ilex Cassine, Bull. 14, Div. Botany, U. S. Dept. Agriculture, 1891. (W. H.)



PREPARING BLACK DRINK. (LAFITAU, 1723)

Blackfoot, Middle, North, and South. Divisions of the Siksika proper, q. v.

Black Fox (*Inálĭ*). A principal chief of the Cherokee who, under the treaty of Jan. 7, 1806, by which the Cherokee ceded nearly 7,000 sq. m. of their lands in Tennessee and Alabama, was given a life annuity of $100. He was then an old man. In 1810, as a member of the national council of his tribe, he signed an enactment formally abolishing the custom of clan revenge hitherto universal among the tribes, thus taking an important step toward civilization.—Mooney in 19th Rep. B. A. E., 87, 1900.

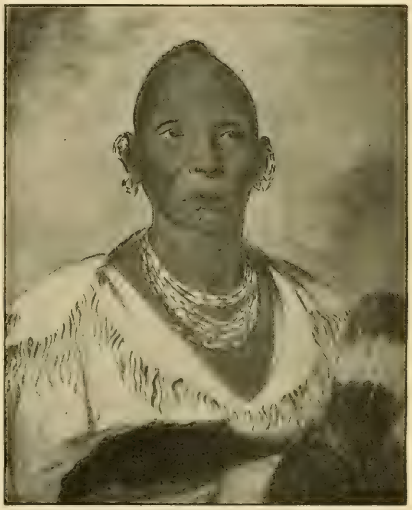
Black Hawk (*Ma‘katawimeshekā‘kä*^{a}, from *ma‘katäwi* 'it is black, *mishi* 'big,' *kā‘kä*^{a} 'chert,' the name referring to the description of a bird, or sparrow hawk.—W. J.). A subordinate chief of the Sauk and Fox Indians and leader in the Black Hawk war of 1832. He was born at the Sauk village at the mouth of Rock r., Ill., in 1767, and belonged to the Thunder gens of the Sauk tribe. When only 15 years of age he distinguished himself in war; and before he was 17, at the head of a war party of young men, he attacked an Osage camp of 100 persons and came away safely with the scalp of a warrior. The next party that he led out, however, he brought to a deserted village, on account of which all except 5 of his party left him; but with these he kept on and brought away 2 scalps with which to efface his disgrace. At the age of 19 he led 200 Sauk and Foxes in a desperate engagement with an equal number of Osage, destroying half of his opponents, killing 5 men and a woman with his own hands. In a subsequent raid on the Cherokee his party killed 28, with a loss of but 7; but among the latter was his own father, who was guardian of the tribal medicine, hence Black Hawk refrained from war during the 5 years following and endeavored to acquire greater supernatural power. At the end of that time he went against the Osage, destroyed a camp of 40 lodges, with the exception of 2 women, and himself slew 9 persons. On a subsequent expedition against the Cherokee in revenge for his father's death he found only 5 enemies, 4 men and a woman. The latter he carried off, but the men he released, deeming it no honor to kill so few.

On the outbreak of the war of 1812 Black Hawk, with most of his people, joined the British and fought for them throughout, committing many depredations on the border settlements. Afterward, in opposition to the head chief, Keokuk, who cultivated American friendship, he was leader of the British sympathizers who traded at Malden in preference to St Louis.

By treaty of Nov. 3, 1804, concluded at St Louis, the Sauk and Foxes had agreed to surrender all their lands on the E. side of the Mississippi, but had been left undisturbed until the country should be thrown open to settlement. After the conclusion of the war of 1812, however, the stream of settlers pushed westward once more and began to pour into the old Sauk and Fox territory. Keokuk and the majority of his people, bowing to the inevitable, soon moved across the Mississippi into the present Iowa, but Black Hawk declined to leave, maintaining that when he had signed the treaty of St Louis he had been deceived regarding its terms. At the same time he entered into negotiations with the Winnebago, Potawatomi, and Kickapoo to enlist them in concerted opposition to the aggressions of the whites.

By the spring of 1831 so much friction had taken place between the settlers and Indians that Gov. Reynolds, of Illinois, was induced to call out the militia. Gen. Gaines, desiring to avoid the expense of a demonstration, summoned Black Hawk and his friends to a convention at Ft Armstrong, but a violent scene followed and the convention came to nothing. On June 15 the militia left their camp at Rushville and marched upon Black Hawk's village. Finding that Black Hawk and his people had effected their escape shortly before, they burned the lodges. Immediately afterward Gaines demanded that all the hostile warriors should present themselves for a peace talk, and on June 30 Black Hawk and 27 of his followers signed a treaty with Gov. Reynolds by which they agreed to abstain from further hostilities and retire to the farther side of the Mississippi.

During the following winter Black Hawk, like his great Shawnee predecessor, Tecumseh, sent emissaries in all directions to win various tribes to his interest, and is said to have endeavored, though unsuccessfully, to destroy the authority of his own head chief, Keokuk, or commit him to a war against the whites. On Apr. 1, 1832, Gen. Atkinson received orders to demand from the Sauk and Foxes the chief members of a band who had massacred some Menominee the year before. Arriving at the rapids of Des Moines r. on the 10th, he found that Black Hawk had recrossed the Mississippi 4 days previously at the head of a band estimated at 2,000, of whom more than 500 were warriors. Again the militia were called out, while Atkinson sent word to warn the settlers, and collected all the regular troops available.



BLACK HAWK. (AFTER CATLIN)

Meantime Black Hawk proceeded up Rock r., expecting that he would be joined by the Winnebago and Potawatomi, but only a few small bands responded. Regiments of militia were by this time pushing up in pursuit of him, but they were poorly disciplined and unused to Indian warfare, while jealousy existed among the commanders. Two brigades under Isaiah Stillman, which had pushed on in close pursuit, were met by 3 Indians bearing a flag of truce; but, other Indians showing themselves near by, treachery was feared, and in the confusion one of the bearers of the flag was shot down. A general but disorderly pursuit of the remainder ensued, when the pursuers were suddenly fallen upon by Black Hawk at the head of 40 warriors and driven from the field (May 14, 1832) in a disgraceful rout. Black Hawk now let loose his followers against the frontier settlements, many of which were burned and their occupants slain, but although able to cut off small bands of Indians the militia and regulars were for some time able to do little in retaliation. On June 24 Black Hawk made an attack on Apple River fort, but was repulsed, and on the day following defeated Maj. Dement's battalion, though with heavy loss to his own side. On July 21, however, while trying to cross to the w. side of Wisconsin r. he was overtaken by volunteers under Gen. James D. Henry and crushingly defeated with a loss of 68 killed and many more wounded. With the remainder of his force he retreated to the Mississippi, which he reached at the mouth of Bad Axe r., and was about to cross when intercepted by the steamer *Warrior*, which shelled his camp. The following day, Aug. 3, the pursuing troops under Atkinson came up with his band and after a desperate struggle killed or drove into the river more than 150, while 40 were captured. Most of those who reached the other side were subsequently cut off by the Sioux. Black Hawk and his principal warrior, Neapope, escaped, however, to the northward, whither they were followed and captured by some Winnebago. Black Hawk was then sent E. and confined for more than a month at Fortress Monroe, Va., when he was taken on tour through the principal E. cities, everywhere proving an object of the greatest interest. In 1837 he accompanied Keokuk on a second trip to the E., after which he settled on Des Moines r. near Iowaville, dying there Oct. 3, 1838. His remains, which had been placed upon the surface of the ground dressed in a military uniform presented by Gen. Jackson, accompanied by a sword also presented by Jackson, a cane given by Henry Clay, and medals from Jackson, John Quincy Adams, and the city of Boston, were stolen in July, 1839, and carried away to St Louis, where the body was cleaned and the bones sent to Quincy, Ill., for articulation. On protest being made by Gov. Lucas of the territory of Iowa, the bones were restored, but the sons of Black Hawk, being satisfied to let them stay in the governor's office, they remained there for some time and were later removed to the collections of the Burlington Geological and Historical Society, where they were destroyed in 1855 when the building containing them was burned. See Autobiography of Ma-ka-tai-me-she-kia-kiak, edited by J. B. Patterson, 1882, a life by Snelling, and The Black Hawk War, by Frank E. Stevens. (J. R. S.)

Black Hawk. A village marked on Royce's map (First Rep. B. A. E., 1881) about Mount Auburn, Shelby co., Ind., on land sold in 1818. Probably a Delaware settlement. (J. M.)

Black Hoof. See *Catahecassa.*

Black Indians. Mentioned by Bontemantel and Van Baerle in 1656 (N. Y. Doc. Col. Hist., I, 588, 1856). They and "the Southern Indians, called Minquas," are spoken of as bringing furs to trade with the Dutch on Schuylkill r. Possibly the Nanticoke, who were said to be darker than their neighbors. (J. M.)

Black Kettle. An Onondaga chief, called by the French *Chaudière Noire.* When in the first French war the governor in Montreal sent one of his officers with 300 men to attack the Iroquois at Niagara, Black Kettle, with 80 warriors, gave the invaders a long running fight, from which the latter were the chief sufferers, although his force was in the end wiped out. In the following season he laid waste the French settlements in w. Canada. In 1691 the Iroquois planned the destruction of the French settlements and trading posts w. of Montreal. Their plans were revealed to the French commander by captive Indian women who escaped, and after the defeat of the expeditions the French destroyed parties that were encamped in their hereditary hunting grounds between the Ottawa and St Lawrence rs. Black Kettle retaliated by killing Indians who traded with Montreal and the French escort sent to guard them. On July 15, 1692, he attacked Montreal and carried off many prisoners, who were retaken by a pursuing party; and in the same season he attacked the party of de Lusignan and killed the leader. In 1697 he arranged a peace with the French, but before it was concluded he was murdered by some Algonkin while hunting near Cattaraugus, although he had notified the French commander at the fort of the peace negotiations.

Black Kettle. A Cheyenne chief and famous warrior whose village on Sand cr., Colo., was attacked by a force of Colorado militia under Col. Chivington in 1864 and a large number of innocent men, women, and children massacred and their bodies mutilated. Black Kettle had come in by direction of Gov. Evans, of Colorado, and surrendered to Maj. Wynkoop, U. S. A., who had promised him protection (Ind. Aff. Rep., 1865, and Condition of Indian Tribes, Rep. Joint Spec. Com., 1865). On Nov. 27, 1868, United States troops under command of Gen. P. H. Sheridan attacked Black Kettle's village on the Washita, and destroyed it, Black Kettle being killed in the fight. He was a brother of Gentle Horse. (G. B. G.)

Black Leg's Village. A former settlement, probably of the Delawares, on the N. bank of Conemaugh r., in S. E. Armstrong co., Pa.—Royce in 18th Rep. B. A. E., pl. clx, 1900.

Black Lodges. According to Grinnell (Soc. Org. Cheyennes, 144, 1905), a local designation for a part of the Northern Cheyenne.

Black Muscogees. A term applied to 40 to 60 Indians at Parras, Coahuila, Mexico, at the close of 1861. To what particular branch of the Creeks these refugees belonged is not known.—Rep. Mex. Bndy. Comm., 410, 1873.

Blacksnake (*Thaonawyuthe*, 'needle or awl breaker'). A chief, about the close of the 18th century, of the Seneca Indians, who lived on their reservation along the Alleghany r. in Cattaraugus co., N. Y. His residence was a mile above the village of Cold Spring. The date of his birth is not known, but is supposed to have been about 1760, as it is stated that in 1856 he had reached the age of 96 years. He was present on the English side at the battle of Oriskany, N. Y., in 1777, and it is said that he participated in the Wyoming massacre of 1778, but he fought on the American side in the battle of Ft George, N. Y., Aug. 17, 1813. He died in 1859. (C. T.)

Black-tailed Deers. A Hidatsa band or secret order.—Culbertson in Smithson. Rep. 1850, 143, 1851.

Black Thunder (also called Makatananamaki, from *ma'katä* 'black,' *nenemekī*^{a} 'thunder.'—W. J.). A Fox chief. He was the patriarch of the tribe when, at a council held at Portage, Wis., in July, 1815, he replied to charges of breach of treaties and of hostile intentions, made by the American commissioners, with a burst of indignant eloquence, claiming the protection of the Government for his tribe, that, having smoked the peace pipe, had remained faithful throughout the war, and respect also for their title to ancestral lands. He signed the treaty at St Louis on Sept. 14, 1815.—Drake, Bk. Inds., 631, 1880.

Black Tiger. A Dakota band of 22 lodges, named from its chief; one of the bands not brought into Ft Peck agency in 1872.—H. R. Ex. Doc. 96, 42d Cong., 3d sess., 15, 1873.

Black Tortoise. A mythical tribe alleged to have lived in the Mississippi valley and to have been conquered and driven away by the Elk Indians.—Pidgeon, Traditions of Decoodah, 162, 1858.

Blaesedael (Danish: 'windy valley'). An Eskimo village and Danish post on Disko bay, w. Greenland, containing 120 people.—Mrs Peary, Journ., 14, 1893.

Blanchard's Fork. By the treaty of Maumee Rapids, in 1819, a part of the Ottawa living in Ohio were given a reservation on Blanchard's fork of the Auglaize, in Ohio, and became known officially as the Ottawa of Blanchard's Fork. They sold their land in 1831 and removed to Kansas, and later to Indian Territory, where, with some others of the same tribe, they numbered 179 in 1904.

Ottawas of Blanchard's Creek.—Greenville treaty (1795) in U. S. Ind. Treat., 1033, 1873. **Ottawas of Blanchard's Fork.**—Present official name.

Blankets. In the popular mind the North American Indian is everywhere associated with the robe or the blanket. The former was the whole hide of a large mammal made soft and pliable by much dressing; or pelts of foxes, wolves, and such creatures were sewed together; or bird, rabbit, or other tender skins were cut into ribbons, which were twisted or woven. The latter were manufactured by basketry processes from wool, hair, fur, feathers, down, bark, cotton, etc., and had many and various functions. They were worn like a toga as protection from the weather, and, in the best examples, were conspicuous in wedding and other ceremonies; in the night they were both bed and covering; for the home they served for hangings, partitions, doors, awnings, or sunshades; the women dried fruit on them, made vehicles and cradles of them for their babies, and receptacles for a thousand things and burdens; they even then exhausted their patience and skill upon them, producing their finest art work in weaving and embroidery; finally, the blanket became a standard of value and a primitive mechanism of commerce.

In S. E. Alaska originated what is popularly called the Chilkat blanket—a marvel of spinning, weaving, fringing, and mythic designs. The apparatus for this seems inadequate. The woman hangs her warp of mountain goat's wool mixed with shredded cedar bast from a horizontal bar. The long ends are made into balls and covered with membrane to keep them clean. Weft is not even wound on a stick for shuttle, nor is there even the rudest harness or batten. The details of the great mythic design are carefully wrought in by the woman in twined weaving at the same time that a dainty lacework is produced on the selvage. The process ends with a long heavy fringe from the unused warp. Farther southward on the N. W. coast cedar bast finely shredded served for the weaving of soft blankets, which were neatly trimmed with fur.

The Nez Percés and other tribes in the Fraser-Columbia area were extremely skillful in producing a heavy and tastefully decorated blanket in twined weaving from mountain goat's hair with warp of vegetal fiber, and among the Atlantic and Pacific coast tribes generally soft barks, wild hemp, rabbit skins, the down of birds, and the plumes of feathers were put to the same use. Blankets of cords wound with feathers were produced, not only by the Pueblos and cliff-dwellers but quite extensively in the E. as well as in the N. W. These were all woven with the simplest possible apparatus and by purely aboriginal technical processes. They were the groundwork of great skill and taste and much mythology, and were decorated with strips of fur, fringes, tassels, pendants, beadwork, featherwork, and native money. After the advent of the whites the blanket leaped into sudden prominence with tribes that had no weaving and had previously worn robes, the preparation of which was most exhausting. The European was not slow in observing a widespread want and in supplying the demand. When furs became scarcer blankets were in greater demand everywhere as articles of trade and standards of value. Indeed, in 1831 a home plant was established in Buffalo for the manufacture of what was called the Mackinaw blanket. The delegations visiting Washington during the 19th century wore this article conspicuously, and in our system of educating them, those tribes that were unwilling to adopt modern dress were called "blanket Indians." In art the drapery and colors have had a fascination for portrait painters, while in citizen's garments the red man ceases to be picturesque.

In the S. W. the coming of Spaniards had a still more romantic association with the blanket. Perhaps as early as the 16th century the Navaho, in affiliation with certain Pueblo tribes, received sheep and looms from the conquerors. These were the promise of all that is wrapped in the words "Navaho blanket." The yarn for the finest was procured by unraveling the Spanish bayeta, a sort of baize, and the specimens from this material now command high prices. For coarser work the Navaho sheared their own sheep, washed the wool, colored it with their native dyes, and spun it on rude spindles consisting of a straight stick with a flat disk of wood for a flywheel. This coarse and uneven yarn was set up in their regular but primitive loom, with harness for shifting the warp, a straight rod for shuttle, a fork of wood for adjusting the weft, and a separate batten of the same material for beating it home. Only the hands of the weaver managed all the parts of the operation with phenomenal patience and skill, producing those marvelous creations which are guarded among the most precious treasures of aboriginal workmanship. The popularity of this work proved its worst enemy. Through the influence of traders and greatly increased demands for blankets the art has deteriorated. Native products were imitated by machinery. To the Indians were brought modern dyes, cotton warp, factory yarns and worsted, and utterly depraved patterns, in place of native wool, bayeta, and their own designs so full of pathos and beauty. At present a reformation in such matters is being encouraged, both by the Government and by benevolent organizations, for the purpose of restoring the old art. In this connection should be mentioned the interesting variety of effects produced in the Indian blankets by simple native contrivances. There are all the technical styles of native handwork superadded to the machine work of the loom, including coiled, twined, and braided technic. Two-faced fabrics are produced, having intricate patterns entirely different on the two sides. Different Pueblos had their fancies in blankets. Among these must not be overlooked the white cotton wedding blanket of the Hopi, ceremonially woven by the groom for his bride, afterward embroidered with symbolic designs, and at death wrapped about her body in preparation for the last rites. In the same tribe large embroidered cotton blankets are worn by woman impersonators in several ceremonies; also a small shoulder blanket in white, dark blue, and red, forming part of woman's "full dress" as well as a ceremonial garment. From this list should not be omitted the great variety of Navaho products, commencing with the cheap and ubiquitous saddle paddings, personal wrappings, house furnishings, and ending in competitions with the world's artistry. There were also the dark embroidered and white embroidered blanket of Navaho legend. They also wove blankets with broad bars of white and black called "chief's pattern," to be worn by the head-men. The Zuñi, too, wove a blanket for their priest-chiefs. But they, as well as the Hopi, had plenty of the serviceable kinds, of cotton and of wool, which they made into skirts and tunics; coarse kinds likewise for domestic use, robes of rabbit skin, and finer work for ceremony. The Pima and Maricopa have abandoned the art lately, but their congeners—the Yaqui, Tarahumare, Mayo, and Opata—weave characteristic styles.

Consult Boas in Rep. Nat. Mus. 1895, 1897; Hodge in Am. Anthrop., VIII, no.

3, 1895; Holmes in 13th Rep. B. A. E., 1896; Matthews (1) in 3d Rep. B. A. E., 1884, (2) Navaho Legends, 1897; Pepper in Everybody's Mag., Jan. 1902; Stephen in Am. Anthrop., vi, no. 4, 1893; Voth in Am. Anthrop., ii, no. 2, 1900. See *Adornment, Clothing, Dyes and Pigments, Receptacles, Weaving.* (O. T. M. W. H.)

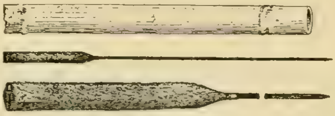
Blewmouths. Mentioned in a Georgia tract of 1740 (Force Tracts, i, 3, 1836) apparently as a tribe w. of the Choctaw. "According to the French Indians [Choctaw] there is a large city where a blue-lipped people live, of whom they have often heard it said that if any one tries to kill them he becomes insane" (Brinton, Nat. Leg. Chahta-Muskokee Tribes, 10, 1870). Nothing further is known of them.

Bloody Knife. A famous Arikara warrior and chief, who was long in the Government service. His father was a Hunkpapa Sioux and his mother an Arikara. He was born on the Hunkpapa res., N. Dak., but as he approached manhood his mother determined to return to her people and he accompanied her. Prior to the building of the Northern Pacific R. R. the mail for Ft Stevenson, N. Dak., and other Missouri r. points, was carried overland from Ft Totten. The high country E. of the Missouri was at that time a hunting ground for hostile Sioux who had been driven w. from Minnesota after the massacre of 1862, and so often were the mail carriers on this route killed that it became difficult to find anyone to carry the mails. Bloody Knife undertook the task, and traversing the country with Indian caution almost always got the mail through on time. Soon after the establishment of Ft Abraham Lincoln, N. Dak., a number of Arikara scouts were engaged for service at the post, and of these Bloody Knife was the chief. He was with Gen. Stanley on the Yellowstone expedition of 1873 and took part in the fighting of that trip; he also accompanied Custer to the Black-hills in 1874, and was one of the scouts with Custer and Terry's expedition in 1876. On the day of the Custer fight he was with the other scouts with Reno's command, took part in the effort made by them to check the Indians who were charging Reno's force while crossing Reno cr., and was killed there, fighting bravely. (G. B. G.)

Blount Indians. A Seminole band, numbering 43, under John Blunt, or Blount, for whom a reserve, 2 by 4 m. on Apalachicola r., Fla., was established in 1823 by the Moultrie Creek treaty (U. S. Ind. Treaties, 307, 1837). They went to lower Chattahoochee r., Ala., before the Seminole war of 1835–42, and after it removed with the Alibamu to Polk co., Tex., where 28 of them survived in 1870 (Ind. Aff. Rep., 327, 1870).

Blunt Indians.—Ibid.

Blowgun. A dart-shooting weapon, consisting of a long tube of cane or wood from which little darts are discharged by blowing with the mouth. The darts are slender splints or weed stems, pointed at one end and wrapped at the butt with cotton, thistle down, or other soft material. This implement was common in the more southerly parts of the United States, the habitat of the fishing cane of which it was made. The Cherokee, Iroquois, and Muskhogean tribes made use of it. In the National Museum is an example from Louisiana made of four cane stems lashed together side by side. The Cherokee, who call the little darts by the same name as that of the thistle, gather the heads of thistles at the proper season and pack them together in the form of a wheel which they hang in their houses to be made into darts (Mooney). The northern Iroquois substituted elder stalks for cane (Hewitt). The Hopi, in certain ceremonies, blow feathers to the cardinal points through tubes of cane (Fewkes). (O. T. M.)



PORTION OF CANE BLOWGUN AND THISTLE-DOWN DART; CHEROKEE

Bluejacket (*Weyapiersenwah*). An influential Shawnee chief, born probably about the middle of the 18th century. He was noted chiefly as the principal leader of the Indian forces in the battle with Gen. Wayne of Aug. 20, 1794, at Presque Isle, Ohio. In the fight with Gen. Harmer in 1790 he was associated in command with Little Turtle, but in the battle with Wayne Bluejacket assumed chief control, as Little Turtle was opposed to further warring and urged the acceptance of the offers of peace, but was overruled by Bluejacket. After the defeat of the Indians, Bluejacket was present at the conference at Greenville, Ohio, and signed the treaty of 1795 made with Wayne at that place. He also signed the treaty of Ft Industry, Ohio, July 4, 1805. It is probable that he died soon after this date, as there is no further notice of him. Later descendants of the same name continue to be influential leaders in the tribe in the W. (C. T.)

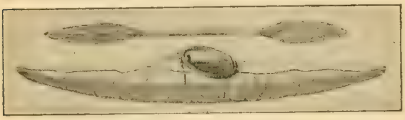
Boalkea. A Pomo village, speaking the northern dialect, in Scott valley, w. of upper Clear lake, Cal. Gibbs, in 1851, gave them, under the name Moalkai, as one of the Clear lake groups, w. of the lake, with a population of 45. (A. L. K.)

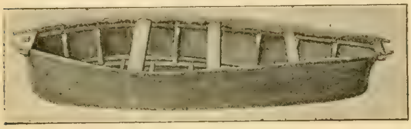
Möal-kai.—Gibbs (1851) in Schoolcraft, Ind. Tribes, iii, 109, 1853.

Board of Indian Commissioners. See *United States Board of Indian Commissioners.*

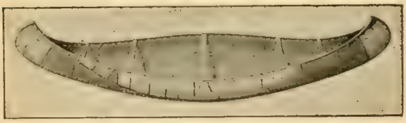
Boat Harbor. A Micmac village near Pictou, Nova Scotia.—Can. Ind. Aff. Rep. 1880, 46, 1881.

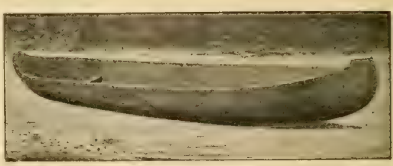
Boats. Under this general term are included various kinds of water craft used throughout North America wherever waters favored. The Eskimo have two forms—the man's boat (*kaiak*, Russian *baidarka*) and the woman's boat (*umiak*, Russian *baidarra*)—made by stretching a covering of seal hide over a framework of whale ribs or of driftwood. The umiak, or woman's boat, is an open scow with little modification of bow and stern, propelled with large oars and a sail made of intestines; but the man's boat is one of the most effective devices for water travel in the world. The man sits in a small hatch, and, in the lighter forms, when his water-tight jacket is lashed to the gunwale he is practically shut in, so that though the water may pass entirely over him, scarcely a drop enters the craft. He moves himself through the water by means of a paddle, in most cases a double one.


ESKIMO KAIAK. (MURDOCH)

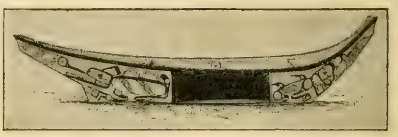

ESKIMO UMIAK. (TURNER)

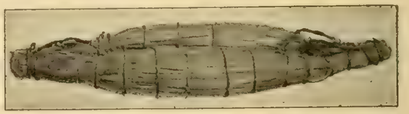
Immediately in touch with the skin-boat countries all around the Arctic, from Labrador to Kodiak in Alaska and southward to the line of the white birch, eastward of the Rocky mts., and including the country of the great lakes, existed the birch-bark canoe. With framework of light spruce wood, the covering or sheathing of bits of tough bark sewed together and made water-tight by means of melted pitch, these boats are interesting subjects of study, as the exigencies of travel and portage, the quality of the material, and traditional ideas produce different forms in different areas. Near the mouth of the Yukon, where the water is sometimes turbulent, the canoe is pointed at both ends and partly decked over. On the E. side of Canada the bow and the stern of the canoe are greatly rounded up. A curious form has been reported by travelers among the Beothuk of Newfoundland. On the Kootenai, and all over the plateaus of British Columbia and N. Washington, the Asiatic form, monitor-shaped, pointed at either end under the water, is made from pine bark instead of birch bark.


HUDSON BAY BIRCH-BARK CANOE. (TURNER)


CHIPPEWA DUGOUT. (HOFFMAN)

From the N. boundary of the United States, at least from the streams emptying into the St Lawrence southward along the Atlantic slope, dugout canoes, or pirogues, were the instruments of navigation. On the Missouri r. and elsewhere a small tub-shaped craft of willow frame covered with rawhide, with no division of bow or stern, locally known as the bull-boat, was used by Sioux, Mandan, Arikara, and Hidatsa women for carrying their goods down or across the rivers. It was so light that when one was emptied a woman could take it on her back and make her way across the land. On the W. coast, from Mt St Elias southward to Eel r., Cal., excellent dugout canoes were made from giant cedar and other light woods, some of them nearly 100 ft. long. The multitude of islands off the N. coast rendered it possible for the natives to pass from one to the other, and thus they were induced to invent seagoing canoes of fine quality. Here also from tribe to tribe the forms differ somewhat as to the shape of the bow and stern and the ornamentation. On the California coast and navi-

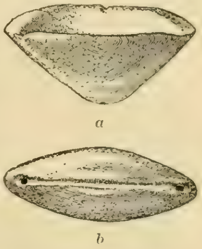

TLINGIT DUGOUT WITH PAINTED DESIGNS. (SWAN)


BALSA OF TULE GRASS, PYRAMID LAKE, NEVADA. (POWERS)

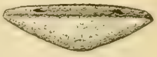
gable streams N. of C. Mendocino, well-made wooden dugout canoes were used; wooden canoes, made chiefly of planks lashed together and calked, were used in the Santa Barbara id. region; both were important elements in influencing the culture of the people of these sections. Everywhere else in California, barring the occasional use of corracles and rafts of logs, transportation by water was conducted by means of balsas, consisting of rushes tied in bundles, generally, if not always, with more or less approximation to a boat of cigar shape. In certain spots in California, as on Clear lake among the Pomo and Tulare lake among the Yokuts, these tule balsas were important factors in native life; elsewhere in the state much less so (Kroeber). On the lower Rio Colorado and in s. central California the Indians made immense corracle-like baskets, called by the Spaniards *coritas*, which were coated with bitumen or other waterproofing and used for fording the streams, laden with both passengers and merchandise.

Consult Boas, The Central Eskimo, 6th Rep. B. A. E., 1888; Coues, Garcés Diary, 1900; Hoffman, The Menomini Indians, 14th Rep. B. A. E., 1896; Murdoch, Ethnological Results of the Point Barrow Expedition, 9th Rep. B. A. E., 1892; Nelson, The Eskimo about Bering Strait, 18th Rep. B. A. E., 1899; Niblack, The Coast Indians of Southern Alaska and Northern British Columbia, Rep. Nat. Mus., 1888; Powers in Cont. N. A. Ethnol., III, 1877; Simms in Am. Anthrop., VI, 191, 1904; Winship in 14th Rep. B. A. E., 407, 1896. See *Commerce, Fur trade, Trails and Trade routes, Travel.* (O. T. M.)

Boat-stones. Prehistoric objects of polished stone having somewhat the shape of a canoe, the use of which is unknown. Some have straight parallel sides and square ends; in others the sides converge to a blunt point. A vertical section cut lengthwise of either is approximately triangular, the long face is more or less hollow, and there is usually a perforation near each end; some have a groove on the outer or convex side, apparently to receive a cord passed through the holes. Sometimes there is a keel-like projection in which this groove is cut. It is surmised that they were employed as charms or talismans and carried about the person. They are found sparingly in most of the states E. of the Mississippi r. as well as in Canada. Those in the Northern states are made principally of slate, in the S. and W. steatite is most common, but other varieties of stone were used. In form some of these objects approach the plummets (q. v.) and are perforated at one end for suspension; others approximate the cones and hemispheres (q. v.). Analogous objects are found on the Pacific coast, some of which are manifestly modeled after the native canoe while others resemble the boat-stones of the E., although often perforated at one end for suspension. See *Problematical objects.*



BOAT-STONE OF CHLORITE: TENNESSEE (1-3). *a*, SIDE; *b*, BOTTOM



BOAT-STONE OF SLATE (1-6)

Consult Fowke (1) in 13th Rep. B. A. E., 1896, (2) Archæol. Hist. Ohio, 1902; Moorehead (1) Prehist. Impls., 1902, (2) The Bird-stone Ceremonial, 1899; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Rau in Smithson. Cont., XXII, 1876. (G. F. W. H. H.)

Bobbydoklinny. See *Nakaidoklini.*

Bocachee. See *Tomochichi.*

Boca del Arroyo (Span.: 'mouth of the gulch'). A Papago village, probably in Pima co., s. Ariz., with 70 inhabitants in 1858.

La Boco del Arroyo.—Bailey in Ind. Aff. Rep., 208, 1858.

Bocherete. The name of a village given to Joutel in 1687 by an Ebahamo Indian and described as being N. or N. W. of the Maligne (Colorado) r., Tex. The region designated was at that time occupied chiefly by Caddoan tribes. The village can not be definitely classified. See Gatschet, Karankawa Inds., 46, 1891. (A. C. F.)

Bocrettes.—Joutel (1687) in French, Hist. Coll. La., I, 138, 1846. **Tserabocherete.**—Joutel (1687) in Margry, Déc., III, 289, 1878 (= Tsera and Bocherete combined). **Tserabocretes.**—Joutel (1687) in French, Hist. Coll. La., I, 152, 1846.

Bocootawwonauke ('fire people'?). A tribe mentioned by Powhatan in 1607 as living N. W. of the falls of James r. at Richmond, Va., in the highland country, and as being workers of copper and other metals (Strachey, Hist. Va., 27, 1849).

Bocootawwanaukes.—Strachey, op. cit., 27. **Bocootawwonaukes.**—Ibid. **Bocootawwonough.**—Ibid., 49. **Bocootowwonocks.**—Ibid., 27. **Pocoughtaonack.**—Smith, Works, 25, 1884. **Pocoughtronack.**—Ibid., 20.

Bocoyna (*ōcó* 'pine,' *ina* 'drips,' hence 'turpentine.'—Lumholtz). A pueblo of civilized Tarahumare on the E. slope of the Sierra Madre, in lat. 28° 25′, long. 107° 15′, w. Chihuahua, Mexico.

Bocoyna.—Lumholtz in Scribner's Mag., XVI, 32, 1894. **Ocoina.**—Lumholtz, Unknown Mex., I, 134, 1902 (aboriginal name).

Bodkins. See *Awls, Needles.*

Bœuf, Nation du. Mentioned in the Jesuit Relation of 1662 as a tribe against which the Iroquois that year sent out an expedition. The name signifies 'Buffalo Nation,' but to what people it refers is unknown; it may have designated either the Buffalo clan or gens of some tribe or one of the buffalo-hunting tribes of the W. (J. M.)

Bogan. A marshy cove by a stream; called also *bogan hole* (Ganong in Proc. and Trans. Roy. Soc. Can., 209, 1896). In a letter (Apr. 8, 1903) Ganong says further: "A word very much used by guides and others who go into the New Brunswick woods is *bogan*, a still creek or bay branching from a stream. Exactly the same thing the Indians call a *pokologan*." He thinks *bogan*, like *logan*, probably the common name in Maine for the same thing, a corruption of *pokologan*. Both words, Ganong notes, are in good local use and occur in articles on sporting, etc. It is possible that "bogan hole" may be a folk etymologizing of *pokologan*. In the Chippewa language a marsh or bog is *tō'tōgŭn*. (A. F. C.)

Boguechito ('big bayou'). A Choctaw band formerly residing in Neshoba co., Miss., in a district known by the same name.—Gatschet, Creek Migr. Leg., I, 108, 1884.

Bogue Chittos.—Claiborne (1843) in Sen. Doc. 168, 28th Cong., 1st sess., 91, 1844.

Bogue Toocolo Chitto (*Bok tuklo chitto* 'two big bayous'). A former Choctaw town, which derived its name from its location at the confluence of Running Tiger and Sukenatcha crs., about 4 m. N. W. of De Kalb, Kemper co., Miss.—Halbert in Miss. Hist. Soc. Publ., VI, 424, 1902.

Bohnapobatin. (*Bohnapo-batin*, 'western many houses'). The name applied by the Pomo living in the region of Clear lake, Cal., to those living along the upper course of Russian r.—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 110, 1853.

Bokea. A former Pomo village situated in what is known as Rancheria valley, on the headwaters of Navarro r., Mendocino co., Cal. (A. L. K. S. A. B.)

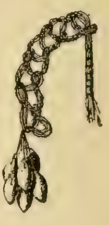
Boch-heaf.—Gibbs in Schoolcraft, Ind. Tribes, III, 112, 1853.

Bokninuwad (in part from *bok*, 'to find'). A Yokuts tribe formerly living on Deer cr., Tulare co., Cal. They ceded lands to the United States by treaty of May 30, 1851, and went on a reservation on Kings r. (A. L. K.)

Go-ke-nim-nons.—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 32, 1857. **Po-ken-well.**—Royce in 18th Rep. B. A. E., 782, 1900. **Po-ken-welle.**—Barbour in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 255, 1853. **Pokoninos.**—Bancroft, Nat. Races, I, 456, 1874. **Po-kon-wel-lo.**—Johnston in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 23, 1852.

Bokongehelas. See *Buckongahelas*.

Bolas (Span.: 'balls'). A hunting weapon consisting of two or more balls of heavy material attached to the end of a cord by means of shorter cords. The type weapon is that used by the tribes of the pampas of South America to entangle the legs of animals. The only weapon of this character found in North America is that used by the western Eskimo for hunting birds, especially waterfowl. It consists of from 4 to 10 blocks, or shaped pieces of bone or ivory, about the size of a walnut, each attached to a sinew or rawhide cord 24 to 30 in. long, and gathered and secured to a short handle made of grass stems or feathers, forming a grip. In throwing the bolas it is swung around the head once or twice, then released like a sling. During the first part of their course the balls remain bunched, but when they lose speed or come in contact with an object they diverge and entangle. In the hands of the Eskimo the weapon is effectual at 40 to 50 yds. The bolas is analogous to the slungshot, to the casse-tête of the Plains Indians, and to the cast-net of S. E. Asia. Zuñi children have a toy which resembles the bolas. Consult Murdoch in 9th Rep. B. A. E., 245, 1892; Nelson in 18th Rep. B. A. E., 134, 1899. (W. H.)



ESKIMO BIRD BOLAS. (MURDOCH)

Bolbone. A subdivision of the Cholovone, the northernmost group of the Mariposan family, residing E. of San Joaquin r. and N. of Tuolumne r., Cal. (A. L. K.)

Bolbon.—Taylor in Cal. Farmer, Oct. 18, 1861. **Bolbones.**—Chamisso in Kotzebue, Voy., III, 51, 1821. **Bulbones.**—Bancroft, Nat. Races, I, 453, 1874 (misquoted from Chamisso). **Pulpenes.**—Taylor in Cal. Farmer, Mar. 30, 1860. **Pulpones.**—Ibid. **Volvon.**—Ibid., Oct. 18, 1861.

Boleck.—See *Bowlegs*.

Bolinas. A name formerly applied to the people living in the region of Bolinas bay, S. of Pt Reyes, Marin co., Cal. Taylor (Cal. Farmer, Mar. 30, 1860) gives Bollanos, an incorrect spelling of Bolinas, as the name of a small division of the Olamentke (Moquelumnan stock) formerly "near Bollenos bay, Tamales bay, Punto de los Reyes, and probably as far up as Bodega bay." (S. A. B.)

Bolshoigor. A Koyukukhotana village on Yukon r., 25 m. above the mouth of Koyulsuk r., Alaska.—Petroff (1880), 10th Census, Alaska, map, 1884.

Bolshoiger.—Baker, Geog. Dict. Alaska, 1901 (after Petroff).

Bomazeen. A chief or sachem of the Kennebec tribe whose residence was at Norridgewock, Kennebec r., Me., the ancient capital or principal village of the tribe. He is mentioned as early as 1693 and is known to have died in 1724. He made a treaty with Gov. Phips in 1693; went to the fort at Pemaquid, Me., in 1694 under a flag of truce, and was treacherously seized and cast into prison in Boston. After his release he waged war for a time on the settlements, attacking

Chelmsford, Sudbury, and other towns in Massachusetts in 1706, and Saco, Me., in 1710. A treaty of peace to which his name was signed was made at Portsmouth, N. H., July 13, 1713. He was killed by a party under Capt. Moulton near Taconnet, Me., in 1724; about the same time his family at Norridgewock was fired upon, his daughter being killed and his mother taken prisoner. (C. T.)

Bones. See *Anatomy*.

Bone-work. The use of bone and related materials, including antler, ivory, horn, whalebone, turtle-shell, and the teeth, hoofs, beaks, and claws of many creatures, was almost universal among Indian tribes. The hardness and toughness of these materials made them desirable for many kinds of implements and utensils, and their pleasing color and capacity for high polish caused them to be valued for personal ornaments. Since both man and beasts of various kinds have an important place in aboriginal mythology, it is to be expected that in numerous instances their bones had a special sacred significance and use, as when, for example, the skulls and paws of small animals were used for mixing medicine.

Not uncommonly the small bones, teeth, and claws of various animals, the beaks of birds, etc., were strung as beads, were perforated or grooved to be hung as pendant ornaments or rattles, or were sewed on garments or other objects of use. These uses are illustrated in the necklaces of crab claws and the puffin beak ceremonial armlets of the Eskimo, by the bear-tooth necklaces of many of the tribes, by the elk tusk embellishments of the buckskin costumes of the women among the Plains Indians, and by the small carved bone pendants attached to the edge of the garments of the ancient Beothuk (see *Adornment*). Teeth and small bones, such as the metacarpals of the deer, as well as worked bone disks and lozenges, were used as dice in playing games of chance, and gaming sticks of many varieties were made of bone. In precolonial times bone had to be cut, carved, and engraved with implements of stone, such as knives, scrapers, saws, gravers, drills, and grinding stones, and with some of the tribes the primitive methods still prevail. Although indispensable to primitive tribes everywhere, this material occupies a place of exceptional importance in the far N. beyond the limits of forest growth, where the only available wood is brought oversea from distant shores by winds and currents. The Eskimo have the bones of the whale, seal, walrus, bear, wolf, moose, reindeer, muskox, and a wild sheep, and the antlers of the moose and deer, the horns of the sheep and ox, the teeth of the bear, wolf, and reindeer, the ivory of the walrus and narwhal, fossil ivory, the whalebone of the right-whale, and the bones of the smaller quadrupeds and various birds, and their skill in shaping them and adapting them to their needs in the rigorous arctic environment is truly remarkable. The larger bones, as the ribs of the whale, are employed in constructing houses, caches, and shelters; for ribs of boats, runners for sleds, and plates for armor (Nelson). Bone, ivory, and antler were utilized for bows, arrows, spears, harpoons, knives, scrapers, picks, flint-flaking implements, clubs, boxes, and a great variety of appliances and tackle employed in rigging boats, in fishing, in hunting, in transportation, in preparing the product of the chase for consumption; for weaving, netting, and sewing implements, household utensils, tobacco pipes, gaming implements, toys, dolls, fetishes, amulets, and artistic carvings of many kinds. Personal ornaments and toilet articles of bone and kindred materials are more numerous in Alaska, where beads, pendants, hairpins, combs, labrets, belt clasps, belt ornaments of reindeer teeth, etc., are largely made and ingeniously applied. The artistic work of these northern peoples is shown in their extremely clever carvings in ivory and their engravings of various ornamental and pictorial designs upon objects of use and ornament, but there seems to be sufficient ground for the opinion that these particular phases of their art are largely of recent development and are due to association with white men and as a result of the acquisition of metal tools and perhaps also to some extent to contact with Indian tribes which in their turn have been influenced by the whites. The wide range and vast numbers of the objects of art shaped from these materials by the arctic peoples of the present period will be more fully appreciated by reference to the works of Boas, Murdoch, Nelson, and Turner, in the annual reports of the Bureau of American Ethnology, and by a visit to the ethnologic museums.

Bone and the allied substances have been and are favorite materials with the tribes of the Pacific coast. The utensils, implements, ornaments, and totemic and symbolic carvings of the N. W. coast tribes are often admirable and display esthetic appreciation of a high order (Niblack, Boas). Their carvings in bone, ivory, and antler, often inlaid with abalone, and the graceful and elaborately carved cups, ladles, and spoons of horn, are especially noteworthy. The art of the tribes of the Frazer basin and the Pacific slope s. of Puget sd. is much more primitive, though bone was in general use for implements, utensils, musical instruments, gaming articles, and ornaments (Abbott, Goddard, Powers, Smith), great numbers being preserved in our museums. Many of the tribes of the arid region, the great divide, the Mississippi valley, and the E. still employ bone, horn, antler, and turtle-shell to a large extent, but metal has largely usurped their place, especially for implements, hence finds from village sites, cemeteries, and burial mounds must be depended on largely for knowledge of the aboriginal bone-work of these regions. The ancient Pueblos inlaid some of their implements and ornaments of bone with bits of turquoise and other bright stones (Fewkes, Pepper). Among the tribes of many sections bones of deer and the larger birds were used for flutes and whistles, and shells of turtles for rattles, and the latter were often made also of beaks of birds and hoofs and dewclaws of deer and other animals, or by attaching these articles to parts of the costume, or to bands for the wrists and ankles. Champlain illustrates a game drive in which the drivers appear to be beating with bones upon clavicles of some large animal, and among the Plains tribes and the Pueblos a sort of saw-fiddle in which sometimes a scapula is drawn over a notched stick, or over another scapula, for keeping time in ceremonial dances, is employed. The mounds of the Mississippi and Ohio valleys and the Southern states have yielded a wide range of objects, both useful and ornamental. Of the former class, awls, fish-hooks, pins, arrow-points, cutting tools made of beaver teeth, and scraping tools are the most important. Of the latter class, beads, pendants, gorgets, pins, wristlets, etc., are worthy of note. There are also bone whistles and flutes, engraved batons, and various carvings that would seem rather to be totemic and symbolic than simply useful or ornamental; horns of the buffalo and mountain sheep were made into dippers and cups, and were also, as were the antlers of deer, utilized in headdresses by the ancient as well as by the present peoples. The scapulæ of large animals formed convenient hoe blades and as such were probably universally employed by the native agriculturists. A novel use of bones is that of plating them with copper, illustrated by the plated jawbone of a wolf obtained by Moore from a Florida mound. In the wonderful collection of objects from the Hopewell mound, near Chillicothe, Ohio, is a human femur engraved with intricate and finely executed symbolic figures (Putnam and Willoughby).

The literature of this topic is voluminous, though much scattered, and is embodied mainly in reports on field researches published by the Smithsonian Institution, the National Museum, the Bureau of American Ethnology, the Reports of the Minister of Education, Ontario, the leading museums and academies, and in works of a more general nature, such as Moorehead's Prehistoric Implements and Fowke's Archæological History of Ohio. (W. H. H.)

Bonfouca. A former Muskhogean settlement, a short distance N. of L. Pontchartrain, La.

Bonifoucas.—Baudry des Lozières, Voy. Louisiane, 241, 1802.

Bonne Espérance. A Montagnais settlement on the islands and mainland at the mouth of Esquimaux r., on the s. coast of Labrador. Some Nascapee are probably there also.—Stearns, Labrador, 264, 293, 1884.

Bonostac. Mentioned as a Pima settlement on the upper Rio Santa Cruz, below Tucson, Ariz., in 1764; but from the location it would seem more likely that it was a Papago rancheria.

Bonostac.—Orozco y Berra, Geog., 347, 1864. Bonostao.—Bandelier in Arch. Inst. Papers, IV, 472, 1892.

Booadasha ('fish-catchers'). A band of the Crows.

Boo-a-dă′-sha.—Morgan, Anc. Soc., 159, 1877.

Booctolooee. A former Choctaw village pertaining to the "Sixtowns," situated on Boguetulukusi cr., a w. affluent of Chicasawhay r., probably in Jasper co., Miss.—W. Fla. map, *ca.* 1775.

Books in Indian languages. In addition to dictionaries, versions of the Bible and the Prayer Book, whole and in part, Bible stories complete and summarized, catechisms, and cognate works, the literature translated into Indian languages embraces some interesting volumes. In Greenlandic Eskimo there is an abridged version of Stoud-Platon's Geography, by E. A. Wandall (1848); a translation of Thomas à Kempis' Imitation of Christ, by Paul Egede (1787, revised 1824); a History of the World, by C. E. Janssen (1861), and another by S. P. Kleinschmidt (1859). Peter Kragh's translations of Ingemann's Voices in the Wilderness, and The High Game, Krummacher's Parables and Feast Book, the Life of Hans Egede, and other books circulated in manuscript. In the Labrador dialect a geography, by A. F. Elsner, was published in 1880. Under the title *Mahpiya ekta oicimani ya*, 'Sky to traveling he went,' Rev. S. R. Riggs published in 1857 a translation of Bunyan's Pilgrim's Progress into the Dakota language of the Siouan stock. This same book was translated into Cree by Archbishop Vincent (1886), and into Cheyenne by Rev. R. Petter (1904). In 1879 Rev. D. W. Hemans published a Santee version of Rev. R. Newton's The King's Highway. Into the Massachuset dialect of the Algonquian stock Rev. John Eliot translated in 1664 Baxter's Call to the Unconverted, in 1665 Bayly's Practice of Piety, about 1687 the Rev. W. Perkins' Six Principles of Religion, and in 1689 Shepard's Sincere Convert. A Geography for Beginners was published in Chippewa in 1840, and in Santee Dakota in 1876. In 1839 the Rev. C. A. Goodrich's Child's Book of the Creation was translated into Choctaw by the Rev. L. S. Williams. The civilized tribes of Indian Territory, with the aid of the Cherokee and adapted alphabets, have published many laws, text-books, etc., in the native languages.

Exclusive of occasional texts, more or less brief, in native languages, to be found in the periodical literature of anthropology, in ethnological and linguistic monographs, books of travel and description, etc., there is accumulating a considerable literature of texts by accredited men of science and other competent observers. The Chimmesyan stock is represented by Boas' Tsimshian Texts (Bull. 27, B. A. E., 1902); the Chinookan by Boas' Chinook Texts (Bull. 20, B. A. E., 1904), and Kathlamet Texts (Bull. 26, 1901); the Salishan by Teit and Boas' Traditions of the Thompson River Indians (1898); the Wakashan (Kwakiutl-Nootka) by Boas and Hunt's Kwakiutl Texts (Mem. Am. Mus. Nat. Hist., 1902–05); the Skittagetan by Swanton's Haida Texts (Bull. 29, B. A. E., 1905); the Athapascan by Goddard's Hupa Texts (Publ. Univ. Cal., Am. Archæol. and Ethnol., I, 1904), and his Morphology of the Hupa Language (1905) perhaps belongs here also, likewise Matthews' Navaho Legends (1897) and The Night Chant (1902); the Siouan by Riggs' Dakota Grammar, Texts, and Ethnography (Cont. N. A. Ethnol., IX, 1893), Dorsey's Ȼegiha Language (Cont. N. A. Ethnol., VI, 1890), Omaha and Ponka Letters (Bull. 11, B. A. E., 1891), and Osage Traditions (6th Rep. B. A. E., 1888); the Iroquoian by Mooney's Sacred Formulas of the Cherokee (7th Rep. B. A. E., 1891), Hewitt's Iroquoian Cosmology (21st Rep. B. A. E., 1903), and Hale's Iroquois Book of Rites (1883)—the second records cosmologic myths, the last the great national ritual of the northern Iroquois. The Algonquian is represented by scattered texts rather than by books, although there are to be mentioned Brinton's Lenape and Their Legends (1885), which contains the text of the *Walum Olum*, and the Cree and Siksika Legends in Petitot's Traditions Indiennes du Canada Nord-ouest (1887), the scattered texts in the works of Schoolcraft, Hoffman, etc.; the Eskimo best by the texts in Boas' Eskimo of Baffin Land and Hudson Bay (Bull. Am. Mus. Nat. Hist., XV, 1901), and other writings on the Eskimo, Thalbitzer's Phonetical Study of the Eskimo Language (1904), and Barnum's Grammatical Fundamentals of the Innuit Language (1901), the last relating to the Tununa dialect of Alaska. The monographs of Miss Alice C. Fletcher on the ceremonies of the Pawnee (22d Rep. B. A. E., 1903), of James Mooney on the Ghost Dance Religion (14th Rep. B. A. E., 1896), the numerous monographs of Dr Franz Boas on the Bellacoola, the Kwakiutl, etc., contain much textual material. The manuscript collection of the Bureau of American Ethnology is rich in texts of myths, legends, etc. As a whole, the body of linguistic material, here briefly noticed, is of increasing magnitude and value. The literature in the Chinook jargon also furnishes some titles, e. g., the stenographic periodical *Kamloops Wawa*, by Father Le Jeune, who is also the author of several pamphlets. Worthy of mention is Rev. Myron Eells' Hymns in the Chinook Jargon Language (1878–89), which is not merely a translation of English verse. See *Bible translations*, *Dictionaries*, *Periodicals*.

(A. F. C.)

Boomerangs. See *Rabbit sticks*.

Boothroyd. A body of Ntlakyapamuk Indians of Salishan stock on Fraser r., Brit. Col. The name seems to have been employed to include the towns of Spaim, Kimus, Tzaumuk, Suk, and Nkattsim. Pop. 159 in 1902 (Can. Ind. Aff. for 1902, 238).

Borego ('sheep'). An ancient settlement of the Tepecano, now in ruins, situated on the E. bank of the Rio de Bolaños, approachable from Monte Escobedo, in Jalisco, Mexico. There is a native tradition that its people warred against those of Azqueltan after the first coming of the Spaniards.—Hrdlicka in Am. Anthrop., V. 409, 1903.

Boring. See *Drills and Drilling*, *Shell-work*, *Stone-work*.

Borrados (Span.: 'painted in stripes or blotches'). A tribe which, according to Orozco y Berra (Geog., 300, 308, 1864), formerly resided in Tamaulipas, Nuevo Leon, and Coahuila, N. Mexico. There is evidence that the tribe or a portion of it lived at one time in Texas, as the same authority (p. 382) says that the country of the lower Lipan Indians joined on the E. that of the Karankawa and Borrados in the province of Texas. The relationship of this tribe to the Coahuiltecan group is expressly affirmed by Bartolome Garcia.

Bosomworth, Mary. A noted Creek Indian woman, also known as Mary Mathews and Mary Musgrove, who created much trouble for the Georgia colonial government about 1752, nearly rousing the Creek confederacy to war against the English. She seems to have been of high standing among her own people, being closely related to leading chiefs both of the Upper and Lower Creeks, possessed of unusual intelligence and knowledge of English, for which reason, and to secure her good will, Oglethorpe, the founder of the colony, made her his interpreter and negotiator with the Indians at a salary of $500 per year. About 1749 she married her third white husband, the Rev. Thomas Bosomworth, who, by reason of his Indian marriage, was given a commission from the colony of South Carolina as agent among the Creeks, and within a few months had nearly precipitated civil war among the Indians and rebellion among the licensed traders. Being deeply in debt, he instigated his wife to assume the title of "Empress of the Creek Nation," and to make personal claim, first to the islands of Ossabaw, St Catharine, and Sapelo, on the Georgia coast, and afterward to a large territory on the mainland. Notifying Gov. Oglethorpe that she was coming to claim her own, she raised a large body of armed Creeks and marched against Savannah. The town was put in position for defense and a troop of cavalry met the Indians outside and obliged them to lay down their arms before entering. The procession was headed by Bosomworth in full canonical robes, with his "queen" by his side, followed by the chiefs in order of rank, with their warriors. They were received with a military salute and a council followed, lasting several days, during which the Indians managed to regain possession of their arms, and a massacre seemed imminent, which was averted by the seizure of Mary and her husband, who were held in prison until they made suitable apologies and promises of good behavior, the troops and citizens remaining under arms until the danger was over, when the Indians were dismissed with presents. Nothing is recorded of her later career. See Appleton's Cyclopædia of Am. Biog.; various histories of Georgia; Bosomworth's MS. Jour., 1752, in archives B. A. E. (J. M.)

Boston Indian Citizenship Committee. An association for the protection of the rights of Indians; organized in 1879 on the occasion of the forcible removal of the Ponca. The tribe returned to their old home in South Dakota from the reservation in Indian Territory. Chief Standing Bear, released on a writ of habeas corpus, went to Boston, and, on the plea that most of the signatures in favor of removal were fraudulent, enlisted the sympathy of Hon. John D. Long, then governor of Massachusetts, and other organizers of this committee, who finally secured the rescission of the edict and the restoration of the Dakota reservation. The committee undertook next to secure citizenship for Indians on the basis of the payment of taxes, a principle that was finally denied by the United States Supreme Court. When the Dawes bill granting land in severalty and citizenship was enacted, the committee devoted its attention to securing honest allotment. Since the organization of the Indian Rights Association in Philadelphia the Boston committee has confined itself to securing fair allotments of fertile lands, with adequate water supply, protecting homesteads, and especially to defending and generally promoting the interests of the more progressive bands of tribes that were backward in taking allotments. To safeguard the rights of such and prevent the sale or lease of the best Indian lands to whites at nominal prices, the committee has sought to obtain the dismissal of corrupt Government agents and inspectors whenever such were detected. Joshua W. Davis is chairman and J. S. Lockwood secretary (P. O. Box 131, Boston, Mass.).

Bottles. See *Pottery*, *Receptacles*.

Boucfouca. A former Choctaw town on the headwaters of Pearl r., Miss.

Bouc-fouca.—Jefferys, French Dom. Am., I, 135, map, 1761. **Bouc-fuca.**—Lattré, map U. S., 1784. **Bouk-fuka.**—Schoolcraft, Ind. Tribes, IV, 562, 1854.

Boudinot, Elias (native name *Gălăgĭ'na*, 'male deer' or 'turkey'). A Cherokee Indian, educated in the foreign mission school at Cornwell, Conn., founded by the American Board of Commissioners for Foreign Missions, which he entered with two other Cherokee youths in 1818 at the instance of the philanthropist whose name he was allowed to adopt. In 1827 the Cherokee council formally resolved to establish a national paper, and the following year the *Cherokee Phœnix* appeared under Boudinot's editorship. After a precarious existence of 6 years, however, the paper was discontinued, and not resumed until after the removal of the Cherokee to Indian Ter., when its place was finally taken by the *Cherokee Advocate*, established in 1844. In 1833 Boudinot wrote "Poor Sarah; or, the Indian Woman," in Cherokee characters, published at New Echota by the United Brethren's Missionary Society, another edition of which was printed at Park Hill in 1843; and from 1823 to the time of his death he was joint translator with Rev. S. A. Worcester of a number of the Gospels, some of which passed through several editions. Boudinot joined an insignificant minority of his people in support of the Ridge treaty and the subsequent treaty of New Echota, by the terms of which the Cherokee Nation surrendered its lands and removed to Indian Ter. This attitude made him so unpopular that on June 22, 1839, he was set upon and murdered, although not with the knowledge or connivance of the tribal officers. See Mooney in 19th Rep. B. A. E., 1900; Pilling, Bibliography of the Iroquoian Languages, Bull. B. A. E., 1888.

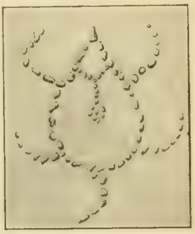
Bouscoutton. The northernmost division of the Cree, living in 1658–71 about the s. shores of Hudson bay. According to Dr William Jones the Chippewa refer to the northernmost dwelling place of the Cree as Ininiwitōskwŭning, 'at the man's elbow,' and Äntāwāt-otōskwŭning, 'they dwell at the elbow.' This *äntāwāt* is probably the term usually prefixed, in one form or another, to the name Bouscoutton.

Ataouabouscatouek.—Jes. Rel., 1658, 21, 1858. **Outaouoisbouscottous.**—Tailhan, Perrot, 293, note, 1864. **Outaouois, Bouscouttous.**—Prise de possession (1671) in Margry, Déc., I, 97, 1875 (comma evidently inserted by mistake).

Boutté Station. A village in St Charles parish, La., at which lived a camp of Choctaw who manufactured cane basketry and gathered the okra which was ground into gumbo filé.—Harris, La. Products, 203, 1881.

Bowl, The (a translation of his native name, *Diwa'ʻlĭ*), also called Col. Bowles. A noted Cherokee chief and leader of one of the first bands to establish themselves permanently on the w. side of the Mississippi. At the head of some hostile Cherokee from the Chickamauga towns he massacred all of the male members of a party of emigrants at Muscle shoals in Tennessee r. in 1794, after which he retired up St. Francis r. on the w. side of the Mississippi, and, his act being disowned by the Cherokee council, who offered to assist in his arrest, he remained in that region until after the cession of Louisiana Territory to the United States. About 1824 so much dissatisfaction was caused by delay in adjusting the boundaries of the territory of the Western Cherokee in Arkansas and the withholding of their annuities that a party headed by Bowl crossed Sabine r. into Texas, where they were joined by bodies of refugees from a number of other eastern tribes and began negotiations with the Mexican government for a tract of land on Angelina, Neches, and Trinity rs., but were interrupted by the outbreak of the Texan war for independence in 1835. Houston, who had long been a friend of the Cherokee, entered into a treaty to assign them certain lands along Angelina r., but it was rejected by the Texas senate in 1837, and Houston's successor, Lamar, declared his intention to drive all the Indians from Texas. On the plea that they were entering into a conspiracy with the Mexican inhabitants, a commission, supported by several regiments of troops, was sent to the Cherokee town on Angelina r. to demand that they remove at once across the border. On their refusal they were attacked, July 15–16, 1839, and defeated in two engagements, Bowl and his assistant chief, Hard-mush, being among the many killed. See Mooney in 19th Rep. B. A. E., 1900. (J. R. S.)

Bowlder outlines. Certain outline surface figures, probably of Siouan origin, usually formed of bowlders a foot or less in diameter, though a few consisted of buffalo bones. The name "bowlder mosaics" was first applied to them by Todd. According to Lewis, structures of this type have been found from w. Iowa and Nebraska to Manitoba, and from w. Minnesota through North and South Dakota to Montana; but they appear to be, or rather to have been, more frequent in South Dakota than in any other section. These remains consist of animal, human, and other figures outlined upon the surface of the ground, usually on elevated sites, the human, turtle, and serpent figures being by far the most numerous. In Dakota the outlines are generally accompanied with small stone circles, known to be old tipi sites. In some instances long lines of bowlders or buffalo bones and small stone cairns have been found associated with them or occurring in their immediate neighborhood. Like the bowlder circles these are more or less embedded in the ground, but this does not necessarily indicate great antiquity; indeed, their frequent association with tipi circles seems to denote that they are comparatively recent. The accompanying turtle figure illustrates the type. Among the Crows of Montana a bowlder outline figure is made in the form of a woman to commemorate the unfaithfulness of a wife.


BOWLDER OUTLINE REPRESENTING A QUADRUPED; SOUTH DAKOTA; LENGTH 15 FT. (THOMAS)

Consult Lewis in Am. Anthrop., II, Apr., 1889, III, July, 1890; Simms, ibid., n. s., v, 374, 1903; Thomas in 12th Rep. B. A. E., 534, 1894; Todd in Am. Naturalist, Jan., 1884. (C. T.)

Bowlegs (probably corrupted from *Bolek*). An inferior Seminole chief who was brought temporarily into notice in 1812 during the Indian war on the Georgia frontier. When early in that year King Paine, also a Seminole chief, at the head of sundry bands of Seminole and negroes, started on a mission of blood and plunder, Bowlegs joined him. A small force under Capt. Williams was met and defeated Sept. 11. Their force being considerably increased, they soon thereafter marched from the Alachua towns to attack Gen. Neuman, who had been sent against them with orders to destroy their towns. After 4 severe charges in which King Paine was killed and Bowlegs wounded, the Indians were driven back. With this occurrence Bowlegs drops from history, though he probably lived several years longer. In a document exhibited in the trial of Arbuthnott and Ambrister his name is signed Boleck. (C. T.)

Bowlegs Town. A former Seminole town on Suwannee r., w. Fla.; named after an influential Seminole chief early in the 19th century.—Woodward, Reminiscences, 153, 1859.

Bowles, Colonel, see *Bowl, The.*

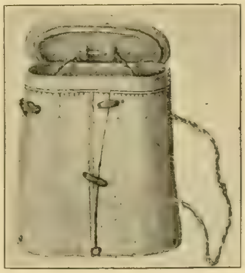
Bowls. With the Indian the bowl serves a multitude of purposes: it is associated with the supply of his simplest needs as well as with his religion. The materials employed in making bowls are stone, especially soapstone, horn, bone, shell, skin, wood, and bark. Bowls are often adapted natural forms, as shells, gourds, and concretions, either unmodified or more or less fully remodeled; and basket bowls are used by many tribes. The use of bowls in the preparation and serving of food is treated under *Dishes* (q. v.). Bowls are also used in primitive agriculture for gathering, winnowing, drying, and roasting seeds, and in connection with milling. With many tribes bowls are made from large knots, being hollowed out with fire and the knife. In Texas and Indian Territory plate-like bowls were made from the wood of the pecan tree, while poplar, oak, and other woods furnished others. Some bowls designed for practical use are no larger than drinking cups, while others, made by or for children as toys, are not much larger than a thimble. Some of the smaller ones, used for mixing medicine, had a small projection from the edge which served as a handle, while the typical Pueblo medicine bowl has terraced edges symbolizing rain clouds, a basket-like handle, and painted figures of sacred water animals, such as the tadpole and the frog. The most ancient permanent cooking utensil of the Plains tribes was a bowl made by hollowing out a stone. The Blackfeet and Cheyenne say that in very early times they boiled their meat in bowls made of some kind of soft stone. The Omaha and others had excellent wooden bowls, the standard of beauty being symmetry of outline and the grain of the gnarled roots from which they were made. Among many Indians bowls were used in games of chance and divination. In certain ceremonies of the Wahpeton and Sisseton Sioux and of other tribes a game was played with plum-stone dice thrown from a wooden bowl, in the making of which great skill and care were exercised. In some cases the kind of wood was prescribed. Bowls that had been long in use for these games acquired a polish and color unattainable by art, and were prized as tribal possessions. The Micmac accorded supernatural powers to certain of their bowls, and thought that water standing over night in gaming bowls would reveal by its appearance past, present, and future events. Some bowls were supposed to have mysterious powers which would affect the person eating or drinking from them. Bowls and trays of basketry were used by the Sioux, Cheyenne, Arapaho, and other Plains tribes, though not by the Siksika, in the familiar seed game. These appear to be the only baskets made by these tribes (Grinnell).

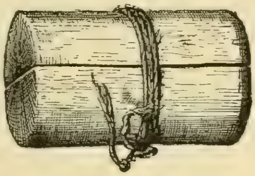
Among the Pueblo tribes the pottery bowl, like the basket-bowl drum of the Navaho and the Panamint, is frequently a cult vessel employed in religious ceremonies, the medicine bowl with its nature symbols and the sacred meal bowl furnishing familiar examples. Such vessels are sacrificed to springs or are deposited in shrines and caves. The ancient Hopi evidently regarded the concave of the bowl as the vault of the sky, and pictured on it stars, birds, and celestial beings. The food bowls in animal forms, like those of the N. W. coast, were apparently associated primarily with the nourishment derived from animals. Wooden bowls used for religious purposes were often decorated by the Plains tribes with incised figures of sacred animals, whose supposed spiritual power had relation to the uses of the vessel; and like explanation may be made of the life-form decorations sculptured and modeled in relief and engraved and painted on bowls of many tribes, ancient and modern. See *Basketry, Dishes, Food, Games, Pottery, Receptacles.*

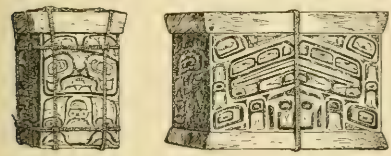
Bows. See *Arrows.*

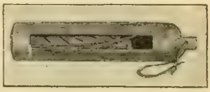
Boxelder Indians. A branch of the Shoshoni formerly in N. W. Utah.—Lynde in Sen. Ex. Doc. 42, 36th Cong., 1st sess., 38, 1860.

Boxes and Chests. The distribution of tribes using boxes and chests illustrates in a striking manner the effect of environment on arts and customs. Thus woodland tribes made boxes of suitable timber, and the culmination of their manufacture is found among the tribes of the N. W. coast. The Eskimo had a great variety of small boxes of bone, wood, whalebone, and ivory, and displayed extraordinary skill and inventiveness in their manufacture. This was in large measure due to their damp and freezing environment, in which, though wood was scarce, boxes were better than pouches for keeping the contents dry. It appears that to the introduction of tobacco, percussion caps, and powder is due the great number of small boxes manufactured by the Eskimo, although they had previously many boxes for trinkets, lance-heads, tinder, etc. Eskimo boxes are provided with cords for fastening them to the person to prevent loss in the snow. Boxes and chests, being difficult of transportation even on water, must be looked for chiefly among sedentary tribes living in a wooded country. Tribes that moved freely about stored and transported their goods in bags, rawhide cases, and basket wallets. Boxes and chests of wood are practically unknown among the Plains tribes, which had abundant skins of large animals out of which to make receptacles for their possessions, and the horse and the dog as pack and draft animals. Some of the Plains tribes, however, made box-like cases or trunks of rawhide similar in shape to the birch-bark boxes of the eastern tribes, and the Sioux made plume boxes of wood. Objects and materials that could be injured by crushing or by dampness usually required a box, the most widespread use of which was for the storing of feathers. The Plains tribes and some others made parfleches, or cases of rawhide, almost as rigid as a wooden box, for headdresses, arrows, etc.; the Pima, Papago, and Mohave made basket cases for feathers; and the Pueblos employed a box, usually excavated from a single piece of cottonwood, solely for holding the feathers used in ceremonies. The Yurok of California made a cylindrical wooden box in two sections for storing valuables. The eastern woodland tribes made boxes of birch bark. The N. W. coast tribes as far s. as Washington made large chests of wood for storing food, clothing, etc.; for cooking, for ripening salmon eggs, for the interment of the dead, for drums and other uses, and these were usually decorated with carving or painting, or both. These tribes also made long boxes as quivers for arrows, but smaller boxes were not so common among them as among the Eskimo.


IVORY BOX FOR SMALL ARTICLES; ESKIMO; 1-3. (MURDOCH)


WOODEN BOX FOR WHALING AMULET; ESKIMO; 1-2. (MURDOCH)


HOUSEHOLD CHESTS WITH CARVED AND PAINTED DESIGNS; HAIDA; 1-18. (NIBLACK)


WOODEN BOX FOR FEATHERS; HOPI; 1-15. (J. STEVENSON)

Consult Boas, Decorative Art of the Indians of the North Pacific Coast, Bull. Am. Mus. Nat. Hist., IX, no. 10, 1897; Kroeber in Bull. Am. Mus. Nat. Hist., XVIII, pt. 1, 1902; Nelson, Eskimo about Bering Strait, 18th Rep. B. A. E., 1899; Niblack, Coast Indians, Rep. Nat. Mus. 1888, 1890; Stevenson in 2d Rep. B. A. E., 1883; Swan, Indians of Cape Flattery, Smithson. Cont., XVI, 1870; Swanton in Mem. Am. Mus. Nat. Hist., V, pt. 1, 1905. See *Bags and pouches*, *Basketry*, *Parfleche*, *Receptacles*, *Wood-work*, etc. (W. H.)

Brain. See *Anatomy*.

Brant, Joseph. See *Thayendanegea*.

Breastworks. See *Fortifications*.

Brèche-dent. See *Broken Tooth*.

Breech-cloth. See *Child life*, *Clothing*.

Bridge River Indians. A band of Upper Lillooet occupying the village of Kanlax, on Bridge r., which flows into the upper Fraser above Lillooet, Brit. Col.; pop. 108 in 1902.—Can. Ind. Aff., pt. II, 72, 1902.

Briertown. A former Cherokee settlement on Nantahala r., about the mouth of Briertown cr., in Macon co., N. C.—Mooney in 19th Rep. B. A. E., 524, 1900.
Kănu′gû′lâyĭ.—Mooney, ibid. ('brier place').
Kănu′gû′lûñ′yĭ.—Ibid. See *Nantahala*.

Bright Eyes. True name, Susette La Flesche. The eldest child of Eshtamaza, or Joseph La Flesche, a former head-chief of the Omaha. She was born in Nebraska about 1850 and attended the Presbyterian mission school on the Omaha res. Through the interest of one of her teachers, Susette was sent to a private school in Elizabeth, N. J., where she made rapid progress in her studies. After her return home she taught in a Government day school on the Omaha res. and exercised a stimulating influence on the young people of the tribe. In 1877–78 the Ponca were forcibly removed to Indian Territory from their home on Niobrara r., S. Dak. Not long afterward Susette accompanied her father to Indian Territory, where he went to render such help as he could to his sick and dying relatives among the Ponca. The heroic determination of the Ponca chief, Standing Bear, to lead his band back to their northern home; their sufferings during their march of more than 600 m.; his arrest and imprisonment; and, after a sharp legal struggle, his release by *habeas corpus*, in accordance with Judge Dundy's decision that "an Indian is a person" (U. S. *v.* Crook, 5 Dillon, 453), led to steps being taken by a committee of citizens to bring the matter of Indian removals before the public. Arrangements were made to have Standing Bear, accompanied by Susette La Flesche and her brother, visit the principal cities of the United States under the direction of Mr T. H. Tibbles, and tell the story of the Ponca removal. The name "Bright Eyes" was given Susette, and under that cognomen she entered upon her public work. Her clear exposition of the case, her eloquent appeals for humanity toward her race, her grace and dignity of diction and bearing aroused the interest of the thousands who listened to her. As a result, a request was urged on the Government that there be no more removals of tribes, and this request has been respected when practicable. In 1881 Bright Eyes married Mr T. H. Tibbles. Later she and her husband visited England and Scotland, where she made a number of addresses. After her return to this country she lived in Lincoln, Neb., and maintained activity with her pen until her death in 1902. (A. C. F.)

British Band. A former band of the Sauk and Foxes. See *Sauk*.

Broken Arrows. A hunting band of Sioux found on the Platte by Sage (Scenes in Rocky Mts., 68, 1846); possibly the Cazazhita.

Broken Tooth. The son of Biauswah and chief of the Sandy Lake Chippewa, also referred to as Kadewabedas and Catawatabeta (strictly Maʿkadēwâbidis, from *maʿkadē* 'black,' *wâbidis* 'tooth'), and by the French Brèche-dent. He is spoken of as a little boy in 1763, and is mentioned in 1805 by Lieut. Z. M. Pike, who bestowed on him a medal and a flag, and according to whom his band at that time numbered but 45 men. Broken Tooth was one of the signers of the treaty of Prairie du Chien, Aug. 19, 1825; his death occurred in 1828. His daughter was the wife of Ermatinger, a British trader. (C. T.)

Brotherton. The name of two distinct bands, each formed of remnants of various Algonquian tribes. The best-known band was composed of individuals of the Mahican, Wappinger, Mohegan, Pequot, Narraganset, etc., of Connecticut and Rhode Island, and of the Montauk and others from Long Island, who settled in 1788 on land given them by the Oneida at the present Marshall, Oneida co., N. Y., near the settlement then occupied by the Stockbridges. Those of New England were mainly from Farmington, Stonington, Groton, Mohegan, and Niantic (Lyme), in Connecticut, and from Charlestown in Rhode Island. They all went under the leadership of Samson Occum, the Indian minister, and on arriving in Oneida co. called their settlement Brotherton. As their dialects were different they adopted the English language. They numbered 250 in 1791. In 1833 they removed to Wisconsin with the Oneida and Stockbridges and settled on the E. side of Winnebago lake, in Calumet co., where they soon after abandoned their tribal relations and became citizens, together with the other emigrant tribes settled near Green Bay. They are called Wapanachki, "eastern people," by the neighboring Algonquian tribes.

The other band of that name was composed of Raritan and other divisions of the Delawares who, according to Ruttenber (Tribes Hudson River, 293, 1872), occupied a reservation called Brotherton, in Burlington co., N. J., until 1802, when they accepted an invitation to unite with the Stockbridges and Brothertons then living in Oneida co., N. Y. In 1832 they sold their last rights in New Jersey. They were then reduced to about 40 souls and were officially recognized as Delawares and claimed territory S. of the Raritan as their ancient home. Their descendants are probably to be found among the Stockbridges in Wisconsin. (J. M.)

Brotherton.—Ft Schuyler treaty (1788) quoted by Hall, N. W. States, 66, 1849. **Brothertown.**—Kirkland (1795) in Mass. Hist. Soc. Coll., 1st s., IV, 67–93, 1795. **Niĕñ'tkĕn.**—J. N. B. Hewitt, inf'n, 1886 ('they two are brothers': Tuscarora name). **Wapanachki.**—See *Abnaki*.

Brownstown. A former Wyandot village in Wayne co., Mich., included in a reservation of about 2,000 acres granted to the Wyandot, Feb. 28, 1809, and ceded to the United States by treaty of Sept. 20, 1818.

Brulé ('burned,' the French translation of *Sichángχu*, 'burnt thighs,' their own name, of indefinite origin). A subtribe of the Teton division of the great Dakota tribe. They are mentioned by Lewis and Clark (1804) as the Tetons of the Burnt Woods, numbering about 300 men, "who rove on both sides of the Missouri, White, and Teton rs." In 1806 they were on the E. side of the Missouri from the mouth of the White to Teton r. Hayden (Ethnog. and Philol. Mo. Valley, 372, 1862) describes the country inhabited by them in 1856 as on the headwaters of the White and Niobrara, extending down these rivers about half their length, Teton r. forming the N. limit. He also says they were for a number of years headed by a chief named Makatozaza, very friendly to the whites, who by uniformly good management and just government kept his people in order, regulated their hunts, and usually avoided placing them in the starving situations incident to bands led by less judicious chiefs. They were good hunters, usually well clothed and supplied with meat, and had comfortable lodges and a large number of horses. They varied their occupations by hunting buffalo, catching wild horses, and making war expeditions against the Arikara, then stationed on the Platte, or the Pawnee, lower down on that river. Every summer excursions were made by the young men into the Platte and Arkansas country in quest of wild horses, which abounded there at that time. After emigrants to California and Oregon began to pass through the Dakota country, the Brulés suffered more from diseases introduced by them than any other division of the tribe, being nearest to the trail. The treaty of Apr. 29, 1868, between the Sioux bands and the Government was in a large degree brought about through the exertions of Swift Bear, a Brulé chief. Nevertheless, it was about this time or shortly after that a band of Brulés took part in the attack on Maj. Forsyth on Republican r. Hayden gives 150 as the number of their lodges in 1856. In 1890 the Upper Brulés on Rosebud res., S. Dak., numbered 3,245; the Lower Brulés at Crowcreek and Lower Brulé agency, S. Dak., 1,026. Their present number as distinct from the other Teton is not given.

TWO STRIKES—BRULÉ SIOUX

The group is divided geographically into the Kheyatawichasha or Upper Brulés, the Kutawichasha or Lower Brulés, and the Brulés of the Platte. The subdivisions are given by different authorities as follows:

WIFE OF SPOTTED TAIL—BRULÉ SIOUX

Lewis and Clark (Discov., 34, 1806): 1 Esahateaketarpar (Isanyati?), 2 Warchinktarhe, 3 Choketartowomb (Chokatowela), 4 Ozash (see *Wazhazha*), 5 Menesharne (see *Minisala*).

In 1880 Tatankawakan, a Brulé, gave to J. O. Dorsey the names of 13 bands of the Brulés, Upper and Lower: 1 Iyakoza, 2

Chokatowela, 3 Shiyotanka, 4 Homna, 5 Shiyosubula, 6 Kanghiyuha, 7 Pispizawichasha, 8 Waleghaunwohan, 9 Wacheunpa, 10 Shawala, 11 Ihanktonwan, 12 Nakhpakhpa, 13 Apewantanka.

Rev. W. J. Cleveland (MS. list, 1884) enumerates the modern divisions as: 1 Sichanghu, 2 Kakegha, 3 (*a*) Hinhanshunwapa, (*b*) Shunkahanapin, 4 Hihakanhanhanwin, 5 Hunkuwanicha, 6 Miniskuyakichun, 7 (*a*) Kiyuksa, (*b*) Tiglabu, 8 Wacheunpa, 9 Waglukhe, 10 Isanyati, 11 Wagmezayuha, 12 (*a*) Waleghaonwohan, (*b*) Wakhna, 13 Oglalaichichagha, 14 Tiyochesli, 15 Wazhazha, 16 Ieskachincha, 17 Ohenonpa, 18 Okaghawichasha.

The Brulés of the Platte, not included in the above lists, are a part of the Brulés (Stanley in Poole, Among the Sioux, 232, 1881) formerly connected with Whetstone agency, S. Dak. (J. O. D. C. T.)

Babarole.—Gass, Jour., 49, 1807. **Bois brûle′.**—Lewis and Clark, Discov., 21, 1806 (name applied by the French and commonly used by the whites; sig. 'burnt wood'). **bois Ruley.**—Clark, MS. codex, quoted by Coues, Lewis and Clark Exped., I, 101, note, 1893. **Broulè Sioux.**—Schoolcraft, Ind. Tribes, V, 494, 1855. **Brucellares.**—Ind. Aff. Rep., 296, 1846 (probably the Brulés). **Brulé Dakotas.**—Hayden, Ethnog. and Philol. Mo. Val., map, 1862. **Brulees.**—Ind. Aff. Rep. 1854, 295, 1855. **Brulé-Sioux.**—Smithson. Misc. Col., XIV, 19, 1878. **Brúlies.**—Hoffman (1854) in H. R. Doc. 36, 33d Cong., 2d sess., 3, 1855. **Burned.**—Smet, Letters, 37, 1843. **Burnt Hip Brulé.**—Robinson, Letter to Dorsey, B. A. E., 1879. **Burnt Thighs.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862. **Burnt-woods.**—Ruxton, Life in Far West, 111, 1849. **Ceetshongos.**—Corliss, Dak. vocab., 106, 1874. **Checher Ree.**—Clark, MS. codex, quoted by Coues, Lewis and Clark Exped., I, 101, note, 1893. **Ishango.**—Brackett in Smithson. Rep., 466, 1876. **Se-ĉang′-ĉos.**—Hayden, Ethnog. and Philol. Mo. Val., 371, 1862. **Siĉaŋġu.**—Riggs, Dakota Gram. and Dict., xvi, 1852 ('burnt thighs': own name). **Sicaugu.**—Hind, Red River Exped., II, 154, 1860. **Sichangus.**—Warren, Dacota Country, 16, 1856. **Si-chan-koo.**—Jackson (1877) quoted by Donaldson in Nat. Mus. Rep. 1885, 62, 1886. **Sitcan-xu.**—Coues, Lewis and Clark Exped., I, 130, 1893. **Tetans of the Burnt Woods.**—Ramsey in Ind. Aff. Rep. 1849, 85, 1850. **Teton (Bois brûle).**—Lewis and Clark, Discov., 34, 1806. **Teton (Bois rûlé).**—Amer. St. Paps., IV, 714, 1832. **Tetons (Bois brûle′).**—Lewis and Clark, Discov., 21, 1806. **Tetons Brulès.**—Farnham, Trav., 32, 1843. **Tetons of the Boise Brule.**—Lewis and Clark, Exped., I, 146, 1814. **Tetons of the Burnedwood.**—M'Vickar, Hist. Exped. Lewis and Clark, I, 148, 1842. **Tetons of the Burnt-Wood.**—Lewis and Clark, Exped., I, map, 1814. **Wo-ni-to′-na-his.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 (Cheyenne name). **Yankton.**—Clark, MS. codex, quoted by Coues, Lewis and Clark Exped., I, 101, note, 1893.

Brulés of the Platte. A part of the Brulé Sioux formerly connected with Whetstone agency, S. Dak. Stanley in Poole, Among the Sioux, app., 232, 1881.

Bruneau Shoshoni. A band of Wihinasht Shoshoni formerly living on Bruneau cr., S. E. Idaho; pop. 300 in 1868.—Powell in Ind. Aff. Rep., 201, 1868.

Bruno's Village. A former village in San Diego co., Cal., said to be Luiseño, but possibly Diegueño or Agua Caliente.—Hayes quoted by Bancroft, Nat. Races, I, 460, 1882.

Brushes. See *Painting*.

Buckaloon. A former Seneca village on the N. side of Allegheny r., Warren co., Pa., above the mouth of Oil cr., near the site of the present town of Irvine. It was destroyed by Col. Broadhead of the Continental troops in 1781.

Baccaloons.—Güssefeld, map, 1784. **Baccatoons.**—Esnauts and Rapilly, map, 1777. **Baccatous.**—Lattré, U. S. map, 1784. **Buckaloon.**—Day, Penn., 653, 1843. **Buckaloons.**—Butterfield, Washington-Irvine Corr., 43, 1882. **Buffaloons.**—Lotter, map, *ca.*1770. **Buffler's Town.**—Homann Heirs' map, 1756. **Gachimantiagon.**—Bellin, map, 1755. **Kachuidagon.**—Marshall in Mag. Am. Hist., II, 139 (= 'cut or broken reed'). **Kachiriodagon.**—Joncaire (1749) in Margry, Déc., VI, 675, 1886. **Paille Coupée.**—Ibid.

Bucker Woman's Town. A former Seminole settlement E. of Big Hammock town, near Long swamp, central Fla.—Bell in Morse, Rep. to Sec. War, 307, 1822.

Buckongahelas ('breaker in pieces'). A Delaware chief who lived during the Revolutionary period; born in the first half of the 18th century. He was the son of Wewandochwalend, apparently a chief of a Delaware band in Ohio. Buckongahelas became the head warrior of all the Delaware Indians then residing on Miami and White rs. Although he took part with the English against the colonists, he does not appear to have been cruel to noncombatants; and Drake (Biog. and Hist. Inds., 63, 1837) says he was not only a great, but a noble warrior, who took no delight in shedding blood. The conduct of the English at the battle of Presque Isle, Ohio, in 1794, so disgusted him that his sympathies were diverted to the United States. He was present at Ft McIntosh, where Beaver, Pa., now stands, when the treaty of 1785 was made, but his name is not among the signers. He was a signer, however, of the treaty of Greenville, Ohio, Aug. 3, 1795; of Ft. Wayne, Ind., June 7, 1803, and of Vincennes, Ind., Aug. 18, 1804. Soon after signing the last his death occurred, probably in the same year. His name appears in print in various forms. (C. T.)

Buckskin. See *Skin-dressing*.

Buckstown. A Delaware (?) village marked on Royce's map (1st Rep. B. A. E., 1881) as on the S. E. side of White r., about 3 m. E. of Anderson, Madison co., Ind., on land sold in 1818.

Buena Vista (Span.: 'pleasant view'). A descriptive name applied to one or more Shoshonean or Mariposan tribes living on Buena Vista lake, in the lower Kern r. drainage, California. By treaty of June 10, 1851, these tribes reserved a tract between Tejon pass and Kern r. and ceded the remainder of their land to the United States. See Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 256, 1853.

Buena Vista. A prehistoric pueblo ruin on a high bluff near Solomonsville, on Gila r., a few miles N. E. of San José, Graham co., s. E. Ariz. It is probably the ruin which gave the name Pueblo Viejo (q. v.) to this part of Gila valley.—Fewkes in 22d Rep. B. A. E., 172, 1904.

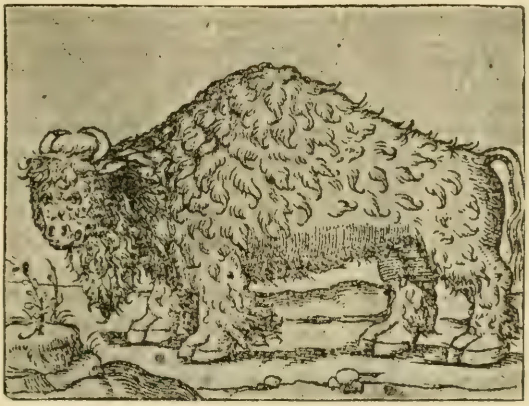
Pueblo Viejo.—Bandelier quoted in Arch. Inst. Rep., v, 44, 1884.

Buena Vista. A pueblo of the Nevome on the Rio Yaqui, about lat. 28°, in Sonora, Mexico.—Orozco y Berra, Geog., 351, 1864.

Buesanet. Mentioned in connection with Choinóc (Choinok) as a rancheria N. of Kern r., Cal., in 1775–76. It evidently belonged to the Mariposan family and lay in the vicinity of Visalia, Tulare co. See Garcés, Diary, 289, 1900.

Buffalo. Remains of the early species of the bison are found from Alaska to Georgia, but the range of the present type (*Bison americanus*) was chiefly between the Rocky and Allegheny mts. While traces of the buffalo have been found as far E. as Cavetown, Md., and there is documentary evidence that the animal ranged almost if not quite to the Georgia coast, the lack of remains in the shell-heaps of the Atlantic shore seems to indicate its absence generally from that region, although it was not unknown to some of the tribes living on the rivers. The first authentic knowledge of the bison or buffalo by a European was that gained about 1530 by Alvar Nuñez Cabeza de Vaca, who described the animal living in freedom on the plains of Texas. At that time the herds ranged from below the Rio Grande in Mexico N. W. through what is now E. New Mexico, Utah, Oregon, Washington, and British Columbia; thence crossing the mountains to Great Slave lake they roamed the valleys of Saskatchewan and Red rs., keeping to the W. of L. Winnipeg and L. Superior and S. of L. Michigan and L. Erie to the vicinity of Niagara; there turning southward to W. Pennsylvania and crossing the Alleghenies they spread over the W. portion of Maryland, Virginia, North Carolina, South Carolina, Georgia, and N. Mississippi and Louisiana. All the tribes within this range depended largely on the buffalo for food and clothing, and this dependence, with the influence of the habits of the animal, profoundly affected tribal customs and religious rites. This is more clearly seen in the tribes W. of the Mississippi, where the people were in constant contact with the buffalo during the summer and winter migrations of the great northern and southern herds. These great herds were composed of innumerable smaller ones of a few thousand each, for the buffalo was never solitary except by accident. This habit affected the manner of hunting and led to the organization of hunting parties under a leader and to the establishment of rules to insure an equal chance to every member of the party.

Early writers say that among the tribes E. of the Missouri the hunting party, dividing into four parts, closed the selected herd in a square, then, firing the prairie grass, pressed in upon the herd, which, being hedged by flame, was slaughtered. The accuracy of this statement is questioned by Indians, for, they say, the only time the grass would burn well was in the autumn, and at that time the animal was hunted for the pelt as much as for food, and fire would injure the fur. Fire was sometimes used in the autumn to drive the deer from the prairie into the woods.


THE BUFFALO OF GOMARA, 1554

In the N. pens were built of tree trunks lashed together and braced on the outside, into which the herds were driven and there killed. Sometimes, as on the upper Mississippi, a hunter disguised in a buffalo skin acted as a decoy, leading the herd to a precipice where many were killed by the headlong plunge. Upon the plains of Kansas and Nebraska the hunters formed a circle around the herd and then, rushing in, shot the animals with arrows.

The annual summer hunting party generally consisted of the entire tribe. As the main supply of meat and pelts was to be obtained, religious rites were observed throughout the time. "Still hunting" was forbidden under penalty of flogging, and if a man slipped away to hunt for himself, thereby scattering a herd and causing loss to the tribe, he was punished, sometimes even to death. These severe regulations were in force during the tribal or ceremonial hunt. This hunt occurred in June, July, and August, when the animals were fat and the hair thin, the flesh being then in the best condition for food and the pelts easiest to dress on both sides for the making of clothing, shields, packs, bags, ropes, snowshoes, tent and boat covers. The meat was cut into thin sheets and strips and hung upon a framework of poles to dry in the sun. When fully "jerked" it was folded up and put into parfleche packs to keep for winter use. A cow was estimated to yield about 45 pounds of dried meat and 50 pounds of pemmican, besides the marrow, which was preserved in bladder skins, and the tallow, which was poured into skin bags. The sinew of the animal furnished bowstrings, thread for sewing, and fiber for ropes. The horns were made into spoons and drinking vessels, and the tips were used for cupping purposes; the buffalo horn was also worn as insignia of office. The hair of the buffalo was woven into reatas, belts, and personal ornaments. The dried droppings of the animal, known among plainsmen as "buffalo chips," were valuable as fuel.

Tribal regulations controlled the cutting up of the animal and the distribution of the parts. The skin and certain parts of the carcass belonged to the man who had slain the buffalo; the remainder was divided according to fixed rules among the helpers, which afforded an opportunity to the poor and disabled to procure food. Butchering was generally done by men on the field, each man's portion being taken to his tent and given to the women as their property.

The buffalo was hunted in the winter by small, independent but organized parties, not subject to the ceremonial exactions of the tribal hunt. The pelts secured at this time were for bedding and for garments of extra weight and warmth. The texture of the buffalo hide did not admit of fine dressing, hence was used for coarse clothing, moccasins, tent covers, parfleche cases, and other articles. The hide of the heifer killed in the fall or early winter made the finest robe.

The buffalo was supposed to be the instructor of doctors who dealt with the treatment of wounds, teaching them in dreams where to find healing plants and the manner of their use. The multifarious benefits derived from the animal brought the buffalo into close touch with the people: It figured as a gentile totem, its appearance and movements were referred to in gentile names, its habits gave designations to the months, and it became the symbol of the leader and the type of long life and plenty; ceremonies were held in its honor, myths recounted its creation, and its folktales delighted old and young. The practical extinction of the buffalo with the last quarter of the 19th century gave a deathblow to the ancient culture of the tribes living within its range.

Consult Allen in Mem. Geol. Survey of Kentucky, I, pt. II, 1876; Chittenden, Fur Trade, 1902; Hornaday in Rep. Nat. Mus. 1887, 1889; Relation of Alvar Nuñez Cabeça de Vaca, B. Smith trans., 1871; Winship, Coronado Expedition, 14th Rep. B. A. E., 1896. (A. C. F.)

Bukongehelas. See *Buckongahelas.*

Buldam. A former Pomo village on the N. bank of Big r. and E. of Mendocino, Mendocino co., Cal. (S. A. B.)

Bul'-dam Po'-mo.—Powers in Cont. N. A. Ethnol., III, 155, 1877.

Buli. The Butterfly clan of the Hopi.

Bôli.—Bourke, Snake Dance, 117, 1884. **Buli wiñ-wû.**—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñ-wû*='clan'). **Bu'-li wüñ-wü.**—Fewkes in Am. Anthrop., VII, 405, 1894. **Póvoli.**—Voth, Hopi Proper Names, 102, 1905.

Buli. The Butterfly phratry of the Hopi.

Bu-li'-nya-mû.—Fewkes in Am. Anthrop., VI, 367, 1893 (*nya-mû*='people').

Buliso. The Evening Primrose clan of the Honani (Badger) phratry of the Hopi.

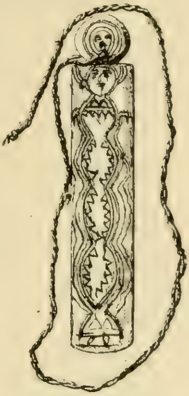
Bu-li'-so.—Stephen in 8th Rep. B. A. E., 39, 1891.

Bulitzequa. A former pueblo of the Jemez, in New Mexico, the exact site of which is not known.—Bandelier in Arch. Inst. Papers, IV, 207, 1892.

Bull Dog Sioux. A Teton Dakota division on Rosebud res., S. Dak.—Donaldson in Nat. Mus. Rep. 1885, 63, 1886.

Bullets Town. Marked on Hutchin's map in Bouquet's Exped., 1766, as in Coshocton co., Ohio, on both sides of Muskingum r., about half way between Walhonding r. and Tomstown. Probably a Delaware village.

Bullroarer. An instrument for producing rhythmic sound, consisting of a narrow, usually rectangular slat of wood, from about 6 in. to 2 ft. long and ½ in. to 2 in. wide, suspended by one end to a cord, the latter often being provided with a wooden handle. The bullroarer, which is often painted with symbolic designs, is whirled rapidly with a uniform motion about the head, and the pulsation of the air against the slat gives a characteristic whizzing or roaring sound. The instrument has also been called whizzer, whizzing stick, lightning stick, and rhombus, and its use was quite general. In North America it has been found among the Eskimo, Kwakiutl, Arapaho, and most western tribes, including the Navaho, Apache, Ute, the central Californian tribes (where, among the Pomo, it is nearly 2 ft. long), Pueblos, and in the ancient cliff-dwellings. The Hopi, who regard the bullroarer as a prayer-stick of the thunder and its whizzing noise as representing the wind that accompanies thunderstorms, make the tablet portion from a piece of lightning-riven wood and measure the length of the string from the heart to the tips of the fingers of the outstretched right hand (Fewkes). The Navaho make the bullroarer of the same material, but regard it as representing the voice of the thunderbird, whose figure they often paint upon it, the eyes being indicated by inset pieces of turquoise (Culin). Bourke was led to believe that the rhombus of the Apache was made by the medicine men from the wood of pine or fir that had been struck by lightning on the mountain tops. Apache, Hopi, and Zuñi bullroarers bear lightning symbols, and while in the semi-arid region the implement is used to invoke clouds, lightning, and rain, and to warn the initiated that rites are being performed, in the humid area it is used to implore the wind to bring fair weather. The bullroarer is a sacred implement, associated with rain, wind, and lightning, and among the Kwakiutl, according to Boas, with ghosts. By some tribes it retains this sacred character, but among others it has degenerated into a child's toy, for which use its European antitype also survives among civilized nations.



APACHE BULLROARER; LENGTH 7 INCHES. (BOURKE)

Consult Bourke, Medicine-men of the Apache, 9th Rep. B. A. E., 1892; Fewkes, Tusayan Snake Ceremonies, 16th Rep. B. A. E., 1897; Haddon, Study of Man, 219, 1898; Lang, Custom and Myth, 39, 1885; Mooney, Ghost Dance Religion, 14th Rep. B. A. E., 1896; Murdoch in 9th Rep. B. A. E., 1892; Schmeltz in Verh. d. Vereins f. naturw. Unterhaltung zu Hamburg, IX, 92, 1896. (W. H.)

Bulls. A Hidatsa band or society; mentioned by Culbertson (Smithson. Rep. 1850, 143, 1851) as a clan. For a similar society among the Piegan, see *Stumiks*.

Bulltown. A Shawnee or Mingo village of 5 families on Little Kanawha r., W. Va.; destroyed by whites in 1772.—Kaufmann, W. Penn., 180, 1851.

Buokongahelas. See *Buckongahelas*.

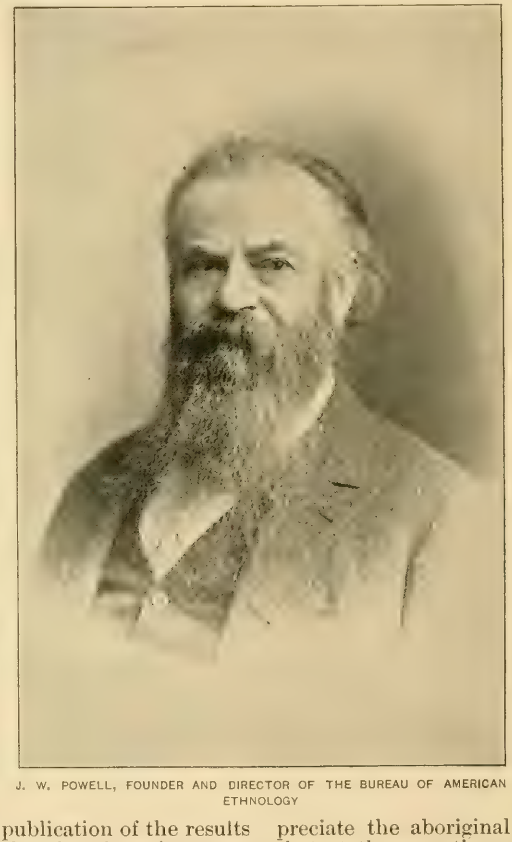
Buquibava. A former Pima rancheria of Sonora, Mexico, visited by Kino about 1697–99; situated on San Ignacio r., below San Ignacio (of which mission it was subsequently a visita), at the site of the present town of Magdalena. Pop. 63 in 1730, probably including some Tepoca. (F. W. H.)

Magdalena.—Doc. of 1730 quoted by Bancroft, No. Mex. States, I, 494, 514, 1884. **Magdalena de Buvuibava.**—Bancroft, Ariz. and N. M., 358, 1889 (quoting Mange, 1699). **Santa Madaléna.**—Hardy, Travels, 422, 1829. **Santa Magdalena de Buquibava.**—Kino (1694) in Doc. Hist. Mex., 4th ser., I, 248, 1856. **S[anta] M[aria] Magdalen.**—Venegas, Hist. Cal., I, map, 1759. **S. Magdalena.**—Kino, map (1701) in Bancroft, Ariz. and N. M., 360, 1889.

Bureau of American Ethnology. The Bureau of (American) Ethnology was organized in 1879 and was placed by Congress under the supervision of the Smithsonian Institution. It was directed that all the archives, records, and materials relating to the Indian tribes collected by the Survey of the Rocky Mountain Region under the auspices of the Interior Department should be transferred to the Institution for use by the Bureau. Prof. Spencer F. Baird, Secretary of the Institution, recognizing the great value of Maj. J. W. Powell's services in initiating researches among the western tribes, selected him as the person best qualified to organize and conduct the work.

The National Government had already recognized the importance of researches among the tribes. As early as 1795 the Secretary of War appointed Leonard S. Shaw deputy agent to the Cherokee with instructions to study their language and home life and to collect materials for an Indian history. President Jefferson, who planned the Lewis and Clark expedition of 1804–06, "for the purpose of extending the internal commerce of the United States," especially stipulated, in his instructions to Lewis, the observations on the native tribes that should be made by the expedition for the use of the Government. These were to include their names and numbers; the extent and limits of their possessions; their relations with other tribes or nations; their language, traditions, and monuments; their ordinary occupations in agriculture, fishing, hunting, war, arts, and the implements for these; their food, clothing, and domestic accommodations; the diseases prevalent among them and the remedies they use; moral and physical circumstances which distinguish them from known tribes; peculiarities in their laws, customs, and dispositions; and articles of commerce they may need or furnish, and to what extent; "and considering the interest which every nation has in extending and strengthening the authority of reason and justice among the people around them, it will be useful to acquire what knowledge you can of the state of morality, religion, and information among them, as it may better enable those who endeavor to civilize and instruct them to adapt their measures to the existing notions and practices of those on whom they are to operate." During much of his life Jefferson, like Albert

Gallatin later on, manifested his deep interest in the ethnology of the American tribes by publishing accounts of his observations that are of extreme value to-day. In 1820 Rev. Jedidiah Morse was commissioned by the President to make a tour for the purpose of "ascertaining, for the use of the Government, the actual state of the Indian tribes of our country." The Government also aided the publication of Schoolcraft's voluminous work on the Indians. The various War Department expeditions and surveys had reported on the tribes and monuments encountered in the W.; the Hayden Survey of the Territories had examined and described many of the cliff-dwellings and pueblos, and had published papers on the tribes of the Mississippi valley, and Maj. Powell, as chief of the Survey of the Rocky Mountain Region, had accomplished important work among the tribes of the Rio Colorado drainage in connection with his geological and geographical researches, and had commenced a series of publications known as Contributions to North American Ethnology. The Smithsonian Institution had also taken an active part in the publication of the results of researches undertaken by private students. The first volume of its Contributions to Knowledge is The Ancient Monuments of the Mississippi Valley, by Squier and Davis, and up to the founding of the Bureau of Ethnology the Institution had issued upward of 600 papers on ethnology and archeology. These early researches had taken a wide range, but in a somewhat unsystematic way, and Maj. Powell, on taking charge of the Bureau, began the task of classifying the subject-matter of the entire aboriginal field and the selection of those subjects that seemed to require immediate attention. There were numerous problems of a practical nature to be dealt with, and at the same time many less strictly practical but none the less important problems to be considered. Some of the practical questions were readily approached, but in the main they were so involved with the more strictly scientific questions that the two could not be considered separately.



J. W. POWELL, FOUNDER AND DIRECTOR OF THE BUREAU OF AMERICAN ETHNOLOGY

From its inception the Government has had before it problems arising from the presence within its domain, as dependent wards, of more than 300,000 aborigines. In the main the difficulties encountered in solving these problems arose from a lack of knowledge of the distribution, numbers, relationships, and languages of the tribes, and a real appreciation of their character, culture status, needs, and possibilities. It was recognized that a knowledge of these elements lies at the very foundation of intelligent administration, and thus one of the important objects in organizing the Bureau of Ethnology was that of obtaining such knowledge of the tribes as would enable the several branches of the Government to know and appreciate the aboriginal population, and that at the same time would enable the people generally to give intelligent administration sympathetic support. An essential step in this great work was that of locating the tribes and classifying them in such manner as to make it possible to assemble them in harmonious groups, based on relationship of blood, language, customs, beliefs, and grades of culture. It was found that within the area with which the nation has to deal there are spoken some 500 Indian languages, as distinct from one another as French is from English, and that these languages are grouped in more than 50 linguistic families. It was found, further, that in connection with the differences in language there are many other distinctions requiring attention. Tribes allied in language are often allied also in capacity, habits, tastes, social organization, religion, arts, and industries, and it was plain that a satisfactory investigation of the tribes required a systematic study of all of these conditions. It was not attempted, however, to cover the whole field in detail. When sufficient progress had been made in the classification of the tribes, certain groups were selected as types, and investigations among them were so pursued as to yield results applicable in large measure to all. Up to the present time much progress has been made and a deeper insight has been gained into the inner life and character of the native people, and thus, in a large sense, of primitive peoples generally, than had been reached before in the world's history. Many of the results of these researches have already been published and are in the hands of all civilized nations.

Some of the more directly practical results accomplished may be briefly mentioned: (1) A study of the relations, location, and numbers of the tribes, and their classification into groups or families, based on affinity in language—a necessary basis for dealing with the tribes practically or scientifically; (2) a study of the numerous sociologic, religious, and industrial problems involved, an acquaintance with which is essential to the intelligent management of the tribes in adjusting them to the requirements of civilization; (3) a history of the relations of the Indian and white races embodied in a volume on land cessions; (4) investigations into the physiology, medical practices, and sanitation of a people who suffer keenly from imperfect adaptation to the new conditions imposed on them; (5) the preparation of bibliographies embodying all works relating to the tribes; (6) a study of their industrial and economic resources; (7) a study of the antiquities of the country with a view to their record and preservation; and (8) a handbook of the tribes, embodying, in condensed form, the accumulated information of many years.

The more strictly scientific results relate to every department of anthropologic research—physical, psychological, linguistic, sociologic, religious, technic, and esthetic—and are embodied in numerous papers published in the reports, contributions, and bulletins; and the general results in each of these departments, compiled and collated by the highest available authorities, have now begun to appear in the form of handbooks.

Maj. Powell, director, died Sept. 23, 1902, and on Oct. 11 W. H. Holmes was appointed to succeed him, with the title of chief. In addition to the chief the scientific staff of the Bureau comprises (1906) 7 ethnologists, an illustrator, an editor, a librarian, and 7 other employees. Besides the regular scientific members of the Bureau there are numerous associates or collaborators, including many of the best-known ethnologists of the country, who contribute papers or who engage at intervals in research work under the Bureau's auspices. The library contains about 12,000 volumes and 7,000 pamphlets, accumulated largely through exchange of publications. There are about 1,600 linguistic manuscripts, and 15,000 photographic negatives illustrating the aborigines and their activities.

The publications consist of Contributions to North American Ethnology, Annual Reports, Bulletins, Introductions, and Miscellaneous Publications. The series of contributions was begun by the Survey of the Rocky Mountain Region before the organization of the Bureau, 3 volumes having been completed, and was discontinued after 8 volumes had been issued. Twenty-three annual reports, comprising 28 volumes, 30 bulletins (including the present Handbook), 4 introductions, and 6 miscellaneous publications have appeared. The present edition of the annual reports and bulletins is 9,850 copies, of which the Senate receives 1,500, the House of Representatives 3,000, and the Bureau 3,500 copies. Of the Bureau edition 500 are distributed by the Smithsonian Institution. From the remaining 1,850 copies are drawn the personal copies of members of Congress, and 500 for distribution to Government libraries and other libraries throughout the country, as designated by Congress; the remainder are sold by the Superintendent of Documents, Government Printing Office. With the exception of the few disposed of by the Superintendent of Documents, the publications are distributed free of charge; the popular demand for them is so great, however, that the editions are soon exhausted. The quota allowed the Bureau is distributed to libraries, to institutions of learning, and to collaborators and others engaged in anthropologic research or in teaching. The publications are as follows:

CONTRIBUTIONS TO NORTH AMERICAN ETHNOLOGY.—Published in part under the auspices of the Department of the Interior, U. S. Geographical and Geological Survey of the Rocky Mountain Region, J. W. Powell in charge. Vols. I–VII and IX.

Vol. I, 1877:

Part I.—Tribes of the extreme Northwest, by W. H. Dall.

On the distribution and nomenclature of the native tribes of Alaska and the adjacent territory.

On succession in the shell-heaps of the Aleutian islands.

On the origin of the Innuit.

Appendix to part I. Linguistics.

Notes on the natives of Alaska, by J. Furuhelm.

Terms of relationship used by the Innuit: a series obtained from natives of Cumberland inlet, by W. H. Dall.

Vocabularies, by George Gibbs and W. H. Dall.

Note on the use of numerals among the T'sim si-an', by George Gibbs.

Part II. Tribes of western Washington and northwestern Oregon, by George Gibbs.

Appendix to part II. Linguistics.

Vocabularies, by George Gibbs, Wm. F. Tolmie, and G. Mengarini.

Dictionary of the Niskwalli, by George Gibbs.

Vol. II, 1890:

The Klamath Indians of southwestern Oregon, by Albert Samuel Gatschet. Two parts.

Vol. III, 1877:

Tribes of California, by Stephen Powers.

Appendix. Linguistics, edited by J. W. Powell.

Vol. IV, 1881:

Houses and house-life of the American aborigines, by Lewis H. Morgan.

Vol. V, 1882:

Observations on cup-shaped and other lapidarian sculptures in the Old World and in America, by Charles Rau.

On prehistoric trephining and cranial amulets, by Robert Fletcher.

A study of the manuscript Troano, by Cyrus Thomas, with an introduction by D. G. Brinton.

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(W. H. H.)

Bureau of Indian Affairs.—See *Office of Indian Affairs.*

Burges' Town. A Seminole town, the exact location of which is unknown, but it was probably on or near Flint or St Marys r., s. w. Ga.—Connell (1793) in Am. State Papers, Ind. Aff., I, 384, 1832.

Burial. See *Mortuary customs, Urn burial.*

Burnt Woods Chippewa. A former Chippewa band on Bois Brulé r., near the w. end of L. Superior, N. Wis.

Chippeways of the Burnt Woods.—Schoolcraft, Travels, 321, 1821.

Burrard Inlet No. 3 Reserve. The name given by the Canadian Department of Indian Affairs to one of 6 divisions of the Squawmish, q. v.; pop. 30 in 1902.

Burrard Saw Mills Indians. The local name for a body of Squawmish of Fraser River agency, Brit. Col.; noted only in 1884, when their number was given as 232.—Can. Ind. Aff., 187, 1884.

Busac. A former rancheria, probably of the Sobaipuri, visited by Kino about 1697; situated, apparently, on Arivaipa cr., a tributary of the San Pedro, E. of old Camp Grant, s. Ariz., although Bernal (Bancroft, Ariz. and N. Mex., 356, 1889) states that the settlement was on a creek flowing E.

Busanic. A Pima settlement s. w. of Guevavi, near the Arizona-Sonora boundary, in lat. 31° 10′, long. 111° 10′, visited by Kino in 1694 and by Kino and Mange in 1699. It was made a visita of Guevavi mission at an early date; pop. 253 in 1730, 41 in 1764. See Kino (1694) in Doc. Hist. Mex., 4th s., I, 252, 1856; Rudo Ensayo (1763), 150, 1863; Mange quoted by Bancroft, Ariz. and N. Mex., 358, 1889.

Bisanig.—Bancroft, No. Mex. States, I, 524, 1884. **Busani.**—Villa-Señor, Theatro Am., pt. 2, 408, 1748. **Busanic.**—Kino, op. cit. **Busnio.**—Venegas, Hist. Cal., I, map, 1759. **Busona.**—Box, Adventures, 270, 1869. **Bussani.**—Orozco y Berra, Geog., 347, 1864. **Cinco Señores Busanic.**—Sonora materiales (1730) quoted by Bancroft, No. Mex. States, I, 514, 1884. **Ruzany.**—Land Office map, U. S., 1881. **S. Ambrosio Busanic.**—Kino (1699) quoted by Bancroft, No. Mex. States, I, 270, 1884. **San Ambrosio de Busanio.**—Venegas, Hist. Cal., I, 300, 1759. **Susanna.**—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 74, 1726 (misprint).

Bushamul. A Nishinam village formerly existing in the valley of Bear r., Cal.

Bashonees.—Taylor in Cal. Farmer, June 8, 1860. **Booshamool.**—Powers in Overland Mo., XII, 22, 1874. **Bu′-sha-mūl.**—Powers in Cont. N. A. Ethnol., III, 316, 1877. **Bushones.**—Bancroft, Nat. Races, I, 450, 1874. **Bushumnes.**—Hale, Ethnog. and Philol., 631, 1846.

Bushy Head. See *Unaduti.*

Businausee (‘echo maker,’ from *bŭswawag*, ‘echo,’ referring to the *achichāk*, crane). A phratry of the Chippewa.

Bus-in-as-see.—Warren in Minn. Hist. Soc. Coll., V, 46, 1885. **Bus-in-aus-e.**—Ibid., 44. **Bus-in-aus-ewug.**—Ibid., 88 (plural).

Busk (Creek: *púskita*, ‘a fast’). A festival of the Creeks, by some early writers termed the green-corn dance. According to Gatschet (Creek Migr. Leg., I, 177, 1884) the solemn annual festival held by the Creek people of ancient and modern days. As this authority points out, the celebration of the *púskita* was an occasion of amnesty, forgiveness, and absolution of crime, injury, and hatred, a season of change of mind, symbolized in various ways.

The day of beginning of the celebration of the *púskita*, which took place chiefly in the "town square," was determined by the *miko*, or chief, and his council; and the ceremony itself, which had local variations, lasted for 4 days in the towns of less note and for 8 days in the more important. Hawkins (Sketch, 75, 1848) has left a description of the busk, or "boos-ke-tau," as it was carried out in the white or peace town of Kasihta in 1798–99. The chief points are as follows:

First day: The yard of the square is cleaned in the morning and sprinkled with white sand, while the black drink is being prepared. The fire maker, specially appointed, kindles new fire by friction, the 4 logs for the fire being arranged crosswise with reference to the cardinal points. The women of the Turkey clan dance the turkey dance, while the very strong emetic called *passa* is being brewed; this is drunk from about noon to the middle of the afternoon. Then comes the tadpole dance, performed by 4 men and 4 women known as "tadpoles." From evening until dawn the dance of the *hiniha* is performed by the men. The "old men's tobacco" is also prepared on the first day.

Second day: At about 10 o'clock the women perform the gun dance, so called from the men firing guns during its continuance. At noon the men approach the new fire, rub some of its ashes on the chin, neck, and belly, and jump headforemost into the river, and then return to the square. Meantime the women busy themselves with the preparation of new maize for the feast. Before the feast begins, the men as they arrive rub some of the maize between their hands and then on the face and chest.

Third day: The men sit in the square.

Fourth day: The women, who have risen early for this purpose, obtain some of the new fire, with which they kindle a similarly constructed pile of logs on their own hearths, which have previously been cleaned and sprinkled with sand. A ceremony of ash rubbing, plunging into water, etc., is then performed by them, after which they taste some salt and dance the "long dance."

Fifth day: The 4 logs of the fire, which last only 4 days, having been consumed, 4 other logs are similarly arranged, and the fire kindled as before, after which the men drink the black drink.

Sixth and seventh days: During this period the men remain in the town square.

Eighth day: In the square and outside of it impressive ceremonies are carried on. A medical mixture concocted by stirring and beating in water 14 kinds of plants (the modern Creeks use 15), supposed to have virtue as physic, is used by the men to drink, to rub over their joints, etc., after the priests have blown into it through a small reed. Another curious mixture, composed chiefly of the ashes of old corncobs and pine boughs, mixed with water, and stirred by 4 girls who have not reached puberty, is prepared in a pot, and 2 pans of a mixture of white clay and water are likewise prepared afterward by the men. The chief and the warriors rub themselves with some of both these mixtures. After this 2 men, who are specially appointed, bring flowers of old men's tobacco to the chief's house, and each person present receives a portion. Then the chief and his counselors walk 4 times around the burning logs, throwing some of the old men's tobacco into the fire each time they face the E, and then stop while facing the W. When this is concluded the warriors do the same. The next ceremony is as follows:

At the miko's cabin a cane having 2 white feathers on its end is stuck out. At the moment when the sun sets a man of the Fish clan takes it down and walks, followed by all spectators, toward the river. Having gone half way, he utters the death-whoop, and repeats it 4 times before reaching the water's edge. After the crowd has thickly congregated at the bank each person places a grain of old men's tobacco on the head and others in each ear. Then at a signal repeated four times they throw some of it into the river, and every man at a like signal plunges into the water to pick up 4 stones from the bottom. With these they cross themselves on their breasts 4 times, each time throwing 1 of the stones back into the river and uttering the death whoop. They then wash themselves, take up the cane with the feathers, return to the square, where they stick it up, then walk through the town visiting. After nightfall comes the mad dance, which concludes the *púskita*.

The 4 days' busk, as performed at Odshiapofa (Little Talasse), as witnessed by Swan, whose account seems to have been really made up by McGillivray (Gatschet, Creek Migr. Leg., I, 181, 1884), adds some details concerning the dress of the fire maker, the throwing of maize and the black drink into the fire, the preparation and use of the black drink, and the interesting addition that any provisions left over are given to the fire maker. Other travelers and historians, as Adair, Bartram, and Milfort, furnish other items concerning the ceremony. Bartram says: "When a town celebrates the busk, having previously provided themselves with new clothes, new pots, pans, and other household utensils and furniture, they collect all their worn-out clothes and other despicable things, sweep and cleanse their houses, squares, and the whole town, of their filth, which with all the remaining grain and other old provisions, they cast together into one common heap and consume it with fire. After having taken medicine, and fasted for 3 days, all the fire in the town is extinguished. During this fast they abstain from the gratification of every appetite and passion whatever. A general amnesty is proclaimed, all malefactors may return to their town, and they are absolved from their crimes, which are now forgotten, and they are restored to favor." According to Gatschet (op. cit., 182) it appears that the busk is not a solstitial celebration, but a rejoicing over the first fruits of the year. The new year begins with the busk, which is celebrated in August, or late in July. Every town celebrated its busk at a period independent from that of the other towns, whenever their crops had come to maturity. In connection with the busk the women broke to pieces all the household utensils of the previous year and replaced them with new ones; the men refitted all their property so as to look new. Indeed the new fire meant the new life, physical and moral, which had to begin with the new year. Everything had to be new or renewed—even the garments hitherto worn. Taken altogether, the busk was one of the most remarkable ceremonial institutions of the American Indians. (A. F. C.)

Butterfly-stones. See *Banner stones.*

Buzzard Roost. A Creek town "where Tom's path crosses Flint r.," Ga.; exact locality not known. There was another Creek town of this name on upper Chattahoochee r., w. of Atlanta. See Urquhart (1793) in Am. State Papers, Ind. Aff., II, 370, 1832.

Byainswa. See *Biauswah.*

Byengeahtein. A Nanticoke village in 1707, probably in Dauphin or Lancaster co., Pa.—Evans (1707) in Day, Penn., 361, 1843.

Caacat. A Chumashan village between Goleta and Pt Concepcion, Cal., in 1542.

Caacac.—Cabrillo, Narr., in Smith, Coll. Doc., 189, 1857. **Caacat.**—Ibid. **Cacat.**—Taylor in Cal. Farmer, Apr. 17, 1863. **Cuncaae.**—Ibid.

Caamancijup ('narrows of the arroyos'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., V, 189, 1857.

Cabbasagunti. A small body of Indians dwelling in 1807 in the village of "Saint-Francais," on St Francis r., Quebec, in which they were named Cabbassaguntiac, i. e., 'people of Cabassaguntiquoke,' signifying 'the place where sturgeon abound.' The form Cobbisseconteag has been replaced by the modern Cobbosseecontee as the name of what formerly was Winthrop pond and outlet which flows into Kennebec r., in Kennebec co., Me. These Indians, it is reported by Kendall, regarded themselves not only as inhabitants of Cabbassaguntiquoke, but also as true *cabassas*, or sturgeons, because one of their ancestors, having declared that he was a sturgeon, leaped into this stream and never returned in human form. They related a tale that below the falls of Cobbosseecontee r. the rock was hewn by the ax of a mighty manito. (J. N. B. H.)

Cabbassaguntiac.—Kendall, Travels, III, 124, 1809. **Cabbassaguntiquoke.**—Ibid. (their former place of settlement).

Cabea Hoola. Given by Romans as a former Choctaw village on the headwaters of Chickasawhay cr., probably in Lauderdale co., Miss.

Cabea Hoala.—West Florida map., *ca* 1775. **Cabea Hoola.**—Romans, Florida, 1772.

Caborca. A rancheria of the Soba division of the Papago and the seat of a mission established by Kino about 1687; situated on the s. bank of the Rio Asuncion, lat. 30° 30′, long. 112°, Sonora, Mexico. It had 4 subordinate villages in 1721 (Venegas, II, 177, 285, 1759) and a population of 223 in 1730, but it was totally destroyed in the Pima rebellion of 1751. It is now a white Mexican village. (F. W. H.)

Cabetka.—Kino, map (1702) in Stöcklein, Neüe Welt-Bott, 76, 1726. **Cabona.**—Box, Adventures, 267, 1869. **Caborca.**—Kino (1696) in Doc. Hist. Mex., 4th s., I, 267, 1856. **Catórea.**—Hardy, Travels, 422, 1829. **Concepcion Caborca.**—Rivera (1730) quoted by Bancroft, No. Mex. States, I, 514, 1884. **Concepcion de Caborca.**—Venegas, Hist. Cal., I, 285, 1759. **Concepcion del Cabetca.**—Kino, map (1701) in Bancroft, Ariz. and N. Mex., 360, 1889 (misprint). **Concepcion del Caborca.**—Kino (1694) in Doc. Hist. Mex., 4th s., I, 243, 1856. **Concepcion del Cabotea.**—Writer of 1702?, ibid., V, 139, 1857.

Caborh. A former Maricopa rancheria on the Rio Gila, s. Ariz. (Sedelmair, 1744, quoted by Bancroft, Ariz. and N. Mex., 366, 1889). Mentioned as distinct from the following.

Caborica. A former Maricopa rancheria on the Rio Gila, s. Ariz.—Sedelmair (1744) quoted by Bancroft, Ariz. and N. Mex., 366, 1889.

Cabusto (possibly from *oka* 'water,' *ishto* 'great.'—Halbert). A town, probably of the Chickasaw, in n. e. Mississippi, visited by De Soto in 1540; situated between Taliepatava and Chicaça, and 5 days' march from the latter, near a great river, possibly the Tombigbee.—Gentleman of Elvas (1557) in French, Hist. Coll. La., II, 160, 1850; Halbert in Trans. Ala. Hist. Soc., III, 67, 1899.

Caca Chimir. A Papago village, probably in Pima co., s. Ariz., with a population of 70 in 1858, and 90 in 1865.

Caca Chimir.—Davidson in Ind. Aff. Rep., 135, 1865. **Del Caca.**—Bailey in Ind. Aff. Rep., 208, 1858.

Cacaria. A former Tepehuane pueblo on the upper waters of the Rio San Pedro, central Durango, Mexico.—Orozco y Berra, Geog., 319, 1864.

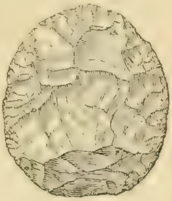
Cachanegtac. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Cachanila. A village, probably Pima, on the Pima and Maricopa res., Gila r., Ariz.; pop. 503 in 1860 (Taylor in Cal. Farmer, June 19, 1863), 438 in 1869 (Browne).

Cachunilla.—Browne, Apache Country, 290, 1869.

Cachaymon. A village or tribe, possibly Caddoan, mentioned by Iberville (Margry, Déc., IV, 178, 1880), in the account of his voyage up the Mississippi in 1699, as being on or near Red r. of Louisiana. Possibly identical with Cahinnio.

Cache disks and blades. The term cache is applied to certain forms of storage of property (see *Storage*), and in archeology it is employed to designate more especially certain deposits of implements and other objects, mainly of stone and metal, the most noteworthy consisting of flaked flint blades and disks. These caches occur in the mound region of the Mississippi valley and generally throughout the Atlantic states. Very often they are associated with burials in mounds, but in some cases they seem merely to have been buried in the ground or hidden among rocks. The largest deposit recorded contained upward of 8,000 flint disks (Moorehead), a few exceed 5,000, while those containing a smaller number are very numerous. It is probable that many of these caches of flaked stones are accumulations of incipient implements roughed out at the quarries and carried away for further specialization and use. But their occurrence with burials, the uniformity of their shape, and the absence of more than the most meager traces of their utilization as implements or for the making of implements, give rise to the conjecture that they were assembled and deposited for reasons dictated by superstition, that they were intended as memorials of important events, as monuments to departed chieftains, as provision for requirements in the future world, or as offerings to the mysterious powers or gods requiring this particular kind of sacrifice. If in the nature of a sacrifice they certainly fulfilled all requirements, for only those familiar with such work can know the vast labor involved in quarrying the stone from the massive strata, in shaping the refractory material, and in transporting the product to far distant points. In the Hopewell mound in Ohio large numbers of beautiful blades of obsidian, obtained probably from Mexico, had been cast upon a sacrificial altar and partially destroyed by the great heat; usually, however, the deposits do not seem to have been subjected to the altar fires. See *Mines and Quarries*, *Problematical objects*, *Stone-work*.



DISCOIDAL FLINT BLADE FROM A CACHE OF 110 SPECIMENS; ILLINOIS. (1-6)

CACHE OF LANCEOLATE FLINT BLADES

Consult Holmes in 15th Rep. B. A. E., 1897; Moorehead (1) Primitive Man in Ohio, pp. 190, 192, 1892, (2) in The Antiquarian, I, 158, 1897; Seever, ibid., 142; Smith, ibid., 30; Snyder (1) in Smithson. Rep 1876, 1877, (2) in Proc. A. A. A. S., XLII, 1894, (3) in The Archæologist, I, no. 10, 1893, (4) ibid., III, pp. 109–113, 1895; Squier and Davis in Smithson. Cont., I, 1848; Wilson in Nat. Mus. Rep. 1897, 1899; and various brief notices in the archeological journals. (W. H. H.)

Caches.—See *Receptacles, Storage and Caches.*

Cachopostales. Mentioned by Orozco y Berra (Geog., 304, 1864), from a manuscript source, as a tribe living near the Pampopa who resided on Nueces r., Tex. They were possibly Coahuiltecan.

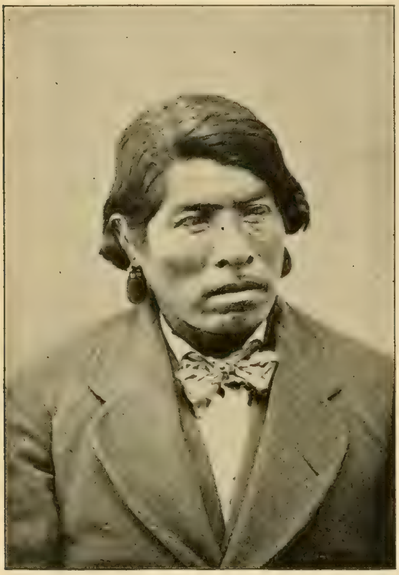
Cachapostate.—Powell in 7th Rep. B. A. E., 69, 1891.

Caddehi ('head of the reedy place'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., v, 190, 1857.

Caddo (contracted from *Kä′dohädä′cho*, 'Caddo proper,' 'real Caddo,' a leading tribe in the Caddo confederacy, extended by the whites to include the confederacy). A confederacy of tribes belonging to the southern group of the Caddoan linguistic family. Their own name is Hasínai, 'our own folk.' See *Kadohadacho.*

History.—According to tribal traditions the lower Red r. of Louisiana was the early home of the Caddo, from which they spread to the N., W., and S. Several of the lakes and streams connected with this river bear Caddo names, as do some of the counties and some of the towns which cover ancient village sites. Cabeza de Vaca and his companions in 1535–36 traversed a portion of the territory occupied by the Caddo, and De Soto's expedition encountered some of the tribes of the confederacy in 1540–41, but the people did not become known until they were met by La Salle and his followers in 1687. At that time the Caddo villages were scattered along Red r. and its tributaries in what are now Louisiana and Arkansas, and also on the banks of the Sabine, Neches, Trinity, Brazos, and Colorado rs. in E. Texas. The Caddo were not the only occupants of this wide territory; other confederacies belonging to the same linguistic family also resided there. There were also fragments of still older confederacies of the same family, some of which still maintained their separate existence, while others had joined the then powerful Hasinai. These various tribes and confederacies were alternately allies and enemies of the Caddo. The native population was so divided that at no time could it successfully resist the intruding white race. At an early date the Caddo obtained horses from the Spaniards through intermediate tribes; they learned to rear these animals, and traded with them as far N. as Illinois r. (Shea, Cath. Ch. in Col. Days, 559, 1855).

During the 18th century wars in Europe led to contention between the Spaniards and the French for the territory occupied by the Caddo. The brunt of these contentions fell upon the Indians; the trails between their villages became routes for armed forces, while the villages were transformed into garrisoned posts. The Caddo were friendly to the French and rendered valuable service, but they suffered greatly from contact with the white race. Tribal wars were fomented, villages were abandoned, new diseases spread havoc among the people, and by the close of the century the welcoming attitude of the Indians during its early years had changed to one of defense and distrust. Several tribes were practically extinct, others seriously reduced in numbers, and a once thrifty and numerous people had become demoralized and were more or less wanderers in their native land. Franciscan missions had been established among some of the tribes early in the century, those designed for the Caddo, or Asinais, as they were called by the Spaniards, being Purísima Concepción de los Asinais and (for the Hainai) San Francisco de los Tejas (q. v.). The segregation policy of the missionaries tended to weaken tribal relations and unfitted the people to cope with the new difficulties which confronted them. These missions were transferred to the Rio San Antonio in 1731. With the acquisition of Louisiana by the United States immigration increased and the Caddo were pushed from their old haunts. Under their first treaty, in 1835, they ceded all their land and agreed to move at their own expense beyond the boundaries of the United States, never to return and settle as a tribe. The tribes living in Louisiana, being thus forced to leave their old home, moved s. w. toward their kindred living in Texas. At that time the people of Texas were contending for independence, and no tribe could live at peace with both opposing forces. Public opinion was divided as to the treatment of the Indians; one party demanded a policy of extermination, the other advocated conciliatory methods. In 1843 the governor of the Republic of Texas sent a commission to the tribes of its N. part to fix a line between them and the white settlers and to establish three trading posts; but, as the land laws of the republic did not recognize the Indian's right of occupancy, there was no power which could prevent a settler from taking land that had been cultivated by an Indian. This condition led to continual difficulties, and these did not diminish after the annexation of Texas to the United States, as Texas retained control and jurisdiction over all its public domain. Much suffering ensued; the fields of peaceable Indians were taken and the natives were hunted down. The more warlike tribes made reprisals, and bitter feelings were engendered. Immigration increased, and the inroads on the buffalo herds by the newcomers made scarce the food of the Indians. Appeals were sent to the Federal Government, and in 1855 a tract near Brazos r. was secured and a number of Caddo and other Indians were induced to colonize under the supervision of Agent Robert S. Neighbours. The Indians built houses, tilled fields, raised cattle, sent their children to school—lived quiet and orderly lives. The Comanche to the w. continued to raid upon the settlers, some of whom turned indiscriminately upon all Indians. The Caddo were the chief sufferers, although they helped the state troops to bring the raiders to justice. In 1859 a company of white settlers fixed a date for the massacre of all the reservation Indians. The Federal Government was again appealed to, and through the strenuous efforts of Neighbours the Caddo made a forced march for 15 days in the heat of July; men, women, and children, with the loss of more than half of their stock and possessions, reached safely the banks of Washita r. in Oklahoma, where a reservation was set apart for them. Neighbours, their friend and agent, was killed shortly afterward as a penalty for his unswerving friendship to the Indians (Ind. Aff. Rep. 1859, 333, 1860). During the civil war the Caddo remained loyal to the Government, taking refuge


ANTELOPE, A CADDO

in Kansas, while some went even as far w. as Colorado. In 1872 the boundaries of their reservation were defined, and in 1902 every man, woman, and child received an allotment of land under the provisions of the severalty act of 1887, by which they became citizens of the United States and subject to the laws of Oklahoma. In 1904 they numbered 535.

Missions were started by the Baptists soon after the reservation was established, and are still maintained. Thomas C. Battey, a Quaker, performed missionary work among them in 1872. The Episcopalians opened a mission in 1881, the Roman Catholics in 1894.

Customs and beliefs.—In the legend which recounts the coming of the Caddo from the underworld it is related: "First an old man climbed up, carrying in one hand fire and a pipe, and in the other a drum; next came his wife with corn and pumpkin seeds." The traditions of the people do not go back to a time when they were not cultivators of the soil; their fields surrounded their villages and furnished their staple food; they were semisedentary in their habits and lived in fixed habitations. Their dwellings were conical in shape, made of a framework of poles covered with a thatch of grass, and were grouped about an open space which served for social and ceremonial gatherings. Couches covered with mats were ranged around the walls inside the house to serve as seats by day and beds by night. The fire was built in the center. Food was cooked in vessels of pottery, and baskets of varying sizes were skilfully made. Vegetal fibers were woven, and the cloth was made into garments; their mantles, when adorned with feathers, were very attractive to the early French visitors. Living in the country of the buffalo, that animal and others were hunted and the pelts dressed and made into clothing for winter use. Besides having the usual ornaments for the arms, neck, and ears, the Caddo bored the nasal septum and inserted a ring as a face decoration—a custom noted in the name, meaning "pierced nose," given the Caddo by the Kiowa and other unrelated tribes, and designated in the sign language of the plains. Tattooing was practised. Descent was traced through the mother. Chieftainship was hereditary, as was the custody of certain sacred articles used in religious ceremonies. These ceremonies were connected with the cultivation of maize, the seeking of game, and the desire for long life, health, peace, and prosperity, and were conducted by priests who were versed in the rites and who led the accompanying rituals and songs. According to Caddo belief all natural forms were animate and capable of rendering assistance to man. Fasting, prayer, and occasional sacrifices were observed; life was thought to continue after death, and kinship groups were supposed to be reunited in the spirit world. Truthfulness, honesty, and hospitality were inculcated, and just dealing was esteemed a virtue. There is evidence that cannibalism was ceremonially practised in connection with captives.

Divisions and totems.—How many tribes were formerly included in the Caddo confederacy can not now be determined. Owing to the vicissitudes of the last 3 centuries only a remnant of the Caddo survive, and the memory of much of their organization is lost. In 1699 Iberville obtained from his Taensa Indian guide a list of 8 divisions; Linares in 1716 gave the names of 11; Gatschet (Creek Migr. Leg., i, 43, 1884) procured from a Caddo Indian in 1882 the names of 12 divisions, and the list was revised in 1896, by Mooney, as follows: (1) Kadohadacho, (2) Hainai, (3) Anadarko, (4) Nabedache, (5) Nacogdoches, (6) Natchitoches, (7) Yatasi, (8) Adai, (9) Eyeish, (10) Nakanawan, (11) Imaha, a small band of Kwapa, (12) Yowani, a band of Choctaw (Mooney in 14th Rep. B. A. E., 1092, 1896). Of these names the first 9 are found under varying forms in the lists of 1699 and 1716. The native name of the confederacy, Hasinai, is said to belong more properly to the first 3 divisions, which may be significant of their prominence at the time when the confederacy was overlapping and absorbing members of older organizations, and as these divisions speak similar dialects, the name may be that which designated a still older organization. The following tribes, now extinct, probably belonged to the Caddo confederacy: Doustionis, Nacaniche, Nanatsoho, and Nasoni (?). The villages of Campti, Choye, and Natasi were probably occupied by subdivisions of the confederated tribes.

Each division of the confederacy was subdivided, and each of these subtribes had its totem, its village, its hereditary chieftain, its priests and ceremonies, and its part in the ceremonies common to the confederacy. The present clans, according to Mooney, are recognized as belonging equally to the whole Caddo people and in old times were probably the chief bond that held the confederacy together. See *Nasoni*. (A. C. F.)

Acinay.—Tex. St. Arch., Nov. 17, 1763. **Ascanis.**—La Harpe (1719) in Margry, Déc., vi, 289, 1886. **Asenys.**—Iberville (1699), ibid., iv, 316, 1880. **A-Simaes.**—French, Hist. Coll., ii, 11, note, 1875. **Asimais.**—Kennedy, Repub. Texas, i, 217, 1841. **A-Simais.**—Yoakum, Hist. Texas, i, 28, note, 1855. **Asinaes.**—Kennedy, Repub. Texas, i, 217, 1841. **Aśinais.**—Mezières (1778) quoted by Bancroft, No. Mex. States, i, 661, 1886. **Asinay.**—Teran (1691), ibid., 391. **Asoni.**—Barcia, Ensayo, 278, 1723. **Asseni.**—Charlevoix, New France, iv, 78, 1870. **Assi-**

nais.—Pénicaut (1712) in Margry, Déc., v, 499, 1883. **Assinay.**—La Harpe (*ca.* 1717) in French, Hist. Coll. La., iii, 48, 1851. **Assine.**—Gatschet, Creek Migr. Leg., i, 43, 1884. **Assinnis.**—Boudinot, Star in the West, 125, 1816. **Assoni.**—Joutel (1687) in Margry, Déc., iii, 311, 1878. **Assony.**—Joutel, ibid., i, 147, 1846. **Assynais.**—Pénicaut (1716) in Margry, Déc., v, 539, 1883. **Ceneseans.**—Boudinot, Star in the West, 126, 1816. **Cenesians.**—Hennepin, New Discov., pt. 2, 25, 1698. **Cenis.**—Joutel (1687) in French, Hist. Coll. La., i, 148, 1851. **Cenys.**—Joutel (1687) in Margry, Déc., iii, 266, 1878. **Ceries Assonys.**—French, Hist. Coll. La., ii, 11, note, 1875. **Cneis.**—Drake, Bk. Inds., vii, 1848. **Coeni.**—Hennepin, New Discov., map, 1698. **Cœnis.**—De l'Isle, map, 1700. **Couis.**—Morse, N. Am., map, 1776 (misprint). **Hasínai.**—ten Kate, Reizen in N. Am., 374, 1885 (own name). **Iscanis.**—Bull. Soc. Geog. Mex., 504, 1869. **Nasoni.**—For forms of this name, see *Nasoni.* **Senis.**—Cavelier (1687) quoted by Shea, Early Voy., 31, 1861. **Tiddoes.**—Keane in Stanford, Compend., Cent. and So. Am., 539, 1878 (same?). **Yscanes.**—Tex. State Arch., Nov. 15, 1785. **Yscanis.**—Census of Nacogdoches jurisdiction, ibid., 1790.

Caddoan Family. A linguistic family, first classified by Gallatin (Trans. and Coll. Am. Antiq. Soc., ii, 116, 1836), who regarded the Caddo and Pawnee languages as distinct, hence both names appear in his treatise as family designations. Although now regarded as belonging to the same linguistic stock, there is a possibility that future investigation may prove their distinctness. The Caddoans may be treated in three geographic groups: The Northern, represented by the Arikara in North Dakota; the Middle, comprising the Pawnee confederacy formerly living on Platte r., Neb., and to the w. and s. w. thereof; and the Southern group, including among others the Caddo, Kichai, and Wichita (Powell in 7th Rep. B. A. E., 58, 1891). The tribes included in the Southern group were scattered throughout the region of the Red r. of Louisiana and its tributaries, in Arkansas and s. Oklahoma, where their names survive in the Washita r., the Wichita mountains and river, Waco city, Kichai hills, etc.; they also spread along the Sabine, Neches, Trinity, and Brazos rs. of Texas, and in part controlled the territory as far as the Colorado r. of Texas and the Gulf of Mexico.

From cultural and other evidence the Caddoan tribes seem to have moved eastward from the S. W. The advance guard was probably the Caddo proper, who, when first met by the white race, had dwelt so long in the region of the Red r. of Louisiana as to regard it as their original home or birthplace. Other branches of the Caddoan family followed, settling along the rivers of n. e. Texas. Whether they drove earlier occupants of the region to the Gulf or at a later day were forced back from the coast by intrusive tribes is not clear, but that some displacement had occurred seems probable, as early Spanish and French travelers found tribes of different families on the Gulf coast, while the Caddoans held the rivers but were acquainted with the coast and visited the bays of Galveston and Matagorda. The last group to migrate was probably the Pawnee, who kept to the n. and n. e. and settled in a part of what is now Kansas and Nebraska.

The tribes of n. e. Texas being in the territory over which the Spaniards, French, and English contended for supremacy, were the first to succumb to contact with the white race and the inroads of wars and new diseases. Those dwelling farther inland escaped for a time, but all suffered great diminution in numbers; the thousands of 2 centuries ago are now represented by only a few hundreds. The survivors to-day live on allotted lands in Oklahoma and North Dakota, as citizens of the United States, and their children are being educated in the language and the industries of the country.

From the earliest records and from traditions the Caddoan tribes seem to have been cultivators of the soil as well as hunters, and practised the arts of pottery making, weaving, skin dressing, etc. Tattooing the face and body was common among those of the Southern group. Two distinct types of dwellings were used—the conical straw house among the Southern group and the earth lodge among the Pawnee and Arikara. Their elaborate religious ceremonies pertained to the quest of long life, health, and food supply, and embodied a recognition of cosmic forces and the heavenly bodies. By their supernatural and social power these ceremonies bound the people together. The tribes were generally loosely confederated; a few stood alone. The tribe was subdivided, and each one of these subdivisions had its own village, bearing a distinctive name and sometimes occupying a definite relative position to each of the other villages of the tribe. A village could be spoken of in three ways: (1) By its proper name, which was generally mythic in its significance or referred to the share or part taken by it in the religious rites, wherein all the villages of the tribe had a place; (2) by its secular name, which was often descriptive of its locality; (3) by the name of its chief. The people sometimes spoke of themselves by one of the names of their village, or by that of their tribe, or by the name of the confederacy to which they belonged. This custom led to the recording, by the early travelers, of a multiplicity of names, several of which might represent one community. This confusion was augmented when not all the tribes of a confederacy spoke the same language; in such cases a mispronunciation or a translation caused a new name to be recorded. For instance, the native name of the Caddo confederacy, Hasinai, 'our own people,' was translated by the Yatasi, and "Texas" is a modification of the word they gave. Owing to the fact that a large proportion of the tribes mentioned by the writers of the last 3 centuries, together with their languages, are now extinct, a correct classification of the recorded names is no longer possible. The following list of confederacies, tribes, and villages is divided into 4 groups: (1) Those undoubtedly Caddoan; (2) those probably so; (3) those possibly so; (4) those which appear to have been within the Caddoan country.

(1) Arikara, Bidai, Caddo, Campti, Choye, Kichai, Nacaniche, Nacici, Nanatsoho, Nasoni (=Asinai=Caddo?), Natasi, Pawnee, Wichita.

(2) Aguacay, Akasquy, Amediche, Anoixi, Ardeco, Avoyelles, Cahinnio, Capiche, Chacacants, Chaguate, Chaquantie, Chavite, Chilano, Coligoa, Colima, Doustioni, Dulchanio, Harahey, Pallaquesson, Penoy, Tareque.

(3) Analao, Autiamque, Avavares, Cachaymon, Guaycones, Haquis, Irrupiens, Kannehouan, Naansi, Nabiri, Toxo.

(4) Acubadoas, Anamis, Andacaminos, Arkokisa, Bocherete, Coyabegux, Judosa, Kuasse, Mallopeme, Mulatos, Onapiem, Orcan, Pálomas, Panequo, Peinhoum, Peissaquo, Petao, Piechar, Pehir, Salapaque, Serecoutcha, Taraha, Teao, Tohaka, Tohau, Tsepcoen, Tsera, Tutelpinco, Tyacappan. (A. C. F.)

>**Caddoes.**—Gallatin in Trans. Am. Antiq. Soc., II, 116, 306, 1836 (based on Caddo alone); Prichard, Phys. Hist. Mankind, V, 406, 1847; Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 [gives as languages Caddo, Red River (Nandakoes, Tachies, Nabedaches)]. >**Caddokies.**—Gallatin in Trans. Am. Antiq. Soc., II, 116, 1836 (same as his Caddoes); Prichard, Phys. Hist. Mankind, V, 406, 1847. >**Caddo.**—Latham in Trans. Philol. Soc. Lond., II, 31, 1846 (indicates affinity with Iroquois, Muskoge, Catawba, Pawnee); Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 77, 1848 (Caddo only); Berghaus (1845), Physik. Atlas, map 17, 1848 (Caddo, etc.); ibid., 1852; Latham, Nat. Hist. Man, 338, 1850 (between the Mississippi and Sabine); Latham in Trans. Philol. Soc., Lond., 101, 1856; Turner in Pac. R. R. Rep., III, pt. 3, 55, 70, 1856 (finds resemblances to Pawnee, but keeps them separate); Buschmann, Spuren der aztek. Sprache, 426, 448, 1859; Latham, Opuscula, 290, 366, 1860. >**Caddo.**—Latham, Elem. Comp. Philol., 470, 1862 (includes Pawni and Riccari). >**Pawnees.**—Gallatin in Trans. Am. Antiq. Soc., II, 128, 306, 1836 (two nations: Pawnees proper and Ricaras or Black Pawnees); Prichard, Phys. Hist. Mankind, V, 408, 1847 (follows Gallatin); Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 1848; Latham, Nat. Hist. Man, 344, 1850 (or Panis; includes Loup and Republican Pawnees); Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (gives as languages: Pawnees, Ricaras, Tawakeroes, Towekas, Wachos?); Hayden, Ethnog. and Philol. Mo. Val., 232, 345, 1862 (includes Pawnee and Arikara). >**Panis.**—Gallatin in Trans. Am. Antiq. Soc., II, 117, 128, 1836 (of Red river of Texas; mention of villages; doubtfully indicated as of Pawnee family); Prichard, Phys. Hist. Mankind, V, 407, 1847 (supposed from name to be of same race with Pawnee of the Arkansa); Latham, Nat. Hist. Man, 344, 1850 (Pawnees or); Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (here kept separate from Pawnee family). >**Pawnies.**—Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, 77, 1848 (see Pawnee above). >**Pahnies.**—Berghaus (1845), Physik. Atlas, map 17, 1848; ibid., 1852. >**Pawnee(?).**—Turner in Pac. R. R. Rep., III, pt. 3, 55, 65, 1856 (Kichai and Hueco vocabularies). =**Pawnee.**—Keane in Stanford, Compend., Cent. and So. Am., 478, 1878 (gives four groups: Pawnees proper; Arickarees; Wichitas; Caddoes). =**Pani.**—Gatschet, Creek Migr. Leg., I, 42, 1884; Berghaus, Physik. Atlas, map 72, 1887. >**Towiaches.**—Gallatin in Trans. Am. Antiq. Soc., II, 116, 128, 1836 (same as Panis above); Prichard, Phys. Hist. Mankind, V, 407, 1847. >**Towiachs.**—Latham, Nat. Hist. Man, 349, 1850 (includes Towiach, Tawakenoes, Towecas?, Wacos). >**Towiacks.**—Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853. >**Natchitoches.**—Gallatin in Trans. Am. Antiq. Soc., II, 116, 1836 (stated by Sibley to speak a language different from any other); Latham, Nat. Hist. Man, 342, 1850; Prichard, Phys. Hist. Mankind, V, 406, 1847 (after Gallatin); Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (a single tribe only). >**Aliche.**—Latham, Nat. Hist. Man, 349, 1850 (near Nacogdoches; not classified). >**Yatassees.**—Gallatin in Trans. Am. Antiq. Soc., II, 116, 1836 (the single tribe; said by Sibley to be different from any other; referred to as a family). >**Riccarees.**—Latham, Nat. Hist. Man, 344, 1850 (kept distinct from Pawnee family). >**Washita.**—Latham in Trans. Philol. Soc. Lond., 103, 1856; Buschmann, Spuren der aztek. Sprache, 441, 1859 (revokes previous opinion of its distinctness and refers it to Pawnee family). >**Witchitas.**—Buschmann, ibid. (same as his Washita). =**Caddoan.**—Powell in 7th Rep. B. A. E., 58, 1891.

Cadecha. A former Timuquanan tribe in the Utina confederacy of middle Florida.—Laudonnière (1564) in French, Hist. Coll. La., n. s., 243, 1869.

Cadica.—De Bry, Brev. Nar., II, map, 1591. **Cardecha.**—Fontaneda in French, op. cit., 2d ser., 264, 1875. **Chadeca.**—Barcia, Ensayo, 48, 1723.

Cadecuijtnipa ('over the lava mesas'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., V, 188, 1857.

Cadegomo ('reedy arroyo'). A Cochimi settlement in lat. 26° 10′, not far from the Pacific coast of Lower California, at which the Jesuit mission of La Purísima Concepcion was established by Father Tamaral in 1718. It contained 130 neophytes in 1767, and in 1745 had 6 dependent villages within 8 leagues. From a statement by Venegas (Hist. Cal., II, 23, 1759) that he "hoped at La Purísima to find greater conveniences both for corn and pasture than at Cadigomo," it would seem that the Indian village and the mission did not occupy the same site.

Cadegomo.—Clavigero (1789), Hist. Baja Cal., 63, 1852. **Cadigomo.**—Venegas, Hist. Cal., I, 420; II, 23, 1759. **La Purissima Conception.**—Ibid., II, 23, 198. **Purísima Concepcion.**—Clavigero, op. cit., 109.

Cadeudebet ('reeds, or the reedy country, ends here'). A rancheria, probably of the Cochimi, under Purísima (Cadegomo) mission, from which it lay about 10 leagues distant, in central Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., V, 188, 1857.

Cadeudobet.—Doc. Hist. Mex., op. cit.

Cagnaguet. A Laimon tribe which,

with the Adac and Kadakaman, formerly lived between San Fernando and Muleje, near San Francisco Borja, w. side of Lower California, lat. 29°.

Cagnaguet.—Taylor in Browne, Res. Pac. Slope, app., 54, 1869. **Cagnajuet.**—Taylor in Cal. Farmer, Jan. 17, 1862.

Cahawba Old Towns. A former group of Choctaw settlements in Perry co., Ala., probably on Cahawba r.—Pickett, Ala., II, 326, 1851; Halbert in Ala. Hist. Soc. Trans., III, 66, 1899.

Cahelca ('deep pool'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., v, 189, 1857.

Cahelejyu ('brackish water'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., v, 189, 1857.

Cahelijyu.—Ibid., 190. **Cahelixyu.**—Ibid., 186.

Cahelembil ('junction of waters'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century; it lay a league from the Pacific coast.—Doc. Hist. Mex., 4th s., v, 189, 1857.

Cahelmet ('water and earth'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., v, 189, 1857.

Cahiague. A Huron village in Ontario, where the Jesuits had the mission of St John the Baptist in 1640.

Cahiagué.—Champlain (1615), Œuvres, IV, 29, 1870. **S. Iean Baptiste.**—Jes. Rel. for 1640, 90, 1858.

Cahinnio. A tribe visited by Cavelier de la Salle on his return from Texas in 1687, at which time they probably resided in s. w. Arkansas, near Red r. They were possibly more closely allied to the northern tribes of the Caddo confederacy (the Kadohadacho, Natchitoches, Yatasi, etc.) than to the southern tribes, with whom, according to Joutel, they were at enmity. During the vicissitudes of the 18th century the tribe moved n. w., and in 1763 were on upper Arkansas r., near their old allies, the Mento. By the close of the 18th century they were extinct as a tribe. (A. C. F.)

Cabinoios.—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Cahainihoua.**—Joutel (1687) in French, Hist. Coll. La., I, 169, 1846. **Cahainohoua.**—Joutel (1687) in Margry, Déc., III, 413, 1878. **Cahaynohoua.**—Joutel in French, Hist. Coll. La., I, 172, 1846. **Cahinnio.**—Le Clercq (1691), First Estab. Faith, II, 265, 1881. **Cahinoa.**—Carver, Trav., map, 1778. **Cahirmois.**—Boudinot, Star in the West, 126, 1816. **Cakainikova.**—Barcia, Ensayo, 279, 1723. **Chininoas.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Cohainihoua.**—Joutel in French, Hist. Coll. La., I, 169, 1846. **Cohainotoas.**—Barcia, Ensayo, 279, 1723. **Kahinoa.**—Jefferys (1763), Am. Atlas, map, 5, 1776.

Cahita. A group of tribes of the Piman family, consisting chiefly of the Yaqui and the Mayo, dwelling in s. w. Sonora and n. w. Sinaloa, Mexico, principally in the middle and lower portions of the valleys of the Rio Yaqui, Rio Mayo, and Rio Fuerte, and extending from the Gulf of California to the Sierra Madre. Physically the men are usually large and well formed; their complexion is of medium brown, and their features, though somewhat coarse, are not unpleasant. The dress of both sexes is coarse and sim-

MAYO (CAHITA) MAN. (HRDLICKA)

MAYO (CAHITA) WOMAN AND CHILD. (HRDLICKA)

ple, that of the men consisting of a short cotton shirt, trousers, straw hat, and leather sandals, the women wearing the typical cotton camisa and gown. The native blanket and sash are now rarely seen. The Yaqui formerly tattooed the chin and arms. Owing to the semitropical climate their typical dwellings were of canes and boughs, covered with palm leaves, but these have been largely superseded by huts of brush and adobe. Although belonging to the same division of the Piman stock and showing no marked difference in culture, the Mayo and Yaqui tribes have not been friendly; indeed the former waged war against the Yaqui until they themselves were finally conquered, when the Yaqui compelled them to pay tribute and to furnish warriors to aid the Yaqui in their almost incessant hostility first toward Spain, afterward against Mexico. They now hold aloof from each other, and while the Yaqui are habitually on the warpath, the Mayo are entirely pacific. In the fertile valleys along the streams respectively occupied by the tribes of this group, they engage in raising corn, cotton, calabashes, beans, and tobacco, and also in cultivating the mezcal-producing agave. They hunted in the neighboring Sierra Madre and fished in the streams that supplied the water to irrigate their fields, as well as on the coast, where the Yaqui still obtain salt for sale, principally in Guaymas. It has been said that neither the Mayo nor the Yaqui had a tribal chief, each tribe being settled in a number of autonomous villages which combined only in case of warfare; but there appears to have been a village ruler or kind of cacique. In the first half of the 17th century the Mayo and Yaqui together probably numbered between 50,000 and 60,000. There are now about 40,000, equally divided between the tribes, but like most of the southern tribes of the Piman family, these have largely become Hispanized, except in language. The Yaqui particularly are naturally industrious and are employed as cattlemen, teamsters, farmers, and sailors; they are also good miners, are expert in pearl diving, and are employed for all manual labor in preference to any others. They exhibit an unusual talent for music and adhere more or less to the performance of their primitive dances (now somewhat varied by civilization), engaged in principally on feast days, particularly during the harvest festival of San Juan and at the celebration of the Passover. The chief vices of the Yaqui, it is said, are an immoderate indulgence in intoxicants, gambling, and stealing, while conjugal fidelity is scarcely known to them. There is some uncertainty in regard to the tribal divisions of the Cahita group. Pimentel (Lenguas, I, 453) and Buelna (Arte Lengua Cahita, x) divide it into three dialects, the Yaqui, Mayo, and Tehueco, but the latter, in his Peregrinacion de los Aztecas (21, 1892), mentions the Sinaloa, Tehueco, and Zuaque as distinct groups. Orozco y Berra (Geog., 58) gives Yaqui, Mayo, Tehueco, and Vacoregue. It appears that there was in fact a Sinaloa tribe which later lost its identity through absorption by the Tehueco, while the Zuaque were apparently identical with the latter. For the present condition of the Yaqui and the Mayo see Hrdlicka in Am. Anthrop., n. s., VI, 51, 1904. (F. W. H.)

Cahita.—Orozco y Berra, Geog., 58, 1864. **Caita.**—Doc. of 1678 quoted by Bandelier in Arch. Inst. Papers, III, 53, 1890. **Cinaloa.**—Orozco y Berra, op. cit. **Sinaloa.**—Ibid.

Cahlahtel Pomo. An unidentifiable band of Pomo, said to have lived in Mendocino co., Cal.—Wiley in Ind. Aff. Rep. 1864, 119, 1865.

Cahokia. A tribe of the Illinois confederacy, usually noted as associated with the kindred Tamaroa. Like all the confederate Illinois tribes they were of roving habit until they and the Tamaroa were gathered into a mission settlement about the year 1698 by the Jesuit Pinet. This mission, first known as Tamaroa, but later as Cahokia, was about the site of the present Cahokia, Ill., on the E. bank of the Mississippi, nearly opposite the present St Louis. In 1721 it was the second town among the Illinois in importance. On the withdrawal of the Jesuits the tribe declined rapidly, chiefly from the demoralizing influence of the neighboring French garrison, and was nearly extinct by 1800. With the other remnant tribes of the confederacy they removed, about 1820, to the W., where the name was kept up until very recently, but the whole body is now officially consolidated under the name Peoria, q. v. (J. M.)

Caeuquias.—De l'Isle, map (*ca.* 1705) in Neill, Hist. Minn., 1858. **Cahakies.**—Carver, Travels, map, 1778. **Cahau.**—Marain (1753) in Margry, Déc., VI, 654, 1886. **Cahoki.**—Gale, Upper Miss., 174, 1867. **Cahokia.**—Coxe, Carolana, map, 1741. **Cahokiams.**—Keane in Stanford, Compend., 504, 1878. **Cahokies.**—Esnauts and Rapilly, map, 1777. **Cahoqui.**—Alcedo, Dic. Geog., I, 302, 1786. **Cahoquias.**—Keane in Stanford, Compend., 504, 1878. **Cankia.**—Hennepin, New Discov., 310, 1698 (same? The "Caokia" are named as another Illinois band). **Caokia.**—Allouez (1680) in Margry, Déc., II, 96, 1877. **Caoquias.**—Perkins and Peck, Annals of the West, 680, 1850. **Caouquias.**—Du Pratz, La., II, 227, 1758. **Carrechias.**—St Cosme (1699) in Shea, Early Voy., 62, 1861. **Caskoukia.**—Moll, map, in Salmon, Modern Hist., 3d ed., III, 602, 1746. **Catiokia.**—Morse, N. Am., 255, 1776. **Catokiah.**—Nourse (1820) in Schoolcraft, Ind. Tribes, II, 588, 1852. **Cayaughkias.**—Stone, Life of Brant, II, 566, 1864. **Cohakias.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 8, 1814. **Cohakies.**—Am. Pioneer, I, 408, 1842. **Kahokias.**—Homann Heirs' map, 1756. **Kahoquias.**—Nuttall, Journal, 250, 1821. **Kakias.**—Milfort, Mémoire, 106, 1802 (same?). **Kaockhia.**—La Salle (1682) in Margry, Déc., II, 201, 1877. **Kaokia.**—Gravier (1701?) in Perrot, Mémoire, 221, 1864. **Kaokies.**—Lattré, map, 1784. **Kaoquias.**—

Perkins and Peck, Annals of the West, 69, 1850. **Kaouechias.**—Force, Inds. of Ohio, 21, 1879. **Kaoükia.**—Gravier (1701) in Shea, Early Voy., 118, 1861. **Kaȣkias.**—Shea, ibid., 60. **Kavvachias.**—Shea, Rel. Miss. du Mississippi, 36, 1861. **Kavvchias.**—St Cosme (1699) in Shea, Early Voy., 67, 1861. **Kavvechias.**—Ibid., 66. **Kavvkias.**—Ibid., 60. **Kawkias.**—Ibid., 61. **Kerokias.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 555, 1853. **Koakias.**—Bossu, Travels through La., 131, 1771. **Ooukia.**—Allouez (1680) in Margry, Déc., II, 96, 1877. **Tahokias.**—Browne in Beach, Ind. Miscel., 119, 1877.

Cahokia Mound. The largest prehistoric artificial earthwork in the United States, situated in Madison co., Ill., in what is known as the American bottom, about 6 m. E. of St Louis, Mo., and in plain view of the railroads entering that city from the E. Before their partial destruction by the plow the principal mound was surrounded by an extensive mound group, numbering, according to Brackenridge (Views La., 187, 1814), who visited the place in 1811, "45 mounds or pyramids, besides a great number of small artificial elevations." The name Cahokia is that of a tribe which formerly occupied a neighboring village of the same name. In form the tumulus is a quadrangular pyramid with an apron, or terrace, extending from the S. side. The dimensions as given by McAdams (Antiq. of Cahokia or Monk's Mound, 2, 1883) are as follows: The base N. and S., 998 ft.; E. to W., 721 ft.; height, 99 ft.; height of lower terrace, 30 ft.; outward extent of terrace about 200 ft.; width about 500 ft. The area of the base of the mound is estimated at about 16 acres. On the W. side, some 30 ft. above the first terrace, there was a second slight terrace, now scarcely distinguishable. Patrick, who studied the mound and its surroundings, and prepared a model which was cast in iron (now in the Peabody Museum at Cambridge, Mass.), represented a small level area or terrace some 3 or 4 ft. below the level top. Omitting the lower terrace and counting the diameters of the base as 721 and 798 ft., and the height as 99 ft., without regard to the upper level, the contents somewhat exceed 18,690,000 cu. ft. Adding the terrace, 3,000,000 cu. ft., the total contents amount to 21,690,000 cu. ft. The wall of Ft Ancient, Ohio, has been frequently referred to as one of the most extensive ancient works of the United States, yet the contents of the Cahokia mound would form a wall of the same base and height exceeding 17 m. in length, or more than five times the length of the wall of Ft Ancient, and would have required, according to the usual method of calculation, the labor of 1,000 persons for 4¾ years, with the means that prehistoric Indians had at hand. The places from which the earth was taken are apparent from the depressions surrounding the Cahokia mound. In 1811, when visited by Brackenridge, the largest terrace was used by a colony of Trappists (whence sometimes the name Monk's Mound), who resided in several small cabins on one of the smaller mounds, which latter was cultivated as a kitchen garden. See Brackenridge, op. cit.; Bushnell, Cahokia and Surrounding Mound Group, Peabody Mus. Publ., 1904; Conant, Footprints of Vanished Races, 1879; McAdams (1) Records of Ancient Races, 1887, (2) Antiquities of Cahokia, or Monk's Mound, 1883. (C. T.)

CAHOKIA MOUND, ILLINOIS; HEIGHT, AS MEASURED BY McADAMS, 99 FT.; GREATEST LENGTH, 998 FT.

Cahuabi. A Papago village in Arizona, near the Sonora border, with 350 inhabitants in 1863 and 80 familes in 1871. Cf. *Guevavi.*

Cahuabi.—Wilbur in Ind. Aff. Rep. 1871, 365, 1872. **Cahuabia.**—Poston in Ind. Aff. Rep. 1863, 385, 1864. **Cahuavi.**—Taylor in Cal. Farmer, June 19, 1863. **Cusbabi.**—Browne, Apache Country, 291, 1869 (misprint from Poston).

Cahuenga. A former Gabrieleño rancheria in Los Angeles co., Cal.

Cabeugna.—Ried (1852) quoted by Taylor in Cal. Farmer, June 8, 1860. **Cabuenga.**—Hoffman in Bull. Essex Inst., XVII, 2, 1885.

Cahunghage. A former Iroquois village on the S. side of Oneida lake, N. Y.

Cahunghage.—Esnauts and Rapilly, map, 1777. **Cahung-Hage.**—Alcedo, Dic. Geog., I, 303, 1786. **Catumghage.**—Lattré, map, 1784.

Caiasban. An unidentified village or tribe mentioned in 1687 to Joutel (Margry, Déc., III, 409, 1878), while he was staying with the Kadohadacho on Red r., of Louisiana, by the chief of that tribe as being among his enemies.

Caicaches. A tribe said to have lived on the coast of Texas, but to have been extinct by 1850.—Bollaert in Jour. Ethnol. Soc. Lond., II, 265, 280, 1850.

Caiman. A former Tepehuane pueblo in Jalisco, Mexico.

San Francisco.—Lumholtz, Unknown Mex., I, 469, 1902 (probably the same). **S. Francisco del Caiman.**—Orozco y Berra, Geog., 281, 1864.

Caitsodammo. An unidentified village or tribe mentioned to Joutel in 1687 (Margry, Déc., III, 409, 1878), while he was staying with the Kadohadacho on Red r. of Louisiana, by the chief of that tribe as being among his enemies.

Cajats. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.
Cojats.—Bancroft, Nat. Races, I, 459, 1874 (misquoted from Taylor).

Cajon (Span.: 'box' canyon). A Diegueño settlement about 1850, so called after a mountain pass about 10 m. N. E. of San Diego harbor, s. Cal.—Hayes MS. cited by Bancroft, Nat. Races, I, 458, 1882.

Cajpilili. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Cajuenche. A Yuman tribe speaking the Cocopa dialect and residing in 1775–76 on the E. bank of the Rio Colorado below the mouth of the Gila, next to the Quigyuma, their rancherias extending s. to about lat. 32° 33′ and into central s. California, about lat. 33° 08′, where they met the Comeya. At the date named the Cajuenche are said to have numbered 3,000 and to have been enemies of the Cocopa (Garcés, Diary, 443, 1900). Of the disappearance of the tribe practically nothing is known, but if they are identical with the Cawina, or Quo-kim, as they seem to be, they had become reduced to a mere remnant by 1851, owing to constant wars with the Yuma. At this date Bartlett reported only 10 survivors living with the Pima and Maricopa, only one of whom understood his native language, which was said to differ from the Pima and Maricopa. Merced, San Jacome, and San Sebastian have been mentioned as Cajuenche rancherias. (F. W. H.)
Cafuenchi.—Escudero, Noticias Estadisticas de Chihuahua, 228, 1834. **Cajuenche.**—Garcés (1776), Diary, 434, 1900. **Carjuenché.**—Forbes, Hist. Cal., 162, 1839. **Cawina.**—Bartlett, Pers. Narr., II, 251, 1854. **Cojuenchis.**—Pike, Expeditions, 3d map, 1810. **Kakhuana.**—Kroeber, inf'n, 1905 (Mohave name). **Kokhuene.**—Ibid. **Oajuenches.**—Hinton, Handbook to Arizona, 28, 1878 (misprint). **Quo-kim.**—Thomas, MS. Yuma vocab., B. A. E., 1868.

Cajurachic. A Tarahumare settlement in Chihuahua, Mexico; definite locality unknown.—Orozco y Berra, Geog., 323, 1864.

Calabashes. See *Gourds*.

Calabazas (Span.: 'calabashes'). Formerly a Sobaipuri (?) rancheria, dating from the early part of the 18th century; situated on the Rio Santa Cruz, below Tubac, in s. Arizona. It was a visita of Guevavi until that mission was abandoned prior to 1784. A church and a house for the priest were erected in 1797, before which date Calabazas was probably a visita of Tubac. It had 116 neophytes in 1760–64, and 64 in 1772, but it was described as being only a rancho in 1828. When visited by Bartlett (Pers. Narr., I, 391, 1854), in 1851, it was in ruins, and seemed to have been abandoned many years before. (F. W. H.)
Colabazas.—Font, map (1777) in Bancroft, Ariz. and N. Mex., 393, 1889 (misprint). **San Cayetano de Calabazas.**—Bancroft, ibid., 369, 385. **S. Cajetanus.**—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 74, 1726. **S. Gaetan.**—Kino, map (1701) in Bancroft, op. cit., 360.

Calagnujuet.—A place in N. Lower California, 8 m. above Borja, at which a Jesuit mission was established in Oct., 1766, but owing to the barrenness of the soil and the alkaline water it was moved in May, 1767, to a site 50 m. away, where new buildings were erected and where, under the name Santa María, it soon became somewhat prosperous. It was the last of the mission establishments of the Jesuits in Lower California, as they were expelled in the year last named. See Bancroft, No. Mex. States, I, 473, 1886.

Calahuasa. The mission of Santa Inez, or perhaps a Chumashan village formerly at or near its site.—Taylor in Cal. Farmer, Apr. 24, 1863.
Calla Wassa.—Bancroft, Nat. Races, I, 459, 1874.

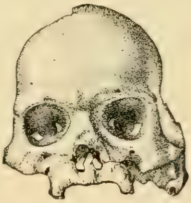
Calany. A former Timuquanan tribe or settlement of the Utina confederacy in middle or N. Florida.—Laudonnière (1564) in French, Hist. Coll. La., n. s., 243, 1869.
Calanay.—De Bry, Brev. Nar., II, map, 1591 (town on an E. tributary of middle St Johns r.) **Calanio.**—Barcia, Ensayo, 48, 1723.

Calaobe. A Calusa village on the s. w. coast of Florida, about 1570.—Fontaneda Mem. (*ca.* 1575), Smith trans., 19, 1854.
Calaboe.—Fontaneda as quoted in Doc. Inéd., V, 539, 1866.

Calapooya. The name, properly speaking, of a division of the Kalapooian family formerly occupying the watershed between Willamette and Umpqua rs., Oreg. The term as usually employed, however, includes all the bands speaking dialects of the Kalapooian language and is made synonymous with the family name. This double use of the term, coupled with the scanty information regarding the division, has wrought confusion in the classification of the bands which can not be rectified. The following were ascertained by Gatschet to have been bands of this division: Ampishtna, Tsanchifin, Tsanklightemifa, Tsankupi, and Tsawokot. (L. F.)
Calahpoewah.—Lewis and Clark, Exped., II, 227, 1814. **Calapooa.**—Parker, Journal, 415, 1846. **Calapooah.**—Ibid., 173, 1840. **Calapoogas.**—Lea in Ind. Aff. Rep., 270, 1851. **Calapooias.**—U. S. Stat. at Large, X, 674, 1854. **Calapoolia.**—Lyman in Oreg. Hist. Soc. Quar., I, 325, 1900. **Calapoosas.**—Miller in Ind. Aff. Rep. 1859, 430, 1860. **Calapooyas.**—Lee and Frost, Oregon, 90, 1844. **Calapuaya.**—McClane in Ind. Aff. Rep. 203, 1888. **Calapuyas.**—Hale in U. S. Expl. Exped., VI, 198, 1846. **Calipoa.**—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 172, 1850. **Calipooias.**—Palmer in Ind. Aff. Rep., 260, 1854. **Calipooya.**—Bissell, Umpkwa MS. vocab., B. A. E. **Calipoyas.**—Gallatin in Trans. Am. Antiq. Soc., II, map, 1836. **Calipuyowes.**—Henry-Thompson Jour., Coues ed., 814, 1897. **Cal-lah-po-e-ouah.**—Nouv. Ann. Voy., 1e s., XII,

map, 1821. **Callahpoewah.**—Kelley, Oregon, 68, 1830. **Cal-lah-po-e-wah.**—Lewis and Clark, Exped., i, map, 1814. **Callapipas.**—McKenney and Hall, Ind. Tribes, iii, 80, 1854. **Callapooahs.**—Parker, Journal, 239, 1840. **Callapoohas.**—Robertson (1846) in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 8, 1848. **Callapooiales.**—Howison in H. R. Misc. Doc. 29, 30th Cong., 1st sess., 26, 1848. **Callapooias.**—Taylor in Sen. Ex. Doc. 4, 40th Cong., spec. sess., 25, 1867. **Callapootos.**—Kingsley, Stand. Nat. Hist., vi, 141, 1883. **Callapooya.**—Pres. Mess., Ex. Doc. 39, 32d Cong., 1st sess., 2, 1852. **Callapooyahs.**—Hale in U. S. Expl. Exped., vi, 217, 1846. **Calla puyas.**—Wilkes, ibid., iv, 368, 1845. **Callapuyes.**—Medill in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 6, 1848. **Call-law-poh-yea-as.**—Ross, Fur Hunters, 108, 1855. **Cathlapooya.**—Drake, Bk. Inds., vi, 1848. **Cathlapouyeas.**—Stuart in Nouv. Ann. Voy., x, 117, 1821. **Col-lap-poh-yea-ass.**—Ross, Adventures, 235, 1847. **Kait-ka.**—Bissell, Umpkwa MS. vocab., B. A. E., 1881 (Umpkwa name). **Kalapooiah.**—Scouler in Jour. Geog. Soc. Lond., xi, 225, 1841. **Kalapooya.**—Tolmie and Dawson, Comp. Vocab., 11, 1884. **Kalapooyahs.**—Townsend, Narr., 175, 1839. **Kalapouyas.**—De Smet, Letters, 230, 1843. **Kalapuaya.**—Ind. Aff. Rep., 232, 1883. **Kalapuya.**—Hale in U. S. Expl. Exped., vi, 217, 1846. **Kallapooeas.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Kallapooyah.**—Slocum (1835) in H. R. Rep. 101, 25th Cong., 3d sess., 42, 1839. **Kallapugas.**—Farnham, Travels, 112, 1843. **Kallapūia.**—Gibbs in Cont. N. A. Ethnol., i, 212, 1877. **Kallapuiah.**—Ludewig, Am. Aborig. Lang., 202, 1858. **Tsänh-alokual amím.**—Gatschet, Lakmiut MS., B. A. E., 1877 (Lakmiut name). **Vule Pugas.**—Warre and Vavasour in Martin, Hudson Bay Terr., 80, 1849.

Calaveras Man. During the early days of gold mining in California many relics of man and his implements and utensils were found embedded in the ancient river gravels from which the gold was washed. These remains were especially plentiful in Calaveras co., whence the name "Calaveras man," here employed. The gold-bearing gravels are largely of Tertiary age, although the conditions have been such that in places accumulations uniform in character with the older deposits have continued to the present time. Owing to this fact expert geologic discrimination is necessary in considering questions of age. The evidences of great antiquity, in many cases apparently almost conclusive, were accepted as satisfactory by J. D. Whitney, formerly state geologist of California; but the lack of expert observation or of actual record of the various finds reported makes extreme caution advisable, especially since the acceptance of the evidence necessitates conclusions widely at variance with the usual conception of the history of man, not only in America but throughout the world. The need of conservatism in dealing with this evidence is further emphasized by the fact that the human crania of the auriferous gravels are practically identical with the crania of the present California Indians, and it is also observed that the artifacts—the mortars and pestles, the implements and ornaments—found in the same connection correspond closely with those of the historic inhabitants of the Pacific slope. It is held by many students of human history that man already existed in some parts of the world in the late Tertiary—a period believed by conservative geologists to have closed hundreds of thousands of years ago. But few are ready to accept the conclusion, made necessary if the California testimony is fully sustained, that man had then reached the stage of culture characterized by the use of implements and ornaments of polished stone. In view of the somewhat defective nature of the testimony furnished, as well as the vast importance of the deductions depending on it, it is perhaps wise to suspend judgment until more systematic investigations can be made. The "Calaveras skull," which has had exceptional prominence in the discussion of this subject, is preserved in the Peabody Museum of Archælogy and Ethnology, at Cambridge, Mass. Notwithstanding the well-fortified statements of early writers to the effect that this relic came from the gravels of Bald mtn. at a depth of about 130 feet, there are good reasons for suspecting that it may have been derived from one of the limestone caves so numerous in the Calaveras region. It thus appears that the importance of this specimen, as a feature of the evidence, has probably been greatly overestimated.


FRONTAL VIEW OF THE FRAGMENTARY CALAVERAS SKULL

For details relating to the auriferous-gravel testimony consult Becker in Bull. Geol. Soc. Am., ii, 1891; Blake in Jour. of Geol., Oct.–Nov., 1899; Dall in Proc. Acad. Nat. Sci. Phila., 1899; Foster, Prehist. Races, 1878; Hanks, Deep Lying Gravels of Table Mtn., 1901; Holmes in Smithson. Rep. 1899, 1901; Lindgren and Knowlton in Jour. of Geol., iv, 1896; Putnam in University of Cal. Publ., Dept. of Anthrop., 1905; Skertchley in Jour. Anthrop. Inst., May, 1888; Whitney in Mem. Mus. Comp. Zool., Harvard, vi, no. 1, 1879; Wright, Man and the Glacial Period, 1895. See *Antiquity*, *Archeology*. (W. H. H.)

Calcefar. A division of the New Jersey Delawares formerly living in the interior between Rancocas cr. and the present Trenton. In 1648 they were estimated at 150 men.

Calafars.—Sanford, U. S., 1819. **Calcefar.**—Evelin (1648) quoted by Proud, Penn., i, 113, 1797.

Calchufines. A band of Jicarilla Apache living in 1719 on Arkansas r., in the present s. E. Colorado.—Villa-Señor y Sanchez, Theatro Am., pt. 2, 412, 1748.

Apaches Calchufines.—Valverde y Costo (1719) quoted by Bancroft, Ariz. and N. Mex., 236, 1889.

Calciati. A pueblo of the province of

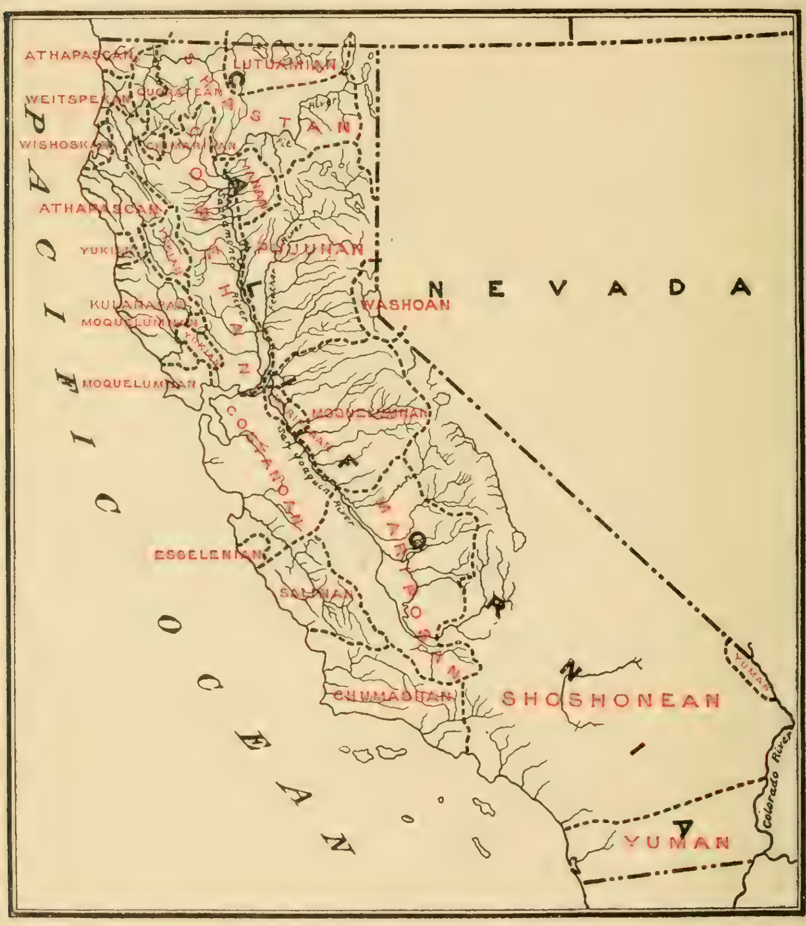
Atripuy in the region of the lower Rio Grande, N. Mex., in 1598.—Oñate (1598) in Doc. Inéd., xvi, 115, 1871.

Calcite.—Carbonate of calcium, the essential constitutent of chalk and limestone, when pure, colorless, and transparent, though sometimes yellow and red and even black. The crystals, which are so soft as to be readily shaped with primitive knives and scrapers, are of general occurrence and were employed by the Indians in the manufacture of ornaments and minor sculptures. See *Stone-work*. (W. H. H.)

Caldrons. See *Receptacles*.

Caldwell, Billy. See *Sagaunash*.

Calendar. Although the methods of computing time had been carried to an advanced stage among the cultured tribes of Mexico and Central America, the Indians N. of Mexico had not brought them beyond the simplest stage. The alternation of day and night and the changes of the moon and the seasons formed the bases of their systems. The budding, blooming, leafing, and fruiting of vegetation, the springing forth, growth, and decay of annuals, and the molting, migration, pairing, etc., of animals and birds were used to denote the progress of the seasons. The divisions of the day differed, many tribes recognizing 4 diurnal periods—the rising and setting of the sun, noon, and midnight—while full days were usually counted as so many nights or sleeps. The years were generally reckoned, especially in the far N., as so many winters or so many snows; but in the Gulf states, where snow is rare and the heat of summer the dominant feature, the term for year had some reference to this season or to the heat of the sun. As a rule the four seasons—spring, summer, autumn, and winter—were recognized and specific names applied to them, but the natural phenomena by which they were determined, and from which their names were derived, varied according to latitude and environment, and as to whether the tribe was in the agricultural or the hunter state. Some authorities state that the Indians of Virginia divided the year into five seasons: (1) The budding of spring; (2) the earing of corn, or roasting-ear time; (3) summer, or highest sun; (4) corn-gathering, or fall of the leaf; and (5) winter (*cohonk*). According to Mooney the Cherokee and most of the southeastern tribes also divided the year into five seasons. Swanton and Boas state that some of the tribes of the N. W. coast divided the year into two equal parts, with 6 months or moons to each part, the summer period extending from April to September, the winter period from October to March. Many tribes began the year with the vernal equinox; others began it in the fall, the Kiowa about Oct. 1, the Hopi with the "new fire" in November, the Takulli in January, etc. The most important time division to the Indians N. of Mexico was the moon, or month, their count of this period beginning with the new moon. So far as can be ascertained, it was not universal in the past to correlate the moons with the year; where correlation was attempted, in order that the moons should bear a fixed relation to the seasons, 12 was the number usually reckoned; but some of the tribes, as those of New England, the Cree, and some others counted 13. The Kiowa system, although counting 12 moons to the year, presents the peculiarity of half a moon in one of the unequal four seasons, and the other half in the following season, thus beginning the year with the last half of a moon. Among the Zuñi half the months are "nameless," the other half "named." The year is called a "passage of time," the seasons the "steps" of the year, and the months "crescents," probably because each begins with a new moon. The new year is termed "mid-journey of the sun," i. e., the middle of the solar trip between one summer solstice and another, and occurring about the 19th of December usually initiates a short season of great religious activity. The first six months have definite and appropriate names, the others, while called the "nameless" months, are designated, in ritualistic speech, Yellow, Blue, Red, White, Variegated, and Black, after the colors of the prayer-sticks sacrificed in rotation at the full of each moon to the gods of the north, west, south, east, zenith, and nadir, respectively represented by those colors (Cushing in Millstone, ix, 58, Apr. 1884). There appears to have been an attempt on the part of some tribes to compensate for the surplus days in the solar year. Carver (Trav., 160, 1796), speaking of the Sioux or the Chippewa, says that when thirty moons have waned they add a supernumerary one, which they term the lost moon. The Haida formerly intercalated what they called a "between month," because between the two periods into which they divided the year, and it is likely that this was sometimes omitted to correct the calendar (Swanton in Am. Anthrop., v, 331, 1903). The Creeks counted 12½ moons to the year, adding a moon at the end of every second year, half counted in the preceding and half in the following year, somewhat as did the Kiowa. The Indians generally calculated their ages by some remarkable event or phenomenon which had taken place within their remembrance; but few Indians of mature years could possibly tell their age before learning the white man's way of counting time. Sticks were sometimes notched by the Indians as an aid in time counts. The oldest of these among the Pima (Russell in Am. Anthrop., v, 76, 1903) dates from the meteoric shower of 1833, a notable tally date in Indian time reckoning. Some of the northern tribes kept records of events by means of symbolic figures or pictographs. One of these is an extended calendar history, called the "Lone-dog winter count," said to have been painted originally on a buffalo robe, found among the Dakota, the figures of which cover a period of 71 years from 1800 (Mallery in 10th Rep. B. A. E.). Another series is the calendar history of the Kiowa, decribed by Mooney in 17th Rep. B. A. E. See *Measures*, *Numeral systems*. (C. T.)


ATHAPASCAN
LUTUAMIAN
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QUORATEAN
S T A N
WISHOSKAN
CHIMARIKAN
ATHAPASCAN
YUKIAN
PUJUNAN
N E V A D A
KULANAPAN
WASHOAN
MOQUELUMNAN
YUKIAN
MOQUELUMNAN
MOQUELUMNAN
MARIPOSAN
COSTANOAN
ESSELENIAN
SALINAN
CHUMASHAN
S H O S H O N E A N
YUMAN
Colorado River
Y U M A N
Sacramento River
Feather
Pit
River
San Joaquin River
P A C I F I C
O C E A N
C A L I F O R N I A

LINGUISTIC FAMILIES OF CALIFORNIA

California, Indians of. The Indians of California are among the least known groups of natives of North America. Those along the coast s. of San Francisco were brought under Spanish missionary influence in the latter part of the 18th and the beginning of the 19th centuries. Some tribes, however, were not known even by name until after the discovery of gold and the settlement of the country in 1849 and subsequently. The Californians were among the least warlike tribes of the continent and offered but little resistance, and that always ineffectual, to the seizure of their territory by the whites. Comparatively few of them are now on reservations. The majority live as squatters on the land of white owners or of the Government, or in some cases on land allotted them by the Government or even bought by themselves from white owners. Their number has decreased very rapidly and is now probably about 15,000, as compared with perhaps 150,000 before the arrival of the whites.

Physically, the California Indians, like other tribes of the Pacific coast, are rather shorter than the majority of those in eastern North America. In many cases they incline to be stout. Along the coast, and especially in the s., they are unusually dark. The most southern tribes approximate those of the Colorado r. in physical type and are tall and short-headed. The native population of California was broken up into a great number of small groups. These were often somewhat unsettled in habitation, but always within very limited territories, and were never nomadic. The dialects of almost all of these groups were different and belonged to as many as 21 distinct linguistic families, being a fourth of the total number found in all North America, and, as compared with the area of the state, so large that California must probably be regarded as the region of the greatest aboriginal linguistic diversity in the world. Three larger stocks have found their way into California: the Athapascan in the N. and the Shoshonean and Yuman in the s. The remainder are all small and purely Californian.

This diversity is accompanied by a corresponding stability of population. While there have undoubtedly been shiftings of tribes within the state, they do not appear to have extended very far territorially. The Indians themselves in no part of the state except the extreme s. have any tradition of migrations and uniformly believe themselves to have originated at the spot where they live. The groups in which they live are very loose, being defined and held together by language and the topography of the country much more than by any political or social organization; distinct tribes, as they occur in many other parts of America, do not really exist. The small village is the most common unit of organization among these people.

Culturally, the California Indians are probably as simple and rude as any large group of Indians in North America. Their arts (excepting that of basket making, which they possessed in a high form) were undeveloped; pottery was practically unknown, and in the greater part of the state the carving or working of wood was carried on only to a limited extent. Houses were often of grass, tule, or brush, or of bark, sometimes covered with earth. Only in the N. W. part of the state were small houses of planks in use. In this region, as well as on the Santa Barbara ids., wooden canoes were also made, but over the greater part of the state a raft of tules was the only means of navigation. Agriculture was nowhere practised. Deer and small game were hunted, and there was considerable fishing; but the bulk of the food was vegetable. The main reliance was placed on numerous varieties of acorns, and next to these, on seeds, especially of grasses and herbs. Roots and berries were less used.

Both totemism and a true gentile organization were totally lacking in all parts of the state. The mythology of the Californians was characterized by unusually well-developed and consistent creation myths, and by the complete lack not only of migration but of ancestor traditions. Their ceremonies were numerous and elaborate as compared with the prevailing simplicity of life, but they lacked almost totally the rigid ritualism and extensive symbolism that pervade the ceremonies of most of America. One set of ceremonies was usually connected with a secret religious society; another, often spectacular, was held in remembrance of the dead.

With constant differences from group to group, these characteristics held with a general underlying uniformity over the greater part of California. In the extreme N. W. portion of the state, however, a somewhat more highly developed and specialized culture existed, which showed in several respects similarities to that of the N. Pacific coast, as is indicated by a greater advance in technology, a social organization largely upon a property basis, and a system of mythology that is suggestive of those farther N. The Santa Barbara islanders, now extinct, appear also to have been considerably specialized from the great body of Californian tribes, both in their arts and their mode of life. The Indians of s. California, finally, especially those of the interior, living under geographic conditions very different from those of the main portion of the state, resemble in certain respects of culture the Indians of Arizona and New Mexico. See *Mission Indians* and the articles on the individual linguistic families noted on the accompanying map. (A. L. K.)

Caloucha. A tribe on a river flowing into the Atlantic N. of St Augustine, Fla. (De Isle, map, 1707); possibly an erroneous location of Calusa, otherwise unidentifiable.

Calumet (Norman-French form of literary French *chalumet*, a parallel of *chalumeau* for *chalemeau*, Old French *chalemel*, Provençal *caramel*, a tube, pipe, reed, flute, especially a shepherd's pipe; Spanish *caramillo*, a flute; English, *shawm;* Low Latin, *calamellus*, diminutive of Latin *calamus*, reed). Either one of 2 highly symbolic shafts of reed or wood about 2 in. broad, ¼ in. thick, and 18 in. to 4 ft. long, the one representing the male, the other the female shaft, usually perforated for a pathway for the breath or spirit, painted with diverse symbolic colors and adorned with various symbolic objects, and which may or may not have a pipe bowl to contain tobacco for making a sacred offering of its benevolent smoke to the gods. In modern usage the term usually includes the pipe. Its coloring and degree of adornment varied somewhat from tribe to tribe and were largely governed by the occasion for which the calumet was used. From the meager descriptions of the calumet and its uses it would seem that it has a ceremonially symbolic history independent of that of the pipe; and that when the pipe became an altar, by its employment for burning sacrificial tobacco to the gods, convenience and convention united the already highly symbolic calumet shafts and the sacrificial tobacco altar, the pipe-bowl; hence it became one of the most profoundly sacred objects known to the Indians of northern America. As the colors and the other adornments on the shaft represent symbolically various dominant gods of the Indian polytheon, it follows that the symbolism of the calumet and pipe represented a veritable executive council of the gods. Moreover, in some of the elaborate ceremonies in which it was necessary to portray this symbolism the employment of the two shafts became necessary, because the one with its colors and accessory adornments represented the procreative male power and his aids, and was denominated the male, the fatherhood of nature; and the other with its colors and necessary adornments represented the reproductive female power and her aids, and was denominated the female, the motherhood of nature.

The calumet was employed by ambassadors and travelers as a passport; it was used in ceremonies designed to conciliate foreign and hostile nations and to conclude lasting peace; to ratify the alliance of friendly tribes; to secure favorable weather for journeys; to bring needed rain; and to attest contracts and treaties which could not be violated without incurring the wrath of the gods. The use of the calumet was inculcated by religious precept and example. A chant and a dance have become known as the chant and the dance of the calumet; together they were employed as an invocation to one or more of the gods. By naming in the chant the souls of those against whom war must be waged, such persons were doomed to die at the hands of the person so naming them. The dance and the chant were rather in honor of the calumet than with the calumet. To smoke it was prohibited to a man whose wife was with child, lest he perish and she die in childbirth. The calumet was employed also in banishing evil and for obtaining good. Some, in order to obtain favor of the gods, sacrificed some animals in spirit to them, and, as the visible food was not consumed visibly by the gods, they ate the food and chanted and danced for the calumet.

J. O. Dorsey asserts that the Omaha and cognate names for this dance and chant signify "to make a sacred kinship," but not "to dance." This is a key to the esoteric significance of the use of the calumet. The one for whom the dance for the calumet was performed became thereby the adopted son of the performer. One might ask another to dance the calumet dance for him, or one might offer to perform this dance for another, but in either case the offer or invitation could be declined. The dancing party consisted of 2 leaders and sometimes as many as 20 or 30 adherents. In the lodge wherein the dance for the calumet was to be held the 2 *niniba weawan*, or calumet pipes, were placed on a forked support driven into the virgin soil in the rear part of the lodge. Each *weawan* has, instead of a pipe-bowl, the head and neck of a green-neck duck. Next on the staff are the yellowish feathers of the great owl, extending about 6 in.; next are the long wing-feathers of the war eagle, riven and stuck on lengthwise in 3 places; at the end a bit of horsehair, tinted red, is wrapped around the staff and bound on with sinew, and over this is fastened some fur of the white rabbit, strips of which dangle about 6 in.; below the rabbit fur the horsehair extends fully 6 in. The horsehair is wrapped around the staff in 2 other places and secured in a similar manner; the 3 tufts are equidistant, about 6 in. apart. Close to the last tuft is the head of the *wajiñ′gada* (?) woodcock, having the bill faced toward the mouthpiece. There may be, according to La Flesche, as many as 6 heads on 1 pipe. No part of the neck appears, and the lower mandible is removed. The head, or the heads, in case of a plurality, was secured to the shaft by means of a deer or antelope skin. Next to this are suspended 2 eagle plumes, symbolizing 2 eggs, typifying that the adopted person is still an immature child, and serving as a thinly veiled symbol suggestive of the source of life. Next are a number of eagle feathers secured to the shaft by means of 2 cords or thongs of deer or antelope skin. On one shaft the eagle feathers are white, being those of a male eagle, and the shaft is dark green. On the other shaft the feathers are spotted black and white, being those of the female eagle, and the shaft is dark blue. Two symbolically painted gourd rattles are also employed, 1 for each calumet.

When these shafts are set against the 2 forked sticks the heads of the ducks are placed next to the ground. Close to these shafts are 2 sticks connected with a sacred ear of corn, which must be in perfect condition; ears containing rough or shriveled or otherwise imperfect grains are rejected. All the people use corn for food, hence it is regarded as a mother. These sticks are tinted with Indian red. The longer stick, which stands nearer the calumet shafts, is driven about 4 in. into the earth and projects several inches above the ear of corn, the top end of it being on a level with that of the ear of corn, while the lower end hangs a short distance below the lower end of the ear of corn, but does not reach the ground. The ear of corn is fastened to the sticks by wrapping around the 3 a band braided from hair from the head of a buffalo. To the top of the smaller stick an eagle plume is secured with sinew. The lower part of the ear of corn is white; the upper part is painted green.

In this dance, lasting an hour, the movements of the war eagle are closely imitated, accompanied by a constant waving of the calumets. After the delivery of presents, the 2 calumets are given to the family to which the adopted child belongs. Such are, according to Dorsey, the Omaha calumets with their use in a ceremony for making a sacred kinship in the adoption of a child, who for this purpose must be less than 10 years of age. The Ponka use only 1 calumet, although they are well acquainted with the Omaha use of 2, and it may be a higher development of the intention of the symbolism.

From Dorsey's account of the Omaha calumets it is evident that they are together the most highly organized emblems known to religious observances anywhere, and it is further in evidence that the pipe is an accessory rather than the dominant or chief object in this highly complex synthetic symbol of the source, reproduction, and conservation of life.

For the purpose of comparison, the following description of the calumet by Hennepin may be given: "The quill, which is commonly two foot and a half long, is made of a pretty strong reed or cane, adorned with feathers of all colors, interlaced with locks of women's hair. They tie to it two wings of the most curious birds they find, which makes their calumet not much unlike Mercury's wand, or that staff ambassadors did formerly carry when they went to treat of peace. They sheath that reed into the neck of birds they call huars [loons], which are as big as our geese and spotted with black and white; or else of a sort of ducks who make their nests upon trees, though water be their natural element, and whose feathers are of many different colours. However, every nation adorns the calumet as they think fit, according to their own genius and the birds they have in their own country."

In her description of the Hako ceremonial of the Pawnee, Miss Fletcher has set forth these conceptions with great sympathy and detail. Among this people two ash saplings are cut and brought with due ceremony; they are then warmed and straightened over a newly kindled sacred fire, and are cut the required length, "four spans from the thumb to the third finger." They are then peeled and the pith removed to permit the passage of the breath. A straight groove is cut the entire length of each shaft, and after the litter thus made is cast into the fire, the shafts are passed through the flames, "the word of the fire." Thereupon one of the shafts, with the exception of the groove, is painted blue with ceremonially prepared color to symbolize the sky, and while this is being done there is intoned a song in which a prayer is made that life be given to this symbol of the dwelling place of the chief deity. Then the shaft is placed in the hands of the chief shaman, whose function it is to paint the groove red, typifying the pathway of the spirits, represented by the objects placed later upon this ashen shaft, for their going forth to aid man in this ceremony; and, furthermore, the red color here employed typifies the passageways of the body, through which the breath of man—his life—comes and departs, and the sun is red, and also straight—like unto this—is the pathway on which the sun shines. In similar fashion is the other shaft painted green and its groove red, the latter color having the same significance it has on the other shaft, and the green color is employed to symbolize vegetation, the living covering of mother earth. In the accompanying song a prayer is made that life be breathed into the symbol to make it efficient in the approaching ceremonies and that living power may abide where this symbol shall be placed. Then the shaman, after anointing his hands with a sacred ointment, consisting of red clay and the fat of a deer or buffalo that has been consecrated to the chief deity, binds the symbolic objects separately on the two shafts. Splitting long feathers from the wings of an eagle, he glues them with pine pitch on the shaft, as in feathering an arrow. These feathers signify that the eagle soars near the abode of the chief deity. About the mouthpiece of the shaft soft blue feathers are fastened, symbolizing the sky wherein the powers abide. Then a woodpecker's head, with the mandible turned back upon the red crest, is bound to the shaft near the mouthpiece, indicating that the bird may not be angry; the inner side of the mandible thus exposed is painted blue, showing that the chief deity is looking down on it as the bird's spirit moves along the groove to reach the people; then about the middle of the shaft feathers from the owl are bound and the undecorated end of the shaft is thrust through the breast, throat, and mouth of the duck, the breast reaching the feathers of the owl. The end of the shaft projects a little from the duck's mouth, that a pipe may be fitted to the shaft. The duck's head, therefore, always faces downward toward the earth and water. Then 10 tail-feathers of the brown eagle, made sacred by sacrifice to the chief deity, are prepared for binding on one of the stems; a buckskin thong is threaded through a hole made in the quill midway of its length and another thong is passed through a hole near the end of the quill in such manner that the feathers may be expanded like a fan on these two thongs. The two little balls of white down from inside the thigh of the white male eagle, representing reproductive power, are secured to the ends of these thongs and this fan-like wing is secured to the side of the blue-colored shaft in such way that it may swing when the shaft is waved to simulate the movements of an eagle. Such is the female shaft, representing the night, the moon, the north, as well as kindness and gentleness; it cares for the people; it is the mother. Every bird represented on these shafts is a leader, a chief, a god; the eagle, the owl, the woodpecker, and the duck are chiefs, respectively, of the day, the night, the trees, and the water. Then 7 tail-feathers from the white eagle, prepared in similar fashion, are secured to the green-colored shaft; but while these are being prepared no song is sung, because the white eagle is not sacred, never being a sacrificial victim, and having less power than the brown eagle, for it is warlike and inclined to injure, and so can not lead, but must follow. Hence the green-colored shaft, the male, is prepared, painted, and decorated after the other.

From Charlevoix (1721) it is learned that the calumet is strictly the stem or shaft of what is commonly called the calumet pipe; that in those designed for public ceremonial purposes this shaft is very long, and "is of light wood, painted with different colors, and adorned with the heads, tails, wings, and feathers of the most beautiful birds," which he believed were "only for ornament" rather than for symbolic expression; that among those nations among which the calumet is in use it is as sacred as are the wampum belts and strands among the nations among whom these things are in use; that Pawnee tradition asserts that the calumet is a gift from the sun; that the calumet is in use more among the southern and western nations than among the eastern and northern, and it is more frequently employed for peace than for war. He says that if the calumet is offered and accepted it is the custom to smoke in the calumet, and the engagements contracted are held sacred and inviolable, in just so far as such human things are inviolable. Perrot also says that the Indians believe that the sun gave the calumet to the Pawnee. The Indians profess that the violation of such an engagement never escapes just punishment. In the heat of battle, if an adversary offer the calumet to his opponent and he accept it, the weapons on both sides are at once laid down; but to accept or to refuse the offer of the calumet is optional. There are calumets for various kinds of public engagements, and when such bargains are made an exchange of calumets is usual, in this manner rendering the contract or bargain sacred.

When war is contemplated, not only the shaft but the feathers with which it is dressed are colored red, but the feathers only on one side may be red, and it is claimed that from the disposition of the feathers in some instances it is possible to know to what nation the calumet is to be presented. By smoking together in the calumet the contracting parties intend to invoke the sun and the other gods as witnesses to the mutual obligations assumed by the parties, and as a guaranty the one to the other that they shall be fulfilled. This is accomplished by blowing the smoke toward the sky, the four world-quarters, and the earth, with a suitable invocation. The size and ornaments of the calumets which are presented to persons of distinction on occasions of moment are suited to the requirements of the case. When the calumet is designed to be employed in a treaty of alliance against a third tribe, a serpent may be painted on the shaft, and perhaps some other device indicating the motive of the alliance.

There were calumets for commerce and trade and for other social and political purposes; but the most important were those designed for war and those for peace and brotherhood. It was vitally necessary, however, that they should be distinguishable at once, lest through ignorance and inattention one should become the victim of treachery. The Indians in general chose not or dared not to violate openly the faith attested by the calumet, and sought to deceive an intended victim by the use of a false calumet of peace in an endeavor to make the victim in some measure responsible for the consequences. On one occasion a band of Sioux, seeking to destroy some Indians and their protectors, a French officer and his men, presented, in the guise of friendship, 12 calumets, apparently of peace; but the officer, who was versed in such matters and whose suspicion was aroused by the number offered, consulted an astute Indian attached to his force, who caused him to see that among the 12 one of the calumet shafts was not matted with hair like the others, and that on the shaft was graven the figure of a viper, coiled around it. The officer was made to understand that this was the sign of covert treachery, thus frustrating the intended Sioux plot.

The use of the calumet, sometimes called "peace-pipe" and "war pipe," was widespread in the Mississippi valley generally. It has been found among the Potawatomi, Cheyenne, Shoshoni, Pawnee Loups, Piegan, Santee, Yanktonais, Sihasapa, Kansa, Siksika, Crows, Cree, Skitswish, Nez Percés, Illinois, Chickasaw, Choctaw, Chitimacha, Chippewa, Winnebago, and Natchez. In the Ohio and St Lawrence valleys and southward its use is not so definitely shown.

For more detailed information consult Charlevoix, Journal, 1761; Dorsey in 3d Rep. B. A. E., 1885; Fletcher in 22d Rep. B. A. E., 1904; Jesuit Relations and Allied Documents, Thwaites ed., I–LXXIII, 1896–1901; Lafitau, Mœurs des Sauvages, 1724; Le Page du Pratz, Hist. de la Louisiane, 1758; Lesueur, La Danse du Calumet, in Les Soirées Canadiennes, IV, 1864; McGuire in Rep. Nat. Mus. 1897, 1899; Perrot, Mémoire, 1864; Relations des Jesuites, I–III, 1858. See *Catlinite, Ceremony, Dance, Pipes, Tobacco.* (J. N. B. H.)

Calumet. A former Menominee village on the E. shore of L. Winnebago, Wis., with 150 inhabitants in 1817.—Starrow in Wis. Hist. Soc. Coll., VI, 171, 1872; Royce in 18th Rep. B. A. E., pl. clxxi, 1899.

Calusa. An important tribe of Florida, formerly holding the S. W. coast from about Tampa bay to C. Sable and C. Florida, together with all the outlying keys, and extending inland to L. Okeechobee. They claimed more or less authority also over the tribes of the E. coast, N. to about C. Cañaveral. The name, which can not be interpreted, appears as Calos or Carlos (province) in the early Spanish and French records, Caloosa and Coloosa in later English authors, and survives in Caloosa village, Caloosahatchee r., and Charlotte (for Carlos) harbor within their old territory. They cultivated the ground to a limited extent, but were better noted as expert fishers, daring seamen, and fierce and determined fighters, keeping up their resistance to the Spanish arms and missionary advances after all the rest of Florida had submitted. Their men went nearly naked. They seem to have practised human sacrifice of captives upon a wholesale scale, scalped and dismembered their slain enemies, and have repeatedly been accused of being cannibals. Although this charge is denied by Adair (1775), who was in position to know, the evidence of the mounds indicates that it was true in the earlier period.

Their history begins in 1513 when, with a fleet of 80 canoes they boldly attacked Ponce de León, who was about to land on their coast, and after an all-day fight compelled him to withdraw. Even at this early date they were already noted among the tribes for the golden wealth which they had accumulated from the numerous Spanish wrecks cast away upon the keys in passage from the S., and two centuries later they were regarded as veritable pirates, plundering and killing without mercy the crews of all vessels, excepting Spanish, so unfortunate as to be stranded in their neighborhood. In 1567 the Spaniards established a mission and fortified post among them, but both seem to have been discontinued soon after, although the tribe came later under Spanish influence. About this time, according to Fontaneda, a captive among them, they numbered nearly 50 villages, including one occupied by the descendants of an Arawakan colony (q. v.) from Cuba. From one of these villages the modern Tampa takes its name. Another, Muspa, existed up to about 1750. About the year 1600 they carried on a regular trade, by canoe, with Havana in fish, skins, and amber. By the constant invasions of the Creeks and other Indian allies of the English in the 18th century they were at last driven from the mainland and forced to take refuge on the keys, particularly Key West, Key Vaccas, and the Matacumbe keys. One of their latest recorded exploits was the massacre of an entire French crew wrecked upon the islands. Romans states that in 1763, on the transfer of Florida from Spain to England, the last remnant of the tribe, numbering then 80 families, or perhaps 350 souls, was removed to Havana. This, however, is only partially correct, as a considerable band under the name of Muspa Indians, or simply Spanish Indians, maintained their distinct existence and language in their ancient territory up to the close of the second Seminole war.

Nothing is known of the linguistic affinity of the Calusa or their immediate neighbors, as no vocabulary or other specimen of the language is known to exist beyond the town names and one or two other words given by Fontaneda, none of which affords basis for serious interpretation. Gatschet, the best authority on the Florida languages, says: "The languages spoken by the Calusa and by the people next in order, the Tequesta, are unknown to us. . . . They were regarded as people distinct from the Timucua and the tribes of Maskoki origin" (Creek Migr. Leg., I, 13, 1884). There is a possibility that some fragments of the language may yet come to light, as boys of this tribe were among the pupils at the mission school in Havana in the 16th century, and the Jesuit Rogel and an assistant spent a winter in studying the language and recording it in vocabulary form.

Fontaneda names the following among about 50 Calusa villages existing about 1570: Calaobe, Casitoa, Cayovea, Comachica, Cuchiyaga, Cutespa, Enempa, Estame, Guarungunve, Guevu, Jutun, Metamapo, Muspa, Ño (explained as meaning 'town beloved'), Quisiyove, Sacaspada, Sinaesta, Sinapa, Soco, Tampa (distinguished as 'a large town'), Tatesta, Tavaguemue, Tequemapo, Tomo, Tomsobe, Tuchi, Yagua. Of these, Cuchiyaga and Guarungunve were upon the keys. (J. M.)

Calloosas.—Bartram, Trav., 378, 1792. **Callos.**—Brinton, Floridian Penin., 112, 1859 (given as one of the French forms). **Caloosa.**—Romans, Fla., 291, 1775. **Calos.**—De Bry, Brevis Narratio, II, Le Moyne map, 1591 ("province" and "chief": early French form as used by Le Moyne and Laudonnière). **Calusas.**—Rafinesque, introd. Marshall, Ky., I, 25, 1824. **Cape Florida Indians.**—Adair, Hist. Am. Inds., 152, 1775. **Carlin.**—Davies, Caribby Ids., 332, 1666 ("chief"). **Carlos.**—Barcia, Ensayo, 95, 1723 ("province" and "chief"; oldest Spanish form as used in León narrative, 1513, Fontaneda, 1575, etc). **Coloosas.**—Romans, Fla., app., xxxiv, 1775. **Kaloosas.**—Morse, Rep. to Sec. War, 364, 1822. **Kalusa.**—Gatschet, Creek Migr. Leg., I, map, 1884.

Calusahatchee. A former Seminole town on Calusahatchee r., s. w. Fla.

Caloosahatche.—Bartram, Travels, 462, 1791. **Colooshatchie.**—Drake, Bk. Inds., IV, 149, 1848. **Culloo-sau hat-che.**—Hawkins (1799), Sketch, 25, 1848.

Calusi. An unidentified province apparently in E. Ark., N. of Arkansas r. and w. of the St Francis, visited by De Soto in 1541.

Caluç.—Biedma in Smith, Coll. Doc. Fla., I, 60, 1857. **Caluça.**—Gentl. of Elvas (1557) in French, Hist. Coll. La., II, 175, 1850. **Calusi.**—Biedma, ibid., 106.

Camajal. A Diegueño rancheria represented in the treaty of 1852 at Santa Isabel, Cal.—H. R. Ex. Doc. 76, 34th Cong., 132, 1857.

Camanc-nac-cooya (probably 'round field of cactus'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., v, 189, 1857.

Camani. A rancheria, probably of the Sobaipuri, on the Rio Gila not far from Casa Grande, s. Ariz.; visited by Anza and Font in 1775.—Bancroft, Ariz. and N. Mex., 392, 1889.

Laguna del Hospital.—Ibid. **La Laguna.**—Ibid.

Camano-ca-caamano (probably 'arroyo of the great cord'). A rancheria, probably Cochimi, connected with Purísima mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., v, 188, 1857.

Camas. Any species of plant belonging to the genus *Quamasia* (*Camassia* of some later authors), especially *Quamasia quamash;* also the edible bulb of these plants. Camas is usually blue-flowered and in other respects also much resembles the hyacinth, to which it is botanically related. It is sometimes called wild hyacinth, and in Canadian French, but improperly, pomme blanche and pomme des prairies. The bulbs, which were a staple food of several N. W. coast tribes, and are still much used, are prepared for food by prolonged steaming. Camas is found from w. Washington and Oregon to N. California and British Columbia, and eastward to the northern Rocky mts. It was most extensively utilized in the valleys of the upper Columbia r. watershed. The word, spelled also *camass*, *quamash*, *kamass*, *quamish*, and in other ways, came into English through the Chinook jargon. Its ultimate source is *chamas*, signifying 'sweet' in the Nootka language of Vancouver id. The camas prairies of the w. slopes of the Rocky mts. were long famous. From its habit of feeding on this root the camas rat received its name. From *camas* have also been named villages in Fremont co., Idaho; Missoula co., Mont.; and Clarke co., Wash.; likewise a Camas valley in Douglas co., Oreg., and a town, Kamas, in Summit co., Utah. The Latin name of the plant also preserves the Indian appellation. See *Roots.* (A. F. C. F. V. C.)

Cambujos. An imaginary Indian "province" E. of Quivira, which the abbess María de Jesus, of Agreda, Spain, claimed to have miraculously visited in the 17th century.

Aburcos.—Zarate-Salmeron (*ca.* 1629), Relacion, in Land of Sunshine, 187, Feb., 1900. **Caburcos.**—Maria de Jesus (1631) in Palou, Relacion Hist., 337, 1787. **Cambujos.**—Benavides (1631) in Palou, op. cit., 336. **Jambujos.**—Vetancurt (1693), Teatro Am., III, 303, 1871.

Camiltpaw ('people of Kamilt'; so named from their chief). A band of the Pisquows, formerly living on the E. side of Columbia r. One of the original treaty tribes of 1855, classed with the Yakima but really Salishan. They are now on Yakima res., Wash.

Kah-milt-pah.—Treaty of 1855 in U. S. Stat., 951, 1863. **Kamilt-pah.**—Ind. Aff. Rep., 302, 1877. **Qamĭl‘lĕma.**—Mooney in 14th Rep. B. A. E., 736, 1896.

Camitria. A ruined pueblo of the Tewa, situated in Rio Arriba co., N. Mex. (Bandelier in Ritch, N. Mex., 201, 1885). First mentioned by Oñate in 1598 (Doc. Inéd., XVI, 102, 116, 1871) as an inhabited village and assigned both to the Tewa and the "Chiguas" (Tigua).

Camitre.—Oñate, op. cit., 102. **Comitría.**—Bandelier in Arch. Inst. Papers, I, 19, 1881 (misprint).

Camoa. A Mayo settlement on the Rio Mayo, 70 m. from the coast, in s. Sonora, Mexico.

Camóa.—Hardy, Travels, 390, 1829. **Canamoo.**—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 1726. **Santa Catalina Cayamoa.**—Orozco y Berra, Geog., 356, 1864.

Camoles. A tribe formerly living on the Texas coast "in front" of the Como; mentioned by Cabeza de Vaca (Smith transl., 137, 1871) in the account of his sojourn in Texas, 1527–34. They cannot be identified with any later historical tribe.

Camones.—Cabeza de Vaca, op. cit., 113.

Camping and Camp circles. Each North American tribe claimed a certain locality as its habitat and dwelt in communities or villages about which stretched its hunting grounds. As all the inland people depended for food largely on the gathering of acorns, seeds, and roots, the catching of salmon when ascending the streams, or on hunting for meat and skin clothing, they camped in makeshift shelters or portable dwellings during a considerable part of the year. These dwellings were brush shelters, the mat house and birch-bark lodge of the forest tribes, and the skin tent of the plains. The rush mats of different sizes, woven by the women, were rolled into a long bundle when a party was traveling. The oblong frame was made of saplings tied together with bark fiber. The longest and widest mats were fastened outside the frame to form the walls, and smaller ones were overlapped to make a rain-proof roof, an opening being left in the middle for the escape of the smoke from the central fire. For the skin tent, 10 to 20 poles were cut and trimmed by the men and preserved from year to year. To tan, cut, fit, and sew the skin cover and to set up the tent was the special work of women. Dogs formerly transported the long tent poles by means of travois, but in later years they were dragged by ponies.

Hunting, visiting, or war parties were more or less organized. The leader was generally the head of a family or of a kindred group, or he was appointed to his office with certain ceremonies. He decided the length of a day's journey and where the camp should be made at night. As all property, save a man's personal clothing, weapons, and riding horses, belonged to the woman, its care during a journey fell upon her. On the tribal hunt the old men, the women and children, and the laden ponies formed the body of the slowly moving procession, protected on either side by the warriors, who walked or rode, encumbered only by their weapons. The details of the camp were controlled by the women, except with war parties, when men did the work.

When a camping place was reached the mat houses were erected as most convenient for the family group, but the skin tents were set up in a circle, near of kin being neighbors. If danger from enemies was apprehended, the ponies and other valuable possessions were kept within the space inclosed by the circle of tents. Long journeys were frequently undertaken for friendly visits or for intertribal ceremonies. When traveling and camping the people kept well together under their leader, but when near their destination, the party halted and dispatched one or two young men in gala dress with the little packet of tobacco to apprise the leading men of the village of their approach. While the messengers were gone the prairie became a vast dressing room, and men, women, and children shook off the dust of travel, painted their faces, and donned their best garments to be ready to receive the escort which was always sent to welcome the guests.

When the tribes of the buffalo country went on their annual hunt, ceremonies attended every stage, from the initial rites, when the leader was chosen, throughout the journeyings, to the thanksgiving ceremony which closed the expedition. The long procession was escorted by warriors selected by the leader and the chiefs for their trustiness and valor. They acted as a police guard to prevent any straggling that might result in personal or tribal danger, and they prevented any private hunting, as it might stampede a herd that might be in the vicinity. When on the annual hunt the tribe camped in a circle and preserved its political divisions, and the circle was often a quarter of a mile or more in diameter. Sometimes the camp was in concentric circles, each circle representing a political group of kindred. The Dakota call themselves the "seven council fires," and say that they formerly camped in two divisions or groups, one composed of 4 and the other of 3 concentric circles. The Omaha and close cognates, when on the annual buffalo hunt and during the great tribal cermonies camped in a circle. Each of the 10 Omaha gentes had its unchangeable place in the line. The women of each gens knew where their tents belonged, and when a camping ground was reached each drove her ponies to the proper place, so that when the tents of the tribe were all up each gens was in the position to which it was entitled by the regulations that were connected with ancient beliefs and customs. For particular ceremonies, especially the great annual sun dance (q. v.), the Kiowa, Cheyenne, and others camped in a circle made up of the different political divisions in fixed and regular order.

The tribal circle, each segment composed of a clan, gens, or band, made a living picture of tribal organization and responsibilities. It impressed upon the beholder the relative position of kinship groups and their interdependence, both for the maintenance of order and government within and for defense against enemies from without, while the opening to the E. and the position of the ceremonial tents recalled the religious rites and obligations by which the many parts were held together in a compact whole.

See Dorsey in 3d and 15th Reps. B. A. E.; Fletcher in Publ. Peabody Mus.; Matthews in 5th Rep. B. A. E.; Mooney in 14th and 17th Reps. B. A. E. (A. C. F.)

Campo (Span.: 'camp'). A settlement and reservation of 18 Diegueños, 170 m. from Mission Tule River agency, Cal. The land, comprising 280 acres, is a waterless, unproductive tract for which a patent has been issued.—Ind. Aff. Rep., 175, 1902.

Campti. A village, probably of the Natchitoches, formerly on Red r. of Louisiana, about 20 m. above Natchitoches. In his report to President Jefferson in 1805, Sibley (Hist. Sketches, 1806) says the town was inhabited by the French, the Indians having left it on account of sickness in 1792. (A. C. F.)

Canaake. Mentioned as the name of an ancient Florida tribe, of which a remnant still existed in 1821. The general context of the reference indicates that the form is a bad misprint for Calusa, q. v.

Canaacké.—Penière (1821) in Morse, Rep. to Sèc. War, app., 311, 1822. **Cana ake.**—Ibid., 149.

Canada. (Huron: *kanáda*, 'village,' 'settlement.'—Cartier). A term used to designate all the Indians of Canada, and also by early writers in a more restricted sense. Cartier designates the chief of Stadaconé (Quebec) as the king of Canada, and applies the name Canada to the country immediately adjacent. His vocabularies indicate an Iroquoian (Huron) people living there. The early French writers used the term Canadiens to designate the Algonquian tribes on or near the St Lawrence, especially the Nascapee and the Montagnais tribes below the Saguenay, as distinguished from the Algonkin and Micmac. The New England writers sometimes designated as Canada Indians those Abnaki who had removed from Maine to St Francis and Bécancour. (J. M.)

Canada.—Cartier, Brief Recit, title, 1545. **Canadacoa.**—Lescarbot (1609) quoted by Charlevoix, New France, II, 237, 1866. **Canadenses.**—Lescarbot quoted by Tanner, Nar., 1830 (Latin form). **Canadese.**—Dobbs, Hudson Bay, 26, 1744. **Canadiains.**—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856 (located north of Chaleur bay). **Canadiens.**—Jesr Rel. 1632, 14, 1858. **Canide Indianes.**—Gardne (1662) in N. Y. Doc. Col. Hist., XIII, 225, 1881.

Canadasaga (*Gă-nă-dă-se''-ge*, 'at the new town'). A former Seneca town near the present Geneva, N. Y. On account of its size it was for a time considered one of the chief towns of the tribe. In 1700 it was situated 1½ m. S. E. of Geneva, but in 1732, on account of the ravages of smallpox, the inhabitants removed 2 or 3 m. S. W., to the S. bank of Burrell's (Slate Rock) cr. At the breaking out of the French and Indian war this site was also abandoned, and the inhabitants moved to Canadasaga brook, or Castle brook, S. W. of Geneva. Here, in 1756, a stockade was built for their protection by Sir William Johnson. The town became known as New Castle, and was destroyed by Sullivan in 1779. (J. M. J. N. B. H.)

Canadaasago.—Conover, Kanadasaga and Geneva MS., B. A. E. **Canada-saga.**—N. Y. Doc. Col. Hist., II, 1191, 1849. **Canadasager.**—Ibid. **Canadasaggo.**—Johnson (1763), ibid., VII, 550, 1856. **Canadasago.**—Conover, op. cit. **Canadaseago.**—Ibid. **Canadasege.**—Ibid. **Canadasegy.**—Ibid. **Canadayager.**—Ibid. **Canadesago.**—Pickering (1790) in Am. St. Pap., IV, 214, 1832. **Canadesaque.**—Conover, op. cit. **Canadesego.**—Ibid. **Canadisega.**—Conf. of 1763 in N. Y. Doc. Col. Hist., VII, 556, 1856. **Canadosago.**—Conover, op. cit. **Canandesaga.**—Nukerck (1779) quoted by Conover, ibid. **Canasadauque.**—Ibid. **Canasadego.**—Evans, map (1755) quoted by Conover, ibid. **Canatasaga.**—Ibid. **Canedesaga.**—Ibid. **Canesadage.**—Ibid. **Canidesego.**—Ibid. **Canidisego.**—Jones (1780) in N. Y. Doc. Col. Hist., VIII, 786, 1857. **Cannadasago.**—Conover, op. cit. **Cannadesago.**—Ibid. **Cannadisago.**—Ibid. **Cannisdagua.**—Ibid. **Cannisdaque.**—Ibid. **Cannisdque.**—Ibid. **Cannondesaga.**—McKendry (1779) quoted by Conover, ibid. **Canodasega.**—Ibid. **Canodosago.**—Ibid. **Canosedagui.**—Doc. of 1726 in N. Y. Doc. Col. Hist., V, 797, 1855. **Canosedogui.**—Bancker (1727) quoted by Conover, op. cit. **Canundasaga.**—Ibid. **Caundaisauque.**—Ibid. **Caundasaque.**—Ibid. **Conadasaga.**—Ibid. **Conadasego.**—Ibid. **Connadasaga.**—Ibid. **Connadasego.**—Ibid. **Connadesago.**—Ibid. **Connagasago.**—Ibid. **Conodosago.**—Ibid. **Cunnesedago.**—Barton (1779) quoted by Conover, ibid. **Gă-nă-dä-sá-ga.**—Morgan, League Iroq., 424, 1851 (Cayuga and Onondaga form). **Gä-nä-dä-sage.**—Ibid. (Oneida and Mohawk form). **Gă-nă-dă-se''-ge.**—Hewitt, inf'n (Seneca form). **Ganadesaga.**—Conover, op. cit. **Ganechsatáge.**—Ibid. **Ganechstáge.**—Zeisberger (1750) quoted by Conover, ibid. **Ga-nun-dä-sá-gä.**—Morgan, League Iroq., 424, 1851 (Seneca form). **Kaënsatague.**—Pouchot, map (1758) in N. Y. Doc. Col. Hist., X, 694, 1858. **Kanadagago.**—Conover, op. cit. **Kanadaoeaga.**—Ibid. **Kanadaoegey.**—Ibid. **Kanadaragea.**—Ibid. **Kanadasaega.**—Ibid. **Kanadasagea.**—Ibid. **Kanadaseagea.**—Ibid. **Kanadaseago.**—Drake, Bk. Inds., V, 111, 1848. **Kanadaseegy.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 576, 1856. **Kanadasegoa.**—Conover, op. cit. **Kanadasero.**—Johnson (1763) quoted by Conover, ibid. **Kanadasigea.**—Conover, ibid. **Kanadesaga.**—Ibid. **Kanadesego.**—Ibid. **Kanadesero.**—Ibid. **Kánádesség'y.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 550, 1856. **Kanadessigy.**—Conver, op. cit. **Kanadosega.**—Ibid. **Kanagago.**—Livermore (1779) in N. H. Hist. Soc. Coll., VI, 326, 1850. **Kan-**

andasagea.—Nukerck (1779) quoted by Conover, op. cit. **Kanasadagea.**—Ibid. **Kanasedaga.**—Ibid. **Kanedasaga.**—Ibid. **Kanedesago.**—Machin (1779) quoted by Conover, ibid. **Kanesadago.**—Conover, ibid. **Kanesadakeh.**—Ibid. **Kanesedaga.**—Ibid. **Kannadasaga.**—Grant (1779) quoted by Conover, ibid. **Kannadesagea.**—Ibid. **Kannadeseys.**—Pemberton in Mass. Hist. Soc. Coll., 1st s., ii, 176, 1816. **Kanodosegea.**—Conover, op. cit. **Kaunaudasage.**—Ibid. **Kennedaseage.**—Ibid. **Kennesedaga.**—Ibid. **Konasadagea.**—Ibid. **Konasoa.**—Jeferys, Fr. Dom., pt. 1, map, 1761. **Konassa.**—Homann Heirs' map, 1756. **Old Castle.**—Conover, op. cit.(so called after removal to Castle brook, subsequent to 1756). **Otä-nä-sä-ga.**—Morgan, League Iroq., 424, 1851 (Tuscarora form). **Seneca Castle.**—Machin (1779) quoted by Conover, op. cit.

Canajoharie (*Kă-nă-‘djo′-‘ha-re‘*, ‘it, the kettle, is fixed on the end of it’). An important Mohawk village, known as Upper Mohawk Castle, formerly situated on the e. bank of Otsquago cr., nearly opposite Ft Plain, Montgomery co., N. Y. The community of this name occupied both banks of Mohawk r. for some distance above and below the village. It was also once known as Middle Mohawk Castle. (J. N. B. H.)

Canadsiohare.—Hansen (1713) in N. Y. Doc. Col. Hist., v, 372, 1855. **Canaedsishore.**—Hansen (1700), ibid., iv, 802, 1854. **Cänájohä.**—Morgan, League Iroq., chart, 1851 (Seneca form). **Cä-nä-jo′-hä-e.**—Ibid., 416, 1851. **Cänajohä′ga.**—Ibid., chart (Onondaga form). **Can-ajo′har.**—Ibid. (Tuscarora form). **Canajoharies.**—Conference of 1754 in Mass. Hist. Soc. Coll., 3d s., v, 36, 1836. **Canajoherie.**—Albany conf. (1745) in N. Y. Doc. Col. Hist., vi, 302, 1855. **Canajora.**—Parkman, Frontenac, 93, 1883. **Canajorha.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., iii, 250, 1853. **Canijoharie.**—Hansen (1700), ibid., iv, 802, 1854. **Cannatchocary.**—Doc. of 1758 (?), ibid., x, 676, 1858. **Cannojoharys.**—Albany conf. (1754), ibid., vi, 877, 1855 (the band). **Canojoharrie.**—Schuyler (1711), ibid., v, 245, 1855. **Caunaujohhaury.**—Edwards (1751) in Mass. Hist. Soc. Coll., 1st s., x, 143, 1809. **Chonoghoheere.**—Wraxall (1754) in N. Y. Doc. Col. Hist., vi, 857, 1855. **Conagohary.**—Murray (1782) in Vermont Hist. Soc. Coll., ii, 357, 1871. **Conajoharees.**—Albany conf. (1747) in N. Y. Doc. Col. Hist., vi, 383, 1855. **Conajohary.**—Colden (1727), Five Nations, 164, 1747. **Conajorha.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., iii, 250, 1853. **Conijoharre.**—Johnson (1775), ibid., viii, 661, 1857. **Connajohary.**—Albany conf. (1754), ibid., vi, 868, 1855. **Connejories.**—Goldthwait (1766) in Mass. Hist. Soc. Coll., 1st s., x, 121, 1809 (the band). **Connojohary.**—Albany conf. (1754) in N. Y. Doc. Col. Hist., vi, 877, 1855. **Conojahary.**—N. Y. conf. (1753), ibid., vi, 784, 1855. **Conojoharie.**—Johnson (1749), ibid., vi, 512, 1855. **Gänäjohälä′-que.**—Morgan, League Iroq., chart, 1851 (Oneida form). **Gänäjoha′rla.**—Ibid. (Mohawk form). **Ganajohhore.**—Boyer (1710) quoted by Ruttenber, Tribes Hudson R., 188, 1872. **Gä-na-jo-hi′-e.**—Morgan, op. cit., 474, 1851 (Mohawk name). **Kă-nă-‘djo′-‘hă-re‘.**—Hewitt, inf'n, 1886 (Mohawk name). **Kanajoharry.**—Hawley (1794) in Mass. Hist. Soc. Coll., 1st s., iv, 51, 1795. **Kă-nă′-tcú-hăre′.**—Hewitt, inf'n., 1886 (Tuscarora name). **Middle Mohawk Csstle.**—Morgan, League Iroq., 474, 1851 (common name). **Upper Castle.**—Colden (1727), Five Nations, 164, 1747.

Canandaigua (*Gă-nă-dă-ă′-gwä*^{n}*ñ*, ‘a village was formerly there’). An important Seneca town near the site of the present Canandaigua, N. Y., destroyed by Sullivan in 1779. There was another settlement not far distant, called New Canandaigua, which also was probably destroyed the same year. (J. N. B. H.)

Anandaque.—Grant (1779) quoted by Conover, Kanadaga and Geneva MS., B. A. E. **Canadaqua.**—Doc. Hist. N. Y., ii, 1191, 1849. **Cä-nä-dä′-quä.**—Doc. of 1792 in Mass. Hist. Soc. Coll., 1st ser., i, 285, 1806 (Onondaga form). **Canadauge.**—Onondaga conf. (1774) in N. Y. Doc. Col. Hist., viii, 526, 1857. **Canadqua.**—Deed of 1789 in Am. St. Pap., iv, 211, 1832. **Canandaigua.**—Livermore (1779) in N. H. Hist. Soc. Coll., vi, 327, 1850. **Canandaqua.**—Barton, New Views, xiii, 1798. **Canandarqua.**—Doc. Hist. N. Y., ii, 1191, 1849. **Canandauqua.**—Chapin (1792) in Am. St. Pap., iv, 241, 1832. **Canandeugue.**—Dearborn (1779) quoted by Conover, Kanadaga and Geneva MS., B. A. E. **Cannandaquah.**—Norris (1779) quoted by Conover, ibid. **Cä′-tä-na-rä′-qua.**—Morgan, League Iroq., map, 1851 (Tuscarora name). **Connondaguah.**—Fellows (1779) quoted by Conover, op. cit. **Gă-nă-dă-ă′-gwä^{n}ñ.**—Hewitt, inf'n, 1886 (Seneca name). **Gä-na-dä-gwa.**—Morgan, op. cit. (Cayuga name). **Gä-nä-dä-lo′-quä.**—Ibid., map, 1851 (Oneida name). **Gä-nä-tä-lä′-quä.**—Ibid. (Mohawk name). **Ganataqueh.**—Zeisberger, MS. (1750) quoted by Conover, op. cit. **Gä′nundă′gwa.**—Morgan, League Iroq., 469, 1851 (Seneca name). **Kanadaque.**—Grant (1779) quoted by Conover, op. cit. **Kanandagua.**—Nukerck (1779) quoted by Conover, ibid. **Kanandaigua.**—Burrows (1779) quoted by Conover, ibid. **Kanandalangua.**—Hubley (1779) quoted by Conover, ibid. **Kanandaque.**—Machin (1779) quoted by Conover, ibid. **Kanentage.**—Pouchot, map (1758) in N. Y. Doc. Col. Hist., x, 694, 1858. **Konnaudaugua.**—Pickering (1791) in Am. St. Pap., iv, 212, 1832. **Konondaigua.**—Treaty of 1794 quoted by Hall, N. W. States, 71, 1849. **Ono-dauger.**—Blanchard (1779) quoted by Conover, op. cit. **Shannondaque.**—Camfield (1779) quoted by Conover, ibid.

Canarsee. Formerly one of the leading tribes on Long Island, N. Y., occupying most of what is now Kings co. and the shores of Jamaica bay, with their center near Flatlands. According to Ruttenber they were subject to or connected with the Montauk; this, however, is doubtful, as the Indians of the w. end of the island appear to have been paying tribute, at the time of the Dutch settlement of New York, to the Iroquois. Their principal village, of the same name, was probably at Canarsee, near Flatlands, in addition to which they had others at Maspeth and apparently at Hempstead. They are important chiefly from the fact that the site of the city of Brooklyn was obtained from them. Having asserted their independence of the Mohawk, after the appearance of the Dutch, they were attacked by that tribe and nearly exterminated. They also suffered considerably during the war of the Long Island tribes with the Dutch. The last one of them died about 1800. (J. M. C. T.)

Canaresse.—Document of 1656 in N. Y. Doc. Col. Hist., xiv, 340, 1883. **Canarise.**—Stuyvesant deed (1656) in Thompson, Long Id., 383, 1839. **Canarisse.**—Doc. of 1663 in N. Y. Doc. Col. Hist., xiv, 524, 1883. **Canarse.**—Wood quoted by Macauley, N. Y., ii, 253, 1829. **Canarsees.**—Macauley, ibid., 164. **Canarsie.**—Nicolls (1666) in N. Y. Doc. Col. Hist., xiv, 586, 1883. **Cannarse.**—Document of 1650, ibid., i, 449, 1856. **Canorise.**—Dutch treaty (1656) in Ruttenber, Tribes Hudson River, 125, 1872. **Conarie See.**—Petition of 1656 in N. Y. Doc. Col. Hist., xiv, 339, 1883 (misprint). **Conarise.**—Map of 1666, ibid. **Conarsie.**—Ibid. (applied to river).

Canasatego. An Onondaga chief who played an important rôle in the proceedings of the council at Philadelphia in

1742. A dispute arose between the Delaware Indians and the government of Pennsylvania concerning a tract of land in the forks of Delaware r. It was on this occasion, evidently in accordance with a preconcerted arrangement between the governor of Pennsylvania and the Iroquois chief, that the latter, addressing the Delawares, made the memorable statement: "How came you to take upon you to sell land at all? We conquered you; we made women of you; you know you are women, and can no more sell land than women. We charge you to remove instantly; we don't give you liberty to think of it." The choice of Wyoming and Shamokin was granted, and the Delawares yielded. Little more is recorded regarding this chief. His son, Hans Jacob, resided on the Ohio in 1758. (C. T.)

Canastigaone. A former Mohawk village on the N. side of Mohawk r., just above Cohoes Falls, N. Y.

Canastigaone.—Tyron, map of Prov. N. Y., 1779. **Canastigione.**—Doc. Hist. N. Y., II, index, 1849. **Connestigunes.**—Macauley, N. Y., II, 295, 1829. **Nistigione.**—Doc. Hist. N. Y., II, 235, 1849.

Canatlan (*kan-at-lan′*). A former Tepehuane pueblo on the upper waters of the Rio San Pedro, central Durango, Mexico.—Orozco y Berra, Geog., 319, 1864.

Candelaria (Span.: 'Candlemas'). One of three Spanish Franciscan missions, the others being San Ildefonso and San Javier, founded in 1744 on San Xavier r., perhaps a branch of the Rio Colorado, in Texas, among the Lipan Apache and other wild tribes. When it was proposed to transfer it to San Antonio the Indians ran away, and in 1758 the mission was abandoned. There had been 144 baptisms in the three missions during this period. In 1761–62 another mission called Candelaria, together with one called San Lorenzo, was founded among 400 Lipan, and perhaps other Indians, on upper San Antonio r., but these were abandoned by order of the viceroy of Mexico in 1767. See Bancroft, No. Mex. States, I, 1886; Garrison, Texas, 1903. (F. W. H.)

Candeleras.—Villa-Señor, Teatro Am., 411–422, 1748. **Nuestra Señora de la Candelaria.**—Arricivita cited by Buschmann, Spuren der Azt. Spr., 308.

Caneadea (*Gä-o*^{n}*‘-hia’-di-o*^{n}*‘*, 'it (sky) impinges on it'). A former Seneca village on the site of Caneadea, Allegany co., N. Y. Being the most distant southerly from the lower Genesee r. towns, and protected by mountains, it escaped destruction by Sullivan in 1779, as he turned northward from Dayoitgao. Caneadea, which was a "castle" and for many years had a council lodge, was the point of departure of the Seneca on their war expeditions to the W. and S. W. (J. N. B. H.)

Canaseder.—Procter (1791) in Am. St. Papers, IV, 151, 1832. **Caneadea.**—Morgan, League Iroq., 467, 1851 (so called by whites). **Caneadia.**—Day, Penn., 248, 1843. **Carrahadeer.**—Procter (1791) in Am. St. Papers, IV, 158, 1832. **Gäo′yadeo.**—Morgan, League Iroq., 467, 1851. **Kaounadeau.**—Morris deed (1797) in Am. St. Papers, IV, 627, 1832. **Karaghiyadirha.**—Johnson map (*ca.* 1770) cited in N. Y. Doc. Col. Hist., VII, 723, 1856. **Karathyadirs.**—Johnson Hall conf. (1765), ibid.

Canienga ('at the place of the flint'). A former Mohawk castle situated at the distance of a bow-shot from the N. side of Mohawk r., N. Y. The Mohawk name for themselves is derived from this place. In 1677 it had a double palisade with 4 ports inclosing 24 lodges. (J. N. B. H.)

Agnié.—For forms of this name, see *Mohawk*. **Agniée.**—Jes. Rel. for 1656, 3, 1858. **Agniegué.**—Jes. Rel. for 1658, 3, 1858. **Aniegué.**—Ibid., 11. **Annієné.**—Jes. Rel. for 1652, 9, 1858. **Cahaniaga.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 250, 1853. **Decanohoge.**—Hansen (1700), ibid., IV, 802, 1854. **Dekanoge.**—Livingston (1700), ibid., 655. **Upper Mohawk Castle.**—Morgan, League Iroq., 474, 1851 (common English name).

Canjauda. Mentioned as a former Creek town in Cherokee co., Ala.—Sen. Doc. 67, 26th Cong., 2d sess., 1, 1841.

Cannel coal. See *Jet*.

Cannetquot. Described by Thompson (Long Id., 293, 1839) as a semi-tribe or family occupying in 1683 the E. side of Connetquot r., about Patchogue, in Suffolk co., Long Island, N. Y. In another place he includes this territory as part of that belonging to the Patchoag. The name seems to be a dialectal form of Connecticut. (J. M.)

Cannibalism. In one form or another cannibalism has been practised among probably all peoples at some period of their tribal life. In America there are numerous recorded references to its occurrence within historic times among the Brazilians, Carib of northern South America, the Aztec and other Mexican tribes, and among many of the Indians N. of Mexico. The word itself, now more commonly used than the older term anthropophagy, is derived from *Carib* through Spanish corruption. Restricting treatment of the subject to the tribes N. of Mexico, many evidences of cannibalism in some form are found—from the ingestion, perhaps obligatory, of small quantities of human flesh, blood, brain, or marrow, as a matter of ceremony, to the consumption of such parts for food under stress of hunger, or even as a matter of taste. Among the tribes which practised it, in one or another of these forms, may be mentioned the Montagnais, and some of the tribes of Maine; the Algonkin, Armouchiquois, Micmac, and Iroquois; farther W. the Assiniboin, Cree, Foxes, Miami, Ottawa, Chippewa, Illinois, Kickapoo, Sioux, and Winnebago; in the S. the people who built the mounds in Florida (see *Calusa*), and the Tonkawa, Attacapa, Karankawa, Kiowa, Caddo, and Comanche(?); in the N. W. and W. parts of the continent, the Thlingchadinneh and other

Athapascan tribes, the Tlingit, Heiltsuk, Kwakiutl, Tsimshian, Nootka, Siksika, some of the Californian tribes, and the Ute. There is also a tradition of the practice among the Hopi, and allusions to the custom among other tribes of Arizona and New Mexico. The Mohawk, and the Attacapa, Tonkawa, and other Texas tribes were known to their neighbors as "man-eaters."

Taking all the evidence into consideration, it appears that cannibalism n. of the Mexican boundary existed in two chief forms. One of these was accidental, from necessity as a result of famine, and has been witnessed among the Huron, Micmac, Chippewa, Etchareottine, and others. In most of such instances recourse was had to the bodies of those who had recently died, but cases are recorded in which individuals were killed to satisfy hunger. The second and prevalent form of cannibalism was a part of war custom and was based principally on the belief that bravery and other desirable qualities of an enemy would pass, through actual ingestion of a part of his body, into that of the consumer. Such qualities were supposed to have their special seat in the heart, hence this organ was chiefly sought, though blood, brain, marrow, and flesh were in many instances also swallowed. The parts were eaten either raw or cooked. The heart belonged usually to the warriors, but other parts were occasionally consumed by boys or even by women and children. In some cases a small portion of the heart or of some other part of an enemy might be eaten in order to free the eater from some tabu (Grinnell). The idea of eating any other human being than a brave enemy was to most Indians repulsive. One of the means of torture among the Indians of Canada and New York was the forcing of a prisoner to swallow pieces of his own flesh.

Among the Iroquois, according to one of the Jesuit fathers, the eating of captives was considered a religious duty. Among the Heiltsuk, and recently among the Tsimshian and Kwakiutl, cannibalism formed a part of one of their ceremonies. Several instances are recorded in which cannibalism was indulged in by individuals while in a frenzied state. Finally, it seems that among a few tribes, as the Tonkawa, Iroquois, and others, man-eating, though still with captives as the victims, was practised on a larger scale, and with the acquired taste for human flesh as one, if not the chief, incentive; yet the Tonkawa, as well as some men long associated with them, declared that the eating of human flesh by them was only ceremonial.

Indian mythology and beliefs are replete with references to man-eating giants, monsters, and deities, which point to the possibility that anthropophagy in some form was a practice with which the aborigines have long been acquainted.

Consult Bancroft, Native Races; Boas (1) in Jour. Am. Folk-lore, i, 58, 1888, (2) Rep. Nat. Mus., 1895; Gatschet, Karankawa Inds., 1891; Jesuit Relations, Thwaites ed.; Kohl, Kitchigami, 355, 1860; Letourneau in Bull. Soc. d'Anthrop. de Paris, x, 777, 1887, and xi, 27, 72, 123, 1888; Megapolensis (1644), Sketch of the Mohawk Inds., 1857; Mooney, Our Last Cannibal Tribe, 1901; Pénicaut (1712) in Margry, Découvertes, v. 504, 1883; Schaafhausen, Anthrop. Stud., 515, 1885; Somers in Pop. Sci. Mo., xlii, 203, 1892; Wyman (1) Human Remains in the Shell Heaps of St Johns r., (2) Fresh-water Shell Mounds, 1875. (A. H.)

Canoa (Span.; here doubtless referring to a trough or flume in which an irrigation ditch is conducted over broken ground). A former Papago rancheria between Tubac and San Xavier del Bac, on Rio Santa Cruz, s. Ariz.—Garcés (1775), Diary, 63, 74, 1900.

La Canoa.—Anza quoted by Bancroft, Ariz. and N. Mex., 392, 1889.

Canoas, Pueblo de las (Span.: 'village of the canoes'). A former Indian settlement on the California coast, about lat. 34° 27′, in what is within the Chumashan area. Its situation is regarded as having been at or near the present Ventura. See Heylyn, Cosmography, 969, 1703.

Canocan. A pueblo of the province of Atripuy in the region of the lower Rio Grande, N. Mex., in 1598.—Oñate (1598) in Doc. Inéd., xvi, 115, 1871.

Canoe Creek. A Shuswap village and band near upper Fraser r., Brit. Col., about 300 m. from its mouth; pop. 157 in 1902.—Can. Ind. Aff., 271, 1902.

Canoe Lake Indians. The local name for a body of Shuswap of Kamloops-Okanagan agency, Brit. Col.; pop. 129 in 1902, including the Chuckchuqualk, q. v.—Can. Ind. Aff. for 1879, 309.

Canoes. See *Boats.*

Cañogacola ('people'). An unidentified ancient tribe of n. w. Florida, mentioned by Fontaneda about 1575.

Cañegacola.—Ternaux-Compans, Voy., xx, 24, 1841. **Cañogacola.**—Fontaneda (*ca.* 1575), Mem., Smith trans., 20, 1854. **Cañogacole.**—Fontaneda in Doc. Inéd., v, 540, 1866.

Canonchet. See *Nanuntenoo.*

Canonicus. A chief of the Narraganset, who died in 1647, aged perhaps 80 years. Although in 1622 he sent to the people of Plymouth the customary Indian challenge to war, he early sought the friendship of the English. It was into the country of Canonicus that Roger Williams went, and from him he received the title to the land he afterward held. Canonicus was at war against the Wampanoag until in 1635, when the dispute was settled through the efforts of Williams. He never fully trusted the English, nor they him. Durfee, in his poem "What cheer?" calls Canonicus "cautious, wise, and old," and Roger Williams styles him a "prudent and peaceable prince." He is highly praised in John Lathrop's poem "The Speech of Canonicus," published at Boston in 1802. His name, which is spelled in a variety of ways, appears to have been changed, perhaps by contagion with the Latin *canonicus*, from Qunnoune (Drake, Inds. of N. Am., 118, 1880). He is not to be confused with Canonchet, a later Narraganset sachem. (A. F. C.)

Canopus. The principal village of the Nochpeem, taking its name from their chief. It was situated in Canopus Hollow, Putnam co., N. Y.—Ruttenber, Tribes Hudson R., 80, 1872.

Cant. A former rancheria, probably of the Maricopa, not far below the mouth of Salt r., s. Ariz.; visited and so named by Kino and Mange in 1699.

San Mateo Cant.—Mange quoted by Bancroft, Ariz. and N. Mex., 357, 1889. **S. Mateo Caut.**—Mange quoted by Bancroft, No. Mex. States, I, 268, 1884 (misprint).

Cantaunkack. A village of the Powhatan confederacy in 1608, on York r., Gloucester co., Va. (Smith (1629), Va., I, map, repr. 1819). It apparently belonged to the Werowacomaco, although Strachey uses the name as that of a tribe having more than 100 warriors about the same time. (J. M.)

Cantaunkank.—Strachey (*ca.* 1612), Va., map, 1849.

Canteens. See *Pottery*, *Receptacles*.

Cantensapué. A pueblo of the province of Atripuy, in the region of the lower Rio Grande, N. Mex., in 1598.—Oñate (1598) in Doc. Inéd., XVI, 115, 1871.

Cantico. This word, spelled also cantica, canticoy, kantico, kanticoy, kintacoy, kintecaw, kintecoy, kintekaye, kinticka, was in great use among the Dutch and English colonists in the region between New York and Virginia from the latter part of the 17th to the 19th century, nor is it yet entirely extinct in American English. In the literature of the 18th century it appears frequently, with the following meanings: (1) Dance, or dancing party. (2) Social gathering of a lively sort. (3) Jollification. The last signification still survives, in literature at least. In 1644 *kintekaye* was said to be a 'death dance,' but van der Donck (1653) wrote of the *kintecaw* as 'singing and dancing' of the young. Later on *kintekay* and *kinticoy* meant a noisy and demonstrative dance, with shouting and uproar. Dankers in 1679 defined *kintekay* as 'conjuring the devil,' and Denton (1670) called the *canticoy* 'a dancing match, a festival time.' Rev. Andrew Hesselius (Nelson, Inds. of N. J., 79, 1894), who witnessed the first-fruits sacrifice of the New Jersey Indians, said: "This and other sacrifices of the Americans they call, from a native word of their own, *kinticka*, i. e., a festive gathering or a wedding." A word of the Delaware dialect of Algonquian is the source of *cantico* and its variants, namely, *gintkaan*, signifying 'to dance,' cognate with the Virginian *kantikanti*, 'to dance and sing.' The phrase 'to cut a cantico' was formerly in use. An absurd etymology from the Latin *canticare*, 'to sing,' was once proposed. According to Boas, New England whalers who visit Hudson bay use the term *antico*, or *anticoot*, to designate the performance of the *angekut* of the Eskimo, this form of the word probably being influenced by the Eskimo name. (A. F. C.)

Canuga (*kănu'ga*, 'scratcher,' a sort of bone-toothed comb with which ball-players are ceremonially scratched). The name of two former Cherokee towns, one, a Lower Cherokee settlement, apparently on the waters of Keowee r., S. C., destroyed in 1761; the other a traditional settlement on Pigeon r., probably near the present Waynesville, Haywood co., N. C.—Mooney in 19th Rep. B. A. E., 479, 524, 1900.

Canyon Butte. The local name for a group of interesting prehistoric pueblo ruins near the N. escarpment of the chief basin of the Petrified forest, at the source of a wash that enters Little Colorado r. from the N. E. at Woodruff, near the Apache-Navajo co. boundary, Arizona. The remains seem to indicate Zuñi origin.—Hough in Rep. Nat. Mus. 1901, 309, 1903.

Capahnakes. Possibly a misprint intended for the inhabitants of Capawac, or Marthas Vineyard, off the S. coast of Massachusetts. The form occurs in Boudinot, Star in the West, 129, 1816.

Capahowasic. A village of the Powhatan confederacy in 1608, about Cappahosic, Gloucester co., Va.

Capahowasick.—Smith (1629), Va., I, map, repr. 1819. **Capahowosick.**—Simons, ibid., 163. **Capahowsick.**—Drake, Bk. Inds., bk. 4, 10, 1848.

Capasi. A former village on the N. frontier of Florida and probably belonging to the Apalachee, visited by De Soto in 1539.—Garcilasso de la Vega, Fla., 74, 1723.

Cape Breton. One of the seven districts of the country of the Micmac, on Cape Breton id., N. of Nova Scotia. The chief of this district was the head chief of the tribe (Rand, First Micmac Reading Book, 1875). The name occurs in a list of 1760 as the location of a Micmac village or band. (J. M.)

Cape Fear Indians. A small tribe, possibly Siouan, formerly living near the mouth of Cape Fear r., N. C. The proper name of the tribe is unknown, this local term being applied to them by the early colonists. They were first known to the English in 1661, when a colony from New England made a settlement near the mouth of the river, and soon incurred the ill will of the Indians by seizing their children and sending them away under pretense of instructing them in the ways of civilization, resulting in the colonists being finally driven from the country. In 1663 another party from Barbadoes purchased lands of Wat Coosa, head chief of the tribe, and made a settlement, which was abandoned a few years later. Necoes and other villages then existed on the lower part of the river. In 1665 another colony settled at the mouth of Oldtown cr. in Brunswick co., on the s. side of the river, on land bought of the Indians, but soon abandoned it, though the Indians were friendly. The next mention of them is by the colonial governor, Col. Johnson, in a letter of Jan. 12, 1719 (Rivers, Early Hist. So. Car., 94, 1874), which gives a table of Indian tribes in Carolina in 1715, when their population is given as 206 in 5 villages. They probably took part in the Yamasi war of that and the following year, and suffered proportionately in consequence. They are last noticed in 1751 in the record of the Albany Conference (N. Y. Doc. Col. Hist., VI, 721, 1855) as one of the small friendly tribes with which the South Carolina government desired the Iroquois to be at peace. See Mooney, Siouan Tribes of the East, Bull. B. A. E., 1894.

Cape Fears.—Rivers, Early Hist. S. C., 94, 1874.

Cape Magdalen. An Algonkin mission established on the St Lawrence in 1670, 3 leagues below Three Rivers, Quebec, by Indians who removed from the latter place on account of smallpox. It was abandoned before 1760.—Jefferys, Fr. Dom. Am., pt. I, 10, 110, 1761.

Cape Sable Indians. A name applied by early New England writers to those Micmac living near C. Sable, in s. Nova Scotia. The term is used by Hubbard as early as 1680. They were especially active in the wars on the New England settlements. (J. M.)

Capiche. A village, probably of one of the southern Caddoan tribes, near Red r. of Louisiana, "20 leagues inland from the Mississippi," visited by Tonti in 1690.

Capiché.—Tonti (1690) in French, Hist. Coll. La., I, 72, 1846. **Capichis.**—Coxe, Carolana, map, 1741. **Capiga.**—McKenney and Hall, Ind. Tribes, III, 79, 1854.

Capinans. A small tribe or band noted by Iberville, in 1699, together with the Biloxi and Pascagoula, in Mississippi. The three tribes then numbered 100 families. Judging by the association of names, the Capinans may be identical with the Moctobi, q. v.

Capiná.—De l'Isle, map, 1703. **Capinans.**—Iberville (1699) in Margry, Déc., IV, 602, 1880. **Capinas.**—De l'Isle, map, 1707.

Capitan Grande (Span.: 'great captain or chief'). A Diegueño village in a canyon of upper San Diego r., s. Cal. The tract, comprising 10,253 acres, now forms a reservation of patented land, largely desert. Pop. about 60 in 1883, 118 in 1902. The occupants, classed as Mission Indians, are under the Mission Tule River agency, 130 m. away.—Jackson and Kinney, Rep. Miss. Ind., 27, 1883; Ind. Aff. Rep., 175, 1902.

Capola. A former Seminole village E. of St Marks r., in Jefferson co., Fla.—Bartram, Travels, 223, 1791.

Capote ('mountain people.'—Hrdlicka). A division of the Ute, formerly living in the Tierra Amarilla and Rio Chama country, N. W. N. Mex. They are now under the jurisdiction of the Southern Ute school in s. w. Colo., and numbered 180 in 1904.

Capates.—Collins in Ind. Aff. Rep., 125, 1861 (misprint). **Capotes.**—Graves, ibid., 386, 1854. **Capuchíes.**—Duro, Peñalosa, 67, 1882. **Kapoti.**—Ind. Aff. Rep., 246, 1877.

Capoutoucha. Marked on De l'Isle's map of 1707 as an Indian settlement on St Johns r., Fla.

Capeutoucha.—De l'Isle map (1707) in Winsor, Hist. Am., II, 294, 1886.

Caprup. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Captain Jack. See *Kintpuash.*

Captives. The treatment accorded captives was governed by those limited ethical concepts which went hand in hand with clan, gentile, and other consanguineal organizations of Indian society. From the members of his own consanguineal group, or what was considered such, certain ethical duties were exacted of an Indian which could not be neglected without destroying the fabric of society or outlawing the transgressor. Toward other clans, gentes, or bands of the same tribe his actions were also governed by well recognized customs and usages which had grown up during ages of intercourse, but with remote bands or tribes good relations were assured only by some formal peace-making ceremony. A peace of this kind was very tenuous, however, especially where there had been a long-standing feud, and might be broken in an instant. Toward a person belonging to some tribe with which there was neither war nor peace, the attitude was governed largely by the interest of the moment. In such cases the virtues of the clan or gentile organizations as peace-making factors made themselves evident, for if the stranger belonged to a clan or gens represented in the tribe he was among, the members of that clan or gens usually greeted him as a brother and extended their protection over him. Another defense for the stranger was—what with civilized people is one of the best guaranties against war—the fear of disturbing or deflecting trade. If he brought among them certain much-desired commodities, the first impulse might be to take these from him by force and seize or destroy his person, but it would quickly be seen by wiser heads that the source of further supplies of this kind might thereby be imperiled, if not entirely cut off. If nothing were to be had from the stranger, he might be entirely ignored. And finally, the existence of a higher ethical feeling toward strangers, even when there was apparently no self-interest to be served in extending hospitality, is often in evidence. There are not wanting stories of great misfortune overtaking one who refused hospitality to a person in distress, and of great good fortune accruing to him who offered succor.

At the same time the attitude assumed toward a person thrown among Indians too far from his own people to be protected by any ulterior hopes or fears on the part of his captors was usually that of master to slave. This was particularly the case on the N. Pacific coast, where slavery was an institution. Thus John Jewitt, at the beginning of the 19th century, was preserved as a slave by the Nootka chief Maquinna, because he was an ironworker and would be valuable property. Most of the other whites who fell into the hands of Indians on this coast were treated in a similar manner.

The majority of captives, however, were those taken in war. These were considered to have forfeited their lives and to have been actually dead as to their previous existence. It was often thought that the captive's supernatural helper had been destroyed or made to submit to that of the captor, though where not put to death with torture to satisfy the victor's desire for revenge and to give the captive an opportunity to show his fortitude, he might in a way be reborn by undergoing a form of adoption.

It is learned from the numerous accounts of white persons who had been taken by Indians that the principal immediate hardships they endured were due to the rapid movements of their captors in order to escape pursuers, and the continual threats to which they were subjected. These threats were not usually carried out, however, unless they attempted escape or were unable to keep up with the band, or unless the band was pursued too hotly. Each person taken was considered the property of the one who first laid hands on him, and the character of this individual had much to do in determining the extent of his hardships. When two or more claimed a prisoner he was sometimes kept by all conjointly, but sometimes they settled the controversy by torturing him to death on the spot. The rapid retreat of a war party bore particularly hard upon women and children, yet a certain amount of consideration was often shown them. Sometimes the male captives were allowed to help them along, sometimes they were drawn on an improvised sledge or travois, and, if there were horses in the party these might be placed at their disposal, while one instance is recorded in which the child of a female captive was carried by her master for several days. It is worthy of remark that the honor of a white woman was almost always respected by her captors among the tribes E. of the Mississippi; but W. of that limit, on the plains, in the Columbia r. region, and in the S. W., the contrary was often the case.

Among the eastern tribes, on arriving at the village a dance was held, at which the captives were expected to play a conspicuous part. They were often placed in the center of a circle of dancers, were sometimes compelled to sing and dance also, and a few were usually subjected to revolting tortures and finally burned at the stake. Instances of cannibalism are recorded in connection with these dances after the return from war, and among some of the Texas and Louisiana tribes this disposition of the bodies of captives appears to have been something more than occasional. The Iroquois, some Algonquians, and several western tribes forced prisoners to run between two lines of people armed with clubs, tomahawks, and other weapons, and spared, at least temporarily, those who reached the chief's house, a certain post, or some other goal. Among many other tribes an escaped captive who reached the chief's house was regarded as safe, while the Creek peace towns also secured immunity from pursuit to the persons who entered them. Offering food to a visitor was usually equivalent to extending the host's protection over him.

From the experiences of the Spaniard Juan Ortiz, taken prisoner by the Florida chief Ucita, in 1528, as well as those of other whites, it would appear that captives were sometimes held in a sort of bondage elsewhere than on the N. Pacific coast, but usually where their lives were spared they were held for ransom or adopted into the tribe. J. O. Dorsey says of some Siouan tribes, however, that their captives were allowed either to go home or settle among themselves, but were neither tortured nor regularly adopted. Although the custom among the eastern Indians of holding white prisoners for ransom dates from early times, it is questionable whether it was founded on aboriginal usage. The ransoming or sale of captives, however, was common among the Plains and S. W. tribes, while the custom of ransoming slaves on the N. Pacific coast was certainly pre-Columbian. In most of North America, however, it was probably a rare procedure, especially since many tribes are said to have disowned any person who once had been taken prisoner. Doubtless it became common in dealing with white captives owing to the difficulty of reconciling adult whites to Indian life and customs, while captives taken from another tribe no doubt settled down into their new relationships and surroundings very contentedly.

The usual object in thus adopting a prisoner was that he might fill the place of someone who had died, and it is affirmed by one writer that, whatever his own character, he was treated exactly as if he possessed the character of his predecessor. John Gyles, who was captured by the Abnaki in 1689, informs us that a prisoner was brought out to be beaten and tortured during the war dances unless his master paid over a certain amount of property. Women and children were generally preserved and adopted, though there are instances in which white women were tortured to death, and it is said of the Ute that female captives from other Indian tribes were given over to the women to be tortured, while male prisoners who had distinguished themselves were sometimes dismissed unhurt. Among tribes possessing clans the adoption of captured women was of special importance, as it often resulted in the formation of a new clan from their descendants. Such, no doubt, was the origin of the Zuñi and Mexican clans of the Navaho. The Ute clan of the latter was recruited by a systematic capture and purchase of Ute girls undertaken with the object of supplying the tribe with good basket makers (Culin). Among the Plains tribes captives, especially children, were sometimes taken for the express purpose of being trained to the performance of certain ceremonial duties. Besides the numbers of white persons carried away by Indians and subsequently ransomed, it is evident from all the accounts that have reached us that many of English, French, and Spanish descent were taken into the tribe of their captors and, either because carried off when very young or because they developed a taste for their new life, never returned. Some of these even rose to high positions, as in the case of a Frenchman who became chief of the Attacapa, of a Mexican who is recorded as the most prominent and successful war chief of the Comanche in 1855, and of another Mexican still a man of influence among the Zuñi. The present chief of the Comanche, Quanah Parker (q. v.), is the son of a captive American woman. The confederated tribes of Comanche, Kiowa, and Kiowa Apache still hold at least 50 adopted white captives, and it is probable that fully one-third of the whole population have a traceable percentage of captive blood. The same is probably true in nearly equal measure of the Apache of Arizona.

From Oregon to s. Alaska a different treatment of captives was brought about by the existence of a slave class. Since slaves were the most valuable property a man could have, the lives of those taken in war were always spared unless such captives had committed some great injury to the victorious tribe that prompted immediate revenge. After this they might be killed at any moment by their masters; but such a fate seldom overtook them until they grew too old to work, unless their masters became involved in a property contest, or the people of the town from which they had been taken had committed depredations. Among the Tlingit, however, slaves were killed during mortuary feasts, and bodies of slaves were thrown into the holes dug for the posts of a new house. Slave women, especially if they were known to be of noble descent, sometimes married their captors and became free. Four prominent Haida clans and one clan among the Tsimshian are said to have originated from marriages of this kind, while another prominent Haida clan was called "the Slaves," though it is impossible to say whether they were descended from slaves or whether the term is applied ironically. Whether male slaves ever rose to a high position is doubtful, owing to the strong caste system that here prevailed. Instead of receiving commendation, a slave who had escaped suffered a certain opprobrium which could be removed only by the expenditure of a great amount of property. At the same time it is related of the greatest Skidegate chief that he had been enslaved in his youth.

Consult Baker, True Stories of New England Captives, 1897; Drake, Indian Captivities, 1851; Eastman, Seven and Nine Years among the Camanches and Apaches, 1874; Gentl. of Elvas. in Hakluyt Soc. Publ., IX, 1851; Harris, Life of Horatio Jones, 1903; Herrick, Indian Narr., 1854; Hunter, Captivity among the Indians, 1823; Johnston, Incidents attending the Capture, etc., of Charles Johnston, 1827; Kelly, Narr. of Captivity among the Sioux, 1880; Larimer, Capture and Escape, or Life among the Sioux, 1870; Lee, Three Years among the Camanches, 1859; Mooney in 17th Rep. B. A. E., 1898; Relacion of Alvar Nuñez Cabeça de Vaca, B. Smith transl., 1871; Severance (ed.), Captivity of Benj. Gilbert, 1904; Spears (ed.), Dangers and Sufferings of Robert Eastburn, 1904; Spencer, Indian Captivity, 1834; Stratton, Captivity of the the Oatman Girls, 1857; Tanner, Narr. of Captivity, 1830. See *Adoption*, *Cannibalism*, *Genizaros*, *Ordeals*, *Slavery*, *War and War discipline*. (J. R. S.)

Carantouan ('it is a large tree'). One of the chief palisaded towns of the Conestoga, which in 1615 was situated 3 short days' journey from the fort of the Iroquois attacked by Champlain in that year. It was probably on the site of the present Waverly, N. Y., and the palisade attacked was perhaps near the present Liverpool, on the E. side of Onondaga lake. (J. N. B. H.)

Carapoa (possibly a contraction of *carapohoua*, from *carami* 'raft,' *po* 'in,' *houa* 'house' = 'house on rafts'; or *carapohueye* 'to go into rafts.'—Buelna). An ancient settlement, apparently of the Tehueco or the Cahita, situated near El Fuerte, which is on the E. bank of the Rio Fuerte, N. Sinaloa, Mexico.—Orozco y Berra, Geog., 332, 1864.

Carascan. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Carcajou. The Canadian French form of the Algonquian (Montagnais *kar-ka-joo*) name for the wolverene (*Gulo luscus*). The Chippewa *gwingwaage* (Baraga), *gwingwaw-ah-ga* (Tanner), the Cree *quiquakatch* (Mackenzie), *kikkwâhâkês* (Lacombe), *queequehatch* (Dobbs), the Algonkin *gwingwaage* (Cuoq), and *quickhatch*, *quiquihatch*, etc., of various authors, are parallels. By a freak of popular etymology this animal received the name of "glutton." Its Finnish name is *fiæl-frass*, 'dweller among rocks,' corrupted by the Germans into *vielfrass*, 'glutton.' The name *carcajou* has been incorrectly applied to several animals. For instance, Charlevoix, in describing one of the enemies of the deer, says the most cruel is "the carcajou or quincajou, a kind of cat, with a tail so long that it twists it several times around his body," a description taken evidently not from nature, but from the Algonquian myth of the fire-dragon. Among the Canadian French *diable des bois* is also a name of this little beast. (J. N. B. H.)

Cardinal points. See *Color symbolism*, *Cross*, *Orientation*.

Carfaray. An ancient pueblo of the Tigua, reference to which is made in the folk-tales of that people. Supposed to have been situated E. of the Rio Grande in New Mexico, beyond the saline lakes.—Bandelier (after Lummis) in Arch. Inst. Papers, IV, 255, 1892.

Car-far-ay.—Ibid.

Carhagouha ('in the forest.'—Hewitt). A Huron village in Tiny tp., about 2 m. N. W. of La Fontaine, Ontario, about 1640.

Carhagoua.—Champlain (1615), Œuvres, IV, 28, 1870. **Carragouha.**—Shea, Cath. Miss., 166, 1855. **Cartagoua.**—Doc. of 1637 in Margry, Déc., I, 3, 1878.

Caribou. The common name of the American reindeer, of which there are two chief species, the woodland caribou (*Rangifer caribou*) and the barren-ground caribou (*R. arcticus*). The word came into English from the French of Canada, in which it is old, Sagard-Théodat using it in 1632. Josselyn has the Quinnipiac form *maccarib* and the synonym *pohano*. The origin of the word is seen in the cognate Micmac *χalibu* and the Passamaquoddy *megal'ip*, the name of this animal in these eastern Algonquian dialects. According to Gatschet (Bull. Free Mus. Sci. and Art, Phila., II, 191, 1900) these words signify 'pawer' or 'scratcher,' the animal being so called from its habit of shoveling the snow with its forelegs to find the food covered by snow. In Micmac *χalibu' mul-χadéget* means 'the caribou is scratching or shoveling.' Formerly the word was often spelled cariboo, which gave name to the Cariboo district in British Columbia, famous for its gold mines, and other places in Canada and the United States. (A. F. C.)

Caribous. Wood, in 1769 (Hawkins, Missions, 361, 1845), speaks of the "Micmacs, Marashites [Malecite], and Carribous, the three tribes of New Brunswick," as all understanding the Micmac language. Probably the Abnaki or a part of them, as one of their gentes is the Maguⁿleboo, or Caribou.

Carichic (*garichic*, 'where there are houses.'—Lumholtz). A former Tarahumare settlement E. of Rio Nonoava, the upper fork of Rio Conchos, lat. 27° 50′, long. 107°, about 72 m. S. of Chihuahua, Mexico. Although often visited by the Tarahumare, the place is now thoroughly Mexicanized. In the neighborhood are numerous Tarahumare burial caves. (A. H.)

Carichic.—Orozco y Berra, Geog., 323, 1864. **Guanicarichic.**—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 329, 1857. **Jesus Carichic.**—Ibid., 324.

Carises (probably Span. *carrizo*, 'reed grass'). One of a number of tribes formerly occupying the country from Buena Vista and Carises lakes and Kern r. to the Sierra Nevada and Coast range, Cal. By treaty of June 10, 1851, they reserved a tract between Tejon pass and Kern r., and ceded the remainder of their lands to the United States. Native name unknown. Judging by locality and associations they were probably Mariposan, though possibly Shoshonean. See Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 256, 1853; Royce in 18th Rep. B. A. E., 782, 1899.

Carlanes (so called from Carlana, their chief). A band of Jicarilla who in 1719–24 were on Arkansas r., n. e. of Santa Fe, N. Mex. (Bandelier in Arch. Inst. Papers, v, 191, 197, note, 1890; Bancroft, Ariz. and N. Mex., 236, 1889). Orozco y Berra (Geog., 59, 1864) classes them as a part of the Faraon Apache.

Apaches Carlanes.—Bandelier in Arch. Inst. Papers, v, 197, note, 1890.

Carlisle School. The first nonreservation school established by the Government was that of Carlisle, Pa., which had its inception in the efforts of Gen. R. H. Pratt, U. S. A., when a lieutenant in charge of Indian prisoners of war at St Augustine, Fla., from May 11, 1875, to Apr. 14, 1878. When the release of these prisoners was ordered, 22 of the young men were led to ask for further education, agreeing to remain in the E. 3 years longer if they could attend school. These were placed in school at Hampton, Va., and several other places. On Sept. 6, 1879, an order was issued transferring the Carlisle Barracks, Pa., comprising 27 acres, from the War Department to the Department of the Interior for Indian school purposes, pending action by Congress on a bill to establish such an institution. The bill became a law July 31, 1882.

On Sept. 6, 1879, having been ordered to report to the Secretary of the Interior, Lieut. Pratt was directed to establish a school at Carlisle and also to proceed to Dakota and Indian Ter. for the purpose of obtaining pupils. By the end of October he had gathered 136 Indians from the Rosebud, Pine Ridge, and other agencies, and, with 11 of the former Florida prisoners from Hampton, the school was formally opened Nov. 1, 1879.

Year after year since this modest beginning the school has steadily progressed, until its present (1905) enrollment is 1,000 pupils. Since the foundation of the school nearly every tribe in the United States has had representatives on its rolls, and at the present time pupils from the following tribes are in attendance: Apache, Arapaho, Arikara, Assiniboin, Bannock, Caddo, Catawba, Cayuga, Cherokee, Cayuse, Cheyenne, Chinook, Chippewa, Choctaw, Clallam, Comanche, Crow, Dalles, Delaware, "Digger," "Grosventre," Iroquois, Kickapoo, Klamath, Mandan, Mashpee, Menominee, Mission, Mohawk, Miami, Nez Percé, Okinagan, Omaha, Oneida, Onondaga, Osage, Ottawa, Paiute, Papago, Pawnee, Penobscot, Piegan, Peoria, Pit River, Pima, Potawatomi, Pueblo, Sauk and Fox, Sanpoil, Seneca, Shawnee, Shivwits, Shoshoni, Siletz, Sioux, Stockbridge, St Regis, Tonawanda, Tuscarora, Umpqua, Ute, Wallawalla, Wichita, Winnebago, Wyandot, Wailaki, Yokaia Pomo, Yuma, and Zuñi. There are also in attendance 68 Alaskans of various tribes.

In the words of Gen. Pratt, the aim of the school "has been to teach English and give a primary education and a knowledge of some common and practical industry and means of self-support among civilized people. To this end regular shops and farms were provided, where the principal mechanical arts and farming are taught the boys, and the girls taught cooking, sewing, laundry, and housework." In pursuance of this policy every inducement was offered to retain pupils, to prevent their return to reservation life, and to aid them to make for themselves a place among the people of the E. In his first annual report on the conduct of the school, Lieut. Pratt announced that 2 boys and 1 girl had been placed in the families of prosperous citizens of Massachusetts, and subsequently that 5 girls and 16 boys had found homes with white families in the vicinity of Carlisle during the summer months, thus enabling them by direct example and association to learn the ways of civilization. This was the commencement of the "outing system" that has come to be a distinctive civilizing feature not only of the Carlisle school but of the Indian school service generally. While thus employed the pupils attend the public schools whenever possible, and by association with white pupils in classes and games also acquire an acquaintance with civilized ways. In addition to these advantages the outing pupil is paid a stipulated sum for his labor, which tends to make him self-reliant and impresses on him the value of time and work. Of the thousand pupils at Carlisle at least half are placed at "outing" during different periods and for varying terms. An outing agent is employed, who visits the pupils at intervals in their temporary homes, observes their conduct and progress, and looks after their welfare. Frequent reports are required by the school management from both employer and pupil, thus keeping each in close touch with the school. The extent and success of the "outing system" since its inception is shown in the following table:

Admitted during 25 years	5,170
Discharged during 25 years	4,210
On rolls during fiscal year 1904	1,087
Outings, fiscal year 1904: Girls, 426; boys, 498	924
Outings during 21 years: Girls, 3,214; boys, 5,118	8,332
Students' earnings, 1904	$34,970
Students' earnings during last 15 years	$352,951

Supplementing the outing system, the school conducts a bank, with which each student has an account that may be drawn upon under proper supervision. By this means practical instruction in finance is given.

Notwithstanding the efforts of the school to induce its graduates to remain in the E. instead of returning to their reservation homes, the plan has not been successful and has therefore necessitated a change in harmony with the conditions. Training suited to mechanical pursuits is given all male pupils who give promise of becoming efficient workers at the different trades, and a plan is in progress to train girls as professional nurses, several graduates having already adopted this occupation as a means of livelihood.

From its organization the aim of the school has been to give Indian youth a practical productive training. Farm work for the boys and housework for the girls under the outing system are the best types, but the school goes farther, and its curriculum is based on the plan of giving that productive training which is best adapted to the abilities of the individual pupils. At the school itself there are two large farms, and well-equipped shops in which regular trades are taught by competent instructors. All the clothing of the school is manufactured by the boys in the tailor shop, while in its adjunct, the sewing room, the girls are taught needlework. The carpenter shop furnishes the opportunity to learn the use of tools, which is practically demonstrated in the erection of buildings and in making repairs by the boys assigned to this trade. The blacksmith and wagon-making shops not only do the school work, but manufacture superior wagons, etc., which are furnished to other schools and agencies, while the harness shop is engaged in similar work and production. The shoe shop, tin shop, paint shop, and engineering department attend to the needs of the school in their respective branches. While the productive labors of the students are mainly for the school, yet all surplus finds a ready market outside, including other schools and agencies. The work of these branches is systematized into a department under the control of a superintendent of industries.

The literary curriculum of Carlisle stops at that point where the student may enter the higher grades of the public schools. The policy is to give a broad common school education, leaving to the individual and his own resources any further development of his intellectual faculties. The literary and industrial curricula are so correlated that when graduated the average student is as fully equipped as the average white boy to take up the struggle for a livelihood.

During the 26 years of its existence the Carlisle School has graduated a large number of pupils, many of whom are filling responsible positions in the business world and especially in the Indian service, in which, during the fiscal year 1903, 101 were employed in various capacities from teachers to laborers, drawing a total of $46,300 in salaries. Others who have returned to their homes retain a fair portion of the civilization acquired at the school.

Physical training indoor and out for boys and girls is part of the life of the school, and a large gymnasium furnishes ample facilities for both sexes. In athletics and sports the Indian possesses decided capacity, and baseball, basketball, and football teams are regularly organized, the last of which has held its own in many warmly contested games with representative teams of the principal colleges and universities. The Carlisle football team now has a national reputation for its successes and for clean, skillful playing.

The Carlisle School band is an interesting feature of the school. Its members are selected from the various tribes in attendance, and under the leadership of Dennison and James Wheelock, Oneida Indians, was considered among the best. The former was not only a leader but a composer, and his compositions were rendered by his Indian musicians in a manner that has delighted large audiences in the principal American cities.

The Carlisle School produced the first paper printed by Indian boys. The printery was early established and became a potent factor in the industrial development of the students. *The Indian Helper*, a small leaflet, was first published, and afterward a larger journal, *The Red Man*, was issued. These were later consolidated under the title *Red Man and Helper*, and reflected the life and policies of the school. The new management has continued the publication as a weekly under the name of *The Arrow*. The school printery is well equipped with presses and materials, and under competent supervision the boys produce a large amount of job and pamphlet work that is a credit to their taste and industry.

The buildings of the plant, although consisting of portions of the old military barracks, have furnished adequate accommodations for the thousands of pupils who have been enrolled. Besides the superintendent, the school has 75 instructors, clerks, and other employees.

General Pratt remained in charge of the school from its organization until his retirement from the superintendency, June 30, 1904, when he was succeeded by Maj. (then Capt.) William A. Mercer, U. S. A. See *Education*. (J. H. D.)

Carmanah. A Nitinat village near Bonilla pt., s. w. coast of Vancouver id.; pop. 46 in 1902.—Can. Ind. Aff., 264, 1902.

Carmel. A Moravian mission at the mouth of Nushagak r., Alaska (Bruce, Alaska, map, 1885); pop. 189 in 1890, 381 in 1900.

Carolina tea. See *Black drink*.

Caromanie ('walking turtle'). An unidentified Winnebago gens.—McKenney and Hall, Ind. Tribes, I, 315; II, 289, 1854.

Carrizo (Span.: 'reed grass,' *Phragmites communis*). A small band of Apache, probably the clan Klokadakaydn, 'Carrizo or Arrow-reed people,' q. v. The name is also applied to a Navaho locality and to those Indians living about Carrizo mts., n. e. Ariz. (Cortez, 1799, in Pac. R. R. Rep., III, pt. 3, 119, 1856). In the latter case it has no ethnic significance.

Cariso.—Bollaert in Jour. Ethnol. Soc. Lond., II, 265, 1850 (misprint). **Carrizalleños.**—Hamilton, Mexican Handbook, 48, 1883 (probably the same).

Carrizo. The Coahuiltecan Indians between Camargo and Matamoras and along the Gulf coast in n. e. Tamaulipas, Mexico, including the remnants of the Comecrudo, Pinto or Pakawa, Tejon, Cotonam, and Casas Chiquitas tribes or bands, gathered about Charco Escondido; so called comprehensively by the white Mexicans in later years. Previous to 1886, according to Gatschet, who visited the region in that year, they used the Comecrudo and Mexican-Spanish languages, and he found that of the 30 or 35 then living scarcely 10 remembered anything of their native tongue. They repudiated the name Carrizo, calling themselves Comecrudo. It is probable that the Comecrudo was the ruling tribe represented in the group. The last chief elected by them was Marcelino, who died before 1856. This explains the later use of the name, but Orozco y Berra (Geog., 294, 308, 1864) and Mota Padilla (Hist. de la Conq., 1742, lxix, 1870) mention them as a distinct tribe, the former stating that they were common to Coahuila and Tamaulipas. It appears, however, that the name Carrizo was applied to the Comecrudo (q. v.) at this earlier date, and that it has generally been used as synonymous therewith. The Carrizos are known to the Kiowa and the Tonkawa as the 'shoeless people,' because they wore sandals instead of moccasins. Some Carrizo captives still live among the Kiowa.

Comecrudos.—Uhde, Die Länder, 120, 185, 1861. **Dohe'ñko.**—Mooney in 17th Rep. B. A. E., 400, 1898 ('shoeless people': Kiowa name). **Kaéso.**—Gatschet, Tonkawa MS., B. A. E., 1884 (Tonkawa name). **Kâ'nhe'ñko.**—Mooney, op. cit. (another Kiowa name, same meaning). **Napuat.**—Pimentel, Cuadro Descr., II, 347, 1865 (given as a Comanche division, but really the Comanche name for the Carrizo: 'shoeless people.'—J. M.). **Quetahtore.**—Ibid. **Yi'atä'tehenko.**—Mooney, op. cit. (another Kiowa name, same meaning).

Caruana. A tribe of 96 individuals, mentioned as on Ft Tejon res., s. central Cal., in 1862. They were probably Shoshonean or Mariposan.—Wentworth in Ind. Aff. Rep., 324, 1862.

Sierra.—Wentworth, ibid.

Carving. See *Art*, *Sculpture*, *Wood-work*.

Casa Blanca (Span.: 'white house'). Formerly a summer village of the Laguna tribe, but now permanently inhabited; situated 4½ m. w. of Laguna pueblo, Valencia co., N. Mex.

Casa Blanco.—Donaldson, Moqui Pueblo Inds., 123, 1893 (misprint). **Pŭr-tyi-tyí-ya.**—Hodge, field notes, B. A. E., 1895 (proper name: 'edge of the hill on the west'). **Pu-sit-yit-cho.**—Hodge (fide Pradt) in Am. Anthrop., IV, 346, 1891.

Casa Blanca (so called on account of a pueblo ruin in the vicinity; see *Casa Montezuma*). A Pima village consisting of about 50 scattered houses on Gila r., s. Ariz. It contained 535 inhabitants in 1858 and 315 in 1869.

Casa Blanca.—Bailey in Ind. Aff. Rep., 208, 1858. **Va'-aki.**—Russell, Pima MS., B. A. E., 18, 1902 (Pima name: 'ancient house'). **Va Vak.**—Stout in Ind. Aff. Rep. 1871, 59, 1872 (probably the same).

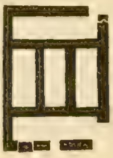
Casa Blanca. A ruined cliff pueblo in Canyon de Chelly, in the present Navaho country, n. e. Ariz.—Wheeler Survey Rep., VII, 373, 1879.

Casa Chiquita (Span.: 'small house'). A small ruined pueblo 1½ m. w. of Pueblo Bonito, on the n. side of the arroyo, against the mesa wall, in Chaco canyon, n. w. N. Mex. It is in the form of a solid parallelogram, 78 by 63 ft. A considerable part of the building was occupied by 2 large circular kivas. The rooms on the ground floor were mostly about 5 by 8 ft. in dimension. The pueblo was originally 4 stories high, but is now in a very ruinous condition, although such walls as remain standing display excellent workmanship, a well-preserved corner being found true to the square and plummet. (E. L. H.)

Casa del Eco (Span.: 'house of the echo'). A large cliff village in San Juan canyon, s. Utah, 12 m. below the mouth of Montezuma canyon. Described by Gannett in Pop. Sci. Mo., 671, Mar., 1880; Hardacre in Scribner's Mag., 274, Dec., 1878; Jackson in 10th Rep. Hayden Survey, 420, 1879.

Casa Grande (Span.: 'great house'). The principal structure of an extensive prehistoric ruined pueblo ½ m. s. of Gila r., 9 m. s. w. from Florence, Pinal co., Ariz. It was first mentioned by the Jesuit Father Eusebio Kino, or Kuehne, who said mass within its walls in Nov., 1694, and who again visited it in 1697 and 1699. In Kino's time the great house was of 4 stories but roofless, and its condition was much the same about 1762, when seen by the author of the anonymous Rudo Ensayo. Its construction is of the *pisé* type, i. e., the walls, 3 to 5 ft. thick, consist of huge blocks of adobe mortar and gravel molded in place and allowed to dry hard, then smoothed on the inner surface. The present height of the outer walls is 20 to 25 ft., accommodating 2 stories, while the central part or tower, forming an additional story, is 28 to 30 ft. above the ground. The house measures 43 by 59 ft., with 5 rooms in its ground plan. Casa Grande was also visited Oct. 31, 1775, by Father Pedro Font, who wrote an excellent description of its appearance and mentions the outlying structures, then fairly preserved. Font remarks that the Casa Grande itself measured 50 by 70 ft., and infers that its beams (4 or 5 in. thick), apparently of pine, must have been carried 20 m., while the water supply for the settlement was conveyed from the river by means of a canal. At this date the building was of 3 stories, though the neighboring Pima informed Font that there had been 4. The celebrated ruins were visited 77 years later (July 12, 1852) by J. R. Bartlett, whose description indicates little change in the main structure since the time of Font, although all but 2 of the outlying buildings had been reduced to mounds. By act of Congress of Mar. 2, 1889, $2,000 was appropriated for the repair of the building, and the work was performed under the direction of the Secretary of the Interior. By Executive order of June 22, 1892, under the provisions of the same act, a tract of about ¾ sq. m., surrounding the ruin, was reserved from sale or settlement, and a custodian appointed. The origin of this and of other prehistoric pueblo groups in s. Arizona and n. Chihuahua is unknown. It has long been reputed to have been one of the places of sojourn of the Nahua or Aztec in their migration from the n. to the valley of Mexico (whence the name 'Casa de Montezuma'), and it has been mistakenly regarded by some writers as the Chichilticalli, or 'Red House,' of the chroniclers of Coronado's expedition in 1540–42. The Pima, who have occupied the region from time immemorial, preserve a legend that it was constructed by one of their chiefs or deities named Civano, hence the name Civanoki, 'house of Civano,' which they apply to it. This has led to the general belief that these structures are the work of the ancestors of the Pima tribe, notwithstanding their historical habitations are of an entirely different character, being circular huts of grass or reeds, while their pottery is far inferior in quality and decoration to that found in the Casa Grande region. It would seem more probable that these remains are due to some of the clans of the present Hopi or Zuñi pueblos, one at least of the former tribe tracing its origin to the "land of the giant cactus"—a plant characteristic of the Gila valley. Before its woodwork was taken away by relic hunters, Casa Grande showed evidences of having been burned.

CASA GRANDE RUIN, ARIZONA. (MINDELEFF)



GROUND-PLAN OF CASA GRANDE RUIN. (MINDELEFF)

Consult Apostolicos Afanes, 252 et seq., 1754; Bandelier in Arch. Inst. Rep., v, 66, 1890, and Arch. Inst. Papers, iv, 439, 1892; Bartlett, Pers. Narr., ii, 272–280, 1854; Coues, Garcés Diary, i, 89–101, 1900; Doc. Hist. Mex., 4th s., i, 274–291, 1856; Emory, Recon., 83, 1848; Fewkes in Jour. Am. Eth. and Arch., ii, 177–193, 1892; Mindeleff in 13th Rep. B. A. E., 289, 1896, and 15th Rep. B. A. E., 321, 1897; Rudo Ensayo (1762), 1863, also Guiteras transl., 124, 1894; Schoolcraft, Ind. Tribes, iii, 301, 1853; Ternaux-Compans, Voy., ix, 383, 1838. (F. W. H.)

Cara de Montezuma.—Johnston in Emory, Reconnoissance, 596, 1848 (misprint). **Casa Granda.**—Browne, Apache Country, 116, 1869. **Casa Grande.**—Bernal (1697) quoted by Bancroft, Ariz. and N. Mex., 356, 1889. **Casagrande.**—Jefferys, Am. Atlas, map 5, 1776. **Casas Grandas.**—Hardacre in Scribner's Monthly, 270, Dec., 1878. **Casas Grandes.**—Mange (1697) quoted by Coues, Garcés Diary, i, 92, 1900. **Case grandi.**—Clavigero, Storia della Cal., map, 1789. **Chivano-ki.**—Bandelier in Mag. West. Hist., 667, Sept., 1886 ('house of Civano': Pima name). **Civano Ki.**—Bandelier in Arch. Inst. Papers, iii, 255, 1890 (Pima name). **Ci-vano-Qi.**—Bandelier in Revue d'Ethnog., 129, 1886. **Ci-vă-nŏ-qi.**—Bandelier in Arch. Inst. Rep., v, 80, 1884 (='Civănŏ's house'). **Grande Maison Dite de Moctecuzoma.**—Ternaux-Compans, Voy., ix, 383, 1838. **Great Houses.**—Bartlett, Pers. Narr., ii, 272, 1854. **Hall of Montezuma.**—Hughes, Doniphan's Exped., 219, 1848. **Huis van Montezuma.**—ten Kate, Reizen in N. A., 162, 1885 (Dutch form: 'House of Montezuma'). **Maison Moctecuzoma.**—Ternaux-Compans, Voy., IX, 383, 1838 (French form). **Maison Moteczuma.**—Font (1775), ibid., 383 (French form). **Moctesuma.**—Rudo Ensayo (1762), B. Smith's transl., 18, 1863. **Mission Montezuma.**—Fewkes in Jour. Am. Eth. and Arch., 180 (locally so called). **Siwannoki.**—ten Kate quoted in Arch. Inst. Papers, V, 132, 1890 (from Siwanki, 'house of Siwanno'). **Văt-qi.**—Bandelier in Arch. Inst. Rep., V, 80, 1884 (='ruin,' another Pima name). **Wak.**—ten Rate, Reizen in N. A., 160, 1885 (also Wakh and Waḥki = 'ruin': Pima name).

Casa Grande. A ruined pueblo, measuring 68 by 220 ft., situated a little below the junction of the Verde and Salt rs., Maricopa co., s. Ariz.—Bell, New Tracks, I, 199, 1869.

Casalic. A Chumashan village given in Cabrillo's narrative as near Pueblo de las Canoas (San Buenaventura), Cal., in 1542. It was placed by Taylor at Refugio, near Santa Barbara, and was also so located by the San Buenaventura Indians in 1884. Cf. *Cascel.*

Casalic.—Cabrillo, Narr., in Smith, Col. Doc., 181, 1857. **Casaliu.**—Taylor in Cal. Farmer, Apr. 17, 1863. **Cascile.**—Ibid., Apr. 24, 1863. **Kasi'l.**—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Casa Montezuma (Span.: 'Montezuma house,' also called Casa Blanca, 'white house'). A prehistoric ruin near the Pima villages on the Gila, s. Ariz. Not to be confounded with Casa Grande nor with any other ruin, although the same name has been indiscriminately applied to various cliff-dwellings, ancient pueblos, etc., in s. w. United States and N. W. Mexico, because of their supposed ancient occupancy by the Aztec. (F. W. H.)

A-vuc-hoo-mar-lish.—Pac. R. R. Rep., III, pt. 3, 100, 1856 (Maricopa name). **Casa Blanca.**—Bell in Jour. Ethnol. Soc. Lond., N. S., I, 250, 1869. **Casa Montezuma.**—Ibid. **Ho-ho-qŏm.**—Bandelier in Arch. Inst. Rep., V, 80, 1884 (Pima name). **Huch-oo-la-chook-vaché.**—Pac. R. R. Rep., op. cit., 94 (Pima name). **Vĭ-pĭ-sĕt.**—Bandelier, op. cit. ('great grandparents': another Pima name).

Casa Morena (Span.: 'brown house'). An ancient pueblo ruin of considerable importance, situated near the top of the continental divide in N. W. New Mexico. It is usually assigned to the Chaco canyon group, but this is assumed without evidence except as to outward appearance. No excavations have been made and the ruin has not been described. It is built of sandstone after the manner of the Chaco canyon pueblos. It is in the midst of the desert, far from water, and not near any of the main trails. (E. L. H.)

Kinahzin.—Hewett, inf'n, 1905 (Navaho name).

Casa Rinconada (Span.: 'corner house'). A small pueblo ruin 500 yds. s. E. of Pueblo Bonito, s. of the arroyo, at the foot of the wall of Chaco canyon, N. W. N. Mex. The building did not contain more than 50 rooms. Its most interesting feature is an enormous double-walled kiva, the largest in the Chaco canyon group, measuring 72 ft. in diameter, the rooms of the pueblo being built partially around it. The 2 walls were about 30 in. thick, and portions still stand from 10 to 12 ft. above the surrounding débris. Probably three-fourths of the kiva wall are still standing, being of fine, well-selected sandstone, smoothly laid. Thirty-two niches, 16 by 22 in., 14 in. deep, smoothly finished and plastered, extend around the interior of the kiva wall at regular intervals. The outer wall of the kiva is 8 ft. from the inner, the space between being divided into rooms. The indications are that the building was devoted to ceremonial rather than to domiciliary use. (E. L. H.)

Casas Chiquitas (Span.: 'small houses'). A tribe supposed to have been once affiliated with the Carrizo, a Coahuiltecan tribe, but which in 1887 was said to be extinct. (A. S. G.)

Casas Grandes. A name applied to the ruins of the Franciscan mission of Concepcion, founded in 1780 by Fray Francisco Garcés, near Yuma, Ariz.—Hardy, Travels in Mex., 355, 1829.

Casca (prob. Span. *casco*, 'potsherd'). A Papago village, probably in Pima co., s. Ariz., with 80 families in 1865.—Davidson in Ind. Aff. Rep., 135, 1865.

Cascarba (trans. 'white man'). An unidentified Dakota tribe that lived 35 leagues up St. Peters r. in 1804.—Orig. Jour. Lewis and Clark, I, 133, 1904.

Cascel. A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal. Cf. *Casalic.*

Cascel.—Taylor in Cal. Farmer, Oct. 18, 1861. **Cascellis.**—Gatschet in Chief Eng. Rep., pt. III, 553, 1876. **Cascen.**—Taylor in Cal. Farmer, May 4, 1860. **Cascil.**—Ibid. **Kusil.**—Ibid., Oct. 18, 1861.

Cases. See *Boxes, Receptacles.*

Cashaw. A name of the crook-neck squash, a species of pumpkin. Bartlett (Dict. Americanisms, 104, 1877) has "*cashaw*, sometimes spelt *kershaw* (Algonkin), a pumpkin." The word occurs in Hariot (1590) as *ecushaw;* in Beverley (1705) as *cashaw, cushaw*, etc. The latter uses it as synonymous with *macock.* The untruncated form, *ecushaw*, represents *escushaw*, from a Virginian dialect of Algonquian corresponding to the Cree *askisiw* and the Delaware *askasqueu*, which signify 'it is raw or green.' According to Dr William Jones *kasha* is an old Chippewa term for 'hard shell.' (A. F. C.)

Cashiehtunk. A village, probably belonging to the Munsee, situated in 1738 on Delaware r., near the junction of the N. New Jersey state line.—Colden (1738) in N. Y. Doc. Col. Hist., VI, 124, 1855.

Cashong. A small Seneca village situated in 1779 about 7 m. s. of the present site of Geneva, N. Y.—Clark in Sullivan (1779), Ind. Exped., 130, note, 1887.

Cashwah. A former Chumashan village at La Sinaguita (Cieneguita), about 3 m.

N. E. of Santa Barbara mission, Cal. It was still inhabited in 1876, according to Grinnell (inf'n, 1905).

Cashwah.—Father Timeno (1856) quoted by Taylor in Cal. Farmer, May 4, 1860. **Cieneguita.**—Gatschet in Chief Eng. Rep., 550, 1876. **Kasua.**—Ibid.

Casitoa. A Calusa village on the s. w. coast of Florida, about 1570.—Fontaneda Memoir (*ca.* 1575), Smith trans., 19, 1854.

Casnahacmo. A former Chumashan village at Santa Clara rancho, Ventura co., Cal.—Taylor in Cal. Farmer, May 4, 1860.

Casqui. An unidentified province and town, probably on lower St Francis r., E. Ark., visited by De Soto's army immediately after crossing the Mississippi in 1541. It is possibly cognate with Aka^{n}ze, a name for the Quapaw.

Cascia.—La Salle (1680), from De Soto Narr., in Margry, Déc., II, 96, 1877. **Cascin.**—Hennepin, New Discov., 311, 1698. **Casque.**—Schoolcraft, Ind. Tribes, III, 48, 1853. **Casqui.**—Gentl. of Elvas (1557) in French, Hist. Coll. La., 169, 1850. **Casquia.**—Margry, Déc., I, 470, 1875. **Casquin.**—Garcilasso de la Vega, Fla., 179, 1723. **Icasque.**—Biedma in Smith, Col. Doc. Fla., I, 59, 1857. **Ycasqui.**—Biedma in Hakluyt Soc. Publ., IX, 190, 1851.

Cassapecock. Mentioned by Strachey (Va., 62, 1849) as a Powhatan tribe living on York or Pamunkey r., about 1612, and having 100 warriors. Not mentioned by Smith under this name, but probably one of the tribes alluded to by him under another designation. (J. M.)

Casse-tête. See *Clubs.*

Cassio berry. The fruit of *Viburnum obovatum*, a plant of the honeysuckle family. The first part of this name is said to be of Indian origin. (A. F. C.)

Cassotis. A "nation" living with the Kakinonba in 1701 on an island in Tennessee r. (Sauvole, 1701, in French, Hist. Coll. La., III, 238, 1851). Possibly a part of the Koasati.

Castahana. A hunting tribe of 5,000 souls in 500 lodges, mentioned by Clark as a Snake band, and by Lewis and Clark also as speaking the Minitari (Atsina) language. They lived on Yellowstone and Loup rs., and roamed also on the Bighorn. Called also Gens des Vache, a name given to the Arapaho, with whom they are seemingly identical.

Castabanas.—M'Vickar, Hist. Exped. Lewis and Clark, I, map, 1842. **Castahamas.**—Warden, Acc. U. S. A., III, 562, 1819. **Cas-ta-ha′-na.**—Lewis and Clark, Discov., 23, 40, 1806. **Castapanas.**—Ibid., 36. **Pastannownas.**—Sanford, U. S., clxvi, 1819. **Pasta-now-na.**—Brackenridge, Views of La., 86, 1814.

Castake. One of several tribes formerly occupying "the country from Buena Vista and Carises [Kern] lakes and Kern r. to the Sierra Nevada and Coast range," Cal. By treaty of June 10, 1851, these tribes reserved a tract between Tejon pass and Kern r. and ceded the remainder of their lands to the United States. In 1862 they were reported to number 162 on Ft Tejon res. Probably Shoshonean, though possibly Mariposan or Chumashan. Castac lake, in the Tejon pass region, derives its name from this tribe and affords a further clue to its former habitat.

Cartaka.—Wentworth in Ind. Aff. Rep., 325, 1862. **Cas-take.**—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 256, 1853. **Catagos.**—Taylor in Cal. Farmer, June 26, 1862 (mentioned as in E. Nevada; same?). **Curtakas.**—Taylor in Cal. Farmer, May 8, 1863. **Surrillos.**—Wentworth in Ind. Aff. Rep., 325, 1862.

Casti. A former Timuquanan settlement on the w. bank of St Johns r., Fla., not far from the mouth.—Laudonnière (1564) in French, Hist. Coll. La., n. s., 306, 1869.

Castildavid. An unidentified pueblo on the Rio Grande in New Mexico in 1582; situated s. of Sia (?), but definite locality unknown.—Bustamente and Gallegos (1582) in Doc. Inéd., XV, 85, 1871.

Casunalmo. A former Chumashan village at Rafael Gonzales rancho, Ventura co., Cal.—Taylor in Cal. Farmer, May 4, 1860.

Catahecassa (Black Hoof, probably from *maʻka-täwikashä*—W. J.). A principal chief of the Shawnee, born about 1740. He was one of the greatest captains of this warlike tribe throughout the period when they were dreaded as inveterate and merciless foes of the whites. He was present at Braddock's great defeat in 1755, and in the desperate battle with the Virginian militia under Gen. Andrew Lewis at Point Pleasant in 1774 he bore a prominent part. He was an active leader of the Shawnee in their resistance to the advance of the white settlements w. of the Allegheny mts., and fought the troops of Harmar and St Clair. When the victory of Gen. Anthony Wayne broke the power of the Indian confederation and peace was signed on Aug. 3, 1795, Catahecassa's fighting days came to an end, but not his career as an orator and counselor. When finally convinced of the hopelessness of struggling against the encroachment of the whites, he used his great influence to preserve peace. He was a persuasive and convincing speaker and was thoroughly versed in the traditions of the tribe as well as in the history of their relations with the whites, in which he had himself borne a conspicuous part. As head chief of the Shawnee he kept the majority of the tribe in restraint when British agents endeavored to stir them into rebellion against the American government and succeeded in seducing Tecumseh and some of the younger warriors. He died at Wapakoneta, Ohio, in 1831.

Catahoula ('lake village,' from Choctaw *ak′hátaχ* 'lake,' *ougoula*, French form of *ókla* 'village'). A tribe of unknown affinity formerly living on Catahoula cr. in Catahoula parish, La.; mentioned in 1805 by Sibley (Hist. Sketches, 121, 1806) as extinct. Whether this tribe was a remnant of the Taensa village of Couthaougoula is uncertain. (A. S. G.)

Cataoulou.—Rafinesque, introd. Marshall, Ky., i, 43, 1824.

Catalpa. Any tree of the genus *Catalpa* belonging to the family Bignoniaceæ. The two species native in the United States are the common catalpa, bean-tree, Indian bean, or candle-tree (*Catalpa catalpa*); and the western catalpa, larger Indian bean, or Shawnee wood (*C. speciosa*). Both species are extensively planted as ornamental and shade trees. The second species is also called catawba tree, which name was applied earlier to the first. Britton and Brown (Flora of North. U. S., 201, 1896) say that catalpa is the American Indian name of the first species. In Chambers' Encyclopedia (ii, 826, 1888) it is stated that "the genus was named by Catesby, probably from the Catawba r., where he first found them in 1726." It is generally thought to be identical with the tribal and river name Catawba, but W. R. Gerard (Gard. and For., ix, 262, 1896) says that catalpa is derived from *kutuhlpa*, signifying 'winged head,' in reference to its flowers, in the Creek language. (a. f. c.)

Catalte. The first province reached by Moscoso after the death of De Soto in 1542. It lay w. of the Mississippi, probably in e. Arkansas, s. of Arkansas r.—Gentl. of Elvas (1557) in French, Hist. Coll. La., ii, 193, 1850.

Catamaya. A town w. of the Mississippi r., visited by the De Soto expedition in 1542 and mentioned as two days' journey from Anoixi, perhaps in s. w. Arkansas.—Gentl. of Elvas (1557) in French, Hist. Coll. La., ii, 182, 1850.

Catatoga (corruption of *Gatu′gitse′yĭ*, 'new settlement place'). A former Cherokee settlement on Cartoogaja cr., to which it gave its name, a tributary of Little Tennessee r., above Franklin, in Macon co., N. C.—Mooney in 19th Rep. B. A. E., 519, 1900.

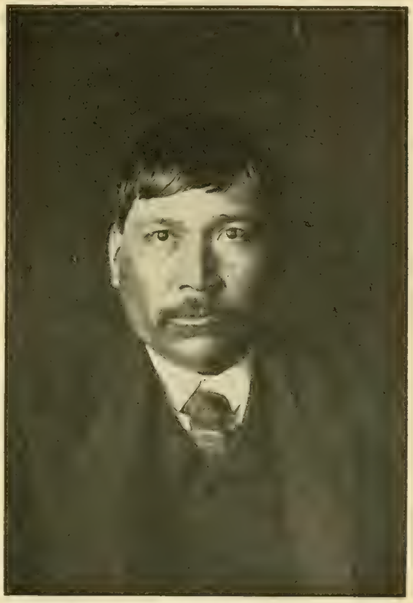
Cartoogaja.—Mooney, ibid. **Gatu′gitse′.**—Ibid. (abbreviation of Indian term).

Cataumut. A village formerly in Falmouth township, Barnstable co., Mass., probably near Canaumut neck. In 1674 there were some Praying Indians in it, and there were still a few mixed bloods there in 1792. It was in the territory of the Nauset. (j. m.)

Cataumut.—Freeman (1792) in Mass. Hist. Soc. Coll., 1st s., i, 230, 1806. **Codtanmut.**—Bourne (1674), ibid., 197.

Catawatabeta. See *Broken Tooth.*

Catawaweshink. A former village, probably of the Delawares, on or near Susquehanna r., near Big Island, Pa.—Post (1758) in Kauffman, West. Pa., app., 96, 1851.



D. A. HARRIS, A CATAWBA

Catawba (probably from Choctaw *katápa*, 'divided,' 'separated,' 'a division.'—Gatschet). The most important of the eastern Siouan tribes. It is said that Lynche cr., S. C., e. of the Catawba territory, was anciently known as Kadapau; and from the fact that Lawson applies this name to a small band met by him s. e. of the main body, which he calls Esaw, it is possible that it was originally given to this people by some tribe living in e. South Carolina, from whom the first colonists obtained it. The Cherokee, having no *b* in their language, changed the name to Atakwa, plural Anitakwa. The Shawnee and other tribes of the Ohio valley made the word Cuttawa. From the earliest period the Catawba have also been known as Esaw, or Issa (Catawba *iswă′*, 'river'), from their residence on the principal stream of the region, Iswa being their only name for the Catawba and Wateree rs. They were frequently included by the Iroquois under the general term Totiri, or Toderichroone, another form of which is Tutelo, applied to all the southern Siouan tribes collectively. They were classed by Gallatin (1836) as a distinct stock, and were so regarded until Gatschet visited them in 1881 and obtained a large vocabulary showing numerous Siouan correspondences. Further investigations by Hale, Gatschet, Mooney, and Dorsey proved that several other tribes of the same region were also of Siouan stock, while the linguistic forms and traditional evidence all point to this e. region as the original home of the Siouan tribes. The alleged tradition which brings the Catawba from the N., as refugees from the French and their

Indian allies about the year 1660, does not agree in any of its main points with the known facts of history, and, if genuine at all, refers rather to some local incident than to a tribal movement. It is well known that the Catawba were in a chronic state of warfare with the northern tribes, whose raiding parties they sometimes followed, even across the Ohio.

The first notice of the Catawba seems to be that of Vandera in 1579, who calls them Issa in his narrative of Pardo's expedition. Nearly a century later, in 1670, they are mentioned as Ushery by Lederer, who claims to have visited them, but this is doubtful.

BENJAMIN P. HARRIS, A CATAWBA

Lawson, who passed through their territory in 1701, speaks of them as a "powerful nation" and states that their villages were very thick. He calls the two divisions, which were living a short distance apart, by different names, one the Kadapau and the other the Esaw, unaware of the fact that the two were synonyms. From all accounts they were formerly the most populous and most important tribe in the Carolinas, excepting the Cherokee. Virginia traders were already among them at the time of Lawson's visit. Adair, 75 years later, says that one of the ancient cleared fields of the tribe extended 7 m., besides which they had several smaller village sites. In 1728 they still had 6 villages, all on Catawba r., within a stretch of 20 m., the most N. being named Nauvasa. Their principal village was formerly on the W. side of the river, in what is now York co., S. C., opposite the mouth of Sugar cr. The known history of the tribe till about 1760 is chiefly a record of petty warfare between themselves and the Iroquois and other northern tribes, throughout which the colonial government tried to induce the Indians to stop killing one another and go to killing the French. With the single exception of their alliance with the hostile Yamasi, in 1715, they were uniformly friendly toward the English, and afterward kept peace with the United States, but were constantly at war with the Iroquois, Shawnee, Delawares, and other tribes of the Ohio valley, as well as with the Cherokee. The Iroquois and the Lake tribes made long journeys into South Carolina, and the Catawba retaliated by sending small scalping parties into Ohio and Pennsylvania. Their losses from ceaseless attacks of their enemies reduced their numbers steadily, while disease and debauchery introduced by the whites, especially several epidemics of smallpox, accelerated their destruction, so that before the close of the 18th century the great nation was reduced to a pitiful remnant. They sent a large force to help the colonists in the Tuscarora war of 1711-13, and also aided in expeditions against the French and their Indian allies at Ft Du Quesne and elsewhere during the French and Indian war. Later it was proposed to use them and the Cherokee against the Lake tribes under Pontiac in 1763. They assisted the Americans also during the Revolution in the defense of South Carolina against the British, as well as in Williamson's expedition against the Cherokee. In 1738 smallpox raged in South Carolina and worked great destruction, not only among the whites, but also among the Catawba and smaller tribes. In 1759 it appeared again, and this time destroyed nearly half the tribe. At a conference at Albany, attended by delegates from the Six Nations and the Catawba, under the auspices of the colonial governments, a treaty of peace was made between these two tribes. This peace was probably final as regards the Iroquois, but the western tribes continued their warfare against the Catawba, who were now so reduced that they could make little effectual resistance. In 1762 a small party of Shawnee killed the noted chief of the tribe, King Haiglar, near his own village. From this time the Catawba ceased to be of importance except in conjunction with the whites. In 1763 they had confirmed to them a reservation, assigned a few years before, of 15 m. square, on both sides of Catawba r., within the present York and Lancaster cos., S. C. On the approach of the British troops in 1780 the Catawba withdrew temporarily into Virginia, but returned after the battle of Guilford Court House, and established themselves in 2 villages on the reservation, known respectively as Newton, the principal village, and Turkey Head, on opposite sides of Catawba r. In 1826 nearly the whole of their reservation was leased to whites for a few thousand dollars, on which the few survivors chiefly depended. About 1841 they sold to the state all but a single square mile, on which they now reside. About the same time a number of the Catawba, dissatisfied with their condition among the whites, removed to the eastern Cherokee in w. North Carolina, but finding their position among their old enemies equally unpleasant, all but one or two soon went back again. An old woman, the last survivor of this emigration, died among the Cherokee in 1889. A few other Cherokee are now intermarried with that tribe. At a later period some Catawba removed to the Choctaw Nation in Indian Ter. and settled near Scullyville, but are said to be now extinct. About 1884 several became converts of Mormon missionaries in South Carolina and went with them to Salt Lake City, Utah.

The Catawba were sedentary agriculturists, and seem to have differed but little in general customs from their neighbors. Their men were respected, brave, and honest, but lacking in energy. They were good hunters, while their women were noted makers of pottery and baskets, arts which they still preserve. They seem to have practised the custom of head-flattening to a limited extent, as did several of the neighboring tribes. By reason of their dominant position they gradually absorbed the broken tribes of South Carolina, to the number, according to Adair, of perhaps 20.

In the early settlement of South Carolina, about 1682, they were estimated at 1,500 warriors, or about 4,600 souls; in 1728 at 400 warriors, or about 1,400 persons. In 1738 they suffered from smallpox; and in 1743, after incorporating several small tribes, numbered less than 400 warriors. In 1759 they again suffered from smallpox, and in 1761 had some 300 warriors, or about 1,000 people. The number was reduced in 1775 to 400 souls; in 1780 it was 490; and in 1784 only 250 were reported. The number given in 1822 is 450, and Mills gives the population in 1826 as only 110. In 1881 Gatschet found 85 on the reservation, which, including 35 employed on neighboring farms, made a total of 120. The present number is given as 60, but as this apparently refers only to those attached to the reservation, the total may be about 100.

See Lawson, History of Carolina, 1714 and 1860; Gatschet, Creek Migration Legend, i–ii, 1884–88; Mooney (1) Siouan Tribes of the East, Bull. 22, B. A. E., 1894, (2) in 19th Rep. B. A. E., 1900; H. Lewis Scaife, History and Condition of the Catawba Indians, 1896. (J. M.)

Ani′ta′guă.—Mooney in 19th Rep. B. A. E., 509, 1900 (Cherokee name, pl). **Atakwa.**—Mooney, Siouan Tribes, 67, 1894 (Cherokee form, sing.). **Cadapouces.**—Pénicaut (1708) in Margry, Déc., v, 477, 1883. **Calabaws.**—Humphreys, Acct., 98, 1730 (misprint). **Calipoas.**—Census of 1857 in Schoolcraft, Ind. Tribes, vi, 686, 1857. **Canapouces.**—Pénicaut (1708) in Margry, Déc., v, 547, 1883. **Catabans.**—Rafinesque, int. Marshall, Ky., i, 24, 1824. **Catabas.**—George Washington (1770) quoted by Kauffmann, West Penn., 396, 1851. **Catabaw.**—Doc. of 1738 in N. Y. Doc. Col. Hist., vi, 137, 1855. **Catabaws.**—Niles (1760) in Mass. Hist. Coll., 4th s., v, 549, 1861. **Catapaw.**—Map of N. Am. and W. Ind., 1720. **Catapaws.**—Gov. Johnson quoted by Rivers, Early Hist. So. Car., 94, 1874. **Catauba.**—Filson, Hist. of Ky., 84, 1793. **Cataubos.**—War map, 1711–15, in Winsor, Hist. Am., v, 346, 1887. **Cataupa.**—Potter (1768) in Mass. Hist. Soc. Coll., 1st s., x, 120, 1809. **Catawba.**—Albany conf. (1717) in N. Y. Doc. Col. Hist., v, 490, 1855. **Catawbau.**—Hist. Coll. So. Car., ii, 199, 1836. **Catawbaw.**—Mandrillon, Spectateur Américain, 1785. **Cattabas.**—Doc. of 1715 in N. C. Records, ii, 252, 1886. **Cattabaws.**—Albany conf. (1717) in N. Y. Doc. Col. Hist., v, 490, 1855. **Cattawbas.**—Clarke (1741), ibid., vi, 208, 1855. **Cattoways.**—Stobo (1754) in The Olden Time, i, 72, 1846 (incorrectly named as distinct from Catawbas). **Cautawba.**—Clinton (1751) in N. Y. Doc. Col. Hist., vi, 716, 1855. **Chatabas.**—Buchhanan, N. Am. Inds., 155, 1824. **Contaubas.**—Oglethorpe (1743) in N. Y. Doc. Col. Hist., vi, 243, 1855. **Cotappos.**—Doc. of 1776 in Hist. Mag., 2d s., ii, 216, 1867. **Cotawpees.**—Rogers, N. Am., 136, 1765. **Cotobers.**—Doc. of 1728 in Va. St. Pap., i, 215, 1875. **Cuttambas.**—German map of British colony, *ca.* 1750. **Cuttawa.**—Vaugondy, map Partie de l'Am. Sept., 1755. **Cuttawas.**—Schoolcraft, Ind. Tribes, iii, 292, 1853. **Ea-tau-bau.**—Hawkins (1799), Sketch, 62, 1848 (misprint). **Elaws.**—Craven (1712) in N. C. Records, i, 898, 1886 (misprint). **Esau.**—Martin, Hist. N. C., i, 194, 1829. **Esaws.**—Lawson (1714), Hist. Carolina, 73, 1860. **Flatheads.**—Albany conf. (1715) in N. Y. Doc. Col. Hist., v, 437, 1855. **Issa.**—Juan de la Vandera (1569) in French, Hist. Coll., ii, 291, 1875. **Kadapau.**—Lawson (1714), Hist. Carolina, 76, 1860. **Kadapaw.**—Mills, Stat. of S. C., 109, 1826. **Kaddepaw.**—Ibid., 770. **Kaddipeaw.**—Ibid., 638. **Katabas.**—Jour. (1758) in N. Y. Doc. Col. Hist., x, 843, 1858. **Katahba.**—Adair, Hist. Am. Inds., 223, 1775. **Kataubahs.**—Drake, Bk. Inds., bk. 4, 25, 1848. **Kattarbe.**—Ibid., 27. **Kattaupa.**—De l'Isle, map, in Winsor, Hist. Am., ii, 295, 1886. **Kershaws.**—Schoolcraft, Ind. Tribes, ii, 344, 1853. **Ojadagochrœhne.**—Albany conf. (1720) in N. Y. Doc. Col. Hist., v, 567, 1855. **Oyadagahrœnes.**—Doc. of 1713, ibid., note, 386. **Tadirighrones.**—Albany conf. (1722), ibid., 660. **Taguă.**—Mooney in 19th Rep. B. A. E., 509, 1900 (Cherokee form, sing.; also *Ata′gwă*). **Toderichroone.**—Albany conf. (1717) in N. Y. Doc. Col. Hist., v, 491, 1855. **Toti-**

ris.—Chauvignerie (1736), ibid., ix, 1057, 1855. **Usheree.**—Byrd (1728), Hist. of Dividing Line, i, 181, 1866. **Usherie.**—Lederer (1670), Discov., 27, 1672 (from *iswahere*, 'river down here'). **Usherys.**—Ibid., 17.

Catawba.—A grape, or the wine produced from it, made famous by Longfellow in one of his poems. This grape is a cultivated variety of the northern fox-grape (*Vitis labrusca*) and is said to have been named by Maj. Adlum, in 1825, after the Catawba tribe and r. of North Carolina. (A. F. C.)

Catawissa.—Probably a Conoy village, as Conyngham (Day, Penn., 243, 1843) says the Conoy "had a wigwam on the Catawese at Catawese, now Catawissa," in Columbia co., Pa. The name is probably derived from Piscatawese, a later designation for the Conoy.

Catawese.—Conyngham, op. cit.

Catfish Lake. A Seminole settlement, with 28 inhabitants in 1880, on a small lake in Polk co., Fla., nearly midway between L. Pierce and L. Rosalie, toward the headwaters of Kissimmee r.—MacCauley in 5th Rep. B. A. E., 478, 1887.

Catfish Village. A former settlement, probably of the Delawares, on Catfish run, a short distance n. of the site of Washington, Washington co., Pa.; so called, according to Day (Penn., 666, 1843), from a half-blood who settled there about the middle of the 18th century. See Royce in 18th Rep. B. A. E., pl. clx., 1900.

Catherine's Town. A former Seneca village situated about the site of the present Catherine, N. Y., or, according to Conover, at Havana Glen. It took its name from Catherine Montour, a Canadian woman who was taken by the Iroquois and afterward became the chief matron in her clan. It was destroyed by Sullivan in 1779. (J. N. B. H.)

Catharine Town.—Jones (1780) in N. Y. Doc. Col. Hist., viii, 785, 1857. **Catherine Town.**—Pemberton (*ca.* 1792) in Mass. Hist. Soc. Coll., 1st s., ii, 177, 1810. **French Catharinestown.**—Machin (1779) quoted by Conover, Kanesadaga and Geneva MS., B. A. E. **French Catherines town.**—Livermore (1779) in N. H. Hist. Soc. Coll., vi, 325, 1850.

Cathlacomatup. A Chinookan tribe residing in 1806, according to Lewis and Clark (Exped., ii, 226, 1814), on the s. side of Sauvies id., in the present Multnomah co., Oreg., on a slough of Willamette r. Their estimated number was 170.

Cathlacommatups.—Lewis and Clark, op. cit., 473. **Cath-lah-com-mah-tup.**—Lewis and Clark Exped., Coues ed., 931, note, 1893.

Cathlacumup. A Chinookan tribe formerly living on the w. bank of the lower mouth of Willamette r., near the Columbia, claiming as their territory the bank of the latter stream from this point to Deer id., Oreg. Lewis and Clark estimated their number at 450 in 1806. They are mentioned in 1850 by Lane as being associated with the Namoit and Katlaminimim. (L. F.)

Cathlacumups.—Lewis and Clark, Exped., ii, 212, 1814. **Cathlahcumups.**—Coues, Lewis and Clark Exped., 915, 1893. **Cathlakamaps.**—Drake, Bk. Inds., vi, 1848. **Wacamuc.**—Farrand, communication (name of their chief village, used to designate the tribe). **Wa-come-app.**—Ross, Advent., 236, 1849. **Wakamass.**—Framboise quoted by Gairdner in Jour. Geog. Soc. Lond., xi, 255, 1841. **Wakamucks.**—Lane in Ind. Aff. Rep., 161, 1850. **Willamette tribe.**—Coues, Henry and Thompson Jour., 797, 1897.

Cathlakaheckit. A Chinookan tribe living at the cascades of Columbia r. in 1812, when their number was estimated at 900.

Cath-lâk-a-heckits.—Stuart in Nouv. Ann. Voy., xii, 23, 1821. **Cathlakahikits.**—Morse, Rep. to Sec. War, 368, 1822. **Cathlayackty.**—Coues, Jour. Henry and Thompson, 803, 1897 (in 3 villages just above cascades; probably identical).

Cathlamet. A Chinookan tribe formerly residing on the s. bank of Columbia r. near its mouth, in Oregon. They adjoined the Clatsop and claimed the territory from Tongue pt. to the neighborhood of Puget id. In 1806 Lewis and Clark estimated their number at 300. In 1849 Lane reported 58 still living, but they are now extinct. They seem to have had but one village, also known as Cathlamet. As a dialect, Cathlamet was spoken by a number of Chinookan tribes on both sides of the Columbia, extending up the river as far as Rainier. It is regarded as belonging to the upper Chinook division of the family. See Boas, Kathlamet Texts, Bull. 26, B. A. E., 1901. (L. F.)

CATHLAMET WOMAN. (AM. MUS. NAT. HIST.)

Catelamet.—Lane in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 172, 1850. **Cath Camettes.**—Raymond in Ind. Aff. Rep. 1857, 354, 1858. **Cathelametts.**—Minto in Oregon Hist. Soc. Quar., i, 311, 1900.

Cathlamah.—Lewis and Clark, Exped., I, map; II, 473, 1814. **Cathlamaks.**—Domenech, Deserts N. Am., II, 16, 1860. **Cath-la-mas.**—Gass, Jour., 189, 1807. **Cathlamats.**—Stuart in Nouv. Ann. Voy., X, 23, 1821. **Cathlamet.**—Hale in U. S. Expl. Exped., VI, 215, 1846. **Cathlamuts.**—Scouler in Jour. Ethnol. Soc. Lond., I, 237, 1848. **Cathlamux.**—Ross, Adventures, 87, 1849. **Cathlawah.** — Lewis and Clark, Exped., II, 109, 1817. **Cathlumet.**—Medill in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 7, 1848. **Catlahmas.**—Snelling, Tales of Travel, 78, 1830. **Cuthlamuhs.**—Robertson, Oregon, 129, 1846. **Cuthlamuks.**—Robertson in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 9, 1848. **Guasámas.** — Gatschet, MS., B. A. E. (Clackama name). **Guithlameth**[1].—Ibid. **Kathlamet.**—Schoolcraft, Ind. Tribes, I, 521, 1853. **Kat-hlámet.**—Gibbs, Chinook vocab., 4, 1863. **Kathlamit.**—Lane in Ind. Aff. Rep., 162, 1850. **Kathlamut.**—Latham, Nat. Hist. Man., 317, 1850. **Kathlemit.**—Lane in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 174, 1850. **Katlamak.**—Framboise quoted by Gairdner (1835) in Jour. Geog. Soc. Lond., XI, 255, 1841. **Katlāmat.**—Hale in U. S. Expl. Exped., VI, 215, 1846. **Katlammets.**—Townsend, Narr., 175, 1839. **Kwillu′chinl.**—Gibbs, MS., B. A. E. (Chinook name).

Cathlanahquiah ('people of the r. Naqoaix'). A Chinookan tribe living in 1806, according to Lewis and Clark, on the s. w. side of Wappatoo, now Sauvies id., Multnomah co., Oreg., and numbering 400 souls.

Cath-lah-nah-quiah.—Lewis and Clark Exped., Coues ed., 931, 1893. **Cathlanahquiah.**—Lewis and Clark, Exped., II, 226, 1814. **Cathlanaquiah.**—Drake, Bk. Inds., vi, 1848. **Gaʟā′naqoa-ix.**—Boas, inf'n, 1904. **Gatlánakoa-iq.**—Lewis and Clark Exped., Coues ed., 931, note, 1893 (Cathlamet name). **Nekuaiχ.**—Gatschet MS., B. A. E., 1877 (Clackama name).

Cathlapotle ('people of Lewis [*Nā′p!ōʟx·*] r.'). A Chinookan tribe formerly living on the lower part of Lewis r. and on the s. w. side of Columbia r., in Clarke co., Wash. In 1806 Lewis and Clark estimated their number at 900 in 14 large wooden houses. Their main village was Nahpooitle. (L. F.)

Cath-lah-poh-tle.—Orig. Jour. Lewis and Clark, IV, 214, 1905. **Cathlapootle.**—Morse, Rep. to Sec. War, 368, 1822. **Cathlapoutles.**—Stuart in Nouv. Ann. Voy., X, 115, 1821. **Cathlapouttes.**—Ibid., 29. **Catlipoh.**—Coues, Jour. Henry and Thompson, 821, 1897. **Catlipoks.**—Ibid., 798. **Cattleputles.**—Ross, Advent., 87, 1849. **Gā′ʟap!ōʟx.**—Boas, inf'n, 1904. **Gā′tlap'otlh.**—Lewis and Clark Exped., Coues ed., 914, note, 1893 (Cathlamet name). **Guathla′payak.**—Gatschet, MS., B. A. E., 1877 (Clackama name). **Kathlapootle.**—Franchère, Narr., 111, 1854. **Katlaportl.**—Framboise quoted by Gairdner in Jour. Geog. Soc. Lond., XI, 255, 1841. **Nah-pooitle.**—Lyman in Oreg. Hist. Soc. Quar., I, 322, 1900. **Quathlahpohtle.**—Orig. Jour. Lewis and Clark, IV, 212, 1905. **Quathlahpothle.**—Kelly, Oreg., 68, 1830. **Quathlahpotle.**—Lewis and Clark, Exped., II, 469, 1814. **Quathlapohtle.**—Oreg. Jour. Lewis and Clark, VI, 68, 1905.

Cathlathlalas. A Chinookan tribe living on both sides of Columbia r., just below the cascades, in 1812. Their number was placed at 500.

Cath-lath-la-las.—Stuart in Nouv. Ann. Voy., XII, 23, 1821. **Cathlathlaly.**—Coues, Jour. Henry and Thompson, 801, 1897. **Cathlathlas.**—Morse, Rep. to Sec. War, 368, 1822.

Catlinite (red pipestone). Smoking was a custom of great moment among the aborigines of northern America, and much time and labor were expended in the manufacture and decoration of the tobacco pipe, which is often referred to as "the sacred calumet," because of its important place in the ceremonial affairs of the people. A favorite material for these pipes was the red claystone called catlinite, obtained from a quarry in s. w. Minnesota, and so named because it was first brought to the attention of mineralogists by George Catlin, the noted traveler and painter of Indians. Stone of closely analogous characters, save in the matter of color, is found in many localities and has been used by the Indians for the manufacture of pipes and other articles, but so far as known to us it has not been quarried to any considerable extent. Catlinite is a very handsome stone, the color varying from a pale grayish-red to a dark red, the tints being sometimes so broken and distributed as to give a mottled effect. It is a fine-grained, argillaceous sediment, and when freshly quarried is so soft as to be readily carved with stone knives and drilled with primitive hand drills. The analysis made by Dr Charles F. Jackson, of Boston, who gave the mineral its name, is as follows: Silica, 48.20; alumina, 28.20; ferric oxide, 5; carbonate of lime, 2.60; manganous oxide, 0.60; magnesia, 6; water, 8.40; loss, 1.

The deposit of catlinite occurs in a broad, shallow, prairie valley, on the margin of which is situated the town of Pipestone, county seat of Pipestone co. The outcrop was probably discovered by the natives where it had been slightly exposed in the bed of the small stream now called Pipestone cr., which descends into the valley on the E. in a fall 18 ft. in height, and traverses the basin, passing out to the N. W. So far as exposed, the stratum of pipestone varies from 10 to 20 in. in thickness, the band of pure, fine-grained stone available for the manufacture of pipes rarely measuring more than 3 or 4 in. in thickness. This stratum is embedded between massive layers of compact quartzite which dip slightly to the eastward, so that in working it the overlying quartzite had to be broken up and removed, the difficulty of this task increasing with every foot of advance. With the stone implements in use in early times the process was a very tedious one, and the excavations were consequently quite shallow. The ledge which crosses the stream approximately at right angles had been followed to the right and left by the quarrymen until the line of pittings, rather conventionally shown in Catlin's plate 151, was nearly a mile in length. These ancient diggings have been almost obliterated by the more recent operations, which since the advent of the whites have been greatly accelerated by the introduction of steel sledges, picks, shovels, and crowbars. It is said that with the aid of the whites blasting has been occasionally resorted to. Some of the present excavations are as much as 10 ft. in depth, and have advanced 20 ft. or more along the dip of the strata to the E. The usual section now exposed in the deeper excavations, beginning above, shows from 2 to 4 ft. of soil and from 5 to 8 ft. of quartzite resting on the thin stratum of pipestone, beneath which, again forming the bed of the quarry, are compact quartzites. Numerous hammers of hard stone, some roughly grooved to facilitate hafting, have been found about the older pits, and the prairie in the vicinity is dotted with camp sites and tent rings about which are strewn bits of pipestone and other refuse of manufacture (see *Mines and Quarries*).

INDIAN QUARRYMAN OF TO-DAY. THE PIPESTONE LEDGE APPEARS AT THE BASE OF THE WALL. (BENNETT, COLL.)

There is a general impression among those who have written on the subject that the discovery and use of the red pipestone by the tribes is of comparatively recent date, and this is no doubt correct; but it is equally certain that it was in use before the arrival of the whites in the N. W. This is made clear not only by history and tradition but by the appearance of the ancient quarry excavations, and especially by the occurrence of pipes and other objects made of it by aboriginal methods in mounds in various sections of the country. (See *Pipes.*) This quarry is usually referred to as the sacred pipestone quarry. According to statements by Catlin and others, the site was held in much superstitious regard by the aborigines. Traditions of very general distribution lead to the belief that it was, in the words of Catlin, "held and owned in common, and as neutral ground amongst the different tribes who met here to renew their pipes, under some superstition which stayed the tomahawk of natural foes always raised in deadly hate and vengeance in other places" (N. Am. Indians, II, 201, 1844). Nicollet states (1838) that Indians of the surrounding nations made an annual pilgrimage to the quarry unless prevented by wars or dissensions. Since the earliest visits of the white man to the Côteau des Prairies, however, the site has been occupied exclusively by the Sioux, and Catlin met with strong opposition from them when he attempted to visit the quarry about 1837.

The following facts regarding the historic occupancy and ownership of the Pipestone quarry are extracted from a statement furnished by Mr Charles H. Bennett, of Pipestone: On Apr. 30, 1803, the region was acquired by the United States through the Louisiana purchase. On July 23, 1851, the lands, including the quarry, were relinquished to the United States by the Sisseton and Wahpeton Sioux, and on August 5 they were relinquished by the Mdewakanton and Wahpekute Sioux, and 64 chiefs and head warriors who had also a claim. A treaty with the Yankton Sioux, ratified Apr. 19, 1858, specifies that "the said Yancton Indians shall be secured in the free and unrestricted use of the red pipestone quarry, or so much thereof as they have been accustomed to frequent and use for the purpose of procuring stone for pipes; and the United States hereby stipulate and agree to be caused to be surveyed and marked so much thereof as shall be necessary and proper for that purpose, and retain the same and keep it open and free to the Indians to visit and procure stone for pipes, so long as they shall desire." In 1859, 1 sq. m., including the quarry, was surveyed as a reservation, and in 1892 Congress appropriated $25,000 for the establishment of an industrial school, which is now (1905) being successfully conducted, with several stone buildings and some 200 pupils. It is situated on the highland overlooking the pipestone quarries on the E. The Sioux have no other legal claim upon the quarry site than that of quarrying the pipestone, a privilege of which they yearly take advantage to a limited extent. The Yankton Sioux, sometimes accompanied by their friends, the Flandreau Sioux, continue to visit the quarry and dig pipestone, coming usually in

June or July. They establish their tents on the reservation near the excavations, and stay from 1 to 2 weeks, procuring the pipestone which they manufacture into pipes and trinkets of great variety.

The Indians sell much of the stone to the whites, who have taken up the manufacture of pipes and various trinkets, using lathes to aid in the work, and in a letter written by Mr Bennett in 1892 it is stated that not 1 percent of the pipes then made and disposed of were of Indian manufacture. White traders began the manufacture of pipes from the pipestone many years ago, and according to Hayden these were used by the fur companies in trade with the Indians of the N. W. At a meeting of the American Philosophical Society in 1866 Hayden stated that in the two years just passed the Northwestern Fur Company had manufactured nearly 2,000 pipes and traded them with the tribes of the upper Missouri. An important feature of the quarry site is a group of large granite bowlders, brought from the far N. by glacial ice, about the base of which, engraved on the glaciated floor of red quartzite, were formerly a number of petroglyphs no doubt representing mythological beings associated with the locality. These have been taken up and are now in possession of Mr Bennett. Additional interest attaches to the locality on account of an inscription left by the Nicollet exploring party in 1838. The name of Nicollet and the initials of 5 other persons, including those of John C. Frémont [C. F. only], are cut in the flinty quartzite rock face near the "leaping rock" at the falls. According to a letter written to Mr Bennett by Gen. Frémont several years ago, he at that time named the two small lakes adjoining the quarry, one after his wife, the other after his son.

The following publications will afford additional details: Barber in Am. Nat., XVII, 1883; Carver, Trav. Through N. Am., 1778; Catlin (1) in Am. Jour. Sci. and Arts, 1st s., XXXVIII, 1840, (2) No. Am. Inds., II, 1844; Donaldson in Rep. Nat. Mus. 1885, 1886; Hayden (1) in Am. Jour. Sci. and Arts, 2d s., XLIII, 1867, (2) in Proc. Am. Philos. Soc., X, 1865–68; Hoffman in 14th Rep. B. A. E., 1896; Holmes in Proc. A. A. A. S., XLI, 1892; Nicollet in Sen. Doc. 237, 26th Cong., 2d sess., 1841; Norris, Calumet of the Coteau, 1883; Rau in Rep. Smithson. Inst. 1872, 1873; White in Am. Nat., II, 1868; Winchell in Geol. Surv. Minn., I, 1884. (W. H. H.)

Catoking. A village, probably belonging to the Chowanoc, situated about Gatesville, Gates co., N. C., in 1585.—Smith (1629), Va., I, map, repr. 1819.

Catouinayos. An unidentified village or tribe mentioned to Joutel in 1687 (Margry, Déc., III, 409, 1878), while he was staying with the Kadohadacho on Red r. of Louisiana, by the chief of that tribe as being among his enemies.

Catróo. Mentioned in 1598 as a pueblo of the Jemez (q.v.) Not identified with the present native name of any of the ruined pueblos in the vicinity of Jemez.

Caatri.—Oñate (1598) in Doc. Inéd., XVI, 102, 1871. **Catróo.**—Ibid., 114.

Catskill. A division of the Munsee formerly living on Catskill cr., w. of the Hudson, in Greene co., N. Y. They were one of the Esopus tribes, and were known to the French as Mahingans (or Loups) of Taracton, but this name may have included other bands in that region. The name Catskill is Dutch, and was first applied to the stream as descriptive of the totem of the band, which was really the wolf.

Catkils.—Salisbury (1678) in N. Y. Doc. Col. Hist., XIII, 524, 1881. **Catskil.**—Document of 1659(?), ibid., 119. **Catskills.**—Smith (1660), ibid., 161. **Cattskill.**—Cregier (1663), ibid., 325. **Katskil.**—Lease of 1650, ibid., 26. **Katskill.**—Schuyler (1691), ibid., III, 801, 1853. **Taracton.**—Frontenac (1674), ibid., IX, 117, 1855. **Taractou.**—Ibid., 793. **Taraktons.**—Bruyas (1678), ibid., XIII, 523, 1881. **Tarraktons.**—Brockholst (1678), ibid., 527.

Cattachiptico. A village of the Powhatan confederacy on Pamunkey r., in King William co., Va., in 1608.—Smith (1629), Va., I, map, repr. 1819.

Cattahecassa. See *Catahecassa.*

Cattaraugus (*Gă’-dä-gä^{n}s′-geo^{n}’*, 'where oozed mud roils.'—Hewitt). A Seneca settlement on a branch of Cattaraugus cr., Cattaraugus co., N. Y. In 1903 there were 1,272 Seneca and 182 Cayuga and Onondaga on the reserve, which contains 21,680 acres, 14,800 of which are under cultivation.

Cataraugos.—Genesee treaty (1797) in Hall, N. W. States, 74, 1849. **Cattaragus.**—Procter (1791) in Am. St. Pap., IV, 155, 1832. **Cattaraugus.**—Buffalo Creek treaty (1802) in Hall, N. W. States, 76, 1849. **Catteranga.**—Keane in Stanford, Compend., 535, 1878. **Gă’-dä-gä^{n}s′-geo^{n}’.**—Hewitt, inf'n, 1886 (Seneca form). **Gädă′gesgao.**—Morgan, League Iroq., 466, 1851. **Kă-‘tă-ră′-krăç.**—Hewitt, inf'n, 1886 (Tuscarora form).

Caucus. This word, defined by Bartlett (Dict. of Americanisms, 106, 1877) as "a private meeting of the leading politicians of a party, to agree upon the plans to be pursued in an approaching election," and by Norton (Polit. Americanisms, 28, 1890) as "a meeting of partisans, congressional or otherwise, to decide upon the action to be taken by the party," has now a legal signification. In Massachusetts it is defined as "any public meeting of the voters of a ward of a city, or of a town, or of a representative district, held for the nomination of a candidate for election, for the election of a political committee, or of delegates to a political convention." The origin of the word is not clear. Trumbull (Trans. Am. Philol. Assoc., 30, 1872) suggested a derivation from *cawcawaassough*, a word in the Virginian dialect of Algonquian, perhaps identical with *cockarouse*. It signifies 'one who advises, urges, encourages, pushes on.' Related words in other Algonquian dialects are the Abnaki *kakesoman*, 'to encourage, incite, arouse, speak to,' and the Chippewa *gagansoma*. From *caucus*, which is used both as a noun and a verb, are derived *caucuser*, *caucusing*, etc. (A. F. C.)

Caughnawaga (*Gă-hnă-wă'′-ge*, 'at the rapids'). An Iroquois settlement on the Sault St Louis on St Lawrence r., Quebec. When the hostility of the pagan Iroquois to the missions established in their territory frustrated the object of the French to attach the former to their interests, the Jesuits determined to draw their converts from the confederacy and to establish them in a new mission village near the French settlements on the St Lawrence, in accordance with which plan these Indians were finally induced to settle at La Prairie, near Montreal, in 1668. These converts were usually called "French Praying Indians" or "French Mohawks" by the English settlers, in contradistinction to the Iroquois who adhered to their own customs and to the English interests. In 1676 they were removed from this place to Sault St Louis, where Caughnawaga and the Jesuit mission of St François du Sault were founded. The village has been removed several times within a limited area. The majority of the emigrants came from the Oneida and Mohawk, and the Mohawk tongue, somewhat modified, became the speech of the whole body of this village. The Iroquois made several unsuccessful efforts to induce the converts to return to the confederacy, and finally renounced them in 1684, from which time Caughnawaga became an important auxiliary of the French in their wars with the English and the Iroquois. After the peace of Paris, in 1763, many of them left their village on the Sault St Louis and took up their residence in the valley of Ohio r., principally about Sandusky and Scioto rs., where they numbered 200 at the outbreak of the American Revolution. From their contact with the wilder tribes of that region many of them relapsed into paganism, although they still retained their French allegiance and maintained connection with their brethren on the St Lawrence. About 1755 a colony from Caughnawaga formed a new settlement at St Regis, some distance farther up the St Lawrence. As the fur traders pushed their way westward from the great lakes they were accompanied by Caughnawaga hunters. As early as 1820 a considerable number of this tribe was incorporated with the Salish, while others found their way about the same period down to the mouth of Columbia r. in Oregon, and N. even as far as Peace r. in Athabasca. In the W. they are commonly known as Iroquois. Some of the Indians from St Regis also undertook these distant wanderings. In 1884 Caughnawaga had a population of 1,485, while St Regis (in Canada and New York) had about 2,075, and there were besides a considerable number from the 2 towns who were scattered throughout the W. In 1902 there were 2,017 on the Caughnawaga res. and 1,386 at St Regis, besides 1,208 on the St Regis reserve, N. Y. (J. N. B. H.)

Cagnawage.—Doc. of 1695 in N. Y. Doc. Col. Hist., IV, 120, 1854. **Cagnawagees.**—Johnson (1750), ibid., VI, 592, 1855. **Cagnawauga.**—Hawley (1794) in Mass. Hist. Soc. Coll., 1st s., IV, 51, 1795. **Cagnawaugen.**—Stevens (1749) in N. H. Hist. Soc. Coll., V, 204, 1837. **Cagnawaugon.**—Stevens (1749), ibid., 200. **Cagnewage.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IV, 120, 1854. **Cagnowages.**—Schuyler (1724) quoted in Hist. Mag., 1st s., X, 115, 1866. **Cagnuagas.**—Oneida letter (1776) in N. Y. Doc. Col. Hist., VIII, 689, 1857. **Cahgnawaga.**—N. H. Hist. Soc. Coll., III, 104, 1832. **Cahnawaas.**—Colden (1727), Five Nat., 55, 1747. **Cahnawaga.**—Hoyt, Ant. Res., 194, 1824. **Cahnuaga.**—Barton, New Views, xl, 1798. **Caknawage.**—Lydius (1750) in N. Y. Doc. Col. Hist., VI, 569, 1855. **Canawahrunas.**—French trader (1764) quoted by Schoolcraft, Ind. Tribes, III, 553, 1853. **Caughnawaga.**—Johnson Hall conf. (1763) in N. Y. Doc. Col. Hist., VII, 553, 1856. **Caughnawageys.**—Doc. of 1763, ibid., 544. **Caughnawanga.**—Lloyd in Jour. Anthrop. Inst. G. B., IV, 44, 1875. **Caughnewaga.**—Schuyler (1689) quoted by Drake, Bk. Inds., I, 32, 1848. **Caughnewago.**—Smith (1799) quoted by Drake, Trag. Wild., 186, 1841. **Caynawagas.**—Knox (1792) in Am. St. Pap., IV, 235, 1832. **Cochenawagoes.**—Keane in Stanford, Compend., 509, 1878. **Cochnawagah.**—Stoddert (1750) in N. Y. Doc. Col. Hist., VI, 582, 1855. **Cochnewagos.**—Bouquet (1764) quoted by Kauffman, W. Penn., app., 156, 1851. **Cochnewakee.**—Barton, New Views, 8, app., 1798. **Cochnowagoes.**—Vater, Mith., pt. 3, sec. 3, 319, 1816. **Cocknawagas.**—Lindesay (1749) in N. Y. Doc. Col. Hist., VI, 538, 1855. **Cocknawagees.**—Johnson (1749), ibid., 525. **Cocknewagos.**—Clarke (1741), ibid., 207. **Coehnawaghas.**—Doc. of 1747, ibid., 620. **Coghnawagees.**—Johnson (1747), ibid., 359. **Coghnawages.**—Johnson (1755), ibid., 946. **Coghnawagoes.**—Johnson (1747), ibid., 362. **Coghnawayees.**—Johnson (1747), ibid., 359. **Coghnewagoes.**—Croghan (1765) quoted in Am. Jour. Geol., 272, 1831. **Cognahwaghah.**—Doc. of 1798 in Williams, Vt., II, 283, 1809. **Cognawagees.**—Johnson (1747) in N. Y. Doc. Col. Hist., VI, 359, 1855. **Cognawago.**—Peters (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 270, 1871. **Cohnawaga.**—Washington (1796) in Am. St. Pap., IV, 585, 1832. **Cohnawagey.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 542, 1856. **Cohnawahgans.**—Carver, Trav., 173, 1778. **Cohnewago.**—Eastburn (1758) quoted by Drake, Trag. Wild., 272, 1841. **Cohunewagus.**—Imlay, W. Ter., 291, 1797. **Cohunnawgoes.**—Macauley, N. Y., II, 187, 1829. **Cohunnegagoes.**—Thompson quoted by Jefferson, Notes, 282, 1825. **Cohunnewagoes.**—Bouquet (1764) quoted, ibid., 141. **Conawaghrunas.**—French trader quoted by Smith, Bouquet's Exped., 69, 1766. **Conaway Crunas.**—Buchanan, N. Am. Inds., 156, 1824. **Conwahago.**—Mercer (1759) quoted by Kauffman, W. Penn., 129, 1851. **Coughnawagas.**—Goldthwait (1766) in Mass. Hist. Soc. Coll., 1st s., X, 121, 1809. **Cunniwagoes.**—Croghan (1757) in N. Y. Doc. Col. Hist., VII, 285, 1856. **French Mohawks.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 57, 1824. **Iroquois du Sault.**—Bacqueville de la Potherie, III, 67, 1753. **Iroquois of the Sault.**—La Barre (1684) in N. Y. Doc. Col. Hist., IX, 241, 1855. **Jernaistes.**—Doc. of 1694, ibid., IV, 92, 1854. **Kachanuage.**—Schuyler (1700), ibid., 747.

Kachanuge.—Livingston (1700), ibid., 695. **Kachnauage.** — Schuyler (1700), ibid., 747. **Kachnuage.** — Livingston (1700), ibid., 696. **Kagnawage.**—Freerman (1704), ibid., 1163. **Ka'hnráwage lúnuak.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name). **Kahnuages.**—Douglass, Summ., I, 186, 1755. **Kanatakwenke.**—Cuoq, Lex., 163, 1882. **Kănăwārkă.**—King, Arct. Ocean, I, 9, 1836. **Kannaogau.**—Bleeker (1701) in N. Y. Doc. Col. Hist., IV, 920, 1854. **Kannawagogh.**—Mercer (1759) quoted by Kauffman, W. Penn., 129, 1851. **Kanungé-ono.**—Gatschet, Seneca MS., B. A. E., 1882 (Seneca name). **Kaughnawaugas.**—Pickering (1794) in Am. St. Pap., IV, 546, 1832. **Konuaga.**—Colden (1724) in N. Y. Doc. Col. Hist., V, 732, 1855. **Osault St Louis.**—Stoddert (1750), ibid., VI, 582, 1855 (for au Sault St Louis, 'at St Louis fall'). **St François Xavier du Sault.**—Shea, Cath. Miss., 304, 1855. **Saint Peter's.**—Ibid., 270. **Sault Indians.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IX, 629, 1855. **Saut Indians.**—Doc. of 1698, ibid., 686.

Caughnawaga. The ancient capital of the Mohawk tribe, situated in 1667 on Mohawk r., near the present site of Auriesville, N. Y. The Jesuits maintained there for a time the mission of St Pierre. The town was destroyed by the French in 1693.

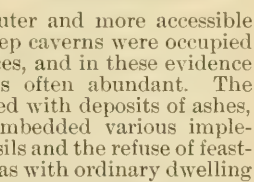
Asserué.—Megapolensis (1644) quoted by Parkman, Jes., 222, note, 1883. **Cachanuage.**—Livingston (1691) in N. Y. Doc. Col. Hist., III, 782, 1853. **Cachenuage.**—Hansen (1700), ibid., IV, 803, 1854. **Cachnawage.**—Doc. of 1709, ibid., V, 85, 1855. **Cachnewagas.**—Bouquet (1764) quoted by Kauffman, W. Penn., 165, 1851. **Cachnewago.**—Bouquet, ibid. **Cachnuagas.**—Pownall (1754) in N. Y. Doc. Col. Hist., VI, 896, 1855. **Cacknawages.**—Clinton (1745), ibid., 276. **Cacnawagees.**—Fox (1756), ibid., VII, 77, 1856. **Caghnawagah.**—Butler (1750), ibid., VI, 591, 1855. **Caghnawagos.**—Croghan (1756) quoted by Kauffman, W. Penn, 116, 1851. **Caghnenewaga.**—Morse quoted by Barton, New Views, app., 8, 1798. **Caghnewagos.**—Thompson quoted by Jefferson, Notes, 282, 1825. **Caghnuage.**—Bleeker (1701) in N. Y. Doc. Col. Hist., IV, 895, 1854. **Cagnawaga.**—De Lancey (1754), ibid., VI, 909, 1855. **Canoomakers.**—Dutch map (1616), ibid., I, 1856 (*m* = w). **Gă-'hnă-wă''-ge.**—Hewitt, inf'n, 1886 (Mohawk form). **Gandaoüagué.**—Jes. Rel. for 1670, 23, 1858. **Gandaouaqué.**—Bacqueville de la Potherie, Hist. de l'Am. Sépt., I, 353, 1753. **Gandaougue.**—Ruttenber, Tribes Hudson R., 97, 1872. **Gandawagué.**—Shea, Cath. Miss., 216, 1855. **Ganeganaga.**—Morgan (1851) quoted by Parkman, Jesuits, 222, note, 1883. **Gannaouagué.**—De l'Isle (1718) in N. Y. Doc. Col. Hist., III, 250, 1853. **Ga-nó-wau-ga.**—Morgan, League Iroq., 419, 1855. **Kaghenewagé.**—Conf. of 1674 in N. Y. Doc. Col. Hist., II, 712, 1858. **Kaghnawage.**—Burnet (1726), ibid., V, 813, 1855. **Kaghnewage.**—Ruttenber, Tribes Hudson R., 283, 1872 (Dutch form). **Kaghnuwagé.**—N. Y. Doc. Col. Hist., III, 250, 1853. **Lower Mohawk castle.**—Ruttenber, Tribes Hudson R., 97, 1872. **Onengioure.**—Ruttenber, Tribes Hudson R., 283, 1872. **Oneugi8ré.**—Jes. Rel. for 1646, 15, 1858. **Onewyiure.**—Shea, Cath. Miss., 215, 1855. **Ossernenon.**—Jogues (1643) in N. Y. Doc. Col. Hist., XIII, 580, 1881 (misprint). **Osserrïon.**—Jes. Rel. for 1646, 15, 1858. **Osseruenon.**—Parkman, Jesuits, 222, note, 1883.

Causac. A former rancheria of the Sobaipuri, on the Rio San Pedro, s. Ariz., visited by Father Kino about 1697.—Doc. Hist. Mex., 4th s., I, 279, 1856.

Cavate dwellings. See *Cliff-dwellings.*

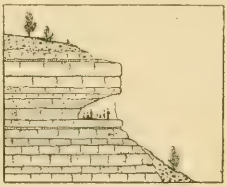
Caves and Rock shelters. The native tribes N. of Mexico have been cave-dwellers to a less extent, apparently, than were the primitive peoples of Europe, and there is no period in American prehistory which can be referred to as a "Cave period." Vast areas of limestone rocks of varying age occur in the middle E. sections of the United States, in which there are countless caves, the great caverns of Virginia, Kentucky, Indiana, and Missouri being well-known examples; and caves also occur in many parts of the far W., especially in Arizona and California. It is observed that in general these caverns have existed for a long period, extending back well beyond the time when man is assumed to have appeared on the continent. Few of the caverns have been explored, save in a most superficial manner, and as a rule where serious work has been undertaken the finds have been such as to discourage investigation by archeologists—not that meager traces of man are encountered, but because the osseous remains and works of art found represent the Indian tribes merely. The substrata of the cavern floors, which would naturally contain traces of very early occupants, are apparently barren of human remains, a condition that is difficult to understand if, as some suppose, the continent was occupied by man throughout all post-Tertiary time. Human remains occur along with the fossil fauna of the present period, but are not with certainty associated as original deposits with the older forms. Very considerable age is indicated, however, by the condition of the human bones, some of which, found in California caves, seem to be completely fossilized, the animal matter having disappeared, while in Arkansas and elsewhere the bones are deeply embedded in deposits of stalagmite. The length of time required for fossilization is not well known, however, and calcareous accumulations may be slow or rapid, so that these phenomena have no very definite value in determining age.

The American caves were occupied by the aborigines for a number of purposes, including burial, ceremony, and refuge. In a few cases chert, outcropping in the walls, was quarried for the manufacture of implements. Generally only the outer and more accessible chambers of deep caverns were occupied as dwelling places, and in these evidence of occupancy is often abundant. The floors are covered with deposits of ashes, in which are embedded various implements and utensils and the refuse of feasting, very much as with ordinary dwelling sites. The deeper chambers were sometimes used as temporary retreats in time


SECTION OF CAVERN

of danger and for the performance of religious rites. In numerous cases deposits of sacrificial offerings are found, and the walls are covered with symbolic or other paintings or engravings. The Zuñi employ caverns as shrines and as depositories for images of their gods and the painted bones of animals, and caves have an important place in the genesis myths of many tribes. Burial in caves was common, and chambers of various depths from the surface were used. Pits and crevices in the rocks were also repositories for the dead.

Far better adapted to man's use as dwellings than the deep caves are the rock recesses or shelters which owe their origin not to the action of underground waters, but to undercutting by the waters of the sea or lakes and ordinary streams or to disintegration of portions of steep rock faces aided by wind action. These recesses often have somewhat level floors and arched roofs, formed by hard layers of rock, which expand toward the front, thus forming roomy and well-lighted dwelling places. They are nowhere so numerous as in the plateau region of the Colorado and Rio Grande valleys, where the well-exposed rock faces in a multitude of cases are deeply undercut by the gnawing agencies of disintegration aided by the winds. In this region man was not content with the natural shelters so abundantly furnished, but the recesses were enlarged, and in places where the rock was massive and easily worked great numbers of chambers were excavated for dwellings. See *Archeology*, *Antiquity*, *Cliff-dwellings*.



SECTION OF ROCK SHELTER

Consult Andrews in 11th Rep. Peabody Mus., 1878; Dall (1) in Cont. N. A. Ethnol., I, 1877, (2) in Smithson. Cont., XXII, 1878; Haywood, Nat. and Aborig. Hist. Tenn., 1823; Holmes in Am. Anthrop., III, no. 3, 1890; Jones in Smithson. Cont., XXII, 1876; Mercer (1) in Jour. Acad. Nat. Sci. Phila., XI, pt 2, 1896; (2) in Proc. Am. Philos. Soc., XXXIV, no. 149, 1895; (3) in Pubs. Univ. Pa., VI, 1897; Mitchell in Trans. Am. Antiq. Soc., I, 1820; Palmer in 11th Rep. Peabody Mus., 1878; Peabody in Am. Anthrop., VII, no. 3, 1905; Peabody and Moorehead, Bull. 1, Dept. Archæol., Phillips Acad., 1904; Putnam in Peabody Mus. Reps.; Sinclair in Univ. Cal. Publ., Am. Archæol. and Ethnol., II, no. 1, 1904; Stevenson in 23d Rep. B. A. E., 1905; Yarrow in 1st Rep. B. A. E., 1881. (W. H. H.)

Cawasumseuck. Given by Williams in 1643 as the name by which some tribe, settlement, or band of New England Indians called themselves (Mass. Hist. Soc. Coll., 1st s., III, 205, 1794). To what Indians he refers is unknown, but it is possibly to some then living on Cawsumsett Neck, near Pawtucket r., R. I.

Cawruuoc. A village in 1585, perhaps belonging to the Neusiok, and seemingly situated on the N. side of Neuse r., in the present Craven co., N. C.

Cawruuoc.—Smith (1629), Va., I, map, repr. 1819. **Cwarenuock.**—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856.

Cawwontoll.—A village of the Powhatan confederacy in 1608, on the N. bank of the Rappahannock, in Richmond co., Va.—Smith (1629), Va., I, map, repr. 1819.

Cayahasomi. The Partridge clan of the Acheha phratry of the ancient Timucua tribe of Florida.—Pareja (*ca.* 1612) quoted by Gatschet in Proc. Am. Philos. Soc., XVII, 492, 1878.

Cayahoga (*Kayaʻha'geʻ*, 'the fork of the stream.'—Hewitt). A village, perhaps belonging to the Wyandot, formerly situated on the N. E. side of Cuyahoga r., near Akron, Ohio.

Cajocka.—Stoddart (1753) in N. Y. Doc. Col. Hist., VI, 779, 1855. **Cajuhaga.**—Clinton (1750), ibid., 548. **Caniahaga.**—Albany conf. (1751), ibid., 720. **Cauahogué.**—Esnauts and Rapilly, map, 1777. **Cayahagah.**—Lindesay (1751) in N. Y. Doc. Col. Hist., VI, 706, 1855. **Gayahoga.**—Hutchins, map (1764) in Smith, Boquet Exped., 1766. **Cwahago.**—Esnauts and Rapilly, map, 1777. **Gwahago.**—Lotter, map, *ca.* 1770. **Kayaʻha'geʻ.**—Hewitt, inf'n, 1903. **Kichaga.**—Doc. of 1747 in N. Y. Doc. Col. Hist., VI, 391, 1855. **Kyahagah.**—Lindesay (1751), ibid., 706.

Cayas. A tribe visited by the De Soto expedition in 1542, apparently in W. Arkansas. Schoolcraft's identification of the name with Kansa is of very doubtful value.

Cayas.—Ranjel (1543) in Smith, Col. Doc. Fla., I, 60, 1857. **Cayase.**—Ranjel (1543) quoted by Bourne, Narr. De Soto, II, 147, 1904.

Cayeguas. A former Chumashan village on the Cayeguas ranch, Ventura co., Cal.

Cayeguas.—Taylor in Cal. Farmer, July 24, 1863. **Cayuguis.**—Ibid., May 4, 1860 (located at Punta Alamo). **Ka-yö'-wöc.**—Henshaw, Buenaventura vocab., B. A. E., 1884 (*c*=sh).

Caymus. A former Yukian Wappo village on the site of the present Yountville, in Napa valley, Cal. (S. A. B.)

Caymas.—Bartlett, Pers. Narr., II, 20-21, 1854. **Caymus.**—Revere, Tour of Duty, 91-93, 1849.

Cayomulgi. An ancient Upper Creek town on a stream which joins Coosa r. at Coussa (Kusa) town, Ala. Possibly for Okmulgee, an ancient Creek town in E. Georgia.

Cayomugi.—Bartram, Voy., I, map, 1799. **Cayomulgi.**—Philippeaux, map of Engl. Col., 1781.

Cayoosh Creek. A local name for two bodies of Upper Lillooet Indians of Salishan stock near the junction of Bridge and Fraser rs., Brit. Col. Population of one of the bodies in 1902, 34; of the other, also called Pashilqua, 15.—Can. Ind. Aff. for 1901, pt. II, 72.

Cayoush.—Survey map, Hydr. Office, U. S. N., 1882. **Kayuse Creek.**—Can. Ind. Aff. for 1878, 74. **Pashilquia.**—Can. Ind. Aff. for 1891, 251. **Pashilqua.**—Ibid., 1884, 190.

Cayovea. A Calusa village on the s. w. coast of Florida, about 1570.—Fontaneda Memoir (*ca.* 1575), Smith trans., 19, 1854.

Cayuga (*Kwĕñio′gwĕⁿ‘*, 'the place where locusts were taken out.'—Hewitt). A tribe of the Iroquoian confederation, formerly occupying the shores of Cayuga lake, N. Y. Its local council was composed of 4 clan phratries, and this form became the pattern, tradition says, of that of the confederation of the Five Nations of the Iroquois, in which the Cuyuga had 10 delegates. In 1660 they were estimated to number 1,500, and in 1778, 1,100. At the beginning of the American Revolution a large part of the tribe removed to Canada and never returned, while the rest were scattered among the other tribes of the confederacy. Soon after the Revolution these latter sold their lands in New York; some went to Ohio, where they joined other Iroquois and became known as the Seneca of the Sandusky. These are now in Indian Ter.; others are with the Oneida in Wisconsin; 175 are with the Iroquois still in New York, while the majority, numbering 700 or 800, are on the Grand River res., Ontario. In 1670 they had three villages—Goiogouen, Tiohero, and Onnontare. Goiogouen was the principal village; Gayagaanha, given by Morgan, was their chief village in modern times. Their other villages of the modern period, according to Morgan, were Ganogeh, Gewauga, and Neodakheat. Others were Chonodote, Gandaseteigon, Kawauka, Kente, Oneniote, and Onyadeakahyat. Their clans were those common to the Iroquois. (J. M. J. N. B. H.)

AYUGA. (HOJIAGEDE, FISH-CARRIER)

Caeŭjes.—Andros (1690) in N.Y. Doc. Col. Hist., III, 722, 1853. **Căhūgăs.**—Marshe (1744) in Mass. Hist. Soc. Coll., 1st s., VII, 189, 1801. **Caijougas.**—Ft Johnson conf. (1756) in N. Y. Doc. Col. Hist., VII, 55, 1856. **Caijouges.**—Wessels (1693), ibid., IV, 60, 1854. **Caiouga.**—Greenhalgh (1677) quoted by Conover, Kanadaga and Geneva MS., B. A. E. **Caiougues.**—Livingston (1698) in N. Y. Doc. Col. Hist., IV, 342, 1854. **Caiougos.**—Greenhalgh (1677), ibid., III, 251, 1853. **Caiuges.**—Andros (1690) in R. I. Col. Rec., III, 281, 1858. **Caiyougas.**—Ft Johnson conf. (1756) in N. Y. Doc. Col. Hist., VII, 67, 1856. **Cajoegers.**—Dellius (1697), ibid., IV, 279, 1854. **Cajougas.**—Wessels (1698), ibid., 372. **Cajouges.**—Maryland treaty (1682), ibid., III, 323, 1853. **Cajugas.**—Weiser (1748) quoted by Kauffman, W. Penn., app., 22, 1851. **Cajuger.**—Schuyler (1699) in N. Y. Doc. Col. Hist., IV, 563, 1854. **Cajuges.**—Ibid. **Cajugu.**—Barton, New Views, app., 7, 1798. **Cajukas.**—Weiser (1748) quoted by Kauffman, W. Penn., app., 22, 1851. **Cajyougas.**—Johnson Hall conf. (1765) in N. Y. Doc. Col. Hist., VII, 724, 1856. **Cajyugas.**—Ibid., 719. **Caujuckos.**—Weiser (1736) quoted by Schoolcraft, Ind. Tribes, IV, 339, 1854. **Cayagas.**—Crepy, map, *ca.* 1755. **Cayagoes.**—Bellomont (1698) in N. Y. Doc. Col. Hist., IV, 370, 1854. **Cayauga.**—Ft Johnson conf. (1756), ibid., VII, 186, 1856. **Cayauge.**—Livingston (1700), ibid., IV, 650, 1854. **Caycuges.**—Albany conf. (1737), ibid., VI, 99, 1855. **Cayeuges.**—Albany conf. (1744), ibid., 262. **Cayeugoes.**—Ingoldsby (1691), ibid., III, 797, 1853. **Cayhuga.**—Guy Park conf. (1775), ibid., VIII, 534, 1857. **Caynga.**—La Tour, map, 1779 (misprint). **Cayogas.**—Phelps deed (1788) in Am. St. Pap., IV, 210, 1832. **Cayonges.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 41, 1824. **Cayoogoes.**—Conestoga treaty (1721) in Proud, Penn., II, 132, 1798. **Cayougas.**—Hunter (1714) in N. Y. Doc. Col. Hist., V, 384, 1855. **Cayouges.**—Doc. of 1684, ibid., III, 347, 1853. **Cayougues.**—Doc. of 1688, ibid., 548. **Cayounges.**—Teller (1698), ibid., IV, 352, 1854. **Cayowges.**—Bellomont (1698), ibid., 369. **Cayuaga.**—Doc. of 1792 in Mass. Hist. Soc. Coll., 1st s., I, 285, 1806. **Cayugas.**—Doc. of 1676 in N. Y. Doc. Col. Hist., XIII, 500, 1881. **Cayuges.**—Albany conf. (1737), ibid., VI, 103, 1855. **Cayukers.**—Barton, New Views, app., 7, 1798. **Cayungas.**—Vetch (1719) in N. Y. Doc. Col. Hist., V, 531, 1855. **Chingas.**—Albany conf. (1751), ibid., VI, 719, 1855 (misprint). **Chiugas.**—Dwight and Partridge (1754) in Mass. Hist. Soc. Coll., 1st s., V, 120, 1816. **Chuijugers.**—Dongan (1688) in N. Y. Doc. Col. Hist., III, 532, 1853. **Chyugas.**—Vaillant (1688), ibid., 527. **Coiejues.**—Leisler (1690), ibid., 732. **Cojages.**—Maryland treaty (1682), ibid., 321. **Cojoges.**—Goldthwait (1766) in Mass. Hist. Soc. Coll., 1st s., X, 121, 1809. **Coujougas.**—Albany conf. (1746) in N. Y. Doc. Col. Hist., VI, 317, 1855. **Coyougers.**—Jamison (1697), ibid., IV, 294, 1854. **Coyouges.**—Doc. *ca.* 1700 in Hist. Mag., 2d s., I, 300, 1867. **Cuiukguos.**—Drake, Bk. Inds., V, 4, 1848. **Cuyahuga.**—Iroquois deed (1789) in Am. St. Pap., IV, 211, 1832. **Gacheos.**—Proud, Penn., II, 295, 1798. **Gachoi.**—Map of 1616 in N. Y. Doc. Col. Hist., I, 1856. **Gachoos.**—Map, *ca.* 1614, ibid. **Gachpas.**—Loskiel, Miss. Unit. Breth., pt. 3, 16, 1794. **Gaiuckers.**—Weiser (1736) quoted by Schoolcraft, Ind. Tribes, IV, 332, 1854. **Gajuka.**—Zeisberger (1750) quoted by Conover, Kanadaga, and Geneva MS., B. A. E. (German form). **Gajuquas.**—Barton, New Views, app., 7, 1798. **Gakaos.**—Boudinot, Star in the West, 126,

1816. **Gä-u′-gweh.**—Morgan, League Iroq., 159, 1851. **Gayuga.**—Pyrlaeus (*ca.* 1750) quoted in Am. Antiq., IV, 75, 1881. **Gogouins.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III 555, 1853. **Goiogoüens.**—Jes. Rel. for 1670, 75, 1858. **Goiogouioronons.**—Courcelles (*ca.* 1670) in Margry, Déc., I, 178, 1875. **Gojogoüen.**—Jes. Rel. for 1671, 3, 1858. **Gooiogouen.**—Lotter, map, *ca.* 1770. **Goyagouins.**—Bacqueville de la Potherie, Hist. Am., III, 3, 1753. **Goyogans.**—La Hontan (1703) quoted by Vater, Mith., pt. 3, sec. 3, 313, 1816. **Goyogoans.**—La Hontan, New Voy., I, map, 1703. **Goyogoin.**—Pouchot (1758) in N. Y. Doc. Col. Hist., X, 694, 1858. **Goyogouans.**—La Hontan, New Voy., I, 39, 1703. **Goyogouens.**—Louis XIV (1699) in N. Y. Doc. Col. Hist., IX, 698, 1855. **Goyogoüin.**—Bacqueville de la Potherie, Hist. Am., III, 27, 1753. **Goyoguans.**—La Hontan, New Voy., I, 231, 1703. **Goyoguen.**—Bellin, map, 1755. **Goyoguin.**—Jes. Rel., III, index, 1858. **Goyoguoain.**—Denonville (1685) in N. Y. Doc. Col. Hist., IX, 282, 1855. **Go-yo-gwĕⁿ′.**—Hewitt, MS. Mohawk vocab., B. A. E., 1882 (Mohawk name). **Guigouins.**—Jefferys, Fr. Dom., pt. 1, 117, 1761. **Gwaugueh.**—Morgan, League Iroq., map, 1851. **Gwe-u-gweh-o-no′.**—Ibid., 51 (‘people of the mucky land’: own name). **Honosuguaχtu-wáne.**—Gatschet, Seneca MS., B. A. E., 1882 (‘big pipes’: Seneca ceremonial name). **Kanáwa.**—Gatschet, Shawnee MS., B. A. E., 1879 (Shawnee name). **Kayowgaws.**—Homann Heirs’ map, 1756. **Kayúgue-ónoⁿ.**—Gatschet, Seneca MS., B. A. E., 1882 (Seneca name). **Kei-u-gues.**—Dudley (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 244, 1819. **Ko-‘se-a-ɉe′-nyoⁿ.**—Hewitt, Cayuga MS. vocab., B. A. E., 1884 (another Cayuga name). **Ko-yo-konk-ha-ka.**—Hewitt, Mohawk MS. vocab., B. A. E., 1882 (a Mohawk name). **Kuenyúgu-háka.**—Gatschet, Tuscarora MS., B. A. E., 1882 (Tuscarora name). **Kuyúku-hága.**—Gatschet, Mohawk MS., B. A. E., 1879 (Mohawk name). **Oïogoen.**—Jes. Rel. for 1656, 20, 1858. **Oiogoenhronnons.**—Ibid., 29. **Oïogouan.**—Jes. Rel. for 1657, 15, 1858. **Oiogouanronnon.**—Ibid. **Oiogouen.**—La Salle (1679) in Margry, Déc., I, 504, 1875. **Oïogouenronnon.**—Jes. Rel. for 1657, 18, 1858. **Oiogouin.**—La Barre (1683) in Margry, Déc., II, 330, 1877. **Oiougovenes.**—Barcia, Ensayo, 225, 1723. **Ojongoveres.**—Ibid., 220. **Onionenhronnons.**—Jes. Rel. for 1653 (misprint). **Oniouenhronon.**—Jes. Rel. for 1640, 35, 1858 (misprint). **Orongouens.**—Hennepin, Cont. of New Disc., 93, 1698. **Oüioenrhonons.**—Jes. Rel. for 1635, 34, 1858. **Ouiouenronnons.**—Jes. Rel. for 1647, 46, 1858. **Oyogouins.**—La Barre (1683) in Margry, Déc., II, 332, 1877. **Petuneurs.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 252, 1853 (French name). **Queyugwe.**—Macauley, N. Y., II, 176, 1829. **Queyugwehaughga.**—Ibid., 185. **Quingoes.**—Coursey (1682) in N. Y. Doc. Col. Hist., XIII, 558, 1881 (misprint). **Quiquogas.**—Stone, Life of Brant, I, 401, 1864. **Quiuquuhs.**—Edwards (1751) in Mass. Hist. Soc. Coll., 1st s., X, 146, 1809. **Sanonawantowane.**—Gatschet in Am. Antiq., IV, 75, 1881. **Shoneanawetowah.**—Macauley, N. Y., II, 185, 1829. **Shononowendos.**—Ibid. **S’ho-ti-noñ-nă-wäⁿ-tŏ′-nă.**—Hewitt, from Tuscarora informant, 1886 (‘they are great pipes’: council name). **So-nus′-ho-gwä-to-war.**—Morgan, League Iroq., 423, 1851 (‘great pipe’: council name). **Soon-noo-daugh-we-nowenda.**—Macauley, N. Y., II, 185, 1829.

Cayuse. A Waiilatpuan tribe formerly occupying the territory about the heads of Wallawalla, Umatilla, and Grande Ronde rs. and from the Blue mts. to Deschutes r. in Washington and Oregon. The tribe has always been closely associated with the neighboring Nez Percés and Wallawalla, and was regarded by the early explorers and writers as belonging to the same stock. So far as the available evidence goes, however, they must be considered linguistically independent. The Cayuse have always been noted for their bravery, and owing largely to their constant struggles with the Snake and other tribes, have been numerically weak. According to Gibbs there were few pure-blood Cayuse left in 1851, intermarriage, particularly with the Nez Percés, having been so prevalent that even the language was falling into disuse. In 1855 the Cayuse joined in the treaty by which the Umatilla res. was formed, and since that time have resided within its limits. Their number is officially reported as 404 in 1904; but this figure is misleading, as careful inquiry in 1902 failed to discover a single one of pure blood on the reservation and the language is practically extinct. The tribe acquired wide notoriety in the early days of the white settlement of the territory. In 1838 a mission was established among the Cayuse by Marcus Whitman at the site of the present town of Whitman, Wallawalla co., Wash. In 1847 smallpox carried off a large part of the tribe. The Cayuse, believing the missionaries to be the cause, attacked them, murdered Whitman and a number of others, and destroyed the mission. Owing to the confusion in the early accounts it is difficult to differentiate the Cayuse from the Nez Percés and Wallawalla, but there is no reason to suppose that in habits and customs they differed markedly from those tribes. (L. F.)

CAYUSE. (PAUL SHOWEWAY, CHIEF)

Caäguas.—Palmer, Trav. Rocky Mts., 53, 1852. **Cailloux.**—Hale, Ethnog. and Philol., 214, 1846. **Cajouses.**—Ross, Advent., 127, 1849. **Cayoose.**—

Scouler in Jour. Ethnol. Soc. Lond., I, 237, 1848. **Cayouses.**—Wyeth (1848) in Schoolcraft, Ind. Tribes, I, 221, 1851. **Cayoux.**—Grant in Jour. Roy. Geog. Soc., 211, 1861. **Cayús.**—Latham in Trans. Philol. Soc. Lond., 74, 1856. **Cayuse.**—Parker, Jour., 131, 1840. **Conguses.**—Cain in Ind. Aff. Rep. 1855, 193, 1856. **Cuyuse.**—Stevens, Life of I. I. Stevens, II, 36, 1901. **Cyuse.**—Brown in Proc. Roy. Geog. Soc., 90, 1867. **Haí'luntchi.**—Gatschet, Mollalla MS., 27, B. A. E. (Molalla name). **Hains.**—Whitman in Mowry, Marcus Whitman, 272, 1901. **Kagouse.**—Dunn, Oregon, 218, 1845. **Kaijous.**—Smet, Letters, 230, 1843. **Kayouse.**—Townsend, Narr., 245, 1839. **Kayul.**—Coke, Ride over Rocky Mts., 305, 1852. **Kayuses.**—Smet, Letters, 220, 1843. **Kayuxes.**—Coke, op. cit., 282. **Keyuses.**—White in Ind. Aff. Rep., 450, 1843. **Kieoux.**—Meek in H. R. Ex. Doc. 76, 30th Cong. 1st sess., 10, 1848. **Kinse.**—Lee and Frost, Oregon, 163, 1844. **Kioose.**—Palmer, Trav. Rocky Mts., 53, note, 1852. **Kiuses.**—Wilkes, Hist. Oregon, 92, 1845. **Kiwaw.**—Palmer, Trav. Rocky Mts., 53, note, 1852. **Kiyuse.**—Wilkes, Hist. Oregon, 44, 1845. **Kye-use.**—Kane, Wand. of an Artist, 280, 1859. **Kyoose.**—Lord, Natur. in Brit. Col., 245, 1866. **Nez Perce Kayuses.**—Smet, Oregon Miss., 104, 1847. **Rayouse.**—Gairdner (1835) in Jour. Geog. Soc. Lond., XI, 257, 1841 (misprint). **Skiuses.**—Wyeth, Corresp. and Jour., 142, 1899. **Skynses.**—Irving, Bonneville's Advent., 300, 1850. **Skyuse.**—Farnham, Trav. W. Prairies, 81, 1843. **Waiilatpu.**—Hale, Ethnog. and Philol., 214, 1846. **Wailatpu.**—Gibbs in Pac. R. R. Rep., I, 416, 1855. **Wai'lĕtma.**—Mooney in 14th Rep. B. A. E., 744, 1896 (Yakima name.) **Wailĕtpu.**—Ibid. (own name). **Waillatpus.**—Armstrong, Oregon, 112, 1857. **Waitlat-pu.**—Stevens in Ind. Aff. Rep., 252, 1854. **Waulapta.**—Dart in Ind. Aff. Rep., 476, 1851. **Waulatpas.**—Ibid., 216. **Waulatpus.**—Lane (1850) in Schoolcraft, Ind. Tribes, III, 632, 1853. **Wi'alĕtpûm.**—Mooney in 14th Rep. B. A. E., 744, 1896 (another Yakima name). **Willetpos.**—Lewis and Clark, Exped., II, 309, 1814. **Wy-eilat.**—Lord, Natur. in Brit. Col., 245, 1866. **Yeletpo.**—Lewis and Clark, Exped., II, 471, 1814.

Cayuse. An Indian pony; from the name of a Waiilatpuan tribe. The horses, after the Indians had come into contact with the whites, were bred by the Cayuse, and from a merely local use the word has attained an extended currency in the N. W. Pacific states. (A. F. C.)

Cazazhita (said to mean 'bad arrowpoints,' and so, perhaps, from *kaza* 'to pick to pieces,' *shicha* 'bad'; but arrowpoint is *waⁿhiⁿ*). A Dakota division, under chief Shonka, or Dog; probably a part of the Teton, or perhaps the same as Broken Arrows and Wannawega.

Ca-za-zhee-ta.—Catlin, N. A. Inds., I, 233, 1844.

Cazopo. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

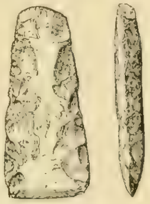
Cebolleta (Span.: 'tender onion'). A place on Pojuate r., in the N. E. corner of Valencia co., N. Mex., at which, in 1746, a temporary settlement of 400 or 500 Navaho was made by Father Juan M. Menchero. A mission was established there in 1749, but in the following year the Navaho grew tired of sedentary life, and Cebolleta, together with Encinal, which was established at the same time, was abandoned. In 1804 a request from the Navaho to resettle at Cebolleta was refused by the Spanish authorities. It is now a white Mexican town. Cebolleta mtn. and the Cebolleta land grant take their name from the settlement. (F. W. H.)

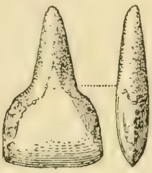
Ceballeta.—Hughes, Doniphan's Exped., 126, 1848. **Cebellitita.**—Parke, map New Mexico, 1851. **Ceboleta.**—Hughes, Doniphan's Exped., map, 1848. **Cebolleta.**—Ibid., 146. **Cebolletta.**—Buschmann, Neu-Mexico, 247, 1858 (misquoting Abert). **Cevolleta.**—Brevoort, New Mexico, 22, 1874. **Cevolleto.**—Domenech, Deserts of N. A., II, 7, 1860. **Cibaleta.**—Buschmann, Neu-Mexico, 247, 1858. **Cibaletta.**—Ibid., 247. **Ciboletta.**—Am. Ethnol. Soc. Trans., II, map, 1848. **Cibolleta.**—Abert in Emory, Reconnoissance, 468, 1848. **Cibolletta.**—Ibid., 465; Johnston, ibid., 589. **Seboyeta.**—U. S. Land Off. map, 1903. **Sevolleta.**—Cortez (1799) in Pac. R. R. Rep., III, pt. 3, 119, 1856. **Sibolletta.**—Folsom, Mexico, map, 1842.

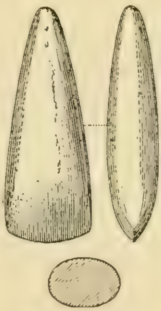
Ceca. Mentioned by Oñate (Doc. Inéd., XVI, 114, 1871) as a pueblo of the Jemez in New Mexico in 1598. The name can not be identified with the present native name of any ruined settlement in the vicinity.

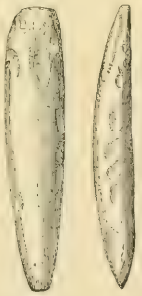
Leeca.—Oñate, op. cit., 102.

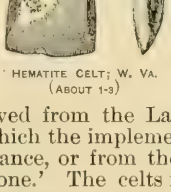
Celts. Ungrooved axes or hatchets of stone, metal, or other hard material. It is uncertain whether the name is derived from the Latin *celtis*, 'chisel,' to which the implement bears some resemblance, or from the Welsh *cellt*, 'a flint stone.' The celts range in weight from less than half an ounce to more than 20 pounds, while the diversity of form is very great. Their distribution is more general than that of the grooved ax. The

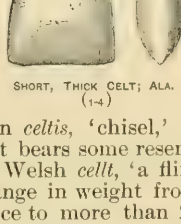

FLAKED AND GROUND CELT; ARK. (ABOUT 1-3)


CELT SHAPED FOR INSERTING IN HANDLE; N. C. (1-6)


TYPICAL CELT; TENN. (1-6)


CHISEL-SHAPED CELT; TENN. (1-4)


HEMATITE CELT; W. VA. (ABOUT 1-3)


SHORT, THICK CELT; ALA. (1-4)

primary purpose was probably that of a hatchet, but in one shape or another they served as adzes, chisels, scrapers, skinning knives, meat cutters, and weapons. Many have the surface roughened by pecking at the top, which was inserted in a cavity cut in a wooden club and secured with gum or glue; in others, this roughening was around the middle, to give a firmer grip to a withe handle; still others, wrapped perhaps in a piece of buckskin or some such substance to prevent slipping, were held in the hand. Some specimens were set in the end of a short piece of bone or antler, which, in turn, acting as a buffer, was attached to a handle of wood in the fashion of a hatchet, an adz, or a plane. The smallest specimens, especially those made of hematite, which usually have the scraper-form edge, were similarly set in the end of a longer piece of bone or antler, and used as knives or scrapers. Celts, in their various patterns, were among the most important implements known to primitive man.

Celts made of flint, jasper, and other brittle stone are shaped mainly by flaking. In most, the edge is more or less sharpened by grinding, and sometimes the entire implement is partially smoothed in the same way. They are common along the Atlantic coast, where argillite and rhyolite are easily procured; and the same is true of the Kanawha valley, where the black flint outcrops so abundantly. Along the Mississippi r., in Arkansas and Mississippi, are found numerous specimens which have been chipped from yellow jasper and then ground until the angles formed by the facets are nearly obliterated and the lower part of the blade attains a high degree of polish. These are mostly small, and approach more closely the European celts with rectangular section than any others found in America. They are sometimes classed with chisels. See *Adzes*, *Axes*, *Chisels*, *Copper*, *Hatchets*, *Stone-work*, *Tomahawks*.

Celts are described or briefly referred to and illustrated in numerous works on archeologic subjects. Among these are Abbott, Prim. Indus., 1881; Fowke (1) Archæol. Hist. Ohio, 1902, (2) in 13th Rep. B. A. E., 1896; Holmes in 15th Rep. B. A. E., 1897; Jones, Antiq. So. Inds., 1873; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Moorehead, Prehist. Impls., 1900; Rau in Smithson. Cont., XXII, 1876; Thruston, Antiq. Tenn., 1897. (G. F. W. H. H.)

Cements.—The Indians used cements of animal, vegetal, and mineral origin, and sometimes combined two of these or added mineral substances for coloring. Animal cement was obtained by the Yokuts of California by boiling the joints of various animals and combining the product with pitch (Powers, Tribes of Cal., 373, 1877). The Hupa boiled the gland of the lower jaw and nose of the sturgeon and dried the products in balls (Ray in Smithson. Rep., 229, 1886). Capt. John Smith states that with sinew of deer and the tops of deer horns boiled to a jelly the Virginia Indians made glue that would not dissolve in cold water. The Plains tribes boiled the skin of the head of animals until it was softened into glue, which they dried in masses on sticks. Such glue-sticks formed a part of the equipment of the bow-and-arrow maker, and the horn arrow-straighteners of the S. W. tribes are often filled with resin. Sometimes one end of the hearth of the fire-drill bears a mass of resin, as a convenient way to carry this substance, which may readily be melted at the fire and applied to various uses. Wax and albumen from eggs had a limited use, and the Eskimo used blood mixed with soot. The chief use of animal cement was in the manufacture of bows and arrows, and, among the Plains tribes, in joining the stems of certain kinds of pipes. The only mineral cement known to the tribes was bitumen, which was used by the Indians of s. Arizona and California. Vegetal cements were numerous, and chief among these was the exudation from coniferous trees, employed by northern tribes for pitching the seams of bark canoes, baskets, etc.; by S. W. tribes for rendering basketry, water vessels, and the like water tight; by the Hopi for varnishing pottery, and by many tribes for mending, joining, inlaying, etc. The tribes of the S. W. made a strong cement of the gum resin of the mesquite and the gum of the greasewood, which was used to set the heads of arrows and for many other purposes. The Pima made a strong cement from a gum of parasitic origin on the *Covillea tridentata*. The Indians of Mendocino co., Cal., made a glue from the bulb of the soap plant (*Chlorogalum pomeridianum*) for fastening feathers on arrows. (W. H.)

Cenyowpreskel. A former village of either the Diegueños or Luiseños in the neighborhood of San Luis Rey mission, s. Cal.—Taylor in Cal. Farmer, May 11, 1860.

Cepowig. A village in 1608, perhaps belonging to the Conestoga, located by Guss in or near York co., Pa.—Smith (1629), Va., I, map, 1819.

Ceremonials. See *Problematical objects*.

Ceremony. A ceremony is the performance in a prescribed order of a series of formal acts often constituting a drama which has an ultimate object. Ceremonies spring from many diverse tendencies, which are the expression of some phase of religious emotion. Many features of the culture of the North American

Indians are regarded as ceremonies, such as the rites which pertain to birth, puberty, marriage, death, war, etc., but in the arbitrarily restricted sense in which the term is here used a ceremony is understood to be a religious performance of at least one day's duration. These ceremonies generally refer to one or the other of the solstices, to the germination or ripening of a crop, or to the most important food supply. There are ceremonies of less importance that are connected with the practices of medicine-men or are the property of cult societies. Ceremonies may be divided into those in which the whole tribe participates and those which are the exclusive property of a society, generally a secret one, or of a group of men of special rank, such as chiefs or medicine-men, or of an individual. Practically all ceremonies of extended duration contain many rites in common. An examination of these rites, as they are successively performed, reveals the fact that they follow one another in prescribed order, as do the events or episodes of the ritual.

The ritual, or that part of the ceremony which is spoken or sung, predominates among some tribes, as the Pawnee; among others, as the Hopi, it is greatly subordinated to the drama.

In enumerating the rites of the ceremonies it may be noted, first, that they may be divided into secret and public, the secret rites being proprietary, and, as a rule, occupying the major part of the time of the ceremony. The rites of the public performance may be considered as the actual play or drama. The secret rites are almost invariably performed in a specially constructed lodge, room, or chamber, into which none but the priests or initiated may enter, and which is generally indicated in such a manner that the public may not mistake it. Early in point of time in the secret rites is the procession of the priests for objects or raw material to be used in the preparation of an altar, which may be either secret or public, or to be used for paraphernalia or otherwise in the public performance. This procession of priests is generally symbolic, and the uninitiated may not accompany them. The remaining secret performances include such rites as smoking, which may be either fraternal or direct offerings in the nature of a sacrifice to the gods; thurification, similar in origin to the rite of smoking, in which the smoke of some sweet-smelling herb is offered direct to the deity, or the priest bathes his body, or some object of a special ceremonial nature, in the smoke of the incense; sweat-lodge purification; a ceremonial feast, preceded or followed by a sacrifice of food; the offering of prayers, which may be in the form of a direct appeal to the gods or through the instrumentality of material prayer offerings, upon which, or into which, the prayer has been breathed; and the manufacture or redecoration of ceremonial masks and garments to be worn during the public performance, either by the priests exclusively or by all those taking part in the ceremony.

Occupying in point of time a period between the exclusively secret performances and the public presentation of the drama may be certain semi-public performances, which take place in the open but which are undertaken by priests exclusively. Such is the preparation of the site of the public performance, or the erection of a bower or lodge within which it is to take place. Either within this inclosure, or lodge, or within the secret lodge of preparation, an altar may be erected. This is especially the case with the ceremonies of the Pueblos and of the Plains tribes (see *Altars*), among which it is always symbolic, and its explanation must generally be sought in the ritual. It often symbolizes, as a whole, the earth or the heavens, or some god or the home of a god or the gods. The most prominent feature of the altar is a palladium, which may consist of a buffalo skull, an ear of corn, a flint knife, or some other object of supposed efficacious nature, within which is supposed to reside or which is typical or symbolic of the spirit or deity. On the altar, also, is generally found a recognition in one form or another of the gods of the four or six world-quarters, of the rainbow, of the lightning, of vegetation, etc. Falling within this semi-public period is often a contest, generally a foot race, the winner being favored by the gods or receiving some tangible object which possesses magic potency.

The public performance is usually ushered in by a stately procession of priests, the singing of traditional songs, rites of smoking, sacrifice of food, and offerings of prayer. The most prominent feature is the dance, which, as a rule, is of a dignified and stately nature, the dancers being appropriately costumed and otherwise adorned. The costume worn in public is often supplemented with paint upon the body or by masks over the face. The dancer, thus arrayed, generally represents a minor deity, or he places himself, by virtue of the character of his costume, in an attitude of defiance to the deity and thus opposes his magic power to that of the supernatural. Following the dance, which may vary in duration from a few minutes to several days, is generally a ceremonial removal of the costume, whereupon the dancers undergo a purification rite, often in the form of a powerful emetic. This may be followed by an act of self-inflicted torture, which, however, often forms an intrinsic part of the public performance. During the entire ceremony, as a rule, certain tabus are enforced, the most common being a prohibition of the presence of women during menstruation.

The time of the performance of ceremonies varies. Some are held annually, or biennially, at stated periods; such are the solstitial or seasonal ceremonies, for which no special provision is necessarily made. Some are held during certain seasons within the year, but are dependent on the will of an individual who may have pledged or taken a vow to perform the ceremony. Others are held at any season, whenever occasion may demand; such are the ceremonies of the medicine-men.

Inasmuch as ceremonies form intrinsic features and may be regarded as only phases of culture, their special character depends on the state of culture of the people by which they are performed; hence there are at least as many kinds of ceremonies as there are phases of culture in North America. A few characteristic ceremonies may be considered for some of the better-defined areas:

Among the Plains tribes the most spectacular ceremony is the Sun dance, q. v. This varied from an annual performance, as among the Ponca and some other Siouan tribes, to a presentation only as the direct result of a vow, as among the Cheyenne, Arapaho, and Siksika. In the Sun dance of all tribes are found certain common features, such as the secret tipi or tipis of preparation; the manufacture of objects to be used on the public altar; the procession of priests in search of an object generally symbolic of spying out the world; the ceremonial erection of the great lodge, of which the center pole is the most prominent feature; the erection of the altar; and the characteristic dance lasting from 1 to 4 days. During the public performance the dancers are symbolically painted and otherwise so adorned that their evolutions are supposed to lead to a distinct result—the production of rain. While the Sun dance varies from tribe to tribe, not only in its symbolism but also in many important details, it seems primarily to have been a rain ceremony, and its ritual generally recounts the origin or the rebirth of mankind. The second group of ceremonies are those performed by cult societies, generally four or more in number. Each society has its special esoteric songs, its own paraphernalia, and often distinct gradations in rank. The membership is generally exclusively male, although a limited number of maidens are admitted into the societies of the Cheyenne, while the Arapaho have a society which belongs exclusively to the women, of which there are several gradations of rank. The third group comprises the performances of cult societies in which the warrior element does not predominate; these are often spoken of as dances, although they are, strictly speaking, ceremonies. Among the best known of these are the Buffalo, the Bear, and the Elk. The basis is usually the acquisition and perpetuation of magic power which, primarily, was derived from the animal after which the society takes its name and from which it is supposed to have originated. A fourth group comprises those of the medicine-men, and are either ceremonies in which one or more medicine-men perform for the benefit of the sick, or, more often, in which all the medicine-men of the tribe join in a performance to make public demonstration of magic power through sleight-of-hand. The last group of Plains ceremonies includes those connected with the planting and reaping of the maize, or the first killing of game in the hunting season, or the first coming of the fish—all, it may be noted, connected with the gift of food for the sustenance of life.

The Pueblo tribes of the S. W. are especially noted for their extended ceremonies, which among the Hopi number no fewer than 13, each of 9 days' duration. The secret rites are almost always held in an underground chamber called a kiva (q. v.), or estufa, in which, in addition to the performances, an elaborate altar is erected. During the initiation of candidates into the brotherhood of these societies, dry-paintings (q. v.) are laid on the floor of the kiva in front of the altar. The symbolism both of these and of the altar itself is generally very elaborate, but with a strong predominance of symbols in which reference is made to rain clouds. During certain of these ceremonies masked dancers appear, the symbolism of the mask being distinctive. The most notable of the Hopi are: The Soyal, a winter solstice ceremony; the Powamu, a February bean-planting ceremony; a New Fire ceremony, in early spring; the Niman, or the departure of the masked personages, a ceremony of early summer; the Snake-Antelope, of the summer, alternating each year with that of the Flute ceremonies; those of the women in the autumn comprising the Lagon, the Oaqöl, and the Marau. In addition to these the Hopi have a large number of minor ones, generally of one day's duration. Such are the Katcina or masked dances, and various others of a social nature

Among the non-Pueblo tribes of the S. W., especially among the Navaho and Apache, the extended ceremonies are almost entirely the property of the medicine-men, and must be regarded as medicine dances. Many of these are of an elaborate and complicated nature, but all are designed for the restoration of the sick. In these ceremonies masks are often worn and complicated and elaborate dry-pictures are made, both these features probably having been borrowed from the Pueblo tribes.

In California ceremonies of extended duration are not found; they partake rather of the nature of tribal mourning, sometimes spoken of as dances of the dead, or initiation rites into cult societies. These, generally lasting but a single day, are marked by the lack of symbolism, by the almost total want of fetishes such as abound on the altars of the Pueblos, and by the marked absence of rituals such as are found among certain Plains tribes. The costume of the dancers is generally restricted to profuse feather ornaments. In nearly all ceremonies of this region there is afforded an opportunity for the display of individual wealth.

Of the ceremonies of the tribes of the Great Basin, but little is known. The eastern Shoshonean tribes, such as the Shoshoni and the Ute, perform the Sun dance, presumably borrowed from the tribes of the Plains.

On the N. Pacific coast, extending from Columbia r. to s. Alaska, ceremonies of from 1 to 4 days' duration abound. These are performances of cult societies, generally secret, or of chiefs or lesser individuals who make it an opportunity to display personal wealth. In the ceremonies of the cult societies masks are worn. Those of the Kwakiutl of this region are held in winter, at which time the cult societies replace the gentile organization which prevails in summer. Membership into the society is acquired by marriage or through war. The object of the winter ceremony is "to bring back the youth who is supposed to stay with the supernatural being who is the protector of his society, and then, when he has returned in a state of ecstasy, to exorcise the spirit which possesses him and to restore him from his holy madness. These objects are attained by songs and dances." During the performance of these ceremonies special paraphernalia are worn in which the mask, substantially made of wood, predominates, the remainder consisting largely of rings of cedar bark (see *Bark*) which constitute the badges of the ceremony. The tribes to the N. have societies and winter ceremonies similar to those of the Kwakiutl, from whom they are probably mainly derived.

Among the Eskimo extended ceremonies, such as prevail over a large part of North America, are not found. They are rather to be characterized as dances or festivals. These are generally held in winter and are of short duration. The most important of these are the Feasts to the Dead; others among the Alaskan Eskimo are the Asking festival, the Bladder feast, and the performances of the medicine-men. In some of the festivals wooden masks, representing supernatural or superhuman beings, are worn.

As stated at the outset the root of ceremonies may be discovered only by taking into consideration universal human tendencies which develop along certain lines according to historic or geographic environment. It may therefore be noted that the need for them among the Indians of North America varied in accordance with the character of their life. Thus it is found that in those tribes or in those areas extended forms abound where there exists a sessile population or a strong form of tribal government. Hence the greatest number of extended and complicated ceremonies are formed among the Pueblo people of the S. W. and in the village communities of the N. Pacific coast. Second only in importance to the ceremonies of these two areas are those which are found among the tribes of the Plains among which ceremonies abound, in which the strongest system of government is found. As a ceremony of any extended duration makes great demands upon the tribe, and presupposes law and order, highly developed and extended ones are not possible among the Eskimo or the tribes of California. See *Dance*, *Religion*. (G. A. D.)

Cerocahui. A settlement of the Temoris branch of the Guazapar in lat. 27° 25′, long. 108° 25′, w. Chihuahua, Mexico.—Orozco y Berra, Geog., 324, map, 1864.

Cerrito (Span.: 'little mountain'). A settlement, probably of the Pima, on the Pima and Maricopa res., Gila r., s. Ariz.; pop. 258 in 1860.—Taylor in Cal. Farmer, June 19, 1863.

Cerritos. Apparently a former Yuma rancheria on the s. bank of Gila r., about 10½ m. above its mouth; visited by Anza and Font in 1775.

Los Cerritos.—Anza and Font quoted by Bancroft, Ariz. and N. Mex., 392, 1889.

Cerro Cabezon (Span.: 'big-head hill,' so named from its shape; also El Cabezon, or Cavezon). A prominent butte about 40 m. N. E. of the summit of Mt Taylor, or Mt San Mateo, N. Mex., which figures in Navaho tradition (Matthews, Navaho Leg., 116, 1897). From some points the rock is visible 50 m. away. Cortez (Pac. R. R. Rep., III, pt. 3, 119, 1856) mentioned it as a Navaho settlement in 1799. (F. W. H.)

Cerro Chato (Span.: 'flat-topped hill'). Mentioned by Cortez in 1799 (Pac. R. R. Rep., III, pt. 3, 119, 1856) as a Navaho settlement, but it is probably only a geographic name.

Cerro Chiquito (Span.: 'little mountain'). A village, probably of the Pima, on the Pima and Maricopa res., Gila r., s. Ariz.; pop. 232 in 1860.—Taylor in Cal. Farmer, June 19, 1863.

Cexeninuth. A tribe or division about Queen Charlotte sd., Brit. Col.; possibly a Gyeksem gens of the Kwakiutl.

Cex-e-ni-nuth.—Kane, Wand. in N. Am., app., 1859. **Ex e ni nuth.**—Schoolcraft, Ind. Tribes, V, 488, 1855 (misspelt).

Chaahl (*Tc!ā'at*). A former Haida town on the N. W. coast of Moresby id., Queen Charlotte ids., Brit. Col. This seems to have been the Kow-welth of John Work, who assigned to it 35 houses with 561 inhabitants in 1836–41. Old people recall the names of 28 houses, but many more are said to have existed before a great fire which destroyed a large part of the town. In later times the people moved to New Gold Harbor, on the E. end of Maude id., and thence into Skidegate.—Swanton, Cont. Haida, 280, 1905.

Cha-atl.—Dawson, Q. Charlotte Ids., 168B, 1880. **Kaw-welth.**—Kane, Wand. in N. Am., app., 1859 (probably the same; misprint from Work, 1836–41). **Kow-welth.**—Schoolcraft, Ind. Tribes, V, 489, 1855 (probably the same; from Work's table).

Chaahl (*Tc!ā'at*). A former Haida town on the E. coast of North id., Queen Charlotte ids., Brit. Col. It was occupied by a family of the same name who afterward moved to Alaska and settled at Howkan.—Swanton, Cont. Haida, 281, 1905.

Chaahl-lanas (*Tc!ā'at lā'nas*, 'Chaahl town people'). A Haida family of the Eagle clan, one of those which moved to Alaska and constituted the Kaigani. They are said to have branched off from the Kaiahl-lanas, but derived their name from the place on North id. where their town stood before they moved to Alaska. In the latter country they owned the town of Howkan. There are said to have been 4 subdivisions: Stulnaas-hadai, Lanagukunhlin-hadai, Skahene-hadai, and Hotagastlas-hadai.—Swanton, Cont. Haida, 276, 1905.

Ts'ātl lā'nas.—Boas, 5th Rep. N. W. Tribes Can., 26, 1889.

Chabanakongkomun ('boundary fishing place.'—Trumbull). A village of Praying Indians established about 1672 near Dudley, Worcester co., Mass. In 1674 it contained about 45 inhabitants. In later times the Indians about Dudley were known as the Pegan tribe and continued to live there after the settlement of the town. Ten of them were still on a reservation in Dudley in 1793. They were classed as Nipmuc. (J. M.)

Chabanakongkomun.—Gookin (1674) in Mass. Hist. Soc. Coll., 1st s., I, 189–190, 1806. **Chanagongum.**—Trumbull, Conn., I, 346, 1818. **Chaubunakongkomuk.**—Eliot (1668) quoted by Trumbull, Ind. Names Conn., 9, 1881. **Chobonakonkon.**—Gookin (1677) in Trans. Am. Antiq. Soc., II, 467, 1836. **Chobone-Konhonom.**—Ibid., 477. **Chobonokonomum.**—Ibid., 443. **Pegans.**—Drake, Bk. Inds., x, 1848.

Chabin (from *qe*, 'mountain'). A division of the Assiniboin.—Maximilian, Trav., 194, 1843.

Gens des Montagnes.—Ibid.

Chacacants. A village, possibly Caddoan, formerly on Red r., at the mouth of a N. affluent, in what is now Oklahoma.—De l'Isle, map (1707) in French, Hist. Coll. La., III, 1851.

Chacacantes.—Baudry des Lozières, Voyage à la La., 242, 1802. **Chacakante.**—De l'Isle, map of La. (1701?) in Winsor, Hist. Am., II, 294, 1886.

Chacat. Mentioned by Pike (Exped., 3d map, 1810) as a Navaho settlement. It is probably identical in name with that of Chaco canyon, N. W. N. Mex.

Chachambitmanchal. An Atfalati band formerly living 3½ m. N. of Forest Grove, Washington co., Oreg.

Tcha tchambit mantchal.—Gatschet, Atfalati MS., B. A. E., 1877.

Chachanim. An Atfalati band formerly living on Wapatoo Lake prairie, Washington co., Oreg.

Tcha tchannim.—Gatschet, Atfalati MS., B. A. E., 1877.

Chachat. A former village connected with San Carlos mission, Cal., and said to have been Esselen.—Taylor in Cal. Farmer, Apr. 20, 1860.

Chachaubunkkakowok. A village of Christian Indians in E. Massachusetts in 1684.—Eliot (1684) in Mass. Hist. Soc. Coll., 1st s., III, 185, 1794.

Chachemewa. An Atfalati band formerly residing at Forest Grove, 6 m. from Wapatoo lake, Yamhill co., Oreg.

Tcha-tchĕméwa.—Gatschet, Atfalati MS., B. A. E., 1877.

Chachif. An Atfalati band formerly living on Wapatoo lake, Yamhill co., Oreg.

Tch'atchif.—Gatschet, Atfalati MS., B. A. E., 1877.

Chachimahiyuk (refers to a swamp grass). An Atfalati band formerly living between Wapatoo lake and Willamette r., in Washington co., Oreg.

Tcha tchimmahíyuk.—Gatschet, Atfalati MS., B. A. E., 1877.

Chachimewa. An Atfalati band formerly living on or near Wapatoo lake, Yamhill co., Oreg.

Tcha tchmewa.—Gatschet, Atfalati MS., B. A. E., 1877.

Chachokwith (refers to a small shell). An Atfalati band formerly living at a place of the same name N. of Forest Grove, in Washington co., Oreg.

Tcha tchokuith.—Gatschet, Atfalati MS., B. A. E., 1877.

Chactoo. A body of Indians, possibly related to the Attacapa, mentioned in 1753 as living in Louisiana. In 1805 they were on Bayou Bœuf, about 10 m. s. of Bayou Rapide, toward Opelousas, and numbered 30 men. They were not Choctaw, and in addition to their own tongue they spoke the Mobilian trade language. (A. S. G.)

Chacchoux.—Dumont, La., I, 134, 1753. **Chactoos.**—Sibley, Hist. Sketches, 84, 1806. **Chaetoos.**—Schermerhorn in Mass. Hist. Soc. Coll., 2d s., II, 27, 1814. **Chattoos.**—Lewis and Clark, Jour, 156, 1840.

Chafalote. An Apache tribe or band of Sonora, Mexico, mentioned in connection with the Gileños and Faraones by Orozco y Berra (Geog., 59, 1864) and by Malte-Brun (Congrés Amér., II, 37, 1877); otherwise unknown.

Chagee. A former Cherokee settlement near the mouth of Chatooga cr., a tributary of Tugaloo r., at or near the site of the present Ft Madison, in the s. w. part of Oconee co., N. W. S. C. It was destroyed during the Revolutionary war. (J. M.)

Chagindueftei. An Atfalati band formerly living between Hillsboro and Sauvies id., Washington co., Oreg.

Tcha gī'nduefte-i.—Gatschet, Atfalati MS., B. A. E., 1877.

Chagu ('lungs'). A division of the Yankton Sioux.

Band of the lights.—Culbertson in Smithson. Rep. 1850, 141, 1851. **Caġu.**—Dorsey in 15th Rep. B. A. E., 217, 1897. **Tcaxu.**—Ibid.

Chaguate. A village, probably belonging to a division of a southern Caddoan tribe, formerly situated in the region of Washita r., Ark.; visited by Moscoso and his troops in the summer of 1542. See Gentleman of Elvas (1557) in French, Hist. Coll. La., II, 193, 1850.

Chagunte. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Chagvagchat. A Kaiyuhkhotana village near the headwaters of Anvik r., Alaska.

Tchagvagtchatchachat.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850.

Chahelim (*helim*='outdoors'). An Atfalati band formerly settled in Chehelim valley, 5 m. s. of Wapatoo lake, Yamhill co., Oreg.

Chehalim.—Lyman in Oreg. Hist. Soc. Quar., I, 323, 1900. **Tcha helim.**—Gatschet, Atfalati MS., B. A. E., 1877.

Chahichic (*che-chen*, a variety of mosquito; *chik*, or *chiki*, 'place of'). A Tarahumare rancheria near Palanquo, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Chahthulelpil. A body of Salish of the old Victoria superintendency, Brit. Col.; pop. 104 in 1881.—Can. Ind. Aff., 258, 1882.

Chaicclesaht (*To'ē'k·tlisath*, 'large-cut-in-bay people'). A Nootka tribe on Ououkinsh and Nasparte inlets, w. coast of Vancouver id., numbering 105 in 1902. Acous is their principal town.

Chaic-cles-aht.—Can. Ind. Aff., 357, 1897. **Chaykisaht.**—Sproat, Sav. Life, 308, 1868. **Checklesit.**—Can. Ind. Aff., 158, 1901. **Naspatl.**—Jacob in Jour. Anthrop. Soc. Lond., xi, Feb., 1864. **Naspatle.**—Latham, Nat. Hist. Man, 301, 1850. **Naspatte.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 234, 1848. **Nespods.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **To'ē'k·tlisath.**—Boas, 6th Rep. N. W. Tribes Can., 1890.

Chaik. A Kaviagmiut village on the N. shore of Norton sd., Alaska.

Chaimut.—Zagoskin, Descr. Russ. Poss. in Am., pt. I, 73, 1847. **Tchaïmuth.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850.

Chaikikarachada ('those who call themselves the deer'). A Winnebago gens.

Chä'-rä.—Morgan, Anc. Soc., 157, 1877. **Tca'i-ki'-ka-ra'-tca-da.**—Dorsey in 15th Rep. B. A. E., 241, 1897.

Chailkutkaituh. A former Hupa village on or near Trinity r., Cal.

Chail'-kut-kai-tuh.—Powers in Cont. N. A. Ethnol., III, 73, 1877.

Chainiki. A Karok village on the s. bank of Klamath r., N. Cal., about midway between the Trinity and the Salmon.

Tshei-nik-kee.—Gibbs MS., B. A. E., 1852.

Chainruk. A Kaviagmiut village at Pt Clarence, Alaska.—11th Census, Alaska, 162, 1893.

Chaizra. The Elk clan of the Ala-Lengya phratral group of the Hopi.

Tcaizra wiñwû.—Fewkes in 19th Rep. B. A. E., 583, 1901 (*tc*=ch; *wiñwû*='clan'). **Tcai'-zri-sa wüñ-wü.**—Fewkes in Am. Anthrop., VII, 401, 1894.

Chak ('eagle'). A name given by the northern Tlingit to one of the two phratries into which they are divided.

Chethl'.—Dall, Alaska, 414, 1870. **Tcāk!.**—Swanton, field notes, B. A. E., 1904.

Chakankni. A Molala band formerly settled in the Cascade range, N. W. of upper Klamath lake, on the headwaters of Rogue r., Oreg. In 1881 they were rapidly becoming absorbed by the neighboring tribes and had practically given up their own language for that of the Klamath. (L. F.)

Tchakänkni.—Gatschet in Cont. N. A. Ethnol., II, 426, 1890. **Tchakenikni.**—Ibid. (Modoc name).

Chakawech. A Modoc camping place near Yaneks, on Sprague r., Klamath res., s. w. Oreg.

Tchakáwētch.—Gatschet in Cont. N. A. Ethnol., II, xxxi, 1890.

Chakchiuma (Choctaw: *saktchi* 'crawfish,' *huma* 'red,' probably referring to a clan totem). A tribe speaking a Choctaw-Chickasaw dialect, formerly living on Yazoo r, Miss., and, according to Iberville (Margry, Déc., IV, 180, 1880), between the Taposa below them and the Outapo or Ibitoupa above, in 1699. At that time they were probably the most populous of the Yazoo tribes, and spoke the Chickasaw language. They were an important tribe at the time of De Soto's expedition (1540–41) and lived in a walled town. During the 18th century they were included in the Chickasaw confederacy, and had the reputation of being warlike. Adair (Hist. Am. Inds., 66, 352, 1775) mentions a tradition that they came to the E. side of the Mississippi with the Choctaw and Chickasaw and settled on the Tallahatchie, the lower part of which was called by their name. Jefferys (French Dom., I, 163, 1761) states that in his time they occupied 50 huts on the Yazoo r. (A. S. G. C. T.)

Cacchumas.—Jefferys, Am. Atlas, 5, 1776. **Chacchooma.**—Romans, Fla., 315, 1775. **Chacchoumas.**—La Harpe (1721) in French, Hist. Coll. La., III, 106, 1851. **Chacchumas.**—Lattré, map of U. S., 1784. **Chacci Cumas.**—Boudinot, Star in the West, 126, 1816. **Chacci Oumas.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Chacehoumas.**—Jefferys, Am. Atlas, 7, 1776. **Chachachouma.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Chachoumas.**—La Harpe (1721) in French, Hist. Coll. La., III, 110, 1851. **Chachümas.**—Hervas, Idea dell' Universo, XVII, 90, 1784. **Chackchiooomas.**—Keane in Stanford, Compend., 506, 1878. **Chacksihoomas.**—Ibid. **Chacoumas.**—Tonti (1688) in French, Hist. Coll. La., I, 72, 1846. **Chacoume.**—Coxe, Carolana, map, 1741. **Chacsihomas.**—Hawkins (1799), Sketch, 15, 1848. **Chacsihoomas.**—Romans, Fla., 90, 1775. **Chactchi-Oumas.**—Du Pratz, La., II, 226, 1758. **Chactioumas.**—Jefferys, French Dom., I, 163, 1761. **Chacxoumas.**—Pénicaut (1722) in Margry, Déc., V, 575, 1883. **Chaquesauma.**—Iberville (1699), ibid., IV, 180, 1880. **Chiachi-Oumos.**—Schermerhorn in Mass. Hist. Coll., 2d s. II, 15, 1814. **Chocchuma.**—Durant (1843) in Sen. Doc. 168, 28th Cong., 1st sess., 135, 1844. **Choccomaws.**—Pickett, Hist. Ala., I, 134, 1851. **Chokchoomah.**—Adair, Hist. Am. Ind., 66, 352, 1775. **Choquichoumans.**—Iberville (1700) in Margry, Déc., IV, 430, 1880. **Chouchoumas.**—Tonti (1684), ibid., I, 604, 1875. **Craw-fish band.**—Catlin, N. A. Inds., 589, 1860. **Ecrevisses rouges.**—Du Pratz, La., II, 226, 1758. **Red crayfish.**—Boudinot, Star in the West, 126, 1816. **Red lobsters.**—Jefferys, French Dom. Am., 163, 1761. **Saquechuma.**—Gentleman of Elvas (1557) in French, Hist. Coll. La., II, 162, 1850. **Tchaoumas.**—Martin, Hist. La., I, 280, 1827. **Tchouchoumas.**—La Salle (*ca.* 1680) in Margry, Déc., II, 198, 1877.

Chakeipi (*Tch'akeipi*, 'at the beaver place'). An Atfalati band that lived about 10 m. W. of Oregon City, Oreg., before the treaty of 1855.—Gatschet, Atfalati MS., B. A. E., 1877.

Chakeletsiwish (Klamath: 'running with blood'). A small Shoshonean settlement in Sprague River valley, Oreg.; so named from a spring of reddish water.

Tchä'kĕle Tsiwish.—Gatschet in Cont. N. A. Ethnol., II, pt. II, xxxi, 1890.

Chakihlako. A Creek town near the junction of Deep and North forks of Canadian r., Ind. Ter.

Tcháχkiʻláko.—Gatschet, Creek Migr. Leg., II, 186, 1888.

Chakkai. A Squawmish village community on the E. side of Howe sd., Brit. Col.

Tcākqai.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chakpahu (Hopi: 'speaker spring,' or 'speaking spring'). A ruined pueblo on the rim of Antelope mesa, overlooking Jeditoh valley, in the Tusayan country, N. E. Arizona. It is regarded by the Hopi as one of three "Kawaika" pueblos—the others being Kawaika and Kokopki (?)—from which it may be assumed that it was built and occupied by Keresan people from New Mexico, the name Kawaika being the Hopi designation of the present Keresan pueblo of Laguna. The ruin was first described and surveyed in 1885 by V. Mindeleff, of the Bureau of American Ethnology, and in 1893 James Mooney of that Bureau was present during the excavation by some Navaho of its main spring in which a sacrificial deposit of pottery vessels was uncovered. In ground-plan the ruin recalls those of the Rio Grande pueblos, well represented in the Payupki and Sikyatki ruins of Tusayan, but the Chakpahu pottery, noted for its excellence of texture and decoration, has little in common with that of Payupki, which was occupied within historic time, while it resembles closely the Sikyatki ware. This, coupled with the fact that one of the neighboring ruined Kawaika pueblos was traditionally occupied by Kokop clans, who lived also in Sikyatki, would indicate a connection between the Sikyatki and the Kawaika people, although the former are reputed to have come from Jemez. (J. W. F.)

Bat House.—Mindeleff in 8th Rep. B. A. E., 52, 1891. **Chak-pahŭ.**—Mooney in Am. Anthrop., VI, 284, 1893 (given as name of springs; transl. 'little water'). **Chapkaku.**—Hough in Rep. Nat. Mus. 1901, 336, 1903 (misprint). **Kawaika.**—Fewkes in 17th Rep. B. A. E., 590, 1898 (name of spring and ruin; see *Kawaika*). **To-alchĭn'di.**—Mooney, op. cit. (given as Navaho name of springs; same meaning; mistake).

Chakutpaliu. An Atfalati band formerly settled N. E. of Hillsboro, Washington co., Oreg.

Tcha kutpaliu.—Gatschet, Atfalati MS., B. A. E., 1877.

Chakwaina. The Black Earth Kachina clan of the Hopi.

Tca'-kwai-na.—Stephen in 8th Rep. B. A. E., 39, 1891. **Tcakwaina wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû*='clan'). **Tca'-kwai-na wüñ-wü.**—Fewkes in Am. Anthrop., VII, 404, 1894.

Chakwayalham ('summer town'). A former Wahkiakum town near Pillar rock, Columbia r., Oreg.

Tcakwayā'lx̣am.—Boas, inf'n, 1905.

Chala. A tribe mentioned by Hutchins in 1764 as living on the St Lawrence in connection with the Abnaki, Micmac, and Malecite, and having 130 warriors.

Chalas.—Hutchins (1764) quoted by Schoolcraft, Ind. Tribes, III, 553, 1853. **Chatas.**—Smith (1785), ibid.

Chalahume. A Creek town of the 16th century, 3 days' journey westward from Chiaha, about the present Columbus, Ga., and 2 leagues from Satapo, probably within the present limits of Alabama (Vandera, 1567, in Smith, Col. Doc. Fla., I, 18, 1857). The termination *hume* may be the Choctaw *huma*, 'red.' (A. S. G.)

Chalal. An Atfalati band formerly settled near the outlet of Wapatoo lake, Yamhill co., Oreg.

Tcha lal.—Gatschet, Atfalati MS., B. A. E., 1877.

Chalawai. An Atfalati band that lived S. E. of Wapatoo lake, Yamhill co., Oreg. They became extinct probably about 1830.

Tcha lawai.—Gatschet, Atfalati MS., B. A. E., 1877.

Chalcedony. Under this head may be grouped a number of varieties of silica (see *Quartz*), including flint, chert, hornstone, jasper, agate, novaculite in part, onyx, carnelian, etc., most of which were used by the aborigines in the manufacture of flaked implements. The distinctions between these rocks have not been sharply drawn by mineralogists, and the archeologist must be content with grouping them according to their resemblance to recognized types. The term flint has come into somewhat general use among archeologists for the whole group, but this is not sanctioned by mineralogists. Chalcedony is a translucent and variously tinted indistinctly crystalline variety of silica. It is formed by infiltration in cavities in the older rocks, as a secondary product during decomposition of many rocks, and as accumulations of the siliceous residue from various organisms. It occurs as nodules distributed through sedimentary strata, as in the middle Mississippi valley; as thin, more or less interrupted layers, as in Wyandot cave, Indiana, and at Millcreek, Ill.; or as massive strata, as in Flint ridge, Ohio, and on the Peoria res., Ind. Ter. *Flint* (true flint), q. v., is formed as nodular segregations in chalky limestone, and is composed mainly of nearly amorphous silica and partially dissolved radiolaria and spicules of sponges. The colors are dark gray and brownish to nearly black, and somewhat translucent on thin edges. It occurs extensively in England, France, and N. W. Europe, and has recently been found in Arkansas and Texas, where it was used by the aborigines in making implements. *Chert*, as commonly recognized, differs from true flint in being lighter in color, as a rule, although variously tinted and less translucent. It occurs in the limestones of a wide range of geological formations. The best-known deposits utilized by the Indians are on the Peoria res., near Seneca, Mo., and at Millcreek, Ill. *Hornstone* is the term usually applied to varieties of chalcedony displaying peculiar horn-like characteristics of toughness and translucency. Much of the nodular chalcedony of the Ohio valley, extensively employed by the aborigines in the manufacture of implements and the blades and disks deposited in caches, has been known under this name. *Jasper* (q. v.) is a ferruginous variety of chalcedony, of red, yellow, and brownish tints. The greenish varieties are known as *prase*, and these when marked with red are called *bloodstone*. Numerous aboriginal quarries of jasper occur in E. Pennsylvania. *Agate* is a banded variety of chalcedony found mainly in cavities in igneous rocks. The natural colors are white to gray, passing into various delicate tints. *Onyx* is a banded variety of agate, but owing to fancied similarities the name has been applied to certain calcareous deposits, as the so-called Mexican onyx.

Consult Dana, System of Mineralogy, 1892; Merrill, Rocks, Rock-weathering and Soils, 1897. See *Mines and Quarries*, *Stone-work*. (W. H. H. G. P. M.)

Chalichiki (*chalí* 'blue corn', *chíki* 'place of': 'field of blue corn'). A Tarahumare rancheria near Palanquo, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Chalit. A Magemiut Eskimo village near Kuguklik r., Alaska; pop. 60 in 1880, 358 in 1890.

Chalitmiut.—Nelson in 18th Rep. B. A. E., map, 1899. **Chalitmute.**—Petroff, Rep. on Alaska, 54, 1884.

Chaliuknak. A former Aleut village on Beaver bay, Unalaska id., Alaska.—Baker, Geog. Dict. Alaska, 1901.

Chalkunts. A Squawmish village community on Gambier id., Brit. Col.

Tcā'lkunts.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chalone. A division of the Costanoan family of California which resided E. of Soledad mission, with which they were connected. Chalone villages are mentioned as follows: Aspasniagan, Chulare, Ekgiagan, Eslanagan, Goatcharones, Ichenta, and Yumanagan. Eslanagan, however, may be Esselen; the Goatcharones are undoubtedly the Wacharones of San Juan Bautista, and the Yumanagan are probably the Ymunacam of San Carlos mission, who are also ascribed to the Kalindaruk division, so that the constitution and limits of the Chalone are uncertain. Chalone peak and creek are named from them. (H. W. H.)

Chalones.—Taylor in Cal. Farmer, Apr. 20, 1860.

Chalosas. A former Chumashan village on Santa Cruz id., Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Tcâ-lâ-cuc.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Chalowe. A former pueblo of the Zuñi, 1½ m. N. W. of Hawikuh. The ruins form a widely scattered series of dwelling clusters, which traditionally belonged to one people, known by the general name of Chalowe. It is said to have been inhabited at the time of the first arrival of the Spaniards. The general character and arrangement of the pueblo, however, are so different from the prevailing type in this region that it seems hardly probable that it belonged to the same people and to the same age as the other ruins.—Mindeleff in 8th Rep. B. A. E., 83, 1891.

Chall-o-wha.—Fewkes in Jour. Am. Ethnol. and Archæol., I, 101, 1891.

Chalumu. A Costanoan village formerly situated a mile N. W. of Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Chamada. A former rancheria of the Jova division of the Opata, near the Sonora-Chihuahua boundary, about lat. 29°, Mexico. It appears to have been abandoned after 1690, the inhabitants finally moving to Sahuaripa.—Doc. of 18th century quoted by Bandelier in Arch. Inst. Papers, IV, 511, 1892.

Chamampit. An Atfalati band which lived on Wapatoo cr., at the E. end of Wapatoo lake, Yamhill co., Oreg.

Tcha mámpit.—Gatschet, Atfalati MS., B. A. E., 1877.

Chamblee. See *Shabonee.*

Chamhallach. A former village on French prairie, Marion co., Oreg., probably belonging to the Ahantchuyuk.—Lyman in Oreg. Hist. Soc. Quar., I, 323, 1900.

Chamifu. The Lakmiut name of a Santiam band on Yamhill cr., a W. tributary of Willamette r., Oreg.

Tch'ammífu.—Gatschet, Calapooya MS., B. A. E., 1877.

Chamifu. A Yamel band formerly living between the forks of Yamhill r., Yamhill co., Oreg.

Tcha mifu amim.—Gatschet, Atfalati MS., B. A. E., 1877.

Chamisso. A village of the Malemiut Eskimo on Chamisso id., in Eschscholtz bay, Alaska.—Nelson in 18th Rep. B. A. E., map, 1899.

E-ow-ick.—Beechey (1827) quoted by Baker, Geog. Dict. Alaska, 1901 (native name).

Chamiwi. The Lakmiut name of a Yamel band on Yamhill cr., a W. tributary of Willamette r., and near Independence, Oreg.

Tch'ammíwi.—Gatschet, Calapooya MS., B. A. E., 1877.

Chamkhai. The name, in the upper Clear lake dialect, of a Pomo band or village on the E. fork of Russian r., Cal. (A. L. K.)

Champikle. A Yamel band on Dallas (La Creole) cr., a W. tributary of Willamette r., Oreg.

Tch'ampiklĕ ami'm.—Gatschet, Lakmiut MS., B. A. E., 1877.

Champoeg. A Kalapooian village between Chemeketa and Willamette falls, Oreg. It is not known to which division of the family it belonged.

Champoeg.—Rees in Trans. Oreg. Pion. Assn., 25, 1879. **Champoicho.**—Slocum (1837) in Sen. Doc. 24, 25th Cong., 2d sess., 15, 1838 (misprint). **Champoicks.**—Slocum (1835) in H. Rep. 101, 25th Cong., 3d sess., 42, 1839.

Chananagi ('ridge of land,' or 'hill ridge'). A former Upper Creek town E. of the site of Montgomery, Ala.

Chanahuniege.—Güssefeld, map of U. S., 1784. **Chanahunrege.**—Jefferys, French Dom. Am., I, 134, map, 1761. **Cheurkany.**—H. R. Ex. Doc. 276, 24th Cong., 310, 1836.

Chanatya. The extinct "Pegwood" (?) clan of the Keresan pueblo of Sia, N. Mex.

Chánatya-háno.—Hodge in Am. Anthrop., IX, 351, 1896 (*háno* = 'people').

Chanchampenau. The Lakmiut name of a Santiam band formerly living E. of Willamette r., Oreg.

Tchantchámpĕnau amím.—Gatschet, Lakmiut MS., B. A. E., 1877.

Chanchantu. The Lakmiut name of a former Santiam band in Oregon.

Tchän-tchäntu amim.—Gatschet, Lakmiut MS., B. A. E., 1877.

Chanco. A Powhatan Indian of Virginia who gave timely warning to the English of the intended massacre by Opechancanough, in Mar., 1622, thus preserving a number of lives.—Drake, Bk. Inds., 361, 1880.

Chanech. A Costanoan village formerly situated near the mission of Santa Cruz, Cal., as stated by Friar Olbez in 1819.—Taylor in Cal. Farmer, Apr. 5, 1860.

Chaneleghatchee. Probably a former Creek town in Alabama, between Tallapoosa and Chattahoochee rs. (Robin, Voy., II, map, 1807.) Not identifiable.

Chanigtac. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Chankaghaotina ('dwellers in logs' [i. e., log huts?]). A division of the Wahpeton Sioux.

Ċan-kaġa-otina.—Dorsey (after Ashley) in 15th Rep. B. A. E., 216, 1897. **Tca^{n}-kaxa-otina.**—Ibid.

Chankaokhan ('sore back,' referring to horses). A Hunkpapa division of the Teton Sioux.

Ċaŋ-ho-ham'-pa.—Hayden, Ethnog. and Philol. Mo. Val., 376, 1862. **Ċaŋka oḣan.**—Dorsey in 15th Rep. B. A. E., 221, 1897. **Sore backs.**—Culbertson in Smithson. Rep. 1850, 141, 1851. **Tcañka-oqa^{n}.**—Dorsey in 15th Rep. B. A. E., 221, 1897.

Chankute ('shoot in the woods among the deciduous trees'; a name of derision). A division of the Sisseton Sioux.

Ċaŋ kute.—Dorsey in 15th Rep. B. A. E., 217, 1897. **Tca^{n}-kute.**—Dorsey in Jour. Am. Folk-lore, IV, 260, 1891.

Chankute. A division of the Yankton Sioux.

Barbarole.—Gass, Journal, 49, 1807. **Ċaŋ kute.**—Dorsey in 15th Rep. B. A. E., 217, 1897.—**Jonkta.**—Gass, op. cit. (told by an Indian that he belonged to the Jonkta or Barbarole people). **Tca^{n}-kute.**—Dorsey, op. cit.

Chanona ('shoot at trees'). A division of the Upper Yanktonai Sioux, from which sprang the Hohe or Assiniboin.

Ċaŋ ona.—Dorsey in 15th Rep. B. A. E., 218, 1897. **Tca^{n}-ona.**—Ibid. **Wazi-kute.**—Ibid. ('shooters among the pines').

Chansdachikana (from the name of the chief, otherwise known as Istahba, Sleepy Eyes). A division of the Sisseton Sioux. One of the Dakota bands below L. Traverse, Minn., formerly considered a part of the Kahmiatonwan.

Ċaŋṡdaċikana.—S. R. Riggs, letter to Dorsey, 1882. **Sleepy Eyes band.**—Ind. Aff. Rep. 1859, 60, 102, 1860.

Chanshushka ('box elder') An unidentified division of the Dakota.

Chan-shu'-shka.—Boyd, Ind. Local Names, 1885.

Chantapeta's Band. A Dakota division, probably a part or all of the Hunkpapa, so called from their chief, commonly known as Fire Heart.—H. R. Ex. Doc. 117, 19th Cong., 1st sess., 6, 1826.

Arrapapas.—Sen. Ex. Doc. 90, 22d Cong., 1st sess., 63, 1832. **Fire Heart's band.**—Ibid.

Chantkaip. The Lakmiut name of a Santiam band formerly living below the junction of the Santiam forks, Oreg.

Tchän tkäíp.—Gatschet, Lakmiut MS., B. A E., 1877.

Chants. A Squawmish village community on Burrard inlet, Brit. Col.

Tcānts.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Chaolgakhasdi. One of the stopping places of the Tsejinkini and Tsehtlani clans of the Navaho, where, according to their genesis myth, they lived long and cultivated corn.

Tca'olgáqasdi.—Matthews in Jour. Am. Folk-lore, III, 91, 1890.

Chaouacha. A small tribe living, when first known, on the E. bank of the Mississippi, a short distance below the present New Orleans, La. Although they had aided the French in their Indian wars, they fell under suspicion after the Natchez war, and in consequence were attacked and a number of the people massacred, in 1730, by negro slaves acting under orders from the French governor, who had in view the double purpose of weakening the power of the Indians and of overcoming any projected combination between them and the negroes. Subsequently they seem to have removed to the W. side of the Mississippi, a little above their former position. (J. M.)

Chaouachas.—Pénicaut (1703) in French, Hist. Coll. La., n. s., I, 85, 1869. **Chaouchas.**—Boudinot, Star in the West, 126, 1816. **Chawachas.**—Jefferys, French Dom. Am., I, 150, 1761. **Chcrouachas.**—Pénicaut (1713) in Margry, Déc., V, 506, 1883. **Chouacas.**—B. des Lozières, Voy. à la La., 242, 1802. **Chouachas.**—Dumont in French, Hist. Coll. La., V, 101, 1853. **Tchaouachas.**—Pénicaut (1703) in French, Hist. Coll. La., n. s., I, 85, 1869. **Tehacoachas.**—Lattré, map U. S., 1784.

Chaoucoula. One of the 7 villages or tribes formerly constituting the Taensa confederacy.—Iberville in Margry, Déc., IV, 179, 1880.

Chapana. A former village of Costanoan Indians of central California, connected with the mission San Juan Bautista.—Engelhardt, Franciscans in California, 398, 1897.

Chapanaghtin. An Atfalati band formerly living N. of Hillsboro, Washington co., Oreg.

Tcha panaχtin.—Gatschet, Atfalati MS., B. A. E., 1877.

Chapokele. An Atfalati band formerly residing 4 m. W. of Wapatoo lake, Yamhill co., Oreg.

Tcapókele.—Gatschet, Atfalati MS., B. A. E., 1877.

Chapticon. A tribe formerly living in St Mary or Charles co., Md., probably on Chaptico r. They were displaced in 1652 by the whites and with other tribes were assigned a tract at the head of Wicomico r. (J. M.)

Chapticons.—Bozman, Maryland, II, 421, 1837. **Choptico.**—Ibid., 468 (incorrectly (?) made synonymous with Porto-Back [Potapaco]). **Chopticons.**—Davis, Daystar, 196, 1855.

Chapugtac. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Chapungathpi. An Atfalati band formerly residing at Forest Grove, Washington co., Oreg., and on Wapatoo lake.

Tcha púngathpi.—Gatschet, Atfalati MS., B. A. E., 1877.

Chaquantie. A tribe, probably affiliated with the Caddo confederacy, living on a N. branch of Red r. of Louisiana in the 17th century. They were met by Bienville, in 1700 (Margry, Déc., IV, 42, 1880), about 4 days' journey above the Kadohadacho, who dwelt on the main stream. The people were said to be at peace with the Hainai. (A. C. F.)

Charac. A Tehueco settlement on the Rio del Fuerte, about lat. 26° 15', N. W. Sinaloa, Mexico. Hardy mentions it as a Mayo pueblo, which is improbable, although it may have contained some people of that tribe.

Charác.—Hardy, Travels in Mexico, 438, 1829. **Charai.**—Ibid., map. **Charay.**—Orozco y Berra, Geog., map, 1864. **San José Charay.**—Ibid., 332. **Tscharai.**—Kino, map (1702), in Stöcklein, Neue Welt-Bott, 1726.

Charco (Span.: 'pool'). A Papago village in S. Arizona with 50 inhabitants in 1858; probably identical with Chioro.

Del Charco.—Bailey in Ind. Aff. Rep., 208, 1858.

Charco Escondido ('hidden pool'). A locality about 9 leagues S. W. of Reynosa, between Matamoros and Victoria, in Tamaulipas, Mexico, one of the sections occupied by the Carrizo.

Charcowa. A band, probably of the Chinookan tribe of Clowwewalla, found in 1806 on the W. bank of Willamette r., Oreg., just above the falls. Their number was estimated at 200.

Chahcowahs.—Lewis and Clark Exped., Coues ed., 932, 1893. **Charcawah.**—Kelley, Oregon, 68, 1830. **Charcowah.**—Lewis and Clark, Exped., II, 474, 1814.

Charity. See *Hospitality*.

Charlestown. A township in Washington co., R. I., where a few mixed bloods, the remnants of the Narraganset and Nehantic, still live. (J. M.)

Charms. See *Fetishes*, *Problematical objects*.

Charnrokruit. A Sidarumiut Eskimo village on Seahorse ids., Arctic coast, Alaska.—11th Census, Alaska, 162, 1893.

Chartierstown. A Shawnee village, before 1748, on the Ohio r., about 60 m. by water above Logstown, probably near Kittanning, Armstrong co., Pa. Peter Chartier was an influential Shawnee halfbreed about that period. (J. M.)

Charretièr's band.—Vaudreuil (1760) in N. Y. Doc. Col. Hist., X, 1092, 1858. **Chartiers.**—Alcedo, Dic. Geog., i, 476, 1786. **Chartiers Old-Town.**—Weiser (1748) in Kauffman, W. Penn., app., 14, 1851. **Chartiers - Town.**—Ibid. **Old Showonese Town.**—Ibid.

Chaskpe. A tribe or people mentioned by La Salle in 1683 (Margry, Déc., ii, 314, 1877) as having come in company with the Shawnee and Ouabano at his solicitation to Ft St Louis, Ill., his desire being to draw them away from trade with the Spaniards. It is not known to what Indians the name refers, but from the fact that La Salle speaks of them as allies of the Chickasaw, it is probable that their home was s. of the present Illinois. (J. M. C. T.)

Chasmuna ('sandy'). An unidentified Dakota division.

Chasmu'na.—Boyd., Local Ind. Names, 7, 1885.

Chasta. A tribe, probably Athapascan, residing on Siletz res., Oreg., in 1867, with the Skoton and Umpqua, of which latter they were then said to have formed a part. The Chasta, Skoton, and Umpqua were distinct tribes which concluded a treaty Nov. 18, 1854. The Chasta were divided into the Kwilsieton and Nahelta, both residing on Rogue r. J. O. Dorsey thought these may have been identical with Kushetunne and Nakatkhetunne of the Tututunne. Kane, in 1859, located them near Umpqua r. In 1867 the Chasta, the Scoton, and the Umpqua together, at Siletz agency, numbered 49 males and 74 females, total 123. They may be identical with the Chastacosta or form a part of the Takilma. They do not seem to have any connection with the Shasta, who did not extend down Rogue r. below Table Rock, and who were generally bitterly at war with their Athapascan neighbors.

Chastà.—Parker, Jour., 257, 1840. **Chasta band of Rogue Rivers.**—Palmer in Rep. Ind. Aff., 464, 1854. **Chastay.**—Kane, Wand. in N. Am., 182, 1859. **Haw-quo-e-hov-took.**—Palmer in Rep. Ind. Aff., 464, 1854. **Illinois Creek bands.**—Ibid.

Chastacosta (*Shista kwŭsta*, their name for themselves, meaning unknown). A group of Athapascan villages formerly situated along Rogue r., Oreg., mostly on its n. bank from its junction with Illinois r. nearly to the mouth of Applegate cr. The Tututunne, who did not differ from them in customs or language, were to the w. of them; the Coquille, differing slightly in language, were n. of them; and the Gallice (Tattushtuntude), with the same customs but a quite different dialect, to the e. The Takilma, an independent stock, were their s. neighbors, living on the s. bank of Rogue r. and on its s. tributaries. In the summer of 1856, after a few months of severe fighting with the whites, 153 of them, consisting of 53 men, 61 women, 23 boys, 16 girls (Parrish in Ind. Aff. Rep. 1857, 357, 1858) were taken to Siletz res., Oreg., where now there are but a few individuals left. It is practically certain that nearly all the inhabitants of these villages were removed at this time. Considering the number of the villages—33 according to Dorsey (Jour. Am. Folk-lore, iii, 234, 1890), 19 according to an aged Gallice informant—this number is surprisingly small. The names of the villages, as given by Dorsey, usually referring to the people (*-tun*, *-tunne*) thereof, are Chetuttunne, Chunarghuttunne, Chunsetunneta, Chunsetunnetun, Chushtarghasuttun, Chusterghutmunnetun, Chuttushshunche, Khloshlekhwuche, Khotltacheche, Khtalutlitunne, Kthelutlitunne, Kushletata, Mekichuntun, Musme, Natkhwunche, Nishtuwekulsushtun, Sechukhtun, Seethltunne, Senestun, Setaaye, Setsurgheake, Silkhkemechetatun, Sinarghutlitun, Skurghut, Sukechunetunne, Surghustesthitun, Tachikhwutme, Takasichekhwut, Talsunme, Tatsunye, Thethlkhuttunne, Tisattunne, Tsetaame, Tsetutkhlalenitun, Tukulitlatun, Tukwilisitunne, Tuslatunne. The following villages may be synonymous with ones in the list: Klothchetunne, Sekhatsatunne, Tasunmatunne. (P. E. G.)

Atcháshti amē'nmei.—Gatschet, Kalapuya MS., B. A. E., 31 (Atfalati name). **Atchashti ámmim.**—Ibid. (Kalapuya name). **Cäs-tä-k'o'-stä tĕné.**—Everette, MS. Tutu vocab., B. A. E., 1883 (trans.: 'people by the hills'). **Chasta Costa.**—Newcomb in Ind. Aff. Rep., 162, 1861. **Ci'-stă kqwŭs'-tă.**—Dorsey, Chasta Costa MS. vocab., B. A. E., 1884 (own name). **Ci'-stă qwûs'-ta ʇûnnĕ.**—Dorsey, Chetco MS. vocab., B. A. E., 1884. **Cistocootes.**—Palmer in Ind. Aff. Rep. 1856, 216, 1857. **Katuku.**—Gatschet, MS., B. A. E. (Shasta name). **Shastacosta.**—Metcalfe in Ind. Aff. Rep. 1857, 357, 1858. **Shasta Costa.**—Abbott, MS. Coquille census, B. A. E., 1858. **Shis-tah-cos-tahs.**—Kautz, MS. Toutouten census, B. A. E., 1855. **Shis-tah-koas-tah.**—Ibid. **Shis-ta-koos-tee.**—Parrish in Ind. Aff. Rep. 1854, 495, 1855. **Shis-ta-kū-sta.**—Schumacher in Bull. U. S. Geol. Surv., iii, 31, 1877. **Sisticoosta.**—Schoolcraft, Ind. Tribes. vi, 702, 1857. **Wálamskni.**—Gatschet, MS., B. A. E. (Klamath name). **Wálamswash.**—Gatschet, MS., B. A. E. (Modoc name).

Chasta-Skoton. A tribe or two tribes (Chasta and Skoton) formerly living on or near Rogue r., Oreg., perhaps the Chastacosta or (Dorsey in Jour. Am. Folk-lore, iii, 235, 1890) the Sestikustun. There were 36 on Grande Ronde res. and 166 on Siletz res., Oreg., in 1875.

Chasta-Scotans.—Ind. Aff. Rep., 62, 1872. **Chasta Scoten.**—Taylor in Cal. Farmer, June 12, 1863. **Chasta Scoton.**—U. S. Stat. at Large, x, 675, 1854. **Shasta Scoton.**—Ind. Aff. Rep., 495, 1854. **Skoton-Shasta.**—Ind. Aff. Rep., 253, 1877.

Chatagihl (*atágihl*='firewood bark'). An Atfalati settlement at the upper end of Wapatoo lake, Yamhill co., Oreg.

Tch atági'l.—Gatschet, Atfalati MS., B. A. E., 1877.

Chatagithl. An Atfalati band formerly settled a mile s. w. of Wapatoo lake, Yamhill co., Oreg. Its last chief lived on Grande Ronde res. in 1878.

Tch tágithl.—Gatschet, Atfalati MS., B. A. E., 1877.

Chatagshish. A small Atfalati band formerly living in Washington co., Oreg.

Tcha tägshish.—Gatschet, Atfalati MS., B. A. E., 1877.

Chatakuin (*atakuin* refers to a tree). A former Atfalati settlement 7 m. n. of Hillsboro, Washington co., Oreg.

Tch′ atakuin.—Gatschet, Atfalati MS., B. A. E., 1877.

Chatamnei. An Atfalati band, long extinct, that lived 10 m. n. of Wapatoo lake, in Washington co., Oreg.

Tcha támnei.—Gatschet, Atfalati MS., B. A. E., 1877.

Chatchini. A camping place not far from the Haida town of Kasaan, s. w. Alaska. As John Work gives it as the name of a town, the people of Kasaan may have had a permanent settlement there at one time. In 1836–41 it contained 249 inhabitants and 18 houses.—Swanton, field notes, 1900–01.

Chal-chu-nie.—Kane, Wand. N. A., app., 1859 (after Work, 1836–41). **Chasinskoe.**—Veniaminoff, Zapiski, II, pt. 3, 30, 1840. **Chatcheeni.**—Dawson, Queen Charlotte Ids., 173B, 1880 (simplified from Work). **Chat-chee-nie.**—Schoolcraft, Ind. Tribes, V, 489, 1855 (after Work). **Chatounic.**—Can. Ind. Aff., 8, 1872. **Chatsinahs.**—Scott in Ind. Aff. Rep., 312, 1868. **Tcatcī′nî.**—Swanton, Cont. Haida, 282, 1905.

Chatelaw (said to mean ‘copper town’). A former Chickasaw town in n. Mississippi.—Romans, Fla., 63, 1775.

Chatelech (‘outside water’). The present town of the Seechelt Indians on Trail bay, at the neck of Seechelt penin., Brit. Col. As a permanent settlement it dates only from Bishop Durien’s time (*ca.* 1890), not having been occupied before for fear of the Lekwiltok.

TcatElētc.—Hill-Tout in Jour. Anthrop. Inst., 21, 1904.

Chatilkuei. An Atfalati band formerly residing 5 m. w. of Wapatoo lake, in Yamhill co., Oreg.

Tcha tilkuei.—Gatschet, Atfalati MS., B. A. E., 1877.

Chatinak. A Chnagmiut Eskimo village near the mouth of Yukon r., Alaska; pop. 40 in 1880. Petroff, 10th Census, Alaska, 12, 1884.

Catinakh.—Elliot, Our Arct. Prov., map, 1886. **Chatinak.**—Petroff, 10th Census, Alaska, 12, 1884. **Chatinakh.**—Nelson in 18th Rep. B. A. E., map, 1899.

Chatoksofki (*Chát aksúfki*, ‘rock bluff’). A former Upper Creek town in Talladega co., Ala., with 143 families in 1833. Chatoksofki, Abikudshi, Niuyaka, and Oakfuskee were anciently considered one town whose people met at one place for their annual busk, q. v. In former times these were the greatest ball players of the Creeks. The few survivors are consolidated with the Eufaula in the Creek Nation, Ind. Ter., where a modern town known as Chatoksofki now exists. (A. S. G.)

Chattoesofkar.—H. R. Ex. Doc. 276, 24th Cong., 140, 1836. **Chattofsofker.**—Crawford (1836) in H. R. Doc. 274, 25th Cong., 2d sess., 24, 1838. **Chat-tok-sof-ke.**—Wyse, ibid., 61. **Chattoksofker.**—Jones et al., ibid., 101. **Chattossofkins.**—Campbell, ibid., 20. **Chotoksaufk.**—Taylor, ibid., 71. **Old Merrawnaytown.**—H. R. Ex. Doc. 276, 24th Cong., 333, 1836.

Chatot. A tribe or band which the French settled s. of Ft St Louis, on Mobile bay, Ala., in 1709. Bienville, wishing to change his settlement, “selected a place where the nation of the Chatots were residing, and gave them in exchange for it a piece of territory fronting on Dog r., 2 leagues farther down” (Pénicaut, 1709, in French, Hist. Coll. La., I, 103, 1869). According to Baudry des Lozières (Voy., 1794) the Chatot and Tohome tribes were related to the Choctaw and spoke the French and Choctaw languages.

Chactots.—Jefferys, French, Dom. Am., 162, 1761.

Chats-hadai (*Tcāts xā′da-i*, ‘Tcats river people’). A subdivision of the Koetas, a Haida family belonging to the Kaigani group. They were probably so named from a camping place.—Swanton, Cont. Haida, 272, 1905.

Chattahoochee (Creek: *chátu* ‘rock,’ *hutchas* ‘mark, design’: ‘pictured rocks’). A former Lower Creek town on the upper waters of Chattahoochee r., to which it gave its name; seemingly in the present Harris co., Ga. So called from some pictured rocks found at that point. The town was above Huthlitaiga, or War-ford, and it had probably been abandoned prior to Hawkins’ time (1798–99), as he alludes to it as the “old town Chattohoche,” not as an occupied village. (A. S. G.)

Catahouche.—Güssefeld, map of U. S., 1784. **Catohoche.**—Jefferys, French Dom. Am., 134, map, 1761. **Cattagochee.**—Lattré, map U. S., 1784. **Chatahoochas.**—Romans, Florida, I, 280, 1775. **Chatahoosie.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Chatahouchi.**—Alcedo, Dic. Geog., I, 477, 1786. **Chata Uche.**—Bartram, Travels, 462, 1792. **Chat-to-ho-che.**—Hawkins (1798–99), Sketch, 52, 1848. **Katahooche.**—Jefferys, Am. Atlas, 5, 1776. **Tchattaouchi.**—De l’Isle, map, in Winsor, Hist. Am., II, 295, 1886.

Chattanooga (Cherokee: *Tsatănu′gĭ*, meaning unknown.) The Cherokee name for a point on the creek entering Tennessee r. at the city of Chattanooga, Tenn. The ancient name for the site of the present city of Chattanooga was A‘tlă′nuwă, from *tlă′nuwă* ‘(hawk) hole.’ So far as is known there was no Cherokee settlement at the place, although some prominent men of the tribe lived in the vicinity.—Mooney in 19th Rep. B. A. E., 412, 413, 1900.

Chattooka. A village of the Neuse Indians, formerly on the site of Newbern, N. C. Graffenried bought the tract from the owners in 1710 and planted a German colony on it, the Indians withdrawing probably to the Tuscarora, with whom they were on intimate terms. (J. M.)

Chatoueka.—Graffenried (1711) in N. C. Rec., I, 978, 1886. **Chattauqua.**—Du Four (1885), ibid. **Chattawka.**—Graffenreid (1711), ibid., 910. **Chattoka.**—Lawson, map (1710) in Hawks, N. C., II, 1858. **Chattoocka.**—Graffenried, op. cit., 933. **Chattooka.**—Lawson (1710), Hist. N. C., 384, 1860.

Chatuga (also Chattooga, a corruption of the Cherokee *Tsatu′gĭ*, possibly meaning 'he drank by sips,' or 'he has crossed the stream and come out upon the other side,' but more likely of foreign origin). The name of three Cherokee settlements: (1) An ancient village on Chattooga r., a headstream of Savannah r., on the boundary between South Carolina and Georgia; (2) probably situated on upper Tellico r., in Monroe co., Tenn.; (3) perhaps on Chattooga r., a tributary of the Coosa, in n. w. Georgia.—Mooney in 19th Rep. B. A. E., 536, 1900.

Chatuga.—Bartram, Travels, 371, 1792. **Chatugee.**—Doc. of 1755 cited by Royce in 5th Rep. B. A. E., 142, 1887.

Chatukchufaula. An Upper Creek town on Tallapoosa r., Ala., probably in Chambers co., settled apparently by the Talasse.

Chalaacpauley.—Swan (1791) in Schoolcraft, Ind. Tribes, v, 262, 1855. **Chattukchufaule.**—Hawkins (1813) in Am. State Pap., Ind. Aff., i, 852, 1832. **Chetocchefaula.**—Woodward, Reminis., 35, 1859 (a branch of the Talasse).

Chaubaqueduck. A former village on Martha's Vineyard, Mass., or on Chappaquiddick id., just e. of it. In 1698 it had about 138 inhabitants. Boyd derives the word from *chippi-aquidne*, 'separated island.'

Chappaquidgick.—Mass. Hist. Soc. Coll., 1st s., i, 204, 1806. **Chaubaqueduck.**—Report of 1698, ibid., x, 131, 1809.

Chaubatick. A village of the Narraganset or Nehantic in 1651, probably within a few miles of Providence, R. I.—Williams (1651) in Mass. Hist. Soc. Coll. 3d s., ix, 292, 1846.

Chaudière Noire. See *Black Kettle.*

Chaui ('in the middle.'—Grinnell). A tribe of the Pawnee confederacy, spoken of by the French as Grand Pawnee. In the positions maintained by the 4 tribes of the Pawnee confederacy the villages of the Chaui were always between those of the Pitahauerat on the e. and Kitkehahki on the w. In the council of the confederacy the Chaui held a prominent place, their head chiefs outranking all others, and being accepted as representative of the Pawnee, although without power to dominate all the tribes. Little that is distinctive is known of this tribe. In 1833 they ceded to the United States their lands s. of Platte r., Nebr., and in 1857 all lands on the n. side of that stream, when the Pawnee res. on Loup r. was established. This land was ceded in 1876 and their reservation in Oklahoma set apart. Here they now live. Having taken their lands in severalty, in 1892 they became citizens of the United States. They were included in the missions established among the Pawnee. In customs and beliefs the Chaui did not differ from their congeners. They possessed many interesting ceremonies, of which that connected with the calumet (q. v.) has been preserved entire and gives evidence of their well-defined cosmogony and religious system. The divisions and totems are not known. See Dunbar in Mag. Am. Hist., iv, v, viii, 1880–82; Fletcher, The Hako, 22d Rep. B. A. E., ii, 1904; Grinnell, Pawnee Hero Stories, 1889. (A. C. F.)

Chä′-ne.—Morgan in Smithson. Cont., xvii, 196, 1871 (misprint.) **Chau-i.**—Grinnell, Pawnee Hero Stories, 215, 1889. **Chä′-we.**—Morgan, op. cit., 286. **Chowees.**—Ind. Aff. Rep., 213, 1861. **Grand Pans.**—Gregg, Com. of Prairies, ii, 301, 1850 (so called by Canadians). **Grand Par.**—Lewis and Clark, Discov., 17, 1806. **Grand Paunee.**—H. R. Ex. Doc. 117, 19th Cong., 1st sess., 7, 1826. **Grand Pawnee.**—Pike, Exped., 143, 1810. **Grands.**—Ind. Aff. Rep., 213, 1861. **Grands Panis.**—Du Lac, Voy. Louisianes, vij, 1805. **Great Pawnee.**—Lewis and Clark, Exped., i, map, 1814. **Panai Proper.**—Lewis and Clark, Trav. in Amer., 38, 1807. **Pânee.**—Lewis and Clark, Discov., 17, 1806. **Pania Proper.**—Ibid., 62. **Panias proper.**—Ibid., 19. **Panias propres.**—Gass, Voyage, 417, 1810. **Payi^{n}′qtci.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (Kansa name). **Páyi^{n}qtsi.**—Dorsey, Osage MS. vocab., B. A. E., 1883 (Osage name). **Tcami′.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (another Kansa name). **Tcawi.**—Dorsey, ȼegiha MS. Dict., B. A. E., 1878–80 (own name and Omaha name). **Tch$\overset{2}{a}$-w$\overset{1}{e}$.**—Long, Exped. Rocky Mts., ii, lxxxv, 1823. **Tsa′-u-i.**—Gatschet, Pawnee MS. vocab., B. A. E. (own name). **Tsáwi.**—Ibid. **χau′-i.**—Dunbar in Mag. Am. Hist., iv, 251, 1880.

Chaunis Temoatan (*Chaun-istem-oatan*, 'salt-making village.'—Tooker). A country situated, in 1586, indefinitely westward from the English settlement on Roanoke id., N. C. Ralph Lane, from misinterpreted Indian information, believed it to have been a copper-producing region, and that it was situated "vp that riuer Moratoc [Roanoke]," 20 days' journey overland from the Mangoaks (Nottoway), who then dwelt about 160 m. above the Roanoke settlement. Lane's version of the Indian report shows that the Indians referred to salt making rather than copper mining. By Bozman, Bancroft, and others, this Indian report, as given by Lane, has been regarded as a fiction devised by a crafty Indian to lure the English to destruction; but Reynolds says that n. Georgia "corresponds as nearly as possible to the province of Chaunis Temoatan, described by distance and direction in Lane's account," while Tooker places it in the vicinity of Shawneetown, Gallatin co., Ill. In view of what Lane said of the Moratoc r. itself, the Indians probably referred to salt springs of the Kanawha and Little Kanawha valleys of West Virginia, or in the slopes and foothills of the Blue Ridge and Cumberland mts. "And for that not only Menatonon," says Lane, "but also the sauages of Moratoc themselves doe report strange things of the head of that riuer, and that from Moratoc itself, which is a principal towne upon that River, it is thirtie dayes as some of them say, and some say fourtie dayes voyage to the head thereof, which head they say springeth out of a maine rocke in that abundance; that forthwith it maketh a most violent stream; and further, that this huge rock standeth so neere unto a sea, that many times in stormes (the winds coming outwardly from the sea) the waues thereof are beaten into the said fresh streame, so that the fresh water for a certaine space, groweth salt and brackish." From this it would appear that even the sources of the Roanoke were reputed to be 30 or 40 days' journey from Moratoc town.

Consult Lane in Hakluyt, Voy., III, 1810. Reynolds in Am. Anthrop., I, Oct., 1888; Tooker in Am. Antiq., Jan., 1895. (J. N. B. H.)

Chaushila. A Yokuts (Mariposan) tribe in central California, n. of Fresno r., probably on lower Chowchilla r., in the plains and lowest foothills, their neighbors on the n. being of Moquelumnan stock. As a tribe they are now extinct. They are confused with, but are distinct from, the Chowchilla, under which name the synonymy of both is given.

Chaushila.—A. L. Kroeber, inf'n, 1905 (so pronounced by the Indians).

Chautauqua. (Seneca: *T'kĕñchiată''kwĕ*^{n}, 'one has taken out fish there,' referring to L. Chautauqua.—Hewitt). A system of popular education by means of lectures, reading circles, etc.; so called from Chautauqua, a village and lake in w. New York, where the Chautauqua Assembly (1874) and the Chautauqua Literary and Scientific Circle (1878) were founded under the auspices of Bishop Vincent of the Methodist Episcopal Church, by whom also a history of "The Chautauqua Movement" has been published. (A. F. C.)

Chavite. A province w. of the Mississippi and near Washita r., Ark., which probably took its name from a tribe of the southern Caddoan group. De Soto's troops passed through this country during the summer of 1542, and found the people making salt. See Biedma (1544) in French, Hist. Coll. La., II, 107, 1850.

Chawagis-stustae (*Tcawā'gîs stʌstā'-i*, 'the Stustas from Low-tide r.'). A subdivision of the Stustas, a great Haida family of the Eagle clan. The creek where they camped and which gave them the name is on the coast a short distance s. of Naikun or Rose spit, Graham id., Brit. Col.—Swanton, Cont. Haida, 276, 1905.

Tsiquā'gis stastaai'.—Boas, 12th Rep. N. W. Tribes Can., 23, 1898.

Chawakli. An ancient Lower Creek town on Apalachicola r., 12 m. below Ocheese Bluff, probably in Calhoun co., Fla. Its people were merged with the Eufaula.

Ehawho-ka-les.—Morse, Rep. to Sec. War, 364, 1822.

Chawakoni. A former Karok village on Klamath r., n. Cal.; exact location unknown.

Cha-ma-ko-nec.—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 161, 1853. **Cha-ma-ko-nees.**—Ibid., 215 (given as a Hupa division). **Cham-ma-ko-nec.**—Ibid., 194. **Tscha-wa-co-nihs.**—Meyer, Nach dem Sacramento, 282, 1855.

Chawayed. An Atfalati band formerly living w. of Forest Grove, in Washington co., Oreg.

Tcha waye'd.—Gatschet, Atfalati MS., B. A. E., 1877.

Chawopo. A village of the Powhatan confederacy, in 1608, at the mouth of Chipoak cr., Surry co., Va.

Chawopo.—Smith (1629), Va., I, map, repr. 1819. **Chawopoweanock.**—Pots in Smith, ibid., 204 (incorrect combination of Chawopo and Weanock).

Chawulktit. The Lakmiut name of a camping place of the Calapooya on the forks of Yamhill r., a w. affluent of Willamette r., Oreg.

Tcha wúlktit.—Gatschet, Lakmiut MS., B. A. E., 1877.

Chayen. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Chayopin. One of the tribes named by Garcia (Manual, title, 1760) as living at the missions about Rio San Antonio and Rio Grande in Texas, and identified by Mooney as a division of the Tonkawa. In 1785 there was a rancheria called Chayopin, with 8 inhabitants, near the presidio of La Bahía (the present Goliad) and the mission of Espíritu Santo de Zúñiga, on the lower San Antonio (Bancroft, No. Mex. States, I, 659, 1886).

Chapopines.—Taylor in Cal. Farmer, Apr. 17, 1863 (misprint).

Cheálo. A province of New Mexico in 1598, supposed to have been situated e. of the Rio Grande in the vicinity of the Salinas (Oñate, 1598, in Doc. Inéd., XVI, 118, 1871). It evidently pertained to the Tigua or the Piros. See *Salineros*.

Cheam. A town said to belong to the Pilalt, a Cowichan tribe of lower Chilliwack r., Brit. Col., but evidently containing representatives of other tribes as well; pop. 100 in 1902.

Che-ahm.—Brit. Col. map, Victoria, 1872. **Cheam.**—Can. Ind. Aff., pt. II, 158, 1901. **Tcē'iām.**—Boas in Rep. Brit. A. A. S., 454, 1894.

Chebacco. A sort of boat, thus defined by Bartlett (Dict. of Americanisms, 111, 1877): "*Chebacco* boat. A description of fishing vessel employed in the Newfoundland fisheries. So called from *Chebacco* parish, Ipswich, Mass., where many were fitted out. They are also called pinksterns, and sometimes tobacco-boats." The last name is probably a corruption of the first. Dr Murray, in the Oxford Dictionary, inclines to believe that the place may have been named from the boat, in which case *Chebacco* would be related to *Xebec*, etc. But it is probably from the Massachuset dialect of Algonquian. (A. F. C.)

Chebog. A name of the menhaden, from one of the eastern dialects of the

Algonquian stock, probably Narraganset or Massachuset. (A. F. C.)

Chebontes. A tribe mentioned in 1853 (Wessells in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 32, 1857) as living S. E. of Tulare lake, Cal. Supposed from the location and association to be Mariposan, though possibly Shoshonean.

Cheboygan (*Kichibwagan*, 'a large pipe.'—Hewitt). An Ottawa band formerly living on Cheboygan r., Cheboygan co., Mich. By treaty of July 31, 1855, they were granted 2 townships about Burts lake; subsequently lands were allotted to them in severalty and the surplus restored to the public domain by acts of Congress of June 10, 1872, and May 23, 1876.

Cheböigan band.—Schoolcraft, Ind. Tribes, I, 478, 1853. **Cheboygan.**—Detroit treaty (1855) in U. S. Ind. Treat., 615, 1873. **Cībaiiga̤n.**—W. Jones, inf'n, 1905.

Chechawkose. A Potawatomi chief of this name formerly lived at a village commonly called "Chechawkose's village," on the s. side of Tippecanoe r., about Harrison tp., Kosciusko co., Ind. The reserve was sold in 1836. The name is also spelled Cheechawkose and Chitchakos. (J. M.)

Chechelmen. A Squawmish village community on Burrard inlet, Brit. Col.

Tcetcē′lmen.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chechilkok. A Squawmish village community at Seymour cr., Burrard inlet, Brit. Col.; pop. 44 in 1902.

Creek.—Seymour in Can. Ind. Aff., pt. II, 160, 1900. **Tcētcilqōk.**—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Chechinquamin. See *Chinquapin.*

Checopissowo. A village of the Powhatan confederacy, in 1608, on Rappahannock r., above Tobacco cr., in Caroline co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Checout. See *Chickwit.*

Chedtokhanye ('big buffalo bull'). A subgens of the Arukhwa, the Buffalo gens of the Iowa.

Tce-ɟo′ qaⁿ′-ye.—Dorsey in 15th Rep. B. A. E., 239, 1897.

Chedtoyine ('young buffalo bull'). A subgens of the Arukhwa, the Buffalo gens of the Iowa.

Tce-ɟo yiñ′-e.—Dorsey in 15th Rep. B. A. E., 239, 1897.

Chedunga ('buffalo bull,' or 'buffalo with dark hair'). A Kansa gens, the 6th on the Yata side of the tribal circle. Its subgentes are Chedunga and Yukhe.

Buffalo.—Morgan. Anc. Soc., 156, 1877. **Buffalo bull.**—Dorsey in Am. Natural., 671, July, 1885. **Che-dong-ga.**—Stubbs, Kaw MS. vocab., B. A. E., 1877. **Mo-é-kwe-ah-hä.**—Morgan, Anc. Soc., 156, 1877. **Si-tañga.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (sig. 'big foot'). **Tcedŭñga.**—Dorsey in Am. Natural., 671, July, 1885. **Wadjüta tañga.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (sig. 'big quadruped').

Chedunga. A subgens of the Chedunga gens of the Kansa.

Tcedŭñga.—Dorsey in 15th Rep. B. A. E., 232, 1897.

Cheechawkose. See *Chechawkose.*

Chee-Chinook. See *Chinook jargon.*

Cheerno. A body of Songish at Beecher bay, S. E. end of Vancouver id. It perhaps includes the Kekayaken gens. Pop. 48 in 1902.

Cheerno.—Can. Ind. Aff., 66, 1902. **Tche-a-nook.**—Can. Ind. Aff., 308, 1879 (probably the same).

Cheeshateaumuck. The only New England Indian who completed his studies at Harvard College, taking his degree in 1666. He died of consumption. (A. F. C.)

Cheesoheha. A former Cherokee settlement on a branch of Savannah r., in upper South Carolina; destroyed during the Revolutionary war. (J. M.)

Cheewack. A body of Salish under Williams Lake agency, Brit. Col.; pop. 9 in 1891, when the name last appears.

Chawack.—Can. Ind. Aff. 78, 1878. **Cheewack.**—Ibid., 251, 1891.

Chefixico's Old Town. A Seminole settlement formerly on the s. side of Old Tallahassee lake, 5 m. E. of Tallahassee, Fla.—Roberts, Florida, 1763.

Chefoklak. A Chnagmiut village near the head of the Yukon delta, Alaska; pop. 26 in 1880.

Chefokhlagamute.—Petroff, 10th Census, Alaska, 54, 1884.

Cheghita ('eagle'). A Missouri gens with the Wakanta, Khra, Kretan, and Momi subgentes.—Dorsey in 15th Rep. B. A. E., 240, 1897.

Eagle people.—Dorsey, Tciwere MS. vocab., B. A. E., 1879. **Tce′xi-ta.**—Dorsey in 15th Rep. B. A. E., 240, 1897. **Thunder-bird.**—Dorsey, Tciwere MS. vocab., B. A. E., 1879. **Wakanta.**—Ibid.

Cheghita. An Oto gens.

Eagle.—Morgan, Anc. Soc., 156, 1877. **Kḣa′-ă.**—Ibid. (='eagle'[?]; cf. *Khra*). **Tce′-xi-ta.**—Dorsey in 15th Rep. B. A. E., 240, 1897.

Cheghita. An Iowa gens. Its subgentes are Nachiche, Khrahune, Khrakreye, and Khrapathan.

Cheh′-he-tä.—Morgan, Anc. Soc., 156, 1877. **Eagle.**—Ibid. **Tce′-xi-ta.**—Dorsey in 15th Rep. B. A. E., 238, 1897.

Cheghulin ('village on the open prairie'). A former Kansa village on the s. side of Kansas r., Kans.

Tcexúliⁿ.—Dorsey, Kansa MS. vocab., B. A. E., 1882.

Cheghulin. A Kansa village, evidently named after the earlier settlement of that name; situated on a tributary of Kansas r., on the N. side, E. of Blue r., Kans.

Tcexúliⁿ.—Dorsey, Kansa MS. vocab., B. A. E., 1882.

Chegnakeokisela ('half breechcloth'). A division of the Hunkpapa Teton Sioux.

Born in the middle.—Culbertson in Smithson. Rep. 1850, 141, 1851. **Ċegnake-ȯkisela.**—Dorsey in 15th Rep. B. A. E., 221, 1897. **Ċe′-ḣa-na-ka′.**—Hayden, Ethnog. and Philol. Mo. Valley, 376, 1862 ('three-cornered cloth'). **Half breech clout people.**—Culbertson, op. cit. **Tcegnake-okisela.**—Dorsey, op. cit.

Chegoli. A former town on the E. bank of Tallapoosa r., Ala. (Bartram, Trav., I, map, 1799). Not identified, but probably Creek.

Chegwalis ('spotted frog'). A gens of the Abnaki.

Chehalis. A collective name for several Salishan tribes on Chehalis r. and its affluents, and on Grays harbor, Wash. Gibbs states that it belongs strictly to a village at the entrance of Grays harbor, and signifies 'sand.' There were 5 principal villages on the river, and 7 on the N. and 8 on the S. side of the bay; there were also a few villages on the N. end of Shoalwater bay. By many writers they are divided into Upper Chehalis or Kwaiailk (q. v.), dwelling above Satsop r., and the Lower Chehalis from that point down. The following subdivisions are mentioned, some of which were single villages, while others probably embraced people living in several: Chiklisilkh, Cloquallum, Hoquiam, Hooshkal, Humptulips, Kishkallen, Klimmim, Klumaitumsh, Nickomin, Nooachhummilh, Noohooultch, Nookalthu, Noosiatsks, Nooskoh, Satsop, Wynooche, Whiskah. The Satsop speak a dialect distinct from the others. In 1806 Lewis and Clark assigned to them a population of 700 in 38 lodges. In 1904 there were 147 Chehalis and 21 Humptulips under the Puyallup school superintendent, Wash. (H. W. H. J. R. S.)

Atchiχe'lish.—Gatschet, Calapooya MS. vocab., 31, B. A. E. (Calapooya name). **Chachelis.**—Framboise quoted by Gairdner in Jour. Geog. Soc. Lond., XI, 255, 1841. **Chealis.**—Taylor in Cal. Farmer, June 12, 1863. **Chebaylis.**—Lane in Ind. Aff. Rep., 162, 1850. **Checaldish.**—Lee and Frost, Ten Years in Oregon, 99, 1844. **Checalish.**—Ibid., 103. **Chechili.**—Latham in Trans. Philol. Soc. Lond., 71, 1856. **Cheehales.**—Dart in Ind. Aff. Rep., 215, 1851. **Cheenales.**—Schoolcraft, Ind. Tribes, III, map, 200, 1853. **Chehalis.**—Mooney in 14th Rep. B. A. E., pl. lxxxviii, 1896. **Chehaylis.**—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 174, 1850. **Chekalis.**—Townsend, Narr., 175, 1839. **Chekilis.**—Duflot de Mofras, Expl. de l'Orég., II, 335, 1844. **Chick-a-lees.**—Starling in Ind. Aff. Rep., 172, 1852. **Chickeeles.**—Wilkes, West. Am., 88, 1849. **Chickelis.**—Ross, Adventures, 87, 1849. **Chihales.**—Starling in Ind. Aff. Rep., 447, 1854. **Chihalis.**—Gibbs in Pac. R. R. Rep., I, 435, 1855. **Chiheelees.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 249, 1848. **Chiheeleesh**—Drake, Book Inds., vii, 1848. **Chihelish.**—Morse, Rep. to Sec. War, 368, 1822. **Chikailish.**—Hale in U. S. Expl. Exped., VI, 211, 1846. **Chikalish.**—Gallatin in Trans. Am. Ethnol. Soc., II, 20, 1848. **Chikeelis.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 235, 1848. **Chikelis.**—Farnham, Travels, 112, 1843. **Chikilishes.**—Domenech, Deserts, II, 56, 1860. **Chikoilish.**—Hale in U. S. Expl. Exped., VI, 198, 1846. **Chillates.**—Schoolcraft, Ind. Tribes, III, 571, 1853. **Chilts.**—Lewis and Clark, Exped., I, map, 1814. **Chiltz.**—Gass, Jour., 189, 1807. **Ehihalis.**—Schoolcraft, Ind. Tribes, V, 490, 1853. **Ilgát.**—Gatschet, MS. vocab., B. A. E., 1877 (Nestucca name). **Staq-tûbc.**—McCaw, Puyallup MS. vocab., B. A. E., 1885 (Puyallup name: 'inland people'). **Tcheheles.**—De Smet, Letters, 231, 1843. **Tchikeylis.**—Franchère, Narr., 124, 1854. **Tcĭts-hets.**—Eells in letter of Feb., 1886 (own name). **Tsehalish.**—Gray, Letter to Gibbs, B. A. E., 1869. **Tsheheilis.**—Tolmie and Dawson, Vocabs., B. C., 121B, 1884. **Tsihaili-Selish.**—Hale in U. S. Expl. Exped., VI, 211, 1846. **Tsihailish.**—Ibid. **Tsihalis.**—Gibbs in Cont. N. A. Ethnol., I, 171, 1877. **Tsi-he-lis.**—Eells in letter of Feb., 1886.

Chehalis (*StsEē'lis*). A Cowichan tribe living along the middle course of Harrison r., Brit. Col. Chehalis and Koalekt were their villages. Pop. (of tribe or village) 112 in 1902.

Chehales.—Can. Ind. Aff. for 1880, 317. **Chehalis.**—Ibid., 1901, pt. II, 158. **Saelis.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **StsEē'lis.**—Boas in Rep. Brit. A. A. S., 454, 1899 (the village).

Chehelu. A clan of the Acheha phratry of the ancient Timucua in Florida.—Pareja (*ca.* 1612) quoted by Gatschet in Am. Philos. Soc. Proc., 492, 1878.

Cheikikarachada ('they call themselves after a buffalo'). A Winnebago gens.

Buffalo.—Morgan, Anc. Soc., 157, 1877. **Cha'-rä.**—Ibid. **Tcé i-ki'-ka-ra'-tca-da.**—Dorsey in 15th Rep. B. A. E. 240, 1897.

Chein. Mentioned by Oñate (Doc. Inéd., XVI, 114, 1871) as a pueblo of New Mexico in 1598; doubtless situated in the Salinas, in the vicinity of Abo, and in all probability occupied by the Tigua or the Piros.

Cheindekhotding ('place where he was dug up'). A Hupa village on Trinity r., Cal.

Chan-ta-ko'-ta.—Powers in Cont. N. A. Ethnol., III, 73, 1877. **Tceïndeqotdiñ.**—Goddard, Hupa, 13, 1903.

Chekase's Village. A former Potawatomi village on the W. side of Tippecanoe r., between Warsaw and Monoquet, Kosciusko co., Ind. The reserve on which it was situated was sold in 1836. The name, which is also spelled Checose and Chicase (*chaʻkosi*, 'short of stature'), is that of a chief who formerly resided there. (J. M.)

Chekhuhaton ('kettle with legs'). A band of the Oglala Teton Sioux.

Ċeh̄-huha-toŋ.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 220, 1897. **Tceq-huha-to^{n}.**—Ibid.

Chekilli (from *achikilläs*, 'making a short step backward.'—Gatschet). The principal chief of the Creek confederacy at the period of the settlement of the Georgia colony in 1733, having succeeded the "Emperor Bream" on the death of the latter. He appears to have been one of the Creeks who visited England with Tomochichi in that year. In 1735, as "Emperor of the Upper and Lower Creeks," he headed a delegation in a council with the English at Savannah, on which occasion he recited the national legend of the Creeks, as recorded in pictographs upon a buffalo skin, which was delivered to the commissioners and afterward hung up in the London office of the colony. It is now lost, but the translation has been preserved, and has been made the subject of a brief paper by Brinton and an extended notice by Gatschet. In 1752 Chekilli was residing at Coweta, and although still regarded as principal ruler of the confederacy had delegated his active authority to Malatche, the war chief, a younger man. The name appears also as Chiggilli and Tchikilli. See Bosomworth, MS. Jour., 1752, copy in B. A. E.; Brinton, Nat. Leg. Chahta-

Muskokee Tribes, in Hist. Mag., Feb., 1870; Gatschet, Creek Migr. Leg., I, II, 1884, 1888. (J. M.)

Chekoalch. A Squawmish village community on Burrard inlet, Brit. Col.

Tcekō′altc.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chekwa (prob. from *ching′wă*, 'thunder rolls'). Given by Morgan (Anc. Soc., 167, 1878) as the Thunder gens of the Potawatomi.

Chelamela. A small division of the Kalapooian family formerly living on Long Tom cr., a w. tributary of Willamette r., Oreg. They were included in the Dayton treaty of 1855. Nothing is known of their customs, and they are now extinct.

Chelamela.—U. S. Ind. Treat. (1855), 19, 1873. **La-malle.** — Ross, Adventures, 236, 1849. **Long Tom.**—U. S. Ind. Treat. (1855), 19, 1873.

Cheli. The Spruce clan of the Tewa pueblo of Hano, Ariz.

Ca′-la-bi.—Stephen in 8th Rep. B. A. E., 39, 1891 (Hopi name). **Tce′-li.**—Ibid. (own name). **Ts′-co.**—Ibid. (Navaho name).

Chelly (pron. *shay-ee*, frequently *shay*, Spanish corruption of Navaho *Tséʻgi*, or *Tséyi*, 'among the cliffs.'—Matthews). A canyon on the Navaho res., N. E. Ariz., in which are numerous ancient cliff-dwellings. Cortéz in 1799 (Pac. R. R. Rep., III, pt. 3, 119, 1856) gave the name (Chellé) to a Navaho settlement, but this is true only in so far as the canyon contains numerous scattered hogans or huts.

Chemanis. A Cowichan settlement on the E. coast of Vancouver id., presumably on the bay of the same name.

Chemainis.—Can. Ind. Aff. for 1891, map. **Chemanis.**—Brit. Col. map, Victoria, 1872.

Chemapho. Mentioned in the Dayton treaty of 1855 as a Kalapooian band.

Chem-a-pho.—U. S. Ind. Treat. (1855), 19, 1873. **Maddy Band.**—Ibid.

Chemehuevi. A Shoshonean tribe, apparently an offshoot of the Paiute, formerly inhabiting the E. bank of the Rio Colorado from Bill Williams fork to the Needles and extending westward as far as Providence mts., Cal., their chief seat being Chemehuevi valley, which stretches for 5 m. along the Colorado and nearly as far on either side. When or how they acquired possession of what appears to have been Yuman territory is not known. They may possibly have been seen by Alarcon, who navigated the Rio Colorado in 1540; but if so, they are not mentioned by name. Probably the first definite reference to the Chemehuevi is that by Fray Francisco Garcés, who passed through their country in journeying from the Yuma to the Mohave, and again from lower Kern r. to the latter tribe on his way to the pueblo of Oraibi in N. E. Arizona in 1775–76. Among the Indians whom Garcés saw, or of whom he heard, are the Chemegué, Chemegué Cuajála, Chemegué Sevinta, and Chemeguaba, the first and last mentioned being apparently the Chemehuevi, while the others are the Virgin River Paiute and Shivwits, respectively, "Chemegué" here being used somewhat in the sense of denoting Shoshonean affinity. In passing down the Colorado from the Mohave rancherias Garcés does not mention any Chemehuevi or other Indians in Chemehuevi valley or elsewhere on the river until the Yuman Alchedoma ("Jalchedunes"), some distance below, were reached. He found the Chemehuevi in the desert immediately S. W., W., and N. W. of the Mohave. The same observer remarks that they wore Apache moccasins, antelope-skin shirts, and a white headdress like a cap, ornamented with the crest feathers of a bird, probably the roadrunner. They were very swift of foot, were friends of the Ute (Paiute?), Yavapai Tejua, and Mohave, and when the latter "break their weapons" (keep the peace), so do they also. It is said that they occupied at this time the country between the Beñemé (Panamint and Serrano) and the Colorado "on the N. side" as far as the Ute, and extending to another river, N. of the Colorado, where they had their fields. They made baskets, and those whom Garcés saw "all carried a crook besides their weapons," which was used for pulling gophers, rabbits, etc., from their burrows. Their language was noted as distinct from that of the other Rio Colorado tribes, as in fact it is, these being Yuman (see Garcés, Diary, Coues ed., op.cit., 1900; Heintzelman (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 1857; Pacific R. R. Rep., III, pt. 3, 1856). Physically the Chemehuevi appear to have been inferior to the Yuma and Mohave. Ives properly credits them with being a wandering people, traveling "great distances on hunting and predatory excursions," and although they did live mainly on the natural products of the desert, they farmed on a small scale where possible. Like the other Colorado r. tribes, they had no canoes, but used rafts made of bundles of reeds. Their number was estimated by Leroux about 1853 at 1,500, probably an excessive estimate for the whole tribe; in 1866 Thomas estimated their population at 750. In 1903 there were 300 on the Colorado River res. and probably a few under the Moapa agency. It is also likely that a few are not under any agent but roam as Paiute. Of the organization of the Chemehuevi nothing positive is known. Palonies is mentioned by Hoffman (Bull. Essex Inst., XVII, 28, 1885) as a subdivision. (H. W. H. A. L. K.)

Ah'alakát.—ten Kate, Reizen in N. Am., 160, 1885 ('small bows': Pima name). **Che-ma-hua-vas.**—Thomas, Yuma MS. vocab., B. A. E., 1868. **Che-ma-wa-was.**—Heintzelman (1853) in H. R.

Ex. Doc. 76, 34th Cong., 3d sess., 1857. **Chemchuevis.**—Shipp, De Soto and Florida, 131, 1881 (misprint). **Chemebet.**—Garcés (1775–76), Diary, 219, 1900. **Chemegerabas.**—Simpson in Rep. Sec. War, 57, 1850 (misquoted from Ruxton). **Chemeguaba.**—Garcés (1775–76), Diary, 353, 1900. **Chemeguava.**—Escudero, Not. Estad. de Chihuahua, 228, 1834. **Chemegue.**—Garcés (1775–76), Diary, 444, 1900 (mentioned separately from "Chemeguaba," but doubtless the same). **Chemehnevis.**—Haines, Am. Ind., 139, 1888 (misprint). **Chemehuevas.**—Cushing in Atl. Mo., 544, Oct., 1882.—**Chem-e-húe-vis.**—Whipple, Pac. R. R. Rep., III, pt. 3, 16, 1856. **Chemehuevis.**—Ives, Col. Riv., 54, 1861 (misprint). **Chem-e-hue-vitz.**—Ibid. **Chemehuewas.**—Jones in Ind. Aff. Rep. 1869, 215, 1870. **Chemeonahas.**—Mayer, Mexico, II, 38, 1854. **Chemequaba.**—Cortez (1799) quoted in Pac. R. R. Rep., III, pt. 3, 126, 1856. **Chemeque.**—Ibid. (see *Chemegue* above). **Chemiguabos.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 276, 1850 (misquoting Ruxton). **Chemiheavis.**—Ind. Aff. Rep., 578, 1865. **Chemihuahua.**—Gibbs, MS. letter to Higgins, B. A. E., 1866. **Chemihuaras.**—Maltby in Ind. Aff. Rep., 94, 1866. **Chemihuaves.**—Gibbs, MS., B. A. E., 1866. **Chemihuevas.**—Antisell in Pac. R. R. Rep., VII, pt. 4, 104, 1854. **Chemihuevis.**—Taylor in Cal. Farmer, June 12, 1863. **Cheminares.**—Maltby in Ind. Aff. Rep., 94, 1866. **Chimawava.**—Adams in H. R. Misc. Doc. 12, 41st Cong., 3d sess., 12, 1870. **Chimchinves.**—Maltby in Ind. Aff. Rep., 102, 1866. **Chimehuevas.**—Ehrenberg in Ind. Aff. Rep., 139, 1865. **Chimehueve.**—Kingsley, Stand. Nat. Hist., pt. 6, 189, 1883. **Chimehwhuebes.**—Mollhausen, Pacific, II, 274, 1858. **Chimewawas of Arizona.**—Ingalls in H. R. Ex. Doc. 66, 42d Cong., 3d sess., 2, 1873. **Chimhuevas.**—Ind. Aff. Rep., 175, 1875. **Chi-mi-hua-hua.**—Heintzelman in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 44, 1857. **Chimohueois.**—Bourke, Moquis of Ariz., 228, 1884. **Chim-ue-hue-vas.**—Hodge, Arizona, 159, 1877. **Chim-woy-os.**—Whipple, Exped., 17, 1851. **Eche-mo-hua-vas.**—Thomas, Yuma MS. vocab, B. A. E., 1868. **Echi-mo-hua-vas.**—Ibid. **Itchi-mehueves.**—Gatschet, MS., B. A. E. (Mohave and Walapai name). **Kemahwivi.**—Ind. Aff. Rep., 246, 1877. **Mat-hat-e-vátch.**—Whipple, Pac. R. R. Rep., III, pt. 3, 16, map, 1856 (Yuma name ['northerners']). **Mat-jus.**—Heintzelman in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 44, 1857. **Simojueves.**—Froebel, Seven Years' Trav., 511, 1859. **Tantawait.**—Ind. Aff. Rep., 251, 1877. **Tä′n-ta′wats.**—Powell, MS., B. A. E ('southern men': own name). **Tontewaits.**—ten Kate, Reizen in N. Am., 122, 1885.

Chemeketas. Supposed to have been one of the Kalapooian bands formerly near Salem, Oreg.—Ingersoll in Harper's Mag., 769, Oct., 1882.

Chemetunne ('people on the ocean coast'). A Tututunne village or group of villages formerly at the mouth of Rogue r., Oreg. The people were taken to Siletz res., Oreg., in June, 1856. A few individuals are still to be found on that reservation, where they are officially known as Joshuas, a corruption of *Ya′-shu*, their Alsea name; and a few others still live near their old home.

I-ă′cu-we tĕné.—Everette, MS. Tutu vocab., B. A. E., 1883 (trans.: 'people by the mossy swamp'). **Joshua.**—Newcomb in Ind. Aff. Rep., 162, 1861. **Joshuta.**—Taylor in Cal. Farmer, Mar. 22, 1861. **Joshuts.**—Palmer in Ind. Aff. Rep. 1856, 219, 1857. **Tcê′-mê.**—Dorsey, MS. Tutu vocab., B. A. E., 1884 ('on the coast of the ocean': Tututunne name). **Tce-me′ tĕné.**—Everette, MS. Tutu vocab., B. A. E., 1883 (trans.: 'people by the mossy water'). **Tcê-me′ ʇûnnĕ.**—Dorsey in Jour. Am. Folk-lore, III, 233, 1890. **Tcê-mê′ tûnnĕ.**—Dorsey, Coquille MS. vocab., B. A. E., 1884 (Coquille name). **Ya′-cu.**—Dorsey, Alsea MS. vocab., B. A. E., 1884 (pron. *Ya′-shu*, Alsea name, the term from which "Joshua" is derived). **Ya′-cu-me′ ʇûnnĕ.**—Dorsey, Chetco MS. vocab., B. A. E., 1884 (Chetco name). **Yah-shoots.**—Gibbs, MS. on coast tribes Oregon, B. A. E., 1856. **Yahshutes.**—Ind. Aff. Rep. 1854, 496, 1855. **Yash-ue.**—Abbott, MS. Coquille census, B. A. E., 1858. **Ya-su-chah.**—Pres. Mess., Ex. Doc. 39, 32d Cong., 1st sess., 2, 1852. **Yasuchaha.**—Domenech, Deserts N. Am., I, map, 1860. **Yasuchan.**—Schoolcraft, Ind. Tribes, III, maps, 96, 200, 1853. **Ya-sūt.**—Schumacher in Bull. G. and G. Surv., III, 31, 1877. **Yoshuway.**—Everette, MS. Tutu vocab., B. A. E., 1883.

Chemisez (apparently from Spanish *chamizo*, a species of small cane). A Pima village on the Rio Gila in Arizona; pop. 312 in 1858.—Bailey in Ind. Aff. Rep., 208, 1858.

Chemung. An Iroquois village, probably of the Seneca, formerly on or near the site of the present Chemung, N. Y. It was destroyed by Sullivan in 1779. An older village of the name stood about 3 m. farther down Chemung r. (J. M.)

Chemeney.—Pemberton (*ca.* 1792) in Mass. Hist. Soc. Coll., 1st sess., II, 176, 1810. **Chemong.**—Jones (1780) in N. Y. Doc. Col. Hist., VIII, 785, 1857. **Chemung.**—Livermore (1779) in N. H. Hist. Soc. Coll., VI, 321, 1850.

Chenachaath (*Tc'ē′natc'aath*). A division of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Chenango (Seneca: *Ochenango*, 'large bull thistles.'—Hewitt). A former village on the river of the same name, about Binghamton, Broome co., N. Y. It was settled in 1748 by the Nanticoke from Maryland, under Iroquois protection. Soon thereafter they were joined by a part of the Shawnee, together with remnants of the Mahican and Wappinger tribes. The whole body moved W. about the beginning of the French and Indian war in 1754, and were mostly incorporated with the Delawares. (J. M.)

Chenango.—Guy Park conf. (1775) in N. Y. Doc. Col. Hist., VIII, 560, 1857. **Chenengo.**—Brown in Mass. Hist. Soc. Coll., 1st s., IX, 120, 1804. **Ochenäng.**—Morgan, League Iroq., 473, 1851 (Oneida name of Chenango r. and Binghamton). **Osewingo.**—Homann Heirs' map, 1756. **Oswingo.**—Mandrillon, Spectateur Américain, map, 1785. **Otseningo.**—Ft Johnson conf. (1756) in N. Y. Doc. Col. Hist., VII, 67, 1856. **Otsiningo.**—Johnson (1756), ibid., 141. **Otsininko.**—Ft Johnson conf. (1757), ibid., 253. **Schenenk.**—Pyrlaeus (*ca.* 1750) quoted by Barton, New Views, app. 4, 1798. **Shenengo.**—Ibid. **Utsanango.**—Croghan (1765) in Monthly Am. Jour. Geol., 271, 1831.

Chenco, Chenko. See *Chunkey*.

Chenlin. A former settlement of mixed Yuit Eskimo and Chukchi, between Acon and Wuteen, N. E. Siberia. The greater part of its inhabitants perished by famine in 1880; the remainder turned to reindeer breeding or emigrated to Cherinak and St Lawrence id.

Če′nlin.—Bogoras, Chukchee, 29, 1904.

Chenposel ('dwelling below'). A tribe of the Patwin division of the Copehan family, formerly living on lower Cache cr., Yolo co., Cal.—Powers in Cont. N. A. Ethnol., III, 219, 1877.

Chentansitzan.—A Yukonikhotana village on the N. bank of Yukon r., 30 m. below the mouth of Melozi r., Alaska.

Chentsithala.—A Naskotin village on Fraser r., Brit. Col., at the mouth of Quesnelle r.

Chichula.—Brit. Col. map, Victoria, 1872. **Quesnel.**—Morice, Notes on W. Dénés, 24, 1893. **Quesnelle Mouth.**—Tolmie and Dawson, Vocabs. Brit. Col., map, 1884. **Tcəntsithal'a.**—Morice in Trans. Roy. Soc. Can., X, sec, 2, 109, 1892.

Chenughivata (*Odjinoⁿ‘hia′dă′*, ‘it is a sinew.’—Hewitt). An Onondaga village in New York in 1774.—Johnstown conf. (1774) in N. Y. Doc. Col. Hist., VIII, 506, 1857.

Cheokhba (‘sleepy kettle’). A division of the Hunkpapa Teton Sioux.

Ċe-oȟba.—Dorsey in 15th Rep. B. A. E., 221, 1897. **Ċi-o-ho′-pa.**—Hayden, Ethnog. and Philol. Mo. Val., 376, 1862. **Sleepy kettle band.**—Culbertson in Smithson. Rep. 1850, 141, 1851 (under White Feet, O-jah-ska-ska). **Tce-oqba.**—Dorsey in 15th Rep. B. A. E., 221, 1897.

Chepanoc. A village of the Weapomeioc in 1586 on Albemarle sd., in Perquimans co., N. C.

Chapanun.—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856. **Chepanoc.**—Lane (1586) in Smith (1629), Virginia, I, 87, repr. 1819. **Chepanu.**—Smith, ibid., I, map, 112. **Chepanuu.**—De Bry, map (*ca.* 1590), in Hawks, N. C., I, 1859. **Chepawy.**—Martin, N. C., I, 13, 1829. **Chippanum.**—Lane (1586) in Smith, op. cit., I, 90.

Chepenafa. A Kalapooian tribe, sometimes regarded as a subdivision of the Lakmiut, formerly residing at the forks of St Marys cr., near Corvallis, Oreg. They are now on Grande Ronde res., being officially known as Marys River Indians, and number about 25. (L. F.)

Api′nefu.—Gatschet, Calapooya MS., B. A. E., 1877 (so called by the other Calapooya). **Chep-en-a-pho.**—U. S. Ind. Treat., 19, 1873. **Mary River.**—Smith in Ind. Aff. Rep., 56, 1875. **Mary's River.**—Victor in Overland Month., VII, 346, 1871. **Marysville.**—Taylor in Cal. Farmer, June 12, 1863. **Pineifu.**—Gatschet in Jour. Am. Folk-lore, XII, 213, 1899. **Tsa mpi′nefa ami′m.**—Gatschet, Calapooya MS., B. A. E., 1877 (Calapooya name).

Cheponta's Village. A former Choctaw village on the W. bank of Tombigbee r., in extreme S. E. Choctaw co., Ala.—Royce in 18th Rep. B. A. E., Ala. map, 1900.

Cheposhkeyine (‘swelled young buffalo bull’). A subgens of the Arukhwa, the Buffalo gens of the Iowa.

Tce p'o-cke yin′-e.—Dorsey in 15th Rep. B. A. E., 239, 1897.

Chepoussa. A name applied by La Salle and Allouez to a band of Illinois Indians, probably from a chief or leader of a portion of those collected at Kaskaskia by La Salle's invitation; on the other hand it may have been given to those Indians from a river (apparently Kaskaskia r.), in S. W. Illinois, to which the name Chepoussa was sometimes applied by early explorers. These people were probably connected with the Michigamea.

Cheponssea.—La Salle (1680) in Hist. Mag., 1st s., V, 197, 1861. **Chepontia.**—Procés Verbal (1682) in Margry, Déc., II, 189, 1877. **Chepousca.**—La Salle (1681), ibid., 134. **Chepoussa.**—Allouez (1680), ibid., 96. **Chepoussea.**—La Salle (1682), ibid., 201. **Chipoussa.**—Tonti (*ca.* 1680) in French, Hist. Coll. La., I, 82, 1846. **Choponsca.**—Hennepin, New Discov., 310, 1698.

Chequet, Chequit. See *Chickwit.*

Cheraw. An important tribe, very probably of Siouan stock, formerly ranging in central Carolina, E. of the Blue ridge, from about the present Danville, Va., southward to the neighborhood of Cheraw, S. C., which takes its name from them. In numbers they may have stood next to the Tuscarora among the North Carolina tribes, but are less prominent in history by reason of their almost complete destruction before the white settlements had reached their territory. They are mentioned first in the De Soto narrative for 1540, under the name Xuala, a corruption of Suali, the name by which they are traditionally known to the Cherokee, who remember them as having anciently lived beyond the Blue ridge from Asheville. In the earlier Carolina and Virginia records they are commonly known as Saraw, and at a later period as Cheraw. We first hear of "Xuala province" in 1540, apparently in the mountain country southward from Asheville. In 1672, Lederer, from Indian information, located them in the same general region, or possibly somewhat farther N. E., "where the mountains bend to the west," and says that this portion of the main ridge was called "Sualy mountain" from the tribe. This agrees with Cherokee tradition. Some years later, but previous to 1700, they settled on Dan r. near the S. line of Virginia, where the marks of their fields were found extending for several miles along the river by Byrd, in 1728, when running the dividing line between the 2 colonies. There seem to have been 2 villages, as on a map of 1760 we find this place designated as "Lower Saura Town," while about 30 m. above, on the S. side of the Dan and between it and Town fork, is another place marked "Upper Saura Town." They are also alluded to by J. F. D. Smyth (Tour in U. S., 1784), who says the upper town was insignificant. About the year 1710, being harassed by the Iroquois, they abandoned their home on the Dan and moving S. E. joined the Keyauwee. The colonists of North Carolina being dissatisfied at the proximity of these and other tribes, Gov. Eden declared war against the Cheraw, and applied to Virginia for assistance. This Gov. Spotswood refused, as he believed the people of Carolina were the aggressors; nevertheless the war was carried on against them and their allies by the Carolinas until the defeat and expulsion of the Yamasi in 1716. During this period complaint was made against the Cheraw, who were declared to be responsible for most of the mischief done N. of Santee r., and of endeavoring to draw into their alliance the smaller coast tribes. It was asserted by the Carolinians that arms were supplied them from Virginia. At the close of the Yamasi war the Cheraw were dwelling on the upper Pedee near the line between the Carolinas, where their name is perpetuated in the town of Cheraw, S. C. Their number in 1715, according to Rivers, was 510, but this estimate probably included the Keyauwee. Being still subject to attack by the Iroquois, they finally—between 1726 and 1739—became incorporated with the Catawba, with whom at an earlier date they had been at enmity. They are mentioned as with the Catawba but speaking their own distinct dialect as late as 1743 (Adair). In 1759 a party of 45 "Charraws," some of whom were under their chief, "King Johnny," joined the English in the expedition against Ft Du Quesne. The last notice of them is in 1768, when their remnant, reduced by war and disease to 50 or 60, were still living with the Catawba. (J. M.)

Ani'-Suwa'lĭ.—Mooney in 19th Rep. B. A. E., 509, 1900 (Cherokee name; also *Ani'-Suwa'la*). **Characks.**—N. Y. Doc. Col. Hist., v, 793, 1855. **Charah.**—Adair, Hist. Inds., 24, 1775. **Charraws.**—Gregg, Hist. Old Cheraws, 12, 1867. **Charrows.**—Ibid., 1. **Chawraw.**—Smyth, Tour in U. S., I, 207, 1784. **Cheraws.**—S. C. Gazette (1739) quoted by Gregg, Hist. Old Cheraws, 9, 1867. **Chouala.**—De l'Isle, map, *ca.* 1700. **Chovala.**—Shipp, De Soto and Florida, 366, 1881 (misprint). **Joara.**—Vandera (1567) in Smith, Colec. Doc. Fla., 15, 1857. **Lower Sauratown.**—Güssefeld, map U. S., 1784. **Saras.**—Lederer, Discoveries, 2, 1672. **Saraus.**—War map of 1711-15 in Winsor, Hist. America, v, 346, 1887. **Sarau town.**—Jefferys, Fr. Dom. Am., I, map, 134, 1761. **Saraws.**—Virginia Council (1716) in N. C. Records, II, 247, 1886. **Saraw Town.**—Lattré, map of U. S., 1784. **Sarraws.**—Doc. of 1715, ibid., 251. **Sasa.**—Lederer, Discoveries, 2, 1672. **Saura.**—Vaugondy, map Partie de l'Amérique Sept., 1755. **Sauro.**—Byrd (1728), Hist. Dividing Line, I, 20, repr. 1866. **Sawara.**—Gallatin in Trans. Am. Antiq. Soc., II, 86, 1836. **Sawras.**—Doc. of 1716 in N. C. Records, II, 246, 1886. **Sawraw.**—Ibid., 243. **Sawro.**—Byrd, Hist. Dividing Line, I, 113, 1866. **Sawro's.**—Ibid. **Sharawas.**—N. Y. Doc. Col. Hist., v, 793, 1855. **Suali.**—Mooney, Siouan Tribes of the East, 57, 1894 (Cherokee form). **Sualy.**—Lederer, Discoveries, 2, 1672. **Swali.**—Mooney, Siouan Tribes of the East, 57, 1894 (Cherokee form). **Upper Sauratown.**—Smyth, Tour in U. S., 253-259, 1784. **Xuala.**—Garcilasso de la Vega (1540), Fla., 135, 1723. **Xualla.**—Gentl. of Elvas (1540) quoted by Shipp, De Soto and Fla., 366, 1881.

Cherinak. An Eskimo village near C. Ulakhpen, n. e. Siberia; pop. 77 in 14 houses about 1895; 58 in 8 houses in 1901. They are regarded as so seamanlike and hardy that they might easily have come from the Alaskan shores.

Čeṛi'nak.—Bogoras, Chukchee, 29, 1904. **Wute'-elit.**—Ibid., 20 (Chukchi name of people). **Wute'en.**—Ibid., 29. **Wu'turen.**—Ibid.

Cherkhu. The westernmost Chilula village on Redwood cr., n. w. Cal.

Cherr'h-quuh.—Gibbs in Schoolcraft, Ind. Tribes, III, 139, 1853 (Yurok name).

Chernofski. An Aleut village on Unalaska, Aleutian ids., Alaska; pop. 44 in 1833 according to Veniaminoff; 70 in 1874 according to Shiesnekov; in 1880, 101; in 1890, 78.

Chernofski.—Sarichef (1792) quoted by Baker, Geog. Dict. Alaska, 1901. **Chernovskoe.**—Veniaminoff, Zapiski, II, 202, 1840. **Chernovskoi.**—Elliott, Cond. Aff. Alaska, 225, 1875.—**Chernovsky.**—Petroff, 10th Census, Alaska, 23, 1884. **Tschernowskoje.**—Holmberg, Ethnol. Skizz., map, 1855.

Cherokee. A powerful detached tribe of the Iroquoian family, formerly holding the whole mountain region of the s. Alleghenies, in s. w. Virginia, w. North Carolina and South Carolina, n. Georgia, e. Tennessee, and n. e. Alabama, and claiming even to the Ohio r. The tribal name is a corruption of Tsálăgĭ or Tsárăgĭ, the name by which they commonly called themselves, and which may be derived from the Choctaw *chiluk-ki*, 'cave people',

CHEROKEE MAN. (BALL PLAYER)

in allusion to the numerous caves in their mountain country. They sometimes also call themselves *Ani′-Yûñ′-wiyâ′*, ‘real people,’ or *Ani′-Kĭtu′hwagĭ*, ‘people of Kituhwa,’ one of their most important ancient settlements. Their northern kinsmen, the Iroquois, called them *Oyataʼgeʻronoñʼ*, ‘inhabitants of the cave country’ (Hewitt), and the Delawares and connected tribes called them *Kittuwa*, from the settlement already noted. They seem to be identical with the Rickohockans, who invaded central Virginia in 1658, and with the ancient Talligewi, of Delaware tradition, who were represented to have been driven southward from the upper Ohio r. region by the combined forces of the Iroquois and Delawares.

The language has three principal dialects: (1) *Elatĭ*, or Lower, spoken on the heads of Savannah r., in South Carolina and Georgia; (2) Middle, spoken chiefly on the waters of Tuckasegee r., in w. North Carolina, and now the prevailing dialect on the East Cherokee res.; (3) *Â′tăli*, Mountain or Upper, spoken throughout most of upper Georgia, E. Tennessee, and extreme w. North Carolina. The lower dialect was the only one which had the *r* sound, and is now extinct. The upper dialect is that which has been exclusively used in the native literature of the tribe.

CHEROKEE GIRL

Traditional, linguistic, and archeologic evidence shows that the Cherokee originated in the N., but they were found in possession of the s. Allegheny region when first encountered by De Soto in 1540. Their relations with the Carolina colonies began 150 years later. In 1736 the Jesuit (?) Priber started the first mission among them, and attempted to organize their government on a civilized basis. In 1759, under the leadership of Â′ganstâ′ta (Oconostota), they began war with the English of Carolina. In the Revolution they took sides against the Americans, and continued the struggle almost without interval until 1794. During this period parties of the Cherokee pushed down Tennessee r. and formed new settlements at Chickamauga and other points about the Tennessee-Alabama line. Shortly after 1800, missionary and educational work was established among them, and in 1820 they adopted a regular form of government modeled on that of the United States. In the meantime large numbers of the more conservative Cherokee, wearied by the encroachments of the whites, had crossed the Mississippi and made new homes in the wilderness in what is now Arkansas. A year or two later Sequoya (q. v.), a mixed-blood, invented the alphabet, which at once raised them to the rank of a literary people.

At the height of their prosperity gold was discovered near the present Dahlonega, Ga., within the limits of the Cherokee Nation, and at once a powerful agitation was begun for the removal of the Indians. After years of hopeless struggle under the leadership of their great chief, John Ross, they were compelled to submit to the inevitable, and by the treaty of New Echota, Dec. 29, 1835, the Cherokee sold their entire remaining territory and agreed to remove beyond the Mississippi to a country there to be set apart for them—the present (1905) Cherokee Nation in Indian Ter. The removal was accomplished in the winter of 1838-39, after considerable hardship and the loss of nearly one-fourth of their number, the unwilling Indians being driven out by military force and making the long journey on foot. On reaching their destination they reorganized their national government, with their capital at Tahlequah, admitting to equal privileges the earlier emigrants, known as "old settlers." A part of the Arkansas Cherokee had previously gone down into Texas, where they had obtained a grant of land in the E. part of the state from the Mexican government. The later Texan revolutionists refused to recognize their rights, and in spite of the efforts of Gen. Sam Houston, who defended the Indian claim, a conflict was precipitated, resulting, in 1839, in the killing of the Cherokee chief, Bowl (q. v.), with a large number of his men, by the Texan troops, and the expulsion of the Cherokee from Texas.

When the main body of the tribe was removed to the W., several hundred fugitives escaped to the mountains, where they lived as refugees for a time, until, in 1842, through the efforts of Wm. H. Thomas, an influential trader, they received permission to remain on lands set apart for their use in w. North Carolina. They constitute the present eastern band of Cherokee, residing chiefly on the Qualla res. in Swain and Jackson cos., with several outlying settlements.

The Cherokee in the Cherokee Nation were for years divided into two hostile factions, those who had favored and those who had opposed the treaty of removal. Hardly had these differences been adjusted when the civil war burst upon them. Being slave owners and surrounded by southern influences, a large part of each of the Five Civilized Tribes of the territory enlisted in the service of the Confederacy, while others adhered to the National Government. The territory of the Cherokee was overrun in turn by both armies, and the close of the war found them prostrated. By treaty in 1866 they were readmitted to the protection of the United States, but obliged to liberate their negro slaves and admit them to equal citizenship. In 1867 and 1870 the Delawares and Shawnee, respectively, numbering together about 1,750, were admitted from Kansas and incorporated with the Nation. In 1889 the Cherokee Commission (see *Commission*) was created for the purpose of abolishing the tribal governments and opening the territories to white settlement, with the result that after 15 years of negotiation an agreement was made by which the government of the Cherokee Nation came to a final end Mar. 3, 1906; the Indian lands were divided, and the Cherokee Indians, native and adopted, became citizens of the United States.

The Cherokee have 7 clans, viz: Ani′-wa′ʿya (Wolf), Ani′-Kawĭ′ (Deer), Ani′-Tsi′skwa (Bird), Ani′-wâ′dĭ (Paint), Ani′-Sahâ′ni, Ani′-Ga′tâgéwĭ, Ani′-Gilâ′hĭ. The names of the last 3 can not be translated with certainty. There is evidence that there were anciently 14, which by extinction or absorption have been reduced to their present number. The Wolf clan is the largest and most important. The "seven clans" are frequently mentioned in the ritual prayers and even in the printed laws of the tribe. They seem to have had a connection with the "seven mother towns" of the Cherokee, described by Cuming in 1730 as having each a chief, whose office was hereditary in the female line.

The Cherokee are probably about as numerous now as at any period in their history. With the exception of an estimate in 1730, which placed them at about 20,000, most of those up to a recent period gave them 12,000 or 14,000, and in 1758 they were computed at only 7,500. The majority of the earlier estimates are probably too low, as the Cherokee occupied so extensive a territory that only a part of them came in contact with the whites. In 1708 Gov. Johnson estimated them at 60 villages and "at least 500 men" (Rivers, So. Car., 238, 1856). In 1715 they were officially reported to number 11,210 (Upper, 2,760; Middle, 6,350; Lower, 2,100), including 4,000 warriors, and living in 60 villages (Upper, 19; Middle, 30; Lower, 11). In 1720 they were estimated to have been reduced to about 10,000, and again in the same year reported at about 11,500, including about 3,800 warriors (Gov. Johnson's Rep. in Rivers, op. cit., 93, 94, 103, 1874). In 1729 they were estimated at 20,000, with at least 6,000 warriors and 64 towns and villages (Stevens, Hist. Ga., I, 48, 1847). They are said to have lost 1,000 warriors in 1739 from smallpox and rum, and they suffered a steady decrease during their wars with the whites, extending from 1760 until after the close of the Revolution. Those in their original homes had again increased to 16,542 at the time of their forced removal to the W. in 1838, but lost nearly one-fourth on the journey, 311 perishing in a steamboat accident on the Mississippi. Those already in the W., before the removal, were estimated at about 6,000. The civil war in 1861–65 again checked their progress, but they recovered from its effects in a remarkably short time, and in 1885 numbered about 19,000, of whom about 17,000 were in Indian Ter., together with about 6,000 adopted whites, negroes, Delawares, and Shawnee, while the remaining 2,000 were still in their ancient homes in the E. Of this eastern band, 1,376 were on Qualla res., in Swain and Jackson cos., N. C.; about 300 are on Cheowah r., in Graham co., N. C., while the remainder, all of mixed blood, are scattered over E. Tennessee, N. Georgia, and Alabama. The eastern band lost about 300 by smallpox at the close of the civil war. In 1902 there were officially reported 28,016 persons of Cherokee blood, including all degrees of admixture, in the Cherokee Nation in the Territory, but this includes several thousand individuals formerly repudiated by the tribal courts. There were also living in the nation about 3,000 adopted negro freedmen, more than 2,000 adopted whites, and about 1,700 adopted Delaware, Shawnee, and other Indians. The tribe has a larger proportion of white admixture than any other of the Five Civilized Tribes. See Mooney, Myths of the Cherokee, 19th Rep. B. A. E., 1902; Royce, Cherokee Nation, 5th Rep. B. A. E., 1887.

The following were Cherokee settlements: Aguaquiri (?), Amahyaski, Amakalali, Amohi, Anisgayayi, Anuyi, Aquohee, Aracuchi, Atsiniyi, Aumuchee, Ayahliyi, Big-island, Briertown, Broomtown, Brown's Village, Buffalo Fish, Canuga, Catatoga, Chagee, Chattanooga, Chatuga, Cheesoheha, Chewase, Chicherohe, Chickamauga, Chilhowee, Conisca, Conontoroy, Conoross, Cooweescoowee (district), Cotocanahut, Cowee, Coweeshee, Coyatee, Crayfish Town, Creek Path, Crowmocker, Crow Town, Cuclon, Cusawatee, Dulastunyi, Dustayalunyi, Echota, Ecochee, Elakulsi, Ellijay, Estatoee, Etowah, Euforsee, Fightingtown, Frogtown, Guasuli, Gulaniyi, Gusti, Gwalgahi, Halfway Town, Hemptown, Hickory Log, High Tower Forks, Hiwassee, Ikatikunahita, Itseyi, Ivy Log, Johnstown, Jore, Kalanunyi, Kanastunyi, Kansaki, Kanutaluhi, Kawanuyi, Keowee, Kituhwa, Kuhlahi, Kulahiyi, Kulsetsiyi, Leatherwood, Long Island, Lookout Mountain, Naguchee, Nanatlugunyi, Nantahala, Natuhli, Nayuhi, Nickajack, Niowe, Noewe, Nowe, Nucassee, Nununyi, Ocoee, Oconaluftee, Oconee, Olagatano, Ooltewah, Oothcaloga, Paint Town, Pine Log, Quacoshatchee, Qualatchee, Qualla, Quanusee, Quinahaqui, Rabbit Trap, Red Bank, Red Clay, Running Water, Saguahi, Sanderstown, Selikwayi, Seneca, Setsi, Sitiku, Skeinah, Soquee, Spike Bucktown, Spring Place, Standing Peach Tree, Stikayi, Sutali, Suwanee, Tagwahi, Tahlasi, Takwashnaw, Talahi, Talaniyi, Talking Rock, Tallulah, Tamahli, Tanasqui (?), Tasetsi, Taskigi, Tausitu, Tawsee, Tekanitli, Tellico, Tennessee, Tessuntee, Tikaleyasuni, Tikwalitsi, Tlanusiyi, Tocax, Tomassee, Toquo, Torsalla, Toxaway, Tricentee, Tsilaluhi, Tsiskwahi, Tsistetsiyi, Tsistuyi, Tsiyahi, Tsudinuntiyi, Tucharechee, Tuckaseegee, Tugaloo, Turkeytown, Turniptown, Turtletown, Tusquittah, Two Runs, Ustanali, Ustisti, Valleytown, Wahyahi, Wasasa, Watauga, Willstown, and Yunsawi. (J. M.)

Achalaque.—Garcilasso de la Vega, Florida, III, 1723. **Allegans.**—Colden, map (1727) quoted by Schoolcraft, Ind. Tribes, III, 525, 1853. **Allegewe.**—Hind, Labrador Penin., II, 7, 1863. **Allegewi.**—Schoolcraft, Ind. Tribes, V, 133, 1855. **Allegewy.**—Ibid., II, 37, 1852. **Alleghans.**—Hall, N. W. States, 29, 1849. **Alleghanys.**—Rafinesque, introd. to Marshall, Ky., I, 34, 1824. **Allegwi.**—Squier in Beach, Ind. Misc., 26, 1877. **Alligewi.**—Heckewelder (1819) quoted by Schoolcraft, Ind. Tribes, III, 525, 1853. **Allighewis.**—Keane in Stanford, Compend., 500, 1878. **Bäniatho.**—Gatschet, Arapaho MS., B. A. E., 1880 (Arapaho name). **Caáxi.**—Dorsey, Osage MS. vocab., B. A. E., 1883 (Osage name). **Callageheahs.**—McKenney and Hall, Ind. Tribes, I, 186, 1854. **Cayaki.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (Kansa name). **Chalakee.**—Nuttall, Jour., 124, 1821. **Chalaque.**—Gentleman of Elvas (1540) in Hakluyt Soc., Florida, 60, 1851. **Chalaquies.**—Barcia, Ensayo, 335, 1723 (Spanish name). **Charakees.**—Homann Heirs' map, 1756. **Charakeys.**—Homann Heirs' map, *ca.* 1730. **Charikees.**—Doc. of 1718 quoted by Rivers, So. Car., 55, 1856. **Charokees.**—Johnson (1720) quoted, ibid., 93, 1874. **Cheelake.**—Barton, New Views, xliv, 1798 (Upper Cherokee form). **Cheerake.**—Adair, Am. Inds., 226, 1775. **Cheerakee.**—Ibid., 137. **Cheeraque.**—Moore (1704) quoted by Carroll, Hist. Coll. S. C., II, 576, 1836. **Cheerokee.**—Ross (*ca.* 1776) quoted in Hist. Mag., 2d s., II, 218, 1867. **Ch$\overset{2}{ĕ}$l-$\overset{1}{a}$-k$\overset{1}{e}$.**—Long, Exped. Rocky Mts., II, lxx, 1823. **Chelakees.**—Gallatin in Trans. Am. Antiq. Soc., II, 90, 1836. **Chelaques.**—Nuttall, Jour., 247, 1821. **Chelekee.**—Keane in Stanford, Compend., 506, 1878. **Chellokee.**—Schoolcraft, Ind. Tribes, II, 204, 1852. **Cheloculgee.**—White, Stat. Ga., 28, 1849 (Creek name; singular, Che-lo-kee). **Chelokees.**—Gallatin in Trans. Am. Antiq. Soc., II, 104, 1836. **Cheokees.**—Johnson (1772) in N. Y. Doc. Col. Hist., VIII, 314, 1857 (misprint). **Cheraguees.**—Coxe, Carolana, 11, 1741. **Cherahes.**—Brickell (1737) quoted by Haywood, Tenn., 224, 1823. **Cherakees.**—Coxe, Carolana, map, 1741. **Cherakis.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 555, 1853. **Cheraquees.**—Coxe, Carolana, 13, 1741. **Cheraquis.**—Pénicaut (1699) in Margry, Déc., V, 404, 1883. **Cherickees.**—Clarke (1739) in N. Y., Doc. Col. Hist., VI, 148, 1855. **Cherikee.**—Albany conf. (1742), ibid., 218. **Cherokee.**—Johnson (1708) quoted by Rivers, So. Car., 238, 1856. **Cherokis.**—Rafinesque, Am. Nat., I, 140, 1836. **Cherookees.**—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 372, 1871. **Cheroquees.**—Campbell (1761), ibid., 416. **Cherrackees.**—Evans (1755) quoted by Gregg, Old Cheraws, 15, 1867. **Cherrokees.**—Treaty of 1722 in Drake, Bk. Inds., IV, 32, 1848. **Cherrykees.**—Weiser (1748) quoted by Kauffman, W. Penn., app., 18, 1851. **Chilukki.**—Hewitt in Am. Anthrop., II, 592, 1900 (original Choctaw form). **Chirakues.**—Randolph (1699) in Rivers, So. Car., 449, 1856. **Chirokys.**—Doc. (*ca.* 1825) in Ann. de la Prop. de la Foi, II, 384, 1841. **Chorakis.**—Doc. of 1748 in N. Y. Doc. Col. Hist., X, 143, 1858. **Chreokees.**—Pike, Trav., 173, 1811 (misprint). **Chulukki.**—Hewitt in Am. Anthrop., II, 592, 1900 (alternative Choctaw form). **Dog tribe.**—Vaudreuil (1760) in N. Y. Doc. Col. Hist., X, 1094, 1858. **Entari ronnon.**—Potier, Huron MS. Gram., 1751 (a Wyandot name: 'mountain people'). **Gatohuá.**—Barton quoted by Gatschet, Creek Migr. Leg., I, 28, 1884. **Gattóchwa.**—Heckewelder quoted by Barton, New Views, app., 8, 1798 (Delaware name, German form). **Isallanic race.**—Schoolcraft in Ind. Aff. Rep. 73, 1850. **Katowá.**—Gatschet, Creek Migr. Leg., I, 28, 1884 (Shawnee form). **Ketawaugas.**—Haywood, Nat. and Aborig. Tenn., 234, 1823. **Kittuwa.**—Brinton, Lenape Leg., 16, 1885. **Kĭtúhwagĭ′.**—Mooney in 19th Rep. B. A. E., pt. I, 15, 1902 (originally the name of a Cherokee band, but used by Algonquian tribes to designate the whole tribe). **Kuttoowauw.**—Apaumut (1791) quoted by Brinton, Lenape Leg., 16, 1885 (Mahican name). **Mâ^{n}tĕrâ′^{n}.**—Gatschet, Catawba MS., B. A. E., 1881 (Catawba name: 'coming out of the ground'). **Nation du Chien.**—Picquet (1752) quoted by Parkman, Montcalm and Wolfe, II, 417, 1884. **Ochie'tari-ronnon.**—Potier, Huron MS. Gram., 1751 (one of the Wyandot names). **Ojadagochroene.**—Livingston (1720) in N. Y. Doc. Col. Hist., V, 567, 1855. **Ondadeonwas.**—Bleeker (1701), ibid., IV, 918, 1854. **Oyadackuchraono.**—Weiser (1753), ibid., VI, 795, 1855. **Oyadagahroenes.**—Letter of 1713, ibid., V, 386, 1855. **Oyadage′-ono.**—Gatschet, Seneca MS., B. A. E., 1882 (Seneca name: 'cave people,' from *oya^{n}duga-i* 'cave,' *ono* 'people'). **O-ya-dä′-go-o-no.**—Morgan, League Iroq., 337, 1851 (Iroquois name). **Oyata'ge'ronóñ'.**—Hewitt, inf'n (Iroquois name: 'inhabitants of the cave country'). **Oyaudah.**—Schoolcraft, Notes on Iroq., 448, 1847 (Seneca name). **Rechahecrians.**—Drake, Bk. Inds., bk. IV, 22, 1848 (name given by the Virginians in 1656 to an invading mountain tribe; probably the Cherokee). **Rechehecrians.**—Rafinesque in Marshall, Ky., I, 36, 1824. **Rickohockans.**—Lederer (1669) quoted by Hawks, No. Car., II, 48, 1858 (probably the Cherokee, as called by the Powhatan tribes; Hewitt gives the meaning as

'cavelanders'). **Shánaki.**—Gatschet, Caddo MS. vocab., B. A. E., 1882 (Caddo name). **Shannack.**—Marcy, Red R., 273, 1854 (Wichita form). **Shánnakiak.**—Gatschet, Fox MS., B. A. E., 1882 (Fox name; sing. Shannaki). **Sháyăge.**—Gatschet, Kaw MS., B. A. E., 1878 (Kansa name). **Sulluggoes.**—Coxe, Carolana, 22, 1741. **Talagans.**—Rafinesque in Marshall, Ky., I, 28, 1824. **Talegans.**—Ibid., 34. **Talegawes.**—Ibid. **Tallagewy.**—Schoolcraft, Ind. Tribes, II, 36, 1852. **Tallegwi.**—Rafinesque (*ca.* 1824) quoted by Mercer, Lenape Stone, 90, 1885. **Talligeŭ.**—Heckewelder (1819), ibid., 40. **Talligewi.**—Walam Olum (1833) in Brinton, Lenape Leg., 200, 1885. **Tallikė́.**—Brinton, ibid., 230 (given as singular form of Talligewi; Zeisberger translates *talegán*, plural *talegáwak*, as 'crane' in the Delaware language). **Tcálke.**—Gatschet, Tonkawa MS., B. A. E., 1882 (Tonkawa name). **Tcerokiéco.**—Gatschet, Wichita MS., B. A. E., 1882 (Wichita name). **Tchatakés.**—La Salle (1682) in Margry, Déc., II, 197, 1877. **Tsálagi.**—Gatschet, Creek Migr. Leg., I, 25, 1884. **Tsálăgĭ′.**—Mooney in 19th Rep., B. A. E., I, 15, 1902 (Upper Cherokee form; plural, Ani-Tsálăgĭ′, abbreviated to Aní-Tsálăk). **Tsalakies.**—Gallatin in Trans. Am. Antiq. Soc., II, 90, 1836. **Tsä-ló-kee.** Morgan, Anc. Soc., 113, 1877. **Tsárăgĭ′.**—Mooney in 19th Rep., B. A. E., I, 15, 1902 (Lower Cherokee form; plural, Aní-Tsárăgĭ′). **Tschirokesen.**—Wrangell, Ethnol. Nachr., xxiii, 1839. **Tsûlakkĭ.**—Grayson, MS. Creek vocab., B. A. E., 1885 (Creek name). **Tzulukis.**—Rafinesque, Am. Nations, I, 123, 1836. **Uwatáyo-róno.**—Gatschet, Creek Migr. Leg., I, 28, 1884 ('cave people': Wyandot name). **Uyáda.**—Ibid. (Seneca name). **Zolucans.**—Rafinesque in Marshall, Ky., I, 23, 1824. **Zulocans.**—Ibid.

Chert. See *Chalcedony*.

Chesakawon. A village of the Powhatan confederacy, in 1608, about the mouth of Corotoman r., Lancaster co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Chesapeake. (Algonquian: *K'che-sepiack*, 'country on a great river.'—Tooker). Little more is known in regard to the name than that it designated also a small Powhatan tribe residing in Princess Anne or Norfolk co., Va., in 1608, and also their principal village, situated, according to Jefferson (Notes, 138, 1809), on Linnhaven r., in Princess Anne co., a small stream, according to his map, flowing N. into Chesapeake bay. Stith says they were seated on the river now called Elizabeth, which falls into Chesapeake bay below Norfolk. Linnhaven, on Jefferson's map, is distinct from and is located E. of Elizabeth r. White's map (Hariot, Narr., Quaritch repr., 1893), drawn in 1585, locates them under the name Ehesepiooc, apparently on the stream indicated by Jefferson. In 1607 they were estimated at 100 warriors, equivalent to perhaps 350 inhabitants; by 1669 they had entirely disappeared as a distinct people. On the application of the name Chesapeake see Tooker, Algonquian Series, III, 1901. (J. M.)

Chesapeacks.—Lane (1586) in Smith (1629), Virginia, I, 87, repr. 1819. **Chesapeakes.**—Bozman, Maryland, I, 61, 1837. **Chesapeians.**—Strachey (*ca.* 1612), Virginia, 35, 1849. **Chesepians.**—Harris, Voy. and Trav., I, 815, 1705. **Chesepioock.**—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856. **Chisapeack.**—Smith (1629), Va., I, map, repr. 1819. **Chisapeans.**—Lane (1586) in Smith, ibid., I, 91. **Chi-sapiack.**—Tyndall, chart (1608) in Brown, Genesis U. S., 184, 1890. **Ehesepiooc.**—White's map in Hariot, Narrative, Quaritch repr., 1893 (misprint?).

Cheshish. The principal village of the Muchalat, situated back of Bligh id., Nootka sd., Vancouver id.—Can. Ind. Aff., 264, 1902.

Chesthltishtun. A gens or village of the Tolowa, formerly on the coast of N. California, s. of Smith r.

Tc'ĕs-çlt'ĭc′-tûn.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890.

Chests. See *Boxes and Chests*, *Receptacles*.

Chetac Lake. A Chippewa village, named from the lake on which it is situated, in Sawyer co., N. W. Wis.

Lac Shatac.—Warren (1852) in Minn. Hist. Soc. Coll., V, 191, 1885.

Chetawe. A village of the Ntlakyapamuk, on the E. side of Fraser r., about 16½ m. above Yale, Brit. Col. Pop. 16 in 1897, the last time it was separately enumerated.

Chataway.—Can. Ind. Aff. for 1884, 230. **Chatowe.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Tca′tūā.**—Hill-Tout in Rep. on Ethnol. Surv. Can. for Brit. A. A. S., 5, 1899. **Tcê′tawe.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900.

Chetco (from *Cheti*, 'close to the mouth of the stream': own name.—J. O. Dorsey). A group of former Athapascan villages situated on each side of the mouth of and about 14 m. up Chetco r., Oreg. There were 9 villages, those at the mouth of the river containing 42 houses, which were destroyed by the whites in 1853, after which the Chetco were removed to Siletz res., Tillamook co., Oreg. In 1854 they numbered 117 men, 83 women, and 41 children; total, 241. In 1861 they numbered 62 men, 96 women, 104 children; total, 262. In 1877 only 63 resided on Siletz res. These villagers were closely allied to the Tolowa of California, from whom they differed but slightly in language and customs. The villages as recorded by Dorsey were Chettanne, Chettannene, Khuniliikhwut, Nakwutthume, Nukhwuchutun, Setthatun, Siskhaslitun, Tachukhaslitun, and Thlcharghilitun.

Cha-ta.—Abbott, MS. Coquille census, B. A. E., 1858. **Cheahtoc.**—Taylor in Cal. Farmer, June 8, 1860. **Che-at-tee.**—Parrish in Ind. Aff. Rep. for 1854, 495, 1855. **Chetcas.**—Palmer, ibid., 467. **Chetcoe.**—Newcomb, ibid., 162, 1861. **Chetcoes.**—Victor in Overland Mo., VII, 347, 1871. **Chetcoos.**—Palmer in Ind. Aff. Rep. 1856, 217, 1857. **Chetkoe.**—Wells in Harper's Mag., XIII, 588, 1856. **Chit-co.**—Abbott, MS. Coquille census, B. A. E., 1858. **Chitcoes.**—Buchanan in Ind. Aff. Rep. 1856, 222, 1856. **Chitko.**—Gibbs MS. on coast tribes, B. A. E., 1856. **Tced'i′-tĕ-ne′.**—Everette, MS. Tututene vocab., B. A. E., 1883 (trans.: 'people by the Mouse r.'). **Tce′-ti.**—Dorsey in Jour. Am. Folk-lore, III, 236, 1890 (own name: 'close to the mouth of the stream'). **Tcê′-ʇi ʇûn-nĕ′.**—Ibid. (own name: 'people close to the mouth of the stream') **Tci′-i-tĭ.**—Dorsey, Smith R. vocab., B. A. E., 1888 (Khaamotene name).

Chetleschantunne ('people among the big rocks'). A division of the Tututunne formerly living on Pistol r., Oreg., and the coast from the headlands 6 m. s. of

Rogue r. Their villages were at Macks Arch, the great rock from which they took their name, at Crooks pt. at the eddy of Pistol r., and on the N. side of the mouth of that stream. In 1854 they numbered 51. The survivors, if there are any, are on the Siletz res., Oreg.

Chĕtl-ĕ-shĭn.—Schumacher in Bull. G. and G. Surv., III, 31, 1877. **Chetlessentan.**—Schoolcraft, Ind. Tribes, VI, 702, 1857. **Chetlessenten.**—Taylor in Cal. Farmer, June 8, 1860. **Chet-less-en-tun.**—Parrish in Ind. Aff. Rep. for 1854, 495, 1855. **Chet-less-in-gen.**—Gibbs, MS. on coast tribes of Oregon, B. A. E., 1856. **Chit-les-sen-ten.**—Abbott, MS. Coquille census, B. A. E., 1858. **Pistol Rivers.**—Buchanan in Ind. Aff. Rep. 1856, 222, 1857. **Tcĕt-lĕs′-tcan ʇûn′nĕ.**—Dorsey in Jour. Am. Folk-lore, III, 236, 1890. **Tcût-lĕs-tcûn′ tĕne′.**—Everette, MS. Tutu vocab., B. A. E., 1883 (trans.: 'people by the flat rocks'). **Tc′ût-lĕs′-tcûn-ʇûn.**—Dorsey, Naltûnneʇûnnĕ MS. vocab., B. A. E., 1884 (Naltunne name).

Chetlesiyetunne ('people of the bursted rock'). A village of the Tututunne, located by Dorsey (Jour. Am. Folk-lore, III, 233, 1890) on the N. side of Rogue r., Oreg.

T'a-rxi′-li-i′ ʇûnnĕ.—Dorsey in Jour. Am. Folk-lore, III, 233, 1890 ('people distant from the forks': Naltunne name). **Tcĕt-lĕs′-i-ye′ ʇûnnĕ′.**—Ibid. (own name). **Tc′ût′-lĕs-ye′ ʇûnnĕ′.**—Ibid. (Naltunne name).

Chets (*Tcēts*). A Haida town, formerly occupied by the Chets-gitunai and Djushade, on an island at the mouth of Tsooskahli, Masset inlet, Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Chetsgitunai (*Tcēts-gîtAnā′-i*, 'Gituns of Chets id.'). A Haida family of the Eagle clan, so named from an island in the upper expansion of Masset inlet, Brit. Col., at the mouth of Tsooskahli, where they once lived. Afterward they moved to the mouth of Masset inlet. They formed one group with the Widjagitunai, Tohlka-gitunai, and Djushade.—Swanton, Cont. Haida, 275, 1905.

Chīchkitone.—Harrison in Proc. Roy. Soc. Can., sec. II, 124, 1895. **Tsēts gyit'inai′.**—Boas, 12th Rep. N. W. Tribes Can., 23, 1898.

Chettanne. A former village of the Chetco on the S. side of Chetco r., Oreg., at its mouth.

Tcĕt-tan′-nĕ.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890.

Chettannene. A former village of the Chetco on the N. side of Chetco r., Oreg., at its mouth.

Tcĕt-tan′ ne′-ne.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890.

Chettrokettle ('Rain pueblo' in one of the New Mexican Indian languages). One of the most important ruins of the Chaco canyon group in N. W. New Mexico. It is less than ¼ m. E. of Pueblo Bonito, on the N. side of the arroyo near the base of the canyon wall. Its exterior dimensions are 440 by 250 ft. It incloses 3 sides of a parallelogram, the extremities of the wings being connected by a semicircular double wall, the space between being divided into apartments. There are 9 kivas within the space inclosed by the wings of the structure, 2 being in the court and 7 wholly or in part embraced within the walls. The walls still stand in places to a height of 30 ft. The building was not less than 4 stories high, probably 5. Many timbers are yet in place and well preserved. The masonry, which is exceptionally good, is of fine-grained grayish-yellow sandstone, broken into small tabular pieces and laid in thin mortar; in places courses of heavier stone are laid in parallel at intervals, giving an ornamental effect and probably adding to the stability of the walls. The walls are finished alike on both sides. Jackson estimated that there were originally in the building not less than 315,000 cu. ft. of masonry. See Jackson (1875) in 10th Rep. Hayden Surv., 438, 1879, and the authors cited below. (E. L. H.)

Chetho Kette.—Bell in Jour. Ethnol. Soc. Lond., n. s., I, 247, 1869. **Chetro Ketle.**—Domenech, Deserts N. Am., I, 200, 1860. **Chetro Kettle.**—Lummis in Land of Sunshine, XV, 426, 1901. **Chettro-Kettle.**—Simpson, Exped. Navajo Country, 79, 1850. **Rain Pueblo.**—Ibid.

Chetuckota. A former Seminole village on the W. bank of Pease cr., below Pease lake, W. central Fla.—H. R. Doc. 78, 25th Cong., 2d sess., map, 768–769, 1838.

Chetuttunne ('people where the road crosses a stream'). A former village of the Chastacosta on the N. side of Rogue r., Oreg.

Tce-tût′ ʇûnnĕ′.—Dorsey in Jour. Am. Folk-lore, III, 234, 1890.

Cheucunsene. See *Dragging-canoe*.

Cheuek. A village of the Ntlakyapamuk on Fraser r., above Lytton, Brit. Col.

TcEue′q.—Hill-Tout in Rep. Ethnol. Surv. Can. for Brit. A. A. A. S., 4, 1899.

Chewagh. A name of the Pacific red-spotted salmon trout, or Dolly Varden trout (*Salmo campbelli*), from *chiwakh*, in the Nisqualli and closely related dialects of the Salishan stock, signifying 'salmon trout.' (A. F. C.)

Chewas. A Squawmish village on the W. side of Howe sd., Brit. Col.

Tcē′was.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chewase. One of the 5 "inland" towns of the Cherokee on a branch of Tennessee r., in E. Tennessee, in the latter part of the 18th century.—Bartram, Travels, 371, 1792.

Chewing-gum. See *Food*.

Cheyenne (from the Sioux name *Shahi′yena*, *Shai-ena*, or (Teton) *Shai-ela*, 'people of alien speech,' from *sha′ia*, 'to speak a strange language'). An important Plains tribe of the great Algonquian family. They call themselves Dzĭ′tsĭístäs, apparently nearly equivalent to 'people alike,' i. e. 'our people,' from *ĭtsĭstau*, 'alike' or 'like this' (animate); (*ehĭstă*, 'he is from, or of, the same kind'—Petter); by a slight change of accent it might also mean 'gashed ones', from *éhĭstăĭ*, 'he is gashed' (Petter), or possibly 'tall people.' The tribal form as here given is in the third person plural.

The popular name has no connection with the French *chien*, 'dog,' as has sometimes erroneously been supposed. In the sign language they are indicated by a gesture which has often been interpreted to mean 'cut arms' or 'cut fingers'—being made by drawing the right index finger several times rapidly across the left—but which appears really to indicate 'striped arrows,' by which name they are known to the Hidatsa, Shoshoni, Comanche, Caddo, and probably other tribes, in allusion to their old-time preference for turkey feathers for winging arrows.

The earliest authenticated habitat of the Cheyenne, before the year 1700, seems to have been that part of Minnesota bounded roughly by the Mississippi, Minnesota, and upper Red rs. The Sioux, living at that period more immediately on the Mississippi, to the E. and S. E., came in contact with the French as early as 1667, but the Cheyenne are first mentioned in 1680, under the name of Chaa, when a party of that tribe, described as living on the head of the great river, i. e., the Mississippi, visited La Salle's fort on Illinois r. to invite the French to come to their country, which they represented as abounding in beaver and other fur animals. The veteran Sioux missionary, Williamson, says that according to concurrent and reliable Sioux tradition the Cheyenne preceded the Sioux in the occupancy of the upper Mississippi region, and were found by them already established on the Minnesota. At a later period they moved over to the Cheyenne branch of Red r., N. Dak., which thus acquired its name, being known to the Sioux as "the place where the Cheyenne plant," showing that the latter were still an agricultural people (Williamson). This westward movement was due to pressure from the Sioux, who were themselves retiring before the Chippewa, then already in possession of guns from the E. Driven out by the Sioux, the Cheyenne moved W. toward Missouri r., where their further progress was opposed by the Sutaio—the Staitan of Lewis and Clark—a people speaking a closely cognate dialect, who had preceded them to the W. and were then apparently living between the river and the Black-hills. After a period of hostility the two tribes made an alliance, some time after which the Cheyenne crossed the Missouri below the entrance of the Cannonball, and later took refuge in the Black-hills about the heads of Cheyenne r. of South Dakota, where Lewis and Clark found them in 1804, since which time their drift was constantly W. and S. until confined to reservations. Up to the time of Lewis and Clark they carried on desultory war with the Mandan and Hidatsa, who probably helped to drive them from Missouri r. They seem, however, to have kept on good terms with the Arikara. According to their own story, the Cheyenne, while living in Minnesota and on Missouri r., occupied fixed villages, practised agriculture, and made pottery, but lost these arts on being driven out into the plains to become roving buffalo hunters. On the Missouri, and perhaps also farther E., they occupied earth-covered log houses. Grinnell states that some Cheyenne had cultivated fields on Little Missouri r. as late as 1850. This was probably a recent settlement, as they are not mentioned in that locality by Lewis and Clark. At least one man among them still understands the art of making beads and figurines from pounded glass, as formerly practised by the Mandan. In a sacred tradition recited only by the priestly keeper, they still tell how they "lost the corn" after leaving the eastern country. One of the starting points in this tradition is a great fall, apparently St Anthony's falls on the Mississippi, and a stream known as the "river of turtles,"

CHEYENNE MAN

which may be the Turtle r. tributary of Red r., or possibly the St Croix, entering the Mississippi below the mouth of the Minnesota, and anciently known by a similar name. Consult for early habitat and migrations: Carver, Travels, 1796; Clark, Ind. Sign Lang., 1885; Comfort in Smithson. Rep. for 1871; La Salle in Margry, Découvertes, ii, 1877; Lewis and Clark, Travels, i, ed. 1842; Mooney in 14th Rep. B. A. E., 1896; Williamson in Minn. Hist. Soc. Coll., i, 1872.

CHEYENNE WOMAN AND CHILD

Although the alliance between the Sutaio and the Cheyenne dates from the crossing of the Missouri r. by the latter, the actual incorporation of the Sutaio into the Cheyenne camp-circle probably occurred within the last hundred years, as the two tribes were regarded as distinct by Lewis and Clark. There is no good reason for supposing the Sutaio to have been a detached band of Siksika drifted down directly from the n., as has been suggested, as the Cheyenne expressly state that the Sutaio spoke "a Cheyenne language," i. e. a dialect fairly intelligible to the Cheyenne, and that they lived s. w. of the original Cheyenne country. The linguistic researches of Rev. Rudolph Petter, our best authority on the Cheyenne language, confirm the statement that the difference was only dialectic, which probably helps to account for the complete assimilation of the two tribes. The Cheyenne say also that they obtained the Sun dance and the Buffalo-head medicine from the Sutaio, but claim the Medicine-arrow ceremony as their own from the beginning. Up to 1835, and probably until reduced by the cholera of 1849, the Sutaio retained their distinctive dialect, dress, and ceremonies, and camped apart from the Cheyenne. In 1851 they were still to some extent a distinct people, but exist now only as one of the component divisions of the (Southern) Cheyenne tribe, in no respect different from the others. Under the name Staitan (a contraction of *Sŭtai-hitän*, pl. *Sŭtai-hitänio*, 'Sŭtai men') they are mentioned by Lewis and Clark in 1804 as a small and savage tribe roving w. of the Black-hills. There is some doubt as to when or where the Cheyenne first met the Arapaho, with whom they have long been confederated; neither do they appear to have any clear idea as to the date of the alliance between the two tribes, which continues unbroken to the present day. Their connection with the Arapaho is a simple alliance, without assimilation, while the Sutaio have been incorporated bodily.

Their modern history may be said to begin with the expedition of Lewis and Clark in 1804. Constantly pressed farther into the plains by the hostile Sioux in their rear they established themselves next on the upper branches of the Platte, driving the Kiowa in their turn farther to the s. They made their first treaty with the Government in 1825 at the mouth of Teton (Bad) r., on the Missouri, about the present Pierre, S. Dak. In consequence of the building of Bent's Fort on the upper Arkansas, in Colorado, in 1832, a large part of the tribe decided to move down and make permanent headquarters on the Arkansas, while the rest continued to rove about the headwaters of North Platte and Yellowstone rs. This separation was made permanent by the treaty of Ft Laramie in 1851, the two sections being now known respectively as Southern and Northern Cheyenne, but the distinction is purely geographic, although it has served to hasten the destruction of their former compact tribal organization. The Southern Cheyenne are known in the tribe as Sówoníă, 'southerners,' while the Northern Cheyenne are commonly designated as O'mĭ'sĭs eaters,' from the division most numerously represented among them. Their advent upon the Arkansas brought them into constant collision with the Kiowa, who, with the Comanche, claimed the territory to the southward. The old men of both tribes tell of numerous encounters during the next few years, chief among these being a battle on an upper branch of Red r. in 1837, in which the Kiowa massacred an entire party of 48 Cheyenne warriors of the Bowstring society after a stout defense, and a notable battle in the following summer of 1838, in which the Cheyenne and Arapaho attacked the Kiowa and Comanche on Wolf cr., N. w. Okla., with considerable loss on both sides. About 1840 the Cheyenne made peace with the Kiowa in the s., having already made peace with the Sioux in the N., since which time all these tribes, together with the Arapaho, Kiowa, Kiowa Apache, and Comanche have usually acted as allies in the wars with other tribes and with the whites. For a long time the Cheyenne have mingled much with the western Sioux, from whom they have patterned in many details of dress and ceremony. They seem not to have suffered greatly from the small-pox of 1837–39, having been warned in time to escape to the mountains, but in common with other prairie tribes they suffered terribly from the cholera in 1849, several of their bands being nearly exterminated. Culbertson, writing a year later, states that they had lost about 200 lodges, estimated at 2,000 souls, or about two-thirds of their whole number before the epidemic. Their peace with the Kiowa enabled them to extend their incursions farther to the s., and in 1853 they made their first raid into Mexico, but with disastrous result, losing all but 3 men in a fight with Mexican lancers. From 1860 to 1878 they were prominent in border warfare, acting with the Sioux in the N. and with the Kiowa and Comanche in the s., and have probably lost more in conflict with the whites than any other tribe of the plains, in proportion to their number. In 1864 the southern band suffered a severe blow by the notorious Chivington massacre in Colorado, and again in 1868 at the hands of Custer in the battle of the Washita. They took a leading part in the general outbreak of the southern tribes in 1874–75. The Northern Cheyenne joined with the Sioux in the Sitting Bull war in 1876 and were active participants in the Custer massacre. Later in the year they received such a severe blow from Mackenzie as to compel their surrender. In the winter of 1878–79 a band of Northern Cheyenne under Dull Knife, Wild Hog, and Little Wolf, who had been brought down as prisoners to Fort Reno to be colonized with the southern portion of the tribe in the present Oklahoma, made a desperate attempt at escape. Of an estimated 89 men and 146 women and children who broke away on the night of Sept. 9, about 75, including Dull Knife and most of the warriors, were killed in the pursuit which continued to the Dakota border, in the course of which about 50 whites lost their lives. Thirty-two of the Cheyenne slain were killed in a second break for liberty from Ft Robinson, Nebr., where the captured fugitives had been confined. Little Wolf, with about 60 followers, got through in safety to the N. At a later period the Northern Cheyenne were assigned to the present reservation in Montana. The Southern Cheyenne were assigned to a reservation in w. Oklahoma by treaty of 1867, but refused to remain upon it until after the surrender of 1875, when a number of the most prominent hostiles were deported to Florida for a term of 3 years. In 1901–02 the lands of the Southern Cheyenne were allotted in severalty and the Indians are now American citizens. Those in the N. seem to hold their own in population, while those of the s. are steadily decreasing. They numbered in 1904—Southern Cheyenne, 1,903; Northern Cheyenne, 1,409, a total of 3,312. Although originally an agricultural people of the timber country, the Cheyenne for generations have been a typical prairie tribe, living in skin tipis, following the buffalo over great areas, traveling and fighting on horseback. They commonly buried their dead in trees or on scaffolds, but occasionally in caves or in the ground. In character they are proud, contentious, and brave to desperation, with an exceptionally high standard for woman. Polygamy was permitted, as usual with the prairie tribes. Under their old system, before the division of the tribe, they had a council of 44 elective chiefs, of whom 4 constituted a higher body, with power to elect one of their own number as head chief of the tribe. In all councils that concerned the relations of the Cheyenne with other tribes, one member of the council was appointed to argue as the proxy or "devil's advocate" for the alien people. This council of 44 is still symbolized by a bundle of 44 invitation sticks, kept with the sacred medicine-arrows, and formerly sent around when occasion arose to convene the assembly.

This set of 4 medicine-arrows, each of different color, constitutes the tribal palladium which they claim to have had from the beginning of the world, and is exposed with appropriate rites once a year if previously "pledged," and on those rare occasions when a Cheyenne has been killed by one of his own tribe, the purpose of the ceremony being to wipe away from the murderer the stain of a brother's blood. The rite did not die with the final separation of the two sections of the tribe in 1851, as has been stated, but the bundle is still religiously preserved by the Southern Cheyenne, by whom the public ceremony was performed as late as 1904. Besides the public tribal ceremony there is also a rite spoken of as "fixing" the arrows, at shorter intervals, which concerns the arrow priests alone. The public ceremony is always attended by delegates from the northern body. No woman, white man, or even mixed blood of the tribe has ever been allowed to come near the sacred arrows.

Their great tribal ceremony for generations has been the Sun dance (q. v.), which they themselves say came to them from the Sutaio, after emerging from the timber region into the open plains. So far as known, this ceremony belongs exclusively to the tribes of the plains or to those in close contact with them. The Buffalo-head ceremony, which was formerly connected with the Sun dance but has been obsolete for many years, also came from the Sutaio. The modern Ghost-dance religion (q. v.) was enthusiastically taken up by the tribe at its first appearance, about 1890, and the Peyote rite (q. v.) is now becoming popular with the younger men. They also had until lately a Fire dance, something like that credited to the Navaho, in which the initiated performers danced over a fire of blazing coals until they extinguished it with their bare feet. In priestly dignity the keepers of the Medicine-arrow (Cheyenne) and Sun dance (Sutaio) rites stood first and equal.

At the Sun dance, and on other occasions where the whole tribe was assembled, they formed their camp circle in 11 (?) sections, occupied by as many recognized tribal divisions. As one of these was really an incorporated tribe, and several others have originated by segregation within the memory of old men still living (1905), the ancient number did not exceed 7. One authority claims these divisions as true clans, but the testimony is not conclusive. The wandering habit—each band commonly apart from the others, with only one regular tribal reunion in the year—would make it almost impossible to keep up an exogamic system. While it is quite probable that the Cheyenne may have had the clan system in ancient times while still a sedentary people, it is almost as certain that it disappeared so long ago as to be no longer even a memory. The present divisions seem to have had an entirely different genesis, and may represent original village settlements in their old homes, a surmise rendered more probable by survivals of marked dialectic differences. As it is now some 70 years since the whole tribe camped together, the social structure having become further demoralized in the meantime by cholera, wars, and intermixture with the Sioux, the exact number and order of these divisions is a matter of dispute, even among their own old men, although all agree on the principal names.

The list given below, although subject to correction, is based on the best consensus of opinion of the southern chiefs in 1904 as to the names and order of the divisions in the circle, from the E. entrance around by S., W., and N. to the starting point. The name forms vary considerably as given by different individuals, probably in accordance with former dialectic differences. It is evident that in some instances the divisions are older than their existing names:

(1) *Hevĭqs′-nĭ′ʻpahĭs* (sing., Hevĭqs′-nĭʻpa), 'aortas closed, by burning.' All authorities agree that this was an important division and came first in the circle. The name is said to have originated from several of the band in an emergency, having once made the aorta of a buffalo do duty as a pipe. Grinnell gives this story, and also an alternative one, which renders it 'small windpipes,' from a choking sickness sent as a punishment for offending a medicine beaver. The name, however, in its etymology, indicates something closed or shriveled by burning, although it is also true that the band has a beaver tabu. The name is sometimes contracted to *Hevĭ′qsin*, for which *Wee hee skeu* of Lewis and Clark's Journals (Clark, 1804, ibid., I, 190, 1904) seems to be a bad misprint.

(2) *Móĭséyu* (sing., Móĭs), 'flint people,' from *móĭso* 'flint', apparently having reference to an arrowpoint (Petter), possibly to the sacred medicine-arrows. Formerly a large division said to have been the nucleus of the Cheyenne tribe, and hence the Dzĭtsĭstäs proper. The Arrowmen of G. A. Dorsey. Now nearly extinct.

(3) *Wŭ′tapíu* (sing., Wŭ′tap), a Sioux word (*wótap*) meaning 'eaters,' or 'eat'. A small division, perhaps of Sioux admixture (cf. *Oʻ-mĭ′sĭs*). Some authorities claim this division as an offshoot from the Hévhaitä′nio.

(4) *Hévhaitä′nio* (sing., Hévhaitän), 'hair men,' i. e. 'fur men'; so called because in early days they ranged farthest to the S. W., remote from the traders on the Missouri, and continued to wear fur robes for every-day use after the other bands had adopted strouding and calicoes. A probable explanation, advanced by Grinnell, is that the name refers to ropes which they twisted from the long hair of the buffalo for use in capturing ponies from the tribes farther S. They formed the advance of the emigration to the Arkansas about 1835, hence the name is

frequently used as synonymous with Southern Cheyenne.

(5) *Oĭ′vimána* (sing., Oĭ′vimán), 'scabby people'; *oĭ′vĭ* 'scabby,' *mana* 'band,' 'people' (Petter); according to another authority, 'hive people.' An offshoot of the Hévhaitä′nio (no. 4). The name originated about 1840, when a band of the Hévhaitä′nio, under a chief known as Blue Horse, became infected from having used a mangy buffalo hide for a saddle blanket. They became later an important division. According to Grinnell (Social Organization, 1905) the name is also applied as a nickname to a part of the Northern Cheyenne on lower Tongue r., "because, it is said, Badger, a principal man among them, had a skin disease."

(6) *Hĭsíometä′nio* (sing., Hĭsíometä′n), 'ridge men,' referring to the ridge or long slope of a hill. Another offshoot from the Hévhaitä′nio. The name is said to have originated from their preference for camping upon ridges, but more probably from having formerly ranged chiefly N. of the upper Arkansas, in that portion of Colorado known to the Cheyenne as the "ridge country," or, according to another authority, from habitually ranging upon the Staked plain, in association with the Comanche. They were said to have originated from some Hévhaitä′nio who intermarried with the Sutaio before the regular incorporation of that tribe.

(7) (?) *Sŭtáio* (sing., Sŭ′tai), meaning unknown. Formerly a distinct tribe, but incorporated. According to their own statement the people of this division occupied the W. of the Cheyenne circle, but others put them S., N. W., or N., the discrepancy probably arising from the fact that they had originally no place in the circle at all and were not admitted until the old system had fallen into decay. The W. side of the Cheyenne circle, as of the interior of the tipi, being the place of honor, they would naturally claim it for themselves, although it is extremely unlikely that the Cheyenne would grant it. Their true position seems to have been in the N. W. part of the circle.

(8) *Oqtógŭnă* (sing., Oqtógón), 'bare shins' (?).

(9) *Hó‘nowă* (sing., Hó‘nów), 'poor people.' A small division, an offshoot from the Oqtógŭnă.

(10) *Măsĭ′‘kotă* (sing., Măsĭ‘kot), of doubtful meaning, interpreted by Grinnell as 'corpse from a scaffold,' or possibly 'ghost head,' i. e. gray hair, but more probably (Mooney) from a root denoting 'wrinkled' or 'drawn up,' as applied to old tipi skins or old buckskin dresses; from this root comes *masiskot*, 'cricket,' referring to the doubling up of the legs; the same idea of 'skin drawn up' may underlie the interpretation 'corpse from a scaffold.' For some reason, apparently between 70 and 80 years ago, all the men of this division joined in a body the Hotámitä′nio warrior society, so that the two names became practically synonymous until the society name supplanted the division name, which is now obsolete, the Hotámitä′nio, with their families, being considered owners of that part of the circle originally occupied by the Măsĭ′‘kotă, viz, next to the last section, adjoining the O‘mĭ′sĭs (no. 11), who camped immediately N. of the entrance.

(11) *O‘mĭ′sĭs* (sing., O‘mĭ′sĭsts), 'eaters'; the meaning of the name is plain, but its origin is disputed, some authorities claiming it as the name of an early chief of the division. Cf. *Wŭ′tapíu*, no. 3. This was the largest and most important division in the tribe and now constitutes the majority of the Northern Cheyenne, for which portion the name is therefore frequently used as a synonym. Before the tribe was divided they occupied that portion of the tribal circle immediately N. of the E. entrance, thus completing the circle. After the separation their next neighbors in the circle, the Masĭ′‘kotă, alias Hotámitä′nio, were considered as the last division in order.

Other names, not commonly recognized as divisional names, are:

(a) *Moqtávhaitä′niu*, 'black men,' i. e. 'Ute' (sing., Moqtávhaitän). To the Cheyenne and most other Plains tribes the Ute are known as 'Black men' or 'Black people.' A small band, apparently not a recognized division, of the same name is still represented among the Southern Cheyenne, and, according to Grinnell, also among the Northern Cheyenne. They may be descended from Ute captives and perhaps constituted a regular tribal division.

(b) *Ná‘kuimána*, 'bear people'; a small band among the Southern Cheyenne, taking its name from a former chief and not recognized as properly constituting a division.

(c) *Anskówĭnĭs*, 'narrow nose-bridge,' a band of Sioux admixture and of recent origin, taking its name from a chief, properly named Broken Dish, but nicknamed Anskówĭnĭs. They separated from the O‘mĭ′sĭs on account of a quarrel, probably, as Grinnell states, a dispute as to the guardianship of the sacred buffalo-head cap, a stolen horn from which is now in possession of one of the band in the S. They are represented among both the Northern and the Southern Cheyenne.

(d) *Pĭ′nûtgû′* 'Pe′nätĕ‘ka' (Comanche). This is not properly a divisional or even a band name, but was the contemptuous name given by the hostile Cheyenne in 1874–75 to the "friendlies," under Whirlwind, who remained passive near the agency at Darlington, in allusion to the well-known readiness of the Penateka Comanche to sell their services as scouts against their own tribesmen on the plains.

(e) *Máhoyum*, 'red tipi'; this name, in the form Miayuma, 'red lodges,' is erroneously given in the Clarke MS., in possession of Grinnell, as the name of a band or division, but is really only the name of a heraldic tipi belonging by heredity to a family of the Hó'nowa division, now living with the Southern Cheyenne.

(f) *Wóopotsĭ′t* (Wóhkpotsīt, Grinnell), 'white wolf' (?) A numerous family group taking its name from a noted common ancestor, in the southern branch of the tribe, who died about 1845. The name literally implies something having a white and frosty appearance, as hide-scrapings or a leaf covered with frost.

(g) *Totoimana* (Tūtoimanáh, Grinnell), 'backward or shy clan,' a modern nickname applied by the Northern Cheyenne to a band on Tongue r., "because they prefer to camp by themselves" (Grinnell). From the same root comes *toto*, 'crawfish,' referring to its going backward (Petter).

(h) *Black Lodges.* A local designation or nickname for those Northern Cheyenne living in the neighborhood of Lame Deer "because they are on friendly terms with the band of Crows known as Black Lodges" (Grinnell, ibid.).

(i) *Ree band.* A local designation or nickname for those Northern Cheyenne living about Rosebud cr., "because among them there are several men who are related to the Rees" (Grinnell, ibid.).

(j) *Yellow Wolf band* (Culbertson, Jour., 1850). From another reference this is seen to be only a temporary band designation from a chief of that name.

(k) *Half-breed band* (Culbertson, Jour., 1850). Probably only a temporary local designation, perhaps from a chief of that name (Mooney).

The Warrior Organization (*Nŭ′tqiu*, 'warriors,' 'soldiers'; sing., Nŭtaq) of the Cheyenne is practically the same as found among the Arapaho, Kiowa, and most other Plains tribes (see *Military Societies*), and consists of the following 6 societies, with possibly one or more extinct: (1) Hotámitä′nio, 'dog men'; (2) Woksíhitänio, '(kit) fox men,' alias Mótsónitänio, 'flint men'; (3) Hĭ′moiyóqĭs 'pointed-lance men' (Petter) or Oómi-nŭtqiu, 'coyote warriors'; (4) Máhohĭvás, 'red shield,' alias Hotóanŭ′tqiu, 'buffalo bull warriors'; (5) Himátanóhis, 'bowstring (men)'; (6) Hotam-ĭmsáw', 'crazy dogs.' This last society is of modern origin. Besides these the members of the council of 44 chiefs were sometimes considered to constitute in themselves another society, the Vĭ′hiyo, 'chiefs.' The equivalent list given by Clark (Ind. Sign Lang.), omitting No. 6, is Dog, Fox, Medicine Lance, Bull, Bowstring, and Chief. There seems to have been no fixed rule of precedence, but the Hotámitä′niu, or "Dog soldiers" as they came to be known to the whites, acquired most prominence and distinctive character from the fact that by the accession of the entire warrior force of the Masĭ′'kota division, as already noted, they, with their families, took on the character of a regular tribal division with a place in the tribal circle. From subsequent incorporation by intermarriage of numerous Sioux, Arapaho, and other alien elements their connection with their own tribe was correspondingly weakened, and they formed the habit of camping apart from the others and acting with the Sioux or as an independent body. They were known as the most aggressive of the hostiles until defeated, with the loss of their chief, Tall Bull, by Gen. Carr's forces in 1869.

Consult Clark, Ind. Sign Lang. (articles, Cheyenne and Soldier), 1885; Culbertson in Smithson. Rep. 1850, 1851; Dorsey, The Cheyenne, Field Columb. Mus. Publ., Anthrop. ser., IX, nos. 1 and 2, 1905; Grinnell, various letters and published papers, notably Social Org. of the Cheyennes, in Proc. Internat. Cong. Americanists for 1902, 1905; Hayden, Ethnog. and Philol. Mo. Val., 1862; Indian Treaties, eds. 1837, 1873; Lewis and Clark, Exped., various editions; Margry, Découvertes, II, 1877; Maximilian, Travels, 1843; Mooney (1) Ghost Dance Religion, 14th Rep. B. A. E., 1896, (2) Calendar Hist. of the Kiowa, 17th Rep. B. A. E., 1898, (3) Cheyenne MS., B. A. E.; Reports of the Commissioner of Indian Affairs; War Dept. Rec. of Engagements with Hostile Inds., 1882; Williamson in Minn. Hist. Soc. Coll. I, 1872. (J. M.)

$\overset{1}{a}$-w$\overset{2}{a}$s-sh$\overset{1}{e}$-t$\overset{4}{a}$n-qu$\overset{4}{a}$. — Long, Exped. Rocky Mts., II, lxxxiv, 1823 (Hidatsa name). **Báhakosin.**—Mooney in 14th Rep. B. A. E., 1023, 1896 ('striped arrows': Caddo name). **Black-arms.**—Long, op. cit., I, 465, 1823 (evidently an error for 'cut-arms,' one of the renedrings of the tribal sign). **Ca¢áni.**—Dorsey, Osage MS., vocab., B. A. E., 1883 (Osage name. *c*=sh, *¢*=dh, i. e. Shadháni). **Cáhié¢a.**—Dorsey, ₵egiha MS. Dict., B. A. E. (Omaha and Ponka name; pron. Sháhiédha). **Cayáni.** — Dorsey, Kansa MS. vocab., B. A. E., 1882 (Kansa name; pron. Shayáni). **Chaa.**—La Salle (1680) in Margry, Déc., II, 54, 1877. **Chaguyennes.**—Perrin du Lac, Voy., 307, 1805. **Chaienne.**—Williamson in Minn. Hist. Soc. Coll., I, 296, 1872 (given as a French form). **Chaoenne.**—Lewis, Travels, 15, 1809. **Chawas.**—Schoolcraft, Ind. Tribes, I, 198, 1851. **Chayenne.**—Clark (1804) in Lewis and Clark Jour., I, 175, 1904. **Cheyennes.**—Cass (1834) in Schoolcraft, Ind. Tribes, III, 609, 1853. **Chians.**—Sen. Ex. Doc. 90, 22d Cong., 1st sess., 31, 1832. **Chien.**—Lewis and Clark, Travels, 35, 1806

(French name). **Chiennes.**—Brackenridge, Views of La., 77, 1815. **Choaenne.**—Fisher, New Travels, 26, 1812. **Chyannes.**—Lewis and Clark, Jour., 135, 1840. **Chyans.**—Dougherty (1837) in H. R. Doc. 276, 25th Cong., 2d sess., 20, 1838. **Chyennes.**—Lewis and Clark, Travels, 35, 1806. **Chynnes.**—Am. St. Papers, IV, 710, 1832. **Cien.**—Clark (1804) in Lewis and Clark Jour., I, 230, 1904. **Cut wrists.**—Burton, City of Saints, 151, 1861 (intended as an interpretation of the tribal sign). **Dog Indians.**—Clark (1804) in Lewis and Clark Jour., I, 175, 1904 (on p. 189 he speaks of "the Chien (Cheyenne) or Dog Inds.," from confusion with the French *chien*, 'dog'). **Dog nation.**—Gass, Jour., 63, 1807. **Dzĭtsĭ'stäs.** — Mooney in 14th Rep. B. A. E., 1023, 1896 (proper tribal name). **Gatsalghi.**—Ibid. (Kiowa Apache name). **Hĭtäsi'na.**—Ibid. ('scarred people': Arapaho name, sing., Hĭ'täsi). **I-sōnsh'-pu-she.**—Hayden, Ethnog. and Philol. Mo. Val., 402, 1862 (Crow name). **Itah-Ischipahji.**—Maximilian, Travels, II, 234, 1839–41 (Hidatsa name). **$\overset{2}{\text{ĭ}}$t-$\overset{2}{\text{å}}$ns$\overset{1}{\text{e}}$-p$\overset{2}{\text{o}}$-‡j$\overset{1}{\text{e}}$.**—Long, Exped. Rocky Mts., II, lxxxiv, 1823 (Hidatsa name). **Ĭtăsi'nă.**—Mooney, Cheyenne MS., B. A. E., 1904 ('scarrẹd people'; also *Hĭtäsi'na*, Arapaho name; sing., Ĭtăsi'). **I-tá-ṡu-pu-zi.**—Matthews, Ethnog. and Philol. Hidatsa, 160, 1877 ('spotted arrow quills': from *itasu*, arrow quills; *puzi*, spotted: Hidatsa name; *ṡ*=sh). **It-us-shi'-na.**—Hayden, Ethnog. and Philol. Mo. Val., 326, 1862 ('scarred people': Arapaho name). **Ka'neaheă-wastsĭk.**—Grinnell quoted by Mooney in 14th Rep. B. A. E., 1023, 1896 ('people with a language somewhat like Cree': Cree name; cf. *Kaninavish*, the Arapaho). **Nanonĭ'ks-karĕ'nĭki.**—Mooney, ibid. (Kichai name). **Nierĕ'rikwats-kûni'ki.**—Ibid. (Wichita name). **Päcarabó.**—Pimentel, Lenguas, II, 347, 1865 (given as a Comanche division, but evidently intended for Pägănävo). **Pägănävo.**—Mooney in 14th Rep. B. A. E., 1023, 1896 (Shoshoni and Comanche name: 'striped arrows,' from *päga* 'arrow,' *nävo* 'striped'). **Pah-kah-nah-vo.**—Gebow, Snake or Shoshonay Vocab., 9, 1868 (Shoshoni name). **Paikanavos.**—Burton, City of Saints, 151, 1861 (erroneously interpreted from the tribal sign as 'cut wrists'). **Paikandoos.**—Blackmore in Jour. Ethnol. Soc. Lond., I, 307, 1869 (for Pägănävo, and erroneously interpreted from the tribal sign as 'cut wrists'). **Pá ka na vo.**—ten Kate, Synonymie, 9, 1884 ('flèches peintes,' so called by the Comanche, who know them also as Si'-a-na-vo). **Pá-ka-na-wa.**—Ibid., 8 (Ute name). **Sa-hi'-ye-na.**—Riggs-Dorsey in Cont. N. A. Ethnol., VII, 440, 1890 (Yankton Sioux name, indicating a 'people speaking an alien language,' from *ṡá-i-a*, *ṡáiwaa*, 'to speak a strange language,' *ṡá-i-a-pi*, 'a foreign or unknown language'; *ṡ*=sh; *na* is a diminutive suffix, which becomes *la* in the Teton and *dañ* in the Santee dialect). **Sa+k'o+t.**—ten Kate, op. cit., 10 (Kiowa name). **Säk'o'ta.**—Mooney in 14th Rep. B. A. E., 1023, 1896 (Kiowa name; sing., Säk'ódăl). **Saoyns.**—De Smet, Missions, 264, 1848. **Sa-Sis-e-tas.**—Clark, Ind. Sign Lang., 99, 1885 (given as their own name, properly Dzĭtsĭ'stäs). **Sayenagi.**—Gatschet, Shawnee MS., B. A. E., 1879 (Shawnee name; sing., Sáyen). **Scarred-Arms.**—Sage, Scenes in Rocky Mts., 92, 1846 (from misinterpretation of the tribal sign). **Scheyenne.**—Domenech, Deserts, II, 355, 1860. **Schianese.**—Carver, Trav., 50, 1796 (improperly noted as a Sioux band and distinct from the "Schians"). **Schiannesse.**—Williamson in Minn. Hist. Soc. Coll., I, 297, 1872 (misquoting Carver). **Schians.**—Carver, op. cit. (improperly noted as a Sioux band and distinct from the "Schianese"). **Shá-en.** —Gatschet, Kaw MS. vocab., B. A. E., 1878 (one Kansa name). **Shagen.**—Culbertson in Smithson. Rep. 1850, 96, 1851 (misprint for Shayen). **Sha-hō.**—Grinnell, inf'n, 1904 (Pawnee name). **Sha-i-a-pi.** — Williamson, op. cit., 299 (Santee Sioux name denoting a 'people speaking an alien language,' especially the Cheyenne, and equivalent to Sha-i-e-na, the Yankton Sioux form; *pi*=pl. suffix). **Shai-e'-la.**—Hayden, Ethnog. and Philol. Mo. Val., 274, 1862 (so called by some Sioux; this is the Teton Sioux form). **Sha-i-e-na.**—Williamson, op. cit., 299, 1872 (Yankton Sioux name, applied to people speaking an alien language, particularly the Cheyenne. Hayden, op. cit., 274, has Shai-en-a; Hodge, field notes, B. A. E., has Shaiena for their Taos Pueblo name). **Sharas.**—Hayden, op. cit., 274. **Shar'-ha.**—Lewis and Clark, Travels, 35, 1806 (incorrectly given as their own name, but properly from the Sioux form. Clark, 1804, has "Shārha (chien), the village on the other side; We hee skeu (chien) the villagers on this side," as though there were then two principal bands.—Lewis and Clark Journals, I, 190, 1904). **Shar-shas.**—Hayden, op. cit., 274. **Shaways.**—De Smet, Letters, 33, 1843. **Shawhays.**—Brackenridge, Views of La., 299, 1815. **Shayén.**—Gatschet, Fox MS., B. A. E., 1882 (Fox name). **Sháyenna.**—Gatschet, Kaw MS. vocab., B. A. E., 1878 (another Kansa name). **Shéyen.**—Gatschet, Tonkawe MS., B. A. E., 1884 (Tonkawa name). **Sheyennes.**—De Smet, Letters, 13, 1843. **Shian.**—Irving, Ind. Sketches, II, 146, 1835. **Shiä'navo.**—Mooney in 14th Rep. B. A. E., 1023, 1896 (another Comanche name for the Cheyenne, probably a derivation from their common name). **Shiannes.**—Snelling, Tales of Travel, 100, 1830. **Shiárish.**—Gatschet, Wichita MS., B. A. E., 1879 (Wichita name). **Shiĕ'da.**—Mooney op. cit. (another Wichita name, probably a derivation from Cheyenne). **Shiene.** — Williamson in Minn. Hist. Soc. Coll., I, 296, 1872. **Shiennes.** — Maximilian, Travels, 389, 1843. **Shiens.**—Williamson, op. cit. **Shi-yä.**—Morgan in N. Am. Rev., 50, Jan., 1870 (given as Sioux name). **Shiyans.**—Ibid. (given as Sioux name). **Showays.**—Domenech, Deserts, II, 60, 1860 (for Shaway, etc.). **Shyennes.**—Gallatin in Trans. Am. Ethnol. Soc., II, 104, 1848. **Sianábone.** — Garcia Rejon in Pimentel, Lenguas, II, 347, 1865 (for Shiänavo). **Si'-a-na-vo.**—ten Kate, Synonymie, 9, 1884 (one of the names by which the Comanche know them, given as meaning 'plumes peintes,' but evidently another form of their popular name). **Tse-tis-tas'.**—Ibid., 8 (='nous, nous autres': their own name).

Cheyenne, Northern. The popular designation for that part of the Cheyenne which continued to range along the upper Platte after the rest of the tribe (Southern Cheyenne) had permanently moved down to Arkansas r., about 1835. They are now settled on a reservation in Montana. From the fact that the Omisis division (q. v.) is most numerous among them, the term is frequently used by the Southern Cheyenne as synonymous. (J. M.)

Upper Cheyennes.—Custer, Life on the Plains, 88, 1874.

Cheyenne Sioux. Possibly a loose expression for Cheyenne River Sioux, i. e., the Sioux on Cheyenne River res., S. Dak.; but more probably, considering the date, intended to designate those Sioux, chiefly of the Oglala division, who were accustomed to associate and intermarry with the Cheyenne. The term occurs in Ind. Aff. Rep. 41, 1856. (J. M.)

Cheyenne, Southern. That part of the Cheyenne which ranged in the s. portion of the tribal territory after 1835, now permanently settled in Oklahoma. They are commonly known as Sówoníă, 'southerners' (from *sowón*, 'south'), by the Northern Cheyenne, and sometimes as Hevhaitanio, from their most numerous division. (J. M.)

Po-no-í-ta-ni-o.—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 (evidently a misprint for Sowon'-itä'niu, 'southern men'). **So'wăniă.**—Mooney in 14th Rep. B. A. E., 1025, 1896.

Cheyinye ('buffalo calf'). A subgens of the Arukhwa, the Buffalo gens of the Iowa.

Tce yiñ′-ye.—Dorsey in 15th Rep. B. A. E., 239, 1897.

Chiaha (Chehaw). A common Creek town name. The earliest on record, Chiaha, visited by the De Soto expedition in 1540, has been identified as on the lower Chattahoochee, in the immediate vicinity of the later important town known commonly as Chehaw, about the year 1800, near the present Columbus, Ga. A third town of the name was lower down, on Flint r., and was considered a Seminole settlement. Still another of the name, belonging to the Upper Creeks, may have been on Upper Coosa r. in N. Georgia. (J. M.)

Achiha.—Jefferys, Am. Atlas, 7, 1776. **Archieco.**—U. S. Ind. Treat. (1827), 420, 1837. **Big Chehaus.**—Schoolcraft, Ind. Tribes, V, 263, 1855. **Big Chehaws.**—Barnard (1793) in Am. State Pap., Ind. Aff., I, 391, 1832 (on the Chattahoochee). **Chahâh.**—Adair, Am. Ind., 257, 1775. **Che-anhun.**—U. S. Ind. Treat. (1827), 420, 1837. **Chearhau.**—H. R. Ex. Doc. 276, 24th Cong., 327, 1836. **Che-ar-haw.**—Schoolcraft, Ind. Tribes, IV, 578, 1854. **Che-au-hau.**—Hawkins (1799), Sketch, 63, 1848. **Checaws.**—Harris, Coll. of Voyages, II, 335, 1705. **Cheechaws.**—Drake, Bk. Inds., bk. IV, 29, 1848 (on Flint r.; a small tribe destroyed in 1817 by Georgia militia). **Cheehaws.**—Morse, Rep. to Sec. War, 308, 1822. **Chehau.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 256, 1855. **Chehawah.**—Schoolcraft, ibid., IV, 578, 1854. **Chehaws.**—Barnard (1793) in Am. State Pap., Ind. Aff., I, 382, 1832. **Chehawuseche.**—Ibid., 309 (evident misprint for "Chehaw, Useche"). **Chehew.**—Crawford (1836) in H. R. Doc. 274, 25th Cong., 2d sess., 24, 1836. **Chiaha.**—Gentleman of Elvas (1557) in French, Hist. Coll. La., II, 145, 1850. **Chiha.**—Philippeaux, map of Engl. Col., 1781. **China.**—Biedma (1544), Hakluyt Soc. transl., 182, 1851. **Ichiaha.**—Garcilasso de la Vega, Fla., 139, 1723. **Iciaha.**—Shipp, De Soto and Florida, 370, 1881. **Solameco.**—Vandera (1569) in French, Hist. Coll. La., II, 247, 1875. **Thiaha.**—De Soto map (1543) in Harrisse, Discov. N. A., 644, 1892. **Upper Cheehaws.**—U. S. Ind. Treat. (1797), 69, 1837. **Ychiaha.**—Garcilasso de la Vega, Fla., 138, 1723.

Chiaha. A town of the Creek Nation, Ind. T., on Verdigris r., N. E. of Wealaka.—Gatschet, Creek Migr. Leg., II, 186, 1888.

Tchiaha.—Gatschet, ibid.

Chiahudshi (*Chiahu′dshi*, 'little Chiaha'). A former dependent settlement of the Chiaha, about 2 m. W. of Hitchiti town, E. Ala.

Che-au-hoo-che.—Hawkins (1799), Sketch, 64, 1848. **Chiahū′dshi.**—Gatschet, Creek Migr. Leg., I, 129, 1884. **Little Chehaus.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 263, 1855. **Little Chíaha.**—Gatschet, op. cit.

Chiakamish. A Squawmish village community on a creek of the same name, a tributary of Squawmisht r., Brit. Col.

Tcīā′kamic.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900. **Tciā′qamic.**—Boas MS., B. A. E., 1887.

Chiakanessou. Mentioned by a French trader as a tribe of 350 warriors, associated with the Alibamu, Caouikas (Kawita), Machecous (Creeks), and Souikilas (Sawokli). Possibly the Creeks of Chiaha, the ending being the misspelt Creek *isti*, 'people'; or, less likely, the Chickasaw. On the De l'Isle map of 1707 "Chiacantesou," which is probably the same, is located much farther N. W., within the Caddoan country. See Bouquet, Exped., Smith's ed., 70, 1766. (A. S. G.)

Chenakisses.—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Chiacantefous.**—B. des Lozières, Voyage à la La., 242, 1802. **Chiahnessou.**—Boudinot-Star in the West, 126, 1816. **Chickanossous.**—Schoolcraft, Ind. Tribes, III, 557, 1853.

Chiaktel. A Chilliwack village in S. Brit. Col.; pop. 43 in 1904.

Tcīa′ktE′l.—Hill-Tout in Ethnol. Surv. Can., 4, 1902. **Tyeachten.**—Can. Ind. Aff., pt. II, 160, 1901. **Tzeachten.**—Ibid., 224, 1902.

Chiataina. (*Chi′ä-tai′na*, 'knife people'). The Knife clan of the pueblo of Taos, N. Mex. (F. W. H.)

Chibaouinani (*Shībā·u·naning*, 'passageway.—W. J.). A former Missisauga village, also known as La Cloche, on Cloche id., in L. Huron, N. of Manitoulin id.

Chibaouinani.—La Galissonière (1748) in N. Y. Doc. Col. Hist., X, 183, 1858. **La Cloche.**—Ibid.

Chibukak. A Yuit Eskimo village at Northwest cape, St Lawrence id., Bering sea.—Nelson in 18th Rep. B. A. E., map, 1899.

Chicaça. A chief town of the Chickasaw, situated, according to Halbert (Miss. Hist. Soc. Publ., VI, 452, 1902), 1 m. N. W. of Redland, in Pontotoc co., Miss., in the 16th century. This settlement was visited by the army of De Soto, who made it his headquarters during the winter of 1540–41, and whose chroniclers describe it as situated on a hill and consisting of thatch-roofed houses. In the following spring the Indians, after repeated attacks, succeeded in setting fire to the town, and, although finally repulsed, killed a number of Spaniards and horses. The day following this disaster the Spaniards moved to a spot a league away, where they built a temporary village which they called Chicacilla, i. e., 'Little Chicaça.'

Chicaça.—Ranjel (1546) quoted by Oviedo, Hist. Gen., I, 571, 1851. **Great Village of the Chickasaws.**—Jefferys, Am. Atlas, map 26, 1776. **Sicacha.**—Hennepin (1697), cited by Thwaites, Hennepin, II, 442, 1903.

Chicago (Sauk, Fox, and Kickapoo: *shĕkagua*, 'skunk', and *shĕkakohĕg*^{i}, 'place of the skunk', an ancient name for the S. part of L. Michigan, due, it is said, to a large skunk that once lived along the S. shores and was killed in the lake by a party of fox hunters.—W. J.). A Miami village on the site of Chicago, Ill., at the period of the earliest explorations in that region, 1670–1700. A French document of 1695 makes it a Wea village at that time (N. Y. Doc. Col. Hist., IX, 619, 1855). Situated on one of the routes to the Mississippi, it was a place of importance from an early date. It was the seat of the Jesuit mission of St Joseph; Marquette and Joliet passed by it on their return from their exploration of the Mississippi, and Marquette subsequently passed a winter there. Allouez took the same route in 1677, as did La Salle on his second journey, and Joutel and Cavelier were at Chicago in 1687–88, followed by La Hontan the following year. Chicago was also the name of a chief of the Illinois about 1725. See Hoffman in 14th Rep. B. A. E., 238.

Apkaw.—St Cosme (1699) in Shea, Early Voy., 52, 1861 (apparently intended for Chicago). **Checagou.**—Membré (1681) in Shea, Discov. Miss. R., 166, 1852. **Chégagou.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IX, 619, 1855. **Chegakou.**—La Hontan (1703), New Voy., I, 231, 1735. **Chekakou.**—Ibid., I, 135, 1703. **Chicago.**—Iberville (1702) in Minn. Hist. Soc. Coll., I, 341, 1872. **Chicagou.**—Document of 1695 in N. Y. Doc. Col. Hist., IX, 627, 1855. **Chicag8.**—St Cosme (1699) in Shea, Early Voy., 56, 1861. **Chicags.**—Croghan (1765) in N. Y. Doc. Col. Hist., VII, 785, 1856. **Chicagu.**—St Cosme, op. cit., 51. **Chicagvv.**—Ibid., 59. **Chicaqw.**—Ibid., 54. **Chigagou.**—Ibid., 68. **Chikago.**—La Tour, map, 1784. **Chikagons.**—La Potherie, Hist. Amér., II, 346, 1753. **Chikagou.**—St Cosme (1699) in Shea, Early Voy., 55, 1861. **Chikagoüa.**—Gravier (1700), ibid., 116–117. **Chikagu.**—St Cosme, op. cit., 51. **Chikagvv.**—Shea, Rel. Mission de Miss., 22, 1861. **Quadoge.**—Iroquois deed (1701) in N. Y. Doc. Col. Hist., IV, 908, 1854. **Quadoghe.**—Jefferys, French Dom. Am., pt. 1, map, 1761.

Chicherohe. A former Cherokee settlement on War Woman cr., in N. W. Rabun co., Ga.; destroyed in the Revolutionary war. (J. M.)

Chichigoue (seemingly cognate with Chippewa *shishikwe*, 'rattlesnake'.—W. J.). A tribe mentioned by La Chesnaye as living N. of L. Superior in 1697, and generally trading with the English on Hudson bay. They can not be identified with any known tribe, but they were evidently Algonquian. (J. M.)

Chichigoue.—La Chesnaye (1697) in Margry, Déc., VI, 7, 1886. **Chichigoueks.**—La Potherie, Hist. de l'Amér., II, 49, 1753.

Chichilek. A Squawmish village community on Burrard inlet, Brit. Col.

Tcitcilē'ᴇk.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Chichilticalli (Nahuatl: *chichiltic* 'red,' *calli* 'house': 'red house'). A ruined pueblo visited by Coronado's army on its journey to Cibola (Zuñi) in 1540; apparently situated on the Gila, E. of the mouth of the San Pedro, s. Ariz., probably not far from Solomonsville. Owing to the glowing account of the place given by Fray Marcos de Niza in the preceding year, Coronado and his followers were "much affected by seeing that the fame of Chichilticalli was summed up in one tumble-down house without any roof, although it appeared to have been a strong place at some former time when it was inhabited, and it was very plain that it had been built by a civilized and warlike race of strangers who had come from a distance" (Castañeda). The same writer also states that it "was formerly inhabited by people who had separated from Cibola." Many writers have wrongly identified it with the present Casa Grande. See Bandelier in Arch. Inst. Papers, III, 178, 1890; Hodge, Coronado's March, 1899; Winship, Coronado Exped., 14th Rep. B. A. E., 1896. (F. W. H.)

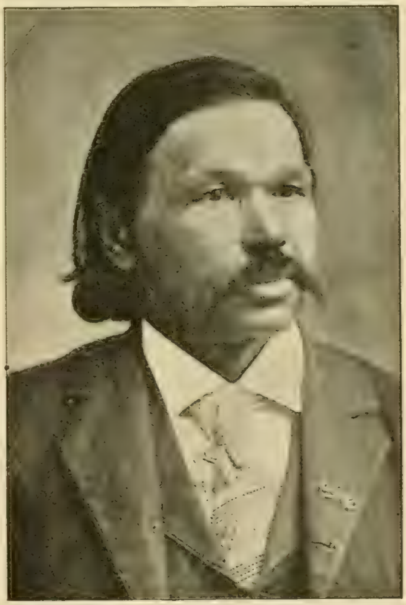
Chichicticale.—Castañeda (1596) in Ternaux-Compans, Voy., IX, 12, 1838. **Chichillicale.**—Kern, map in Schoolcraft, Ind. Tribes, IV, 38, 1854. **Chichilte Calli.**—Jaramillo in Ternaux-Compans, Voy., IX, 365, 1838. **Chichilti.**—Gallatin in Trans. Am. Ethnol. Soc., II, lxxviii, 1848. **Chichilticah.**—Bandelier in Arch. Inst. Papers, I, 117, 1881 (misprint). **Chichilti-cal.**—Gallatin, op. cit., lxix. **Chichilticala.**—Ogilby, America, 299, 1671. **Chichilticale.**—Coronado (1540) in Hakluyt, Voy., 448, 1600. **Chichilticalen.**—De l'Isle, map Am. Sept., 1700. **Chichilticali.**—Mota-Padilla, Hist. de la Conquista, 113, 1742. **Chichilti-calli.**—Gallatin, op. cit., lx. **Chichiltic-Calli.**—Jaramillo in Ternaux-Compans, Voy., IX, 368, 1838. **Chichiltie.**—Jaramillo in Doc. Inéd., XIV, 307, 1870. **Chichiltie Allí.**—Jaramillo quoted by Bancroft, Ariz. and N. Mex., 40, 1889. **Chichiticala.**—Heylyn, Cosmography, 968, 1703. **Chichiticale.**—Coronado (1540) in Ramusio, Nav. et Viaggi, III, 362(F), 1565. **Chichitté Calli.**—Jaramillo in Doc. Inéd., XIV, 304, 1870. **Chilticale.**—Beadle, Undeveloped West, 468, 1873. **Red House.**—Wallace in Atl. Monthly, 219, Aug., 1880 (or Chichiticale). **Red Town.**—Domenech, Deserts N. A., I, 175, 1860 (or Chichilticale). **Roode Huis.**—ten Kate, Reizen in N. A., 161, 1885 (Dutch form).

Chichinak. A Kaialigmiut Eskimo village on a small river flowing into Etolin str., Alaska; pop. 6 in 1880, 84 in 1890.

Chechinamiut.—11th Census, Alaska, 164, 1893. **Chichinagamute.**—Petroff, Rep. on Alaska, 54, 1880.

Chichipé Outipé (Chippewa has *Titipē·u·ntipē*, 'curly-head.'—W. J.). A large Potawatomi village in 1838 near South Bend, St Joseph co., Ind. (J. M.)

Chichiveachic (probably from the native term signifying 'peaks' + *chic* 'place of'). A Tarahumare rancheria in Chihuahua, Mexico.—Lumholtz, inf'n, 1894.



CHICKAHOMINY MAN

Chickahominy (from *K'chick-ahäm-min'-nough*, 'coarse-pounded corn people,' 'hominy people'—Tooker; or from *Tshi-kĕhämĕn*, a place name, meaning 'swept,' 'cleared,' and implying a clearing—Gerard). A tribe of the Powhatan confederacy, formerly living on Chickahominy r., Va. It was one of the most important tribes in Virginia, numbering 250 warriors, or perhaps 900 souls, in 1608, and was not so directly under the control of Powhatan as the other tribes over which he ruled. In 1613 they entered into an alliance with the English and assumed the name of Tassautessus (*sic*), or "Englishmen." In 1669 they were still estimated at 60 warriors, possibly 220 souls, but in 1722 were reported to number only about 80. Their last public notice occurs in this same year, when, in connection with the Pamunkey, they were named in the Albany conference with the Iroquois as among the Virginia tribes not to be molested by the latter. A mixed-blood band numbering about 220 still keeps up the name, but without regular tribal organization, on both sides of Chickahominy r. in New Kent and Charles City cos., Va., with Wm. H. Adkins as chief in 1905. They are on close terms of association with the neighboring bands of Pamunkey and Mattapony. On the origin and application of the name consult Tooker, Algonq. Ser., ix, 1900; Gerard in Am. Anthrop., vii, 224, 1905. (J. M.)

CHICKAHOMINY WOMAN. (MOONEY)

Chechohomynies.—Smith, Works, Arber ed., lxxv, 1884. **Checkahomanies.**—Harris, Voy. and Trav., i, 839, 1705. **Chekahomanies.**—Ibid. **Chicahamanias.**—Smith (1629), Virginia, ii, 16, repr. 1819. **Chichominys.**—Albany conference (1722) in N. Y. Doc. Col. Hist., v, 673, 1855. **Chickahamanias.**—Smith (1629), Virginia, ii, 27, repr. 1819. **Chickahamines.**—Strachey (*ca.* 1612), Virginia, 51, 1849. **Chickahomines.**—Boudinot, Star in the West, 126, 1816. **Chickahominys.**—Spotswood (1712) in Va. Hist. Soc. Coll., n. s., i, 167, 1882. **Chickahomones.**—Jefferson (1781) in Schoolcraft, Ind. Tribes, v, 36, 1855. **Chickahomonie.**—Beverly, Virginia, 199, 1722. **Chikahominy.**—Martin, N. C., i, 78, 1829. **Tassautessus.**—Smith (1624), Works, Arber ed., 515, 1884 ('strangers,' 'Englishmen,' an adopted name). **Vttasantasough.**—Simmonds (1612-24), ibid., 430.

Chickamauga (*Tsĭkăma'gĭ*, a word apparently of foreign origin and probably Shawnee, Creek, or Chickasaw). The name given to a band of Cherokee who espoused the English cause in the war of the Revolution and moved far down on Tennessee r., establishing new settlements on Chickamauga cr., in the neighborhood of the present Chattanooga. Under this name they soon became noted for their uncompromising and never-ceasing hostility. In 1782 their towns were destroyed by Sevier and Campbell, and they moved farther down the river, establishing what were afterward known as the "five lower towns," Running Water, Nickajack, Long Island, Crow Town, and Lookout Mountain Town. Here they were continually recruited by Creeks, Shawnee, and white Tories, until they were estimated to number a thousand warriors. They continued hostilities against the Tennessee settlements until 1794, when their towns were destroyed.—Mooney in 19th Rep. B. A. E., 54, 413, 537, 1900.

Chickasaw. An important Muskhogean tribe, closely related to the Choctaw in language and customs, although the two tribes were mutually hostile. Aside from tradition, the earliest habitat traceable for the Chickasaw is n. Mississippi. Their villages in the 18th century centered about Pontotoc and Union cos., where the headwaters of the Tombigbee meet those of Yazoo r. and its affluent, the Tallahatchie, about where the De Soto narratives place them in 1540, under the name Chicaza. Their main landing place on the Mississippi was at Chickasaw Bluffs, now the site of Memphis, Tenn., whence a trail more than 160 m. long led to their villages. They had two other landing places farther up the Mississippi. Adair, who for many years was a trader among the Chickasaw and gives a full and circumstantial account of them (Hist. Am. Inds., 352-373, 1775), states that in 1720 they had four contiguous settlements, and that the towns of one of these were Shatara, Chook'heereso, Hykehah, Tuskawillao, and Phalacheho. Two of the other settlements of which he gives the names were Yaneka, 6 m. long, and Chookka Pharáah (Chukafalaya), 4 m. long. Romans (Florida, 63, 1775), describing their country and villages, says that they "live nearly in the center of an uneven and large nitrous savannah; have in it 1 town, 1½ m. long, very narrow and irregular; this they divide into 7 [towns] by the names of Amalahta 'hat and feather,' Chatelaw 'copper town,' Chukafalaya 'long town,' Hikkihaw 'stand still,' Chucalissa 'great town,' Tuckahaw 'a cert'n weed,' Ashukhuma 'red grass.' Formerly the whole was inclosed in palisadoes."

The warlike Chickasaw claimed other territory far beyond the narrow limits of their villages, and extending on the N. to the confluence of the Ohio with the Tennessee. They also claimed a large area N. of the Tennessee to the ridge between Duck r. and the Cumberland to the headwaters of Duck r. and S. to Chickasaw Old Fields on the Tennessee, thence along an indeterminate S. E. line to the Mississippi. This claim was admitted by the Cherokee. According to Haywood and other authorities an outlying colony of Chickasaw formerly dwelt on Savannah r. nearly opposite Augusta, Ga., but trouble with the Creeks drove them westward again. In 1795 the Chickasaw claimed payment from the United States for the land on the Savannah thus occupied.

The Chickasaw were noted from remote times for their bravery, independence, and warlike disposition. They were constantly fighting with the neighboring tribes; sometimes with the Choctaw and Creeks, then with the Cherokee, Illinois, Kickapoo, Shawnee, Mobilians, Osage, and Quapaw. In 1732 they cut to pieces a war party of Iroquois who had invaded their country. They were constant enemies of the French—a feeling intensified by the intrigues of British traders and their hatred of the Choctaw who had entered into friendly relations with the French colonists. The Chickasaw urged the Natchez to resist the French encroachments, and gave shelter to them when driven from their home. They defeated the French at Amalahta in 1736, at the Long House and other points, and baffled their attempts at conquest in the war of 1739–40. They combined with the Cherokee about 1715 and drove the Shawnee from their home on the Cumberland, and in 1769 utterly routed, at Chickasaw Old Fields, these former Cherokee allies.

Their relations with the United States began with the Hopewell treaty in 1786, when their boundary on the N. was fixed at the Ohio r. They began to emigrate W. of the Mississippi as early as 1822, and treaties for the removal of those who remained in their old seats were made in 1832 and 1834. By the treaty of 1855 their lands in Indian Ter. were definitely separated from those of the Choctaw, with which they had before been included.

In manners and customs they differed little from their congeners, the Choctaw, the principal difference being the more sedentary habits and greater devotion to agricultural pursuits by the Choctaw on the one hand, and the more turbulent, restless, and warlike disposition of the Chickasaw on the other. Their traditional origin is the same as that of the Creeks and Choctaw (q. v.), and is given in the so-called "Creek migration legend" (see *Creeks*). The Chickasaw appear to have sheltered and ultimately incorporated into their organization the small tribes along Yazoo r., who spoke substantially the same language. The Chickasaw language served as a medium of commercial and tribal intercourse for all the tribes along the lower Mississippi. Early estimates of population vary widely, those of the 18th century ranging from 2,000 to nearly 6,000. According to Adair (op. cit., 353) they had been much more numerous than during his time (1744), one of the two divisions, the "Long House," numbering not more than 450 warriors, indicating a population of 1,600 to 1,800 persons. He gives no estimate of the other division, but assuming it to have been about the same, the population of the entire tribe was between 3,000 and 4,000. Morse (Rep. to Sec. War, 364, 1822), though estimating the Choctaw at 25,000, gives the Chickasaw population as 3,625. In 1865 the estimated population was 4,500; in 1904 the official number was given as 4,826, including mixed bloods.

CHICKASAW

According to Morgan (Anc. Society, 163, 1878) the Chickasaw were divided into 12 gentes, arranged in 2 phratries, as follows:

I.—Koi, Panther: (1) Koinchush,

Wild cat; (2) Hatakfushi, Bird; (3) Nunni, Fish; (4) Issi, Deer. II.—Ishpanee, Spanish: (1) Shauee, Raccoon; (2) Ishpanee, Spanish; (3) Mingko, Royal; (4) Hushkoni, Skunk; (5) Tunni, Squirrel; (6) Hochonchabba, Alligator; (7) Nashola, Wolf; (8) Chuhhla, Blackbird.

The list given by Gibbs (Gatschet, Creek Migr. Leg., I, 96, 1884) follows:

I.—Panther phratry, Koa: (1) Kointchush, Wild cat; (2) Fushi, Bird; (3) Nanni, Fish; (4) Issi, Deer. II.—Spanish phratry, Ishpani: (1) Shawi, Raccoon; (2) Ishpani, Spanish; (3) Mingo, Royal; (4) Huskoni; (5) Tunni, Squirrel; (6) Hotchon tchapa, Alligator; (7) Nashoba, Wolf; (8) Tchu'hla, Blackbird.

Mingos or chiefs could be chosen only from the "Spanish" gens, and were hereditary in the female line. The name must formerly have been different or this rule must have been established after the coming of the Spaniards.

The following are the old Chickasaw towns so far as recorded: Ackia, Amalahta, Ashukhuma, Chatelaw, Chucalissa, Chukafalaya, Chula, Hykehah, Latcha Hoa, P'halachehs, Pontotoc, Shatara, Taposa, Tuckahaw, Tuskawillas, Yaneka. (A. S. G. C. T.)

Ani′-Tsĭ′ksû.—Mooney in 19th Rep. B. A. E., 509, 1900 (Cherokee name; sing., Tsĭ′ksû). **Ceickasaw.**—Simpson, Report, 11, 1850. **Chekaihas.**—Shea, Relat. Miss. on Miss. R., 28, 1861. **Chekasaws.**—Imlay, West. Terr., 290, 1797. **Chiacasas.**—Güssefeld, Map of U.S., 1784. **Chicaça.**—Gentl. of Elvas (1557) in Hakluyt Soc. Works, IX, 81, 1851. **Chicachas.**—La Salle (1682) in Margry, Déc., I, 553, 1875. **Chicachos.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 555, 1853. **Chicaksaws.**—Schoolcraft, ibid., 45. **Chicasan.**—Morse, Hist. Am., map, 1798. **Chicasas.**—Croghan (1759) in Proud, Penn., II, 297, 1798. **Chicasauus.**—Alcedo, Dic. Geog., I, 497, 1786. **Chicasaws.**—Barton, New Views, xlvii, 1798. **Chicasou.**—Mandrillon, Spect. Am., map, 1785. **Chicàssas.**—French, Hist. Coll. La., III, 237, 1851. **Chicawchaws.**—Perrin du Lac., Voy., 368, 1805. **Chicaza.**—Biedma (1545) in Smith, Col. Doc. Fla., I, 55, 1857. **Chichacas.**—Robin, Voy. à la Louisiane, I, 54, 1807. **Chichasau.**—Möllhausen, Reisen, I, 343, 1858. **Chichasaws.**—Imlay, West. Terr., 13, 1797. **Chichashas.**—Gamelin (1790) in Am. State Pap., Ind. Aff., I, 93, 1832. **Chickasaws.**—Niles (1760) in Mass. Hist. Coll., 4th s., V, 549, 1861. **Chickassas.**—Domenech, Deserts, I, 440, 1860. **Chickesaw.**—Frink (1764) in Hawkins, Missns., 101, 1845. **Chicketaws.**—Rogers, North America, 201, 1765. **Chickisaw.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 280, 1850. **Chickkasah.**—Boudinot, Star in the West, 109, 1816. **Chicksas.**—Croghan (1759) in Kauffman, West. Pa., 146, 1851. **Chicksaws.**—Bossu (1751), Travels La., I, 92, 1771. **Chicksha.**—Penhallow (1726) in N. H. Hist. Coll., 1st s., 79, 1824. **Chickshau.**—Niles (1760) in Mass. Hist. Coll., 4th s., V, 333, 1861. **Chigasaws.**—Catesby, Nat. Hist. Car., II, x, 1743. **Chikachas.**—Vater, Mith., III, 245, 1816. **Chikakas.**—Shea, Relat. Miss. on Miss. R., 34, 1861. **Chikasahs.**—Prichard, Phys. Hist., V, 401, 1847. **Chikasaws.**—Drake, Ind. Chron., 215, 1836. **Chíkasha.**—ten Kate, Reizen in N. A., 402, 1885. **Chikitaws.**—Rogers, North America, 149, 1765. **Chikkasah.**—Barton, New Views, xlvii, 1798. **Chikkesah.**—Boudinot, Star in the West, 231, 1816. **Chiksah.**—Tanner, Narr., 327, 1830. **Chiquacha.**—Hennepin (1680) in French, Hist. Coll. La., I, 206, 1846. **Chixaxia.**—French writer (1761) in Mass. Hist. Coll., 4th s., IX, 428, 1861. **Chukesws.**—Buchanan, N. Am. Inds., 155, 1824. **Cicaca.**—La Salle (1679) in Margry, Déc., II, 41, 1877. **Cikaga.**—Hennepin, New Discov., 141, 1698. **Kasahá únûⁿ.**—Gatschet, inf'n (Yuchi name; abbreviated from *Chikasahá únûn*). **Ohikkasaw.**—Latham, Opuscula, 278, 1860. **Sicacas.**—La Salle (1680) in Margry, Déc., I, 487, 1875. **Sicacha.**—Hennepin, New Discov., 152, 1698. **Sicachia.**—Ibid., 311. **Sikacha.**—Ibid., 152. **Tchaktchán.**—Gatschet, inf'n (Arapaho name). **Tchicachas.**—Bossu, Travels La., I, 92, 1771. **Tchíkasa.**—Gatschet, Creek Migr. Leg., II, 126, 1888 (Creek name, pl. Tchicasalgi). **Tci′-ka-sa′.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (Kansa name). **Techichas.**—Duquesne (1754) in N. Y. Doc. Col. Hist., X, 263, 1858. **Ti-ka′-jă.**—Dorsey, Kwapa MS. vocab., B. A. E., 1891 (Kwapa name). **Tsi′-ka-cĕ.**—Dorsey, Osage MS. vocab., B. A. E., 1883 (Osage name). **Tsĭ′ksû.**—Mooney in 19th Rep. B. A. E., 509, 1900 (Cherokee name, pl. Ani′-Tsĭ′ksû). **Tsĭk-û-sû.**—Grayson, Creek MS. vocab., B. A. E., 1885 (Creek name).

Chickasaw Half Town. Mentioned as a Choctaw town in the report of the Ft Adams conference in 1801.—Macomb in Am. State Pap., Ind. Aff., I, 661, 1832.

Chickasawhay. A former Choctaw town which stood, according to tradition, on the E. side of Chickasawhay r. about 3 m. below the present town of Enterprise, Clarke co., Ga. It also gave its name to a subdivision between Chickasawhay and Buckatunna rs.—Halbert in Rep. Ala. Hist. Soc., Misc. Coll., I, 379, 1901.

Chicasahay.—Romans, Florida, 86, 1775. **Chickasawhays.**—Ibid., 73. **Chickasawka.**—Ker, Travels, 331, 1816. **Tchicachae.**—Jefferys, French Dom. Am., 135, map, 1761. **Tchikachaé.**—D'Anville, map (*ca.* 1732) discussed by Halbert in Miss. Hist. Soc. Publ., III, 367, 370, 1902.

Chickasaw Old Fields. A place on the N. side of Tennessee r., opposite Chickasaw id., about 4 m. below Flint r., in S. E. Madison co., Ala.; claimed by the Chickasaw as one of their ancient village sites.—Treaty of 1805 in U. S. Ind. Treat., 116, 1837.

Chickataubut ('house afire'). A Massachuset sachem of the region about Weymouth, Mass., whose enmity against the English was early aroused by their depredations on the tribal cornfields and desecration of his mother's grave (Drake, Inds. N. Am., 107, 1880). In 1621, with several other chiefs, he submitted to the English authority, and in 1631 visited Gov. Winthrop at Boston, behaving "like an Englishman." In 1632 he served against the Pequot and died the next year of smallpox. He was a man of note and influence. (A. F. C.)

Chickwit. A name of the weakfish (*Labrus squeteague*) still used, according to Bartlett (Dict. of Americanisms, 112, 1877), in parts of Connecticut and Rhode Island. This word, spelled also *chickwick*, *chequet*, etc., is generally thought to be a further corruption of *squeteague*, another name of this fish. Trumbull (Natick Dict., 21, 1903) cites the forms *chequit* and *checout*, and suggests a derivation from *chohki*, signifying, 'spotted,' in the Massachuset dialect of Algonquian. (A. F. C.)

Chicoli. Mentioned as a Navaho settlement in 1799 (Cortez in Pac. R. R. Rep., III, pt. 3, 119, 1856); but as the Navaho are not villagers, it is probably only a geographical name.

Chiconessex (from *chiconesink*, 'place of small turkeys.'—Hewitt). A village of the Powhatan confederacy, formerly about Wiseville, Accomac co., Va. It was nearly extinct in 1722. (J. M.)

Chiconessex.—Beverly, Virginia, 199, 1722. **Chissenossick.**—Herrman map (1670) in Maps to Accompany the Rept. of the Comrs. on the Bdy. bet. Va. and Md., 1873.

Chicora. The name given by the Spaniards at the time of Ayllon's visit in 1521 to the coast region of South Carolina, s. of Edisto r., and to the Indians inhabiting it. The name Cusabo, subsequently applied, included most of the tribes of the same region. Gatschet suggests that the name Chicora is derived from the Catawba *Yuchi-kĕrê*, 'Yuchi are there, or over there,' but the connection is not very obvious. The French form of about the same period, Chigoula, has more the appearance of a Muskhogean word. Fontaneda, about 1570, makes Chicora and Orista (Edisto) equivalent. The tribes of this region were practically exterminated by Spanish and English slave hunters before the close of the 17th century. (J. M.)

Chicora.—Fontaneda (*ca.* 1570) in Ternaux-Compans, Voy., XX, 16, 1841. **Chicoria.**—Garcilasso de la Vega, Fla., 4, 1723. **Chicorie.**—Ayllon (*ca.* 1521) quoted by Shipp, De Soto and Florida, 240, 1881. **Chigoula.**—Laudonnière (1562) in French, Hist. Coll. La., n. s., 190, 1869. **Chiquola.**—Syms, Hist. S. C., 10, 1860.

Chicoutimi. The name of a locality, the end of smooth navigation of Saguenay r., Quebec, by which the Lake St John band of Montagnais was sometimes referred to (Jes. Rel. 1661, 13, 1858). The French formerly had a mission of the same name on the right bank of the Saguenay. In 1898 the Montagnais of L. St John numbered 404 and resided on a reservation at Pointe Bleue. (J. M.)

Checoutimi.—Jefferys, French Dom. Am., I, 18, 1761. **Checoutimiens.**—Ibid. **Chegoutimis.**—Jes. Rel. 1661, 14, 1858. **Chekoutimiens.**—Bellin, map, 1755. **Chekoutimis.**—La Tour, map, 1784. **Chicontami.**—Johnson (1764) in N. Y. Doc. Col. Hist., VII, 658, 1856 (misprint). **Chicoutime.**—Lords of Trade (1764), ibid., 635. **Chicoutimi.**—Jes. Rel. 1661, 13, 1858. **Chixoutimi.**—Johnson (1764) in N. Y. Doc. Col. Hist., VII, 664, 1856. **Montagnais of Lake St. John.**—Can. Ind. Aff. Rep. 1884, pt. I, 185, 1885.

Chicuchatti (probably Creek *chúka chati*, 'red houses,' referring to the custom of daubing the houses with red clay). A former Seminole town N. of Tampa bay, in the so-called Chocochatee savanna, Hernando co., Fla. According to Brinton it was one of the 7 bands into which the Seminole became divided after their separation from the Creeks.

Chickuchatty.—Lindsay (1836) in H. R. Doc. 78, 25th Cong., 2d sess., 149, 1838. **Chicuchatty.**—Drake, Ind. Chron., 209, 1836. **Chockechiatte.**—Penière in Morse, Rep. to Sec. War, 311, 1822. **Chocochattee.**—Cowperwaite, Atlas, 1850. **Chokechatti.**—Brinton, Florida Penin., 145, 1859. **Chuku-chatta.**—Morse, op. cit., 307.

Chicutae. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Chie. One of the two principal clans of the Chiricahua Apache, coördinate with the Destchin clan of San Carlos agency, Ariz.

Chi-e'.—Bourke in Jour. Am. Folk-lore, III, 115, 1890.

Chief Joseph. See *Joseph*.

Chiefs. Among the North American Indians a chief may be generally defined as a political officer whose distinctive functions are to execute the ascertained will of a definite group of persons united by the possession of a common territory or range and of certain exclusive rights, immunities, and obligations, and to conserve their customs, traditions, and religion. He exercises legislative, judicative, and executive powers delegated to him in accordance with custom for the conservation and promotion of the common weal.

The wandering band of men with their women and children contains the simplest type of chieftaincy found among the American Indians, for such a group has no permanently fixed territorial limits, and no definite social and political relations exist between it and any other body of persons. The clan or gens, the tribe, and the confederation present more complex forms of social and political organization. The clan or gens embraces several such chieftaincies, and has a more highly developed internal political structure with definite land boundaries. The tribe is constituted of several clans or gentes and the confederation of several tribes. Among the different Indian communities the social and political structure varied greatly. Many stages of social progress lay between the small band under a single chief and the intricate permanent confederation of highly organized tribes, with several kinds of officers and varying grades of councils of diverse but interrelated jurisdictions. With the advance in political organization political powers and functions were multiplied and diversified, and the multiplicity and diversity of duties and functions required different grades of officers to perform them; hence various kinds and grades of chiefs are found. There were in certain communities, as the Iroquois and Creeks, civil chiefs and subchiefs, chosen for personal merit, and permanent and temporary war chiefs. These several grades of chiefs bear distinctive titles, indicative of their diverse jurisdiction. The title to the dignity belongs to the community, usually to its women, not to the chief, who usually owes his nomination to the suffrages of his female constituents, but in most communities he is installed by some authority higher than that of his chieftaincy. Both in the lowest and the highest form of government the chiefs are the creatures of law, expressed in well-defined customs, rites, and traditions. Only where agriculture is wholly absent may the simplest type of chieftaincy be found.

Where the civil structure is permanent there exist permanent military chieftainships, as among the Iroquois. To reward personal merit and statesmanship the Iroquois instituted a class of chiefs whose office, upon the death of the holder, remained vacant. This latter provision was made to obviate a large representation and avoid a change in the established roll of chiefs. They were called "the solitary pine trees," and were installed in the same manner as the others. They could not be deposed, but merely ostracized, if they committed crimes rendering them unworthy of giving counsel.

Where the civil organization was of the simplest character the authority of the chiefs was most nearly despotic; even in some instances where the civil structure was complex, as among the Natchez, the rule of the chiefs at times became in a measure tyrannical, but this was due largely to the recognition of social castes and the domination of certain religious beliefs and considerations.

The chieftainship was usually hereditary in certain families of the community, although in some communities any person by virtue of the acquisition of wealth could proclaim himself a chief. Descent of blood, property, and official titles were generally traced through the mother. Early writers usually called the chief who acted as the chairman of the federal council the "head chief" and sometimes, when the tribe or confederation was powerful and important, "king" or "emperor," as in the case of Powhatan. In the Creek confederation and in that of the Iroquois, the most complex aboriginal government N. of Mexico, there was, in fact, no head chief. The first chief of the Onondaga federal roll acted as the chairman of the federal council, and by virtue of his office he called the federal council together. With this all preëminence over the other chiefs ended, for the governing power of the confederation was lodged in the federal council. The federal council was composed of the federal chiefs of the several component tribes; the tribal council consisted of the federal chiefs and subchiefs of the tribe.

Communities are formed on the basis of a union of interests and obligations. By the union of several rudimentary communities for mutual aid and protection, in which each retained part of its original freedom and delegated certain social and political powers and jurisdiction to the united community, was evolved an assembly of representatives of the united bands in a tribal council having a definite jurisdiction. To these chiefs were sometimes added subchiefs, whose jurisdiction, though subordinate, was concurrent with that of the chiefs. The enlarged community constitutes a tribe. From tribes were organized confederations. There were therefore several grades of councils constituted. In the council of the Iroquois confederation the subchiefs had no voice or recognition.

Among the Plains tribes the chieftaincy seems to have been usually non-hereditary. Any ambitious and courageous warrior could apparently, in strict accordance with custom, make himself a chief by the acquisition of suitable property and through his own force of character. See *Social organization*. (J. N. B. H.)

Chifukluk. A Mageminut Eskimo village on the left bank at the head of the Yukon delta, Alaska.

Chifukhlugumut.—Nelson in 18th Rep. B. A. E., map, 1899.

Chiggilli. See *Chekilli.*

Chigilousa (Choctaw: *lusa* 'black,' *chigi* 'houses'). A former tribe on the lower Mississippi, probably the same as the Chitimacha, W. of that river (La Tour, map, 1783); but possibly they were of Choctaw affinity.

Chigmiut. A subtribe of the Chugachugmiut Eskimo inhabiting Montague id., Prince William sd., Alaska.

Chigmut.—Dall in Cont. N. A. Ethnol., I, map, 1877.

Chignecto (from *sigunikt*, 'foot cloth'). A Micmac village in Nova Scotia in 1760.—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., X, 115, 1809.

Chiguau. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Chihlakonini (*chi‘láko-nini*, 'horse-trail'). A former Lower Creek town on the upper waters of Chattahoochee r., seemingly in the present Harris Co., Ga. It was burned by the whites in Sept., 1793, at which date it consisted of 10 houses, but by 1799 the people had formed a new town on the left bank of Tallapoosa r., opposite Oakfuskee, Ala. The upper trail or war path crossed the latter stream by a horse ford at this place, about 60 m. above Kasihta town. It was probably identical with Okfuskinini. (A. S. G.)

Checlucca-ninne.—Bartram, Travels, 462, 1792. **Che‘láko Nini.**—Gatschet, Creek Migr. Leg., I, 129, 1884. **Che-luc-co ne-ne.**—Hawkins (1799), Sketch, 45, 1848. **Chelucconinny.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Horse-Trail.**—Gatschet, Creek Migr. Leg., I, 129, 1884. **Little Oakfuskee.**—Knox (1793) in Am. State Pap., Ind. Aff., I, 362, 1832.

Chihucchihui. A former Chumashan village in Ventura co., Cal.—Taylor in Cal. Farmer, July 24, 1863.

Chihupa ('jawbone band'). A former Dakota band under Sishhola, or Barefoot.
Ċi-hu′-pa.—Hayden, Ethnog. and Philol. Mo. Val., 375, 1862.

Chiink. An Alsea village on the s. side of Alsea r., Oreg.
Tci′-ink.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Chikak. An Aglemiut village on Iliamna lake, Alaska; pop. 51 in 1880.—Petroff, 10th Census, Alaska, 17, 1884.

Chikataubut. See *Chickataubut.*

Chikauach. A Songish band at McNeill bay, s. end of Vancouver id., Brit. Col.
Tcik·au′atc.—Boas in 6th Rep. on N. W. Tribes Can., 17, 1890.

Chiklisilkh. A Lower Chehalis settlement at Pt Leadbetter, the N. end of the land tongue at Shoalwater bay, Wash.—Gibbs, Chinook vocab., B. A. E., 23.

Chikohoki (from *Chikelaki; chikeno* 'turkey,' *aki* 'land'). The former principal seat of the Unalachtigo Delawares, situated on the w. bank of Delaware r., near the present Wilmington, Del.
Chichohocki.—Bozman, Maryland, I, 130, 1837. **Chickahokin.**—Smith (1629), Virginia, I, map, repr. 1819. **Chihohocki.**—Thompson quoted by Jefferson, Notes, 278, 1825. **Chikahokin.**—Brinton, Lenape Leg., 37, 1885. **Chikelaki.**—Ibid. **Chikohocki.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 6, 1814. **Chikolacki.**—Brinton, op. cit.

Chikohoki. A former village, said to be of the Manta division of the Delawares, on the site of Burlington, Burlington co., N. J. According to Heckewelder it was the oldest village on Delaware r.
(J. M.)

Chikonapi (the Canadian Chippewa use the term *chikonāpä* for 'carpenter.'—W. J.). Mentioned in the Walam Olum of the Delawares as a people conquered or destroyed by the latter tribe (Brinton, Lenape Legends, 190, 1885). They can not be located with certainty.

Chilano. A village or tribe, probably Caddoan, visited by De Soto's troops under Moscoso toward the close of 1542, and at that time situated in N. E. Texas, near upper Sabine r. See Gentl. of Elvas (1557) in French, Hist. Coll. La., II, 201, 1850.

Chilchadilkloge ('grassy-hill people'). An Apache band or clan at San Carlos agency and Ft Apache, Ariz., in 1881.
Chilchadilklogue.—Bourke in Jour. Am. Folk-Lore, III, 112, 1890.

Child life. The subject of Indian child life has been but very lightly treated by ethnologists, although the child is in fact the strongest bond of family life under a system which allowed polygamy and easy separation. Both parents alike were entirely devoted to their children, and bestowed upon them the fullest expression of affection and solicitude. The relation of parent to child brings out all the highest traits of Indian character.

Among some tribes, notably those of the plains, in anticipation of the new arrival the father prepares the wooden frame of the cradle which is to be its portable bed until it is able to walk. The body of the cradle, with its ornamentation of bead or quill design, fringes and bangles, is made either by the grandmother or by some woman noted in the tribe for her superior expertness. There were many well-marked varieties of cradle, differing with the tribe. Among the Choctaw, Catawba, and other former tribes of the Southern states, and among the Chinookan and Salishan tribes of the Columbia, there was used a special attachment which, by continued pressure upon the forehead while the bones were still soft, produced the so-called "flat head," esteemed with these tribes a point of beauty (see *Artificial Head Deformation*). One cradle was used for successive infants in the same family.

The newborn infant is commonly treated at once to a cold bath, and turned over to another matron to nurse until the mother's health is restored. Among the Hopi, ashes or sacred meal are rubbed on the newborn babe. Lactation is long continued, even for 2 years or more, and in rare cases much longer. With all the affection of the mother, the women are almost completely ignorant of ordinary sanitary rules as to feeding, exposure, etc., with the result that infant mortality is something terrible in almost every tribe, many children being born, but only a small proportion coming to maturity, so that even in former times the tribal population remained almost stationary. The child sisters or cousins of the baby are its attendants, while the mother is occupied with other duties, and perform their work with the instinct of little mothers. The child is kept in its cradle usually only during a journey or while being carried about, and not, as is commonly supposed, during most of the time. At home it rolls about upon the grass or on the bed without restraint. Formerly, except in extreme weather, no clothing was worn during waking hours up to the age of from 5 to 10 years, according to the tribe and climate, and in some tribes this practice still prevails. The child may be named soon after birth, or not for a year or more after, this child name, like the first teeth, being discarded as the boy or girl grows up for another of more important significance (see *Names and Naming*). The child name is often bestowed by the grandparent. Among the Hopi the infant, when 20 days old, is given a name and is dedicated to the sun with much ceremony. With some tribes, as the Omaha, the hair is cut in a pattern to indicate the gens or band of the parent, and in some, as the Kiowa, to indicate the particular protecting medicine of the father.

Twins are usually regarded as uncanny, and are rather feared, as possessing occult power. With some Oregon and other coast tribes they were formerly regarded as abnormal and one or both were killed. There are well-authenticated instances of deformed children being put to death at birth. On the other hand children crippled by accident are treated by parents and companions with the greatest tenderness.

Among the Plains tribes the ceremonial boring of the ears for the insertion of pendants is often made the occasion of a more or less public celebration, while the investment of the boy with the breechcloth at the age of 9 or 10 years is observed with a quiet family rejoicing. The first tattooing and the first insertion of the labret are also celebrated among the tribes practising such customs. In many or most tribes the boys passed through an initiation ordeal at an early age, sometimes, as with the Zuñi, as young as 5 years (see *Ordeals*). With the Hopi and Zuñi the child is lightly whipped with yucca switches when initiated into the Kachina priesthood. With the Powhatan of Virginia, if we can believe the old chroniclers, the boys, who may have been about 10 years of age at the time, were actually rendered unconscious, the declared purpose being to take away the memory of childish things so that they should wake up as men (see *Huskanaw*). On the plains the boys at about the same age were formally enrolled into the first degree of the warrior society and put under regular instruction for their later responsibilities.

Children of both sexes have toys and games, the girls inclining to dolls and "playing house," while the boys turn to bows, riding, and marksmanship. Tops, skates of rib-bones, darts, hummers, balls, shinny, and hunt-the-button games are all favorites, and wherever it is possible nearly half the time in warm weather is spent in the water. They are very fond of pets, particularly puppies, which the little girls frequently dress and carry upon their backs like babies, in imitation of their mothers. Among the Zuñi and Hopi wooden figurines of the principal mythologic characters are distributed as dolls to the children at ceremonial performances, thus impressing the sacred traditions in tangible form (see *Amusements*, *Dolls*, *Games*).

Girls are their mothers' companions and are initiated at an early period into all the arts of home life—sewing, cooking, weaving, and whatever else may pertain to their later duties. The boys as naturally pattern from their fathers in hunting, riding, or boating. Boys and girls alike are carefully instructed by their elders, not only in household arts and hunting methods, but also in the code of ethics, the traditions, and the religious ideas pertaining to the tribe. The special ceremonial observances are in the keeping of the various societies. The prevalent idea that the Indian child grows up without instruction is entirely wrong, although it may be said that he grows up practically without restraint, as instruction and obedience are enforced by moral suasion alone, physical punishment very rarely going beyond a mere slap in a moment of anger. As aggressiveness and the idea of individual ownership are less strong with the Indian than with his white brother, so quarrels are less frequent among the children, and fighting is almost unknown. Everything is shared alike in the circle of playmates. The Indian child has to learn his language as other children learn theirs, lisping his words and confusing the grammatic distinctions at first; but with the precocity incident to a wild, free life, he usually acquires correct expression at an earlier age than the average white child.

At about 15 years of age in the old days, throughout the eastern and central region, the boy made solitary fast and vigil to obtain communication with the medicine spirit which was to be his protector through life; then, after the initiatory ordeal to which, in some tribes, he was subjected, the youth was competent to take his place as a man among the warriors. For a year or more before his admission to full manhood responsibilities the young man cultivated a degree of reserve amounting even to bashfulness in the presence of strangers. At about the same time, or perhaps a year or two earlier, his sister's friends gathered to celebrate her puberty dance, and thenceforth child life for both was at an end.

Consult Chamberlain, Child and Childhood in Folk Thought, 1896; Dorsey in 3d Rep. B. A. E., 1884; Eastman, Indian Boyhood (autobiographic), 1902; Fewkes (1) in Am. Anthrop., IV, 1902, (2) in 21st Rep. B. A. E., 1903; Fletcher in Jour. Am. Folk-lore, 1888; Gatschet, Creek Migr. Leg., I, 1884; La Flesche, The Middle Five, 1901 (autobiographic); Mason in Rep. Nat. Mus., 1887; Owens, Natal Ceremonies of the Hopi, 1892; Powers in Cont. N. A. Ethnol., III, 1877; Spencer, Education of the Pueblo Child, 1899; Stevenson in 5th Rep. B. A. E., 1887; and especially Jenks, Childhood of Jishib, the Ojibwa, 1900, a sympathetic sketch of the career of an Indian boy from birth to manhood.

(J. M.)

Chilhowee (*Tsû‛lûñ we′ĭ*, abbr. *Tsû‛lûñ′-we*, or *Tsûla′wĭ*, possibly connected with *tsû‛lû* ‘kingfisher’). A former important Cherokee settlement on Tellico r., a branch of Tennessee r., in Monroe co., Tenn., near the North Carolina boundary. (J. M.)

Chelowe.—Bartram, Travels, 371, 1792. **Chilhowee.**—Royce in 5th Rep. B. A. E., map, 1887. **Chilhowey.**—Timberlake, Memoirs, 76, 1765. **Chillhoway.**—Census of 1755 cited by Royce, op. cit., 144.

Chilili (*Chi-li-li′*). A former Tigua pueblo on the w. side of the Arroyo de Chilili, about 30 m. s. e. of Albuquerque, N. Mex. It is inadvertently mentioned as a “captain” of a pueblo by Oñate in 1598, and is next referred to in 1630 as a mission with a church dedicated to Nuestra Señora de Navidad. In this church were interred the remains of Fray Alonzo Peinado, who went to New Mexico about 1608, and to whom was attributed the conversion of the inhabitants and the erection of the chapel. The village was abandoned, according to Bandelier, between 1669 and 1676 on account of the persistent hostility of the Apache, the inhabitants retiring mostly to the Tigua villages on the Rio Grande, but some joined the Mansos at El Paso. According to Vetancurt the pueblo contained 500 Piros in 1680, and Benavides referred to it as a Tompiros pueblo 50 years earlier; but Bandelier believes these statements to be in error, since the northern pueblos of the Salinas belonged to the Tigua. See the latter authority in Arch. Inst. Rep., v, 34, 1884; Arch. Inst. Papers, iii, 128–131, 1890; iv, 255–257, 1892. (F. W. H.)

Acolocú.—Oñate (1598) in Doc. Inéd., xvi, 118, 1871 (believed by Bandelier, Arch. Inst. Papers, iv, 113, 1892, to be probably Chilili). **Chichilli.**—Squier in Am. Rev., ii, 522, 1848. **Chichiti.**—Loew in Rep. Wheeler Surv., app. LL, 175, 1875. **Chili.**—Gallegas (1844) in Emory, Reconnoissance, 478, 1848. **Chililé.**—Bandelier, Gilded Man, 254, 1893 (misprint). **Chilili.**—Benavides, Memorial, 21, 1630. **Chilili′.**—Pac. R. R. Rep., iii, pt. 3, map 10, 1856. **Chilily.**—Jefferys, Am. Atlas, map 5, 1776. **Chillili.**—Squier in Am. Rev., ii, 522, 1848. **Chititi.**—Gallatin in Trans. Am. Ethnol. Soc., ii, xciv, 1848. **Navidad de Nuestra Señora.**—Vetancurt (1693), Teatro Mex., iii, 324, repr. 1871. **Old Chilili.**—Abert in Emory, Reconnoissance, 483, 1848.

Chilili. A former tribe or village of the Utina confederacy in n. Florida. On the De Bry map it is located e. of St Johns r.

Chilili.—Laudonnière (1565), Hist. Not. de la Floride, 90, 1853. **Chililo.**—Barcia, Ensayo, 48, 1723 (cacique’s name). **Chilily.**—Laudonnière (1565) quoted by Shipp, De Soto and Fla., 525, 1881.

Chilkat (said to be from *tcĭ́l-xāt*, ‘storehouses for salmon’). A Tlingit tribe about the head of Lynn canal, Alaska; noted for the manufacture of the famous blankets to which they have given their name (see *Adornment*, *Blankets*); pop. 988 in 1880, and 812 in 1890. Winter towns: Chilkoot, Katkwaahltu, Klukwan, Yendestake. Smaller towns: Deshu, Dyea, Skagway. Social divisions: Daktlawedi, Ganahadi, Hlukahadi, Kagwantan, Nushekaayi, Takestina.

Cheelcat.—Anderson quoted by Gibbs in Hist. Mag., vii, 75, 1862. **Cheelhaats.**—Scouler in Jour. Ethnol. Soc. Lond., i, 242, 1848. **Cheelkaats.**—Ibid., 232. **Chelkatskie.**—Elliott, Cond. Aff. Alaska, 227, 1875. **Chilcahs.**—Scott in Ind. Aff. Rep., 314, 1868. **Chilcaks.**—Ibid., 309. **Chilcales.**—Halleck in Rep. Sec. War, pt. 1, 38, 1868. **Chilcat.**—Kane, Wand. in N. A., app., 1859. **Chilcates.**—Halleck in Ind Aff. Rep. 1869, 562, 1870. **Chilkāht-Kwān.**—Dall in Cont. N. A. Ethnol., i, 37, 1877. **Chilkahts.**—Halleck in Ind. Aff. Rep. 1869, 562, 1870. **Chilkasts.**—Dunn, Hist. Oreg., 288, 1844. **Chilkat-qwan.**—Emmons in Mem. Am. Mus. Nat. Hist., iii, 232, 1903. **Chilkats.**—Halleck in Rep. Sec. War, pt. 1, 38, 1868. **Chilkatskoe.**—Veniaminoff, Zapiski, ii, pt. 3, 30, 1840. **Chilkhat.**—Petroff in 10th Census, Alaska, 31, 1884. **Chitl-kawt.**—Jackson, Alaska, 242, 1880 (native pronunciation of name of Chilcat r.). **Tchilcat.**—Beardslee in Sen. Ex. Doc. 105, 46th Cong., 2d sess., 31, 1880. **Tschilkat.**—Wrangell, Ethnol. Nachr., 102, 1839. **Tschĭlkāt-kŏn.**—Krause, Tlinkit Ind., 116, 1885. **Tschischlkhathkhoan.**—Kingsley, Stand. Nat. Hist., pt. 6, 132, 1883. **Tschishlkháth.**—Holmberg, Ethnol. Skizz., map, 142, 1855. **Tschishlkháthkhóan.**—Ibid., 11–12.

Chilkat. According to Petroff (Comp. 10th Census, pt. 2, 1427, 1883) a Tlingit town, or aggregation of towns, on Comptroller bay, e. of the mouth of Copper r., Alaska. It belonged to the Yakutat and had 170 inhabitants in 1880. Probably it was only a summer village.

Chilkoot. A Tlingit town on the n. e. arm of Lynn canal, Alaska. Pop. at Chilkoot mission in 1890, 106. These people are often regarded as a separate division of Koluschan, but are practically the same as the Chilkat.

Chilcoot.—Petroff in 10th Census, Alaska, 31, 1884. **Chilkoot.**—11th Census, Alaska, 3, 1893. **Tschilkut.**—Krause, Tlinkit Ind., 100, 1885.

Chillescas. An Indian province, e. of Quivira, which the abbess María de Jesus, of Agreda, Spain, claimed to have miraculously visited in the 17th century.—Benavides (1631) in Palou, Relacion Hist., 336, 1787.

Chillicothe (from *Chĭ-la-ka′-tha*). One of the four tribal divisions of the Shawnee. The division is still recognized in the tribe, but the meaning of the word is lost. The Chillicothe always occupied a village of the same name, and this village was regarded as the chief town of the tribe. As the Shawnee retreated w. before the whites, several villages of this name were successively occupied and abandoned. The old Lowertown, or Lower Shawnee Town, at the mouth of the Scioto, in Ohio, was probably called Chillicothe. Besides this, there were three other villages of that name in Ohio, viz:

(1) On Paint cr., on the site of Oldtown, near Chillicothe, in Ross co. This village may have been occupied by the Shawnee after removing from Lowertown. It was there as early as 1774, and was destroyed by the Kentuckians in 1787.

(2) On the Little Miami, about the site of Oldtown, in Greene co. The Shawnee

are said to have removed from Lowertown to this village, but it seems more probable that they went to the village on Paint cr. This village near Oldtown was frequently called Old Chillicothe, and Boone was a prisoner there in 1778. It was destroyed by Clark in 1780.

(3) On the (Great) Miami, at the present Piqua, in Miami co.; destroyed by Clark in 1782. (J. M.)

Chellicotheé.—Perrin du Lac, Voy. des Deux Louisianes, 146, 1805. **Chilacoffee.**—Brodhead (1779) in Penn. Archives, XII, 179, 1856. **Chi-lah-cah-tha.**—W. H. Shawnee in Gulf States Hist. Mag., I, 415, 1903 (name of division). **Chilicothe.**—Harmar (1790) in Kauffman, West Penn., app., 226, 1851. **Chilikoffi.**—Brodhead, op. cit., 181. **Chillacothe.**—Harmar, op. cit., app., 227. **Chillicoffi.**—Brodhead, op. cit., 258. **Chillicothe.**—Clark (1782) in Butterfield, Washington-Irvine Cor., 401, 1882. **Chilocathe.**—Lang and Taylor, Rep., 22, 1843. **Paint Creek town.**—Flint, Ind. Wars, 69, 1833 (in Ross co., on Paint cr.). **Shillicoffy.**—Brodhead, op. cit., 258. **Tsalaχgásagi.**—Gatschet, Shawnee MS., B. A. E., 1879 (correct plural form).

Chilliwack. A Salish tribe on a river of the same name in British Columbia, now speaking the Cowichan dialect, though anciently Nooksak according to Boas. Pop. 313 in 1902. Their villages, mainly on the authority of Hill-Tout, are Atselits, Chiaktel, Kokaia, Shlalki, Sˈkaialo, Skaukel, Skway, Skwealets, Stlep, Thaltelich, Tsoowahlie, and Yukweakwioose. The Can. Ind. Aff. Reports give Koquapilt and Skwah (distinct from Skway), and Boas gives Keles, which are not identifiable with any of the above.

Chillwayhook.—Mayne, Brit. Col., 295, 1861. **Chiloweyuk.**—Gibbs, MS. vocab. 281, B. A. E. **Chilukweyuk.**—Wilson in Jour. Ethnol. Soc. Lond., I, 278, 1866. **Squahalitch.**—Ibid. **Tc'ileQuē'uk·.**—Boas in Rep. Brit. A. A. S., LXIV, 454, 1894. **Tcil'Qē'uk.**—Hill-Tout in Rep. Ethnol. Surv. Can., 3, 1902. **Tshithwyook.**—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884.

Chilluckittequaw (*Chilû'ktkwa*). A Chinookan tribe formerly living on the N. side of Columbia r. in Klickitat and Skamania cos., Wash., from about 10 m. below the Dalles to the neighborhood of the Cascades. In 1806 Lewis and Clark estimated their number at 2,400. According to Mooney a remnant of the tribe lived near the mouth of White Salmon r. until 1880, when they removed to the Cascades, where a few still resided in 1895. The Smackshop were a subtribe. (L. F.)

Chee-luck-kit-le-quaw.—Orig. Jour. Lewis and Clark, IV, 262, 1905. **Che-luc-it-te-quaw.**—Ibid., III, 164. **Che-luck-kit-ti-quar.**—Ibid., IV, 288. **Chillokittequaws.**—Wilkes, Hist. Oreg., 44, 1845. **Chillo Kittequaws.**—Robertson, Oreg., 129, 1846. **Chilluckittequaw.**—Lewis and Clark, Exped., II, 45, 1814. **Chilluckkitequaws.**—Orig. Jour. Lewis and Clark, op. cit., IV, 285. **Chilluckkittaquaws.**—Ibid., 295. **Chil-luck-kit-tequaw.**—Lewis and Clark, Exped., I, map, 1817. **Chillukittequas.**—Am. Pioneer, I, 408, 1842. **Chillukittequaw.**—Drake, Bk. Inds., vii, 1845. **Chilluk-kit-e-quaw.**—Gibbs in Pac. R. R. Rep., I, 417, 1855. **Chil-luk-kit-te-quaw.**—Lewis and Clark, Exped., I, map, 1814. **Chilû'ktkwa.**—Mooney in 14th Rep. B. A. E., 741, 1896.

Chillychandize. Mentioned as a small Kalapooian tribe on Willamette r., Oreg. Otherwise not identifiable.—Ross, Adventures, 236, 1847.

Chilocco Indian Industrial School. A Government school for Indian children, conducted under the direction of the Commissioner of Indian Affairs; situated on a reserve of 13 sections of land (8,320 acres) along the Kansas boundary in Kay co., Okla., set aside by executive order of July 12, 1884. The school was opened Jan. 15, 1884, with 186 pupils. At that time only Indians living in Indian Ter. were permitted to enter; but through subsequent action by Congress all Indian children save those belonging to the Five Civilized Tribes are now admitted, although pupils are recruited chiefly from contiguous states and territories. The equipment of the school has increased from a single large building in 1884 to 35 buildings, principally of stone, with modern improvements for the health and convenience of the children and employees. The pupils now (1905) number more than 700. The corps consists of a superintendent, 51 principal employees, and 20 minor Indian assistants. The primary object of the Government in establishing the Chilocco school on such a large tract was to enable the allotment of small farms to Indian youth who had acquired knowledge of the theory of agriculture at the school, thus enabling them to learn farming in a practical and intelligent manner and to return to their homes and kindred well equipped for the struggle for a livelihood. In pursuance of this plan every department of the Chilocco school is now organized with the view of making it preëminently an institution for agriculture and the attendant industries, with the result that it has become the best-equipped institution in the Indian service for agricultural instruction. In 1904 800 acres of wheat and oats were harvested and threshed by the school force; there were also 60 acres in potatoes, 50 acres in garden truck, 350 acres in corn, 100 acres in cane, 80 acres in Kaffir corn, and 200 acres in meadow. In addition there have been planted 5,000 forest trees, more than 3,500 fruit trees, 4,000 grapevines, 6,000 strawberry plants, and a proportionately large number of other small fruits and vegetables. In addition to produce almost sufficient to supply the needs of the school, the nursery is largely drawn on to establish gardens and orchards at other Indian schools, and a surplus of hay, grain, garden and other seeds, and cattle, hogs, and poultry is annually sold for the school's benefit. Particular attention is paid to instruction of boys in the trades, especially those useful to the farmer, and include blacksmithing, horseshoeing, wagon making, shoe and harness making, carpentry, painting and paper hanging, tailoring, broom making, stonecutting, stone and brick laying, engineering, plumbing and steam fitting, and printing; while special instruction in sewing, baking, cooking, housekeeping, dairying, and along kindred lines is given the girls, who number about half the pupils enrolled. In addition to the industrial education every pupil is given a grammar-school training; religious instruction of a non-sectarian character also forms part of the school work, and the pupils are encouraged to form associations promotive of mutual strength and character. A printing office is in operation, the product, including a periodical, *The Indian School Journal*, being the work of Indian boys. (J. H. D.)

Chilohocki. A village on Miami r., Ohio, in 1779 (Brodhead in Penn. Archives, XII, 177, 1856). Probably a Delaware village; the name seems to be connected with Chikohoki, q. v. (J. M.)

Chiltneyadnaye ('walnut'). An Apache clan or band at San Carlos agency and Ft Apache, Ariz., in 1881; coördinate with the Chisnedinadinaye of the Pinal Coyoteros.—Bourke in Jour. Am. Folk-lore, III, 112, 1890.

Chilula (*Tsu-lu′-la*, from *Tsula*, the Yurok name for the Bald hills. A small Athapascan division which occupied the lower (N. W.) portion of the valley of Redwood cr., N. Cal., and Bald hills, dividing it from Klamath valley. They were shut off from the immediate coast by the Yurok, who inhabited villages at the mouth of Redwood cr. The name of the Chilula for themselves is not known; it is probable that like most of the Indians of the region they had none, other than the word for "people." Above them on Redwood cr. was the related Athapascan group known as Whilkut, or Xoilkut. The Yurok names of some of their villages are Cherkhu, Ona, Opa, Otshpeth, and Roktsho. (A. L. K.)

Bald Hill.—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 139, 1853. **Bald Hill Indians.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 160, 1853. **Chalula.**—Parker, Jour., 262, 1842. **Chil-lú-la.**—Powers in Cont. N. A. Ethnol., III, 87, 1877. **Chillulahs.**—Bancroft, Nat. Races, I, map, 322, 1882. **Tcho-lo-lah.**—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 139, 1853 ('Bald hill people': Yurok name). **Tes′-wan.**—Powers in Cont. N. A. Ethnol., III, 87, 1877 (Hupa name).

Chimai. A Squawmish village community on the left bank of Squawmisht r., Brit. Col.

Tcimai′.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chimakuan Family. A linguistic family of the N. W. coast, now represented by one small tribe, the Quileute (q. v.), on the coast of Washington. There was formerly an eastern division of the family, the Chimakum, occupying the territory between Hood's canal and Port Townsend, which is now probably extinct. The situation of these two tribes, as well as certain traditions, indicate that in former times the family may have been more powerful and occupied the entire region to the s. of the strait of Juan de Fuca from which they were driven out by the Clallam and Makah. This, however, is uncertain. Within historic times the stock has consisted solely of the two small branches mentioned above. They have borne a high reputation among their Indian neighbors for warlike qualities, but for the greater part have always been on friendly terms with the whites. In customs the Quileute, or eastern Chimakuan, resembled the Makah and Nootka; all were whalers. The Chimakum, on the other hand, resembled the Clallam in customs. The Chimakuan dialects have not been thoroughly studied, but the material collected shows the language to be quite independent, though with certain phonetic and morphologic relations to the Salish and Wakashan. (L. F.)

=**Chemakum.**—Eells in Am. Antiq., 52, Oct., 1880 (considers language different from any of its neighbors). =**Chimakuan.**—Powell in 7th Rep. B. A. E., 62, 1891. =**Chimakum.**—Gibbs in Pac. R. R. Rep., I, 431, 1855 (family doubtful). <**Nootka.**—Bancroft, Native Races, III, 564, 1882 (contains Chimakum). <**Puget Sound Group.**—Keane in Stanford, Compend., Cent. and So. Am., 474, 1878 (Chinakum included in this group).

Chimakum. A Chimakuan tribe, now probably extinct, formerly occupying the peninsula between Hood's canal and Port Townsend, Wash. Little is known of their history except that they were at constant war with the Clallam and other Salish neighbors, and by reason of their inferiority in numbers suffered extremely at their hands. In 1855, according to Gibbs, they were reduced to 90 individuals. The Chimakum were included in the Point no Point treaty of 1855 and placed upon the Skokomish res., since which time they have gradually diminished in numbers. In 1890 Boas was able to learn of only three individuals who spoke the language, and even those but imperfectly. He obtained a small vocabulary and a few grammatical notes, published in part in Am. Anthrop., V, 37–44, 1892. (L. F.)

Á-hwa-ki-lu.—Eells in Smithson. Rep. 1887, 606, 1889 (native name). **Aqoꭓúlo.**—Boas in Am. Anthrop., V, 37, 1892 (native name). **Chema-keem.**—Ross in Ind. Aff. Rep., 135, 1870. **Chemakeum.**—Eells in Am. Antiq., IX, 100, 1887. **Chemakum.**—Swan, N. W. Coast, 344, 1857. **Chemicum.**—Taylor in Cal. Farmer, June 12, 1863. **Chim-a-kim.**—Jones in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 5, 1857. **Chima-kum.**—Gibbs in Pac. R. R. Rep., I, 431, 1855. **Chimicum.**—Simmons in Ind. Aff. Rep. 1859, 398, 1860. **Chin-a-kum.**—Starling, ibid., 170, 1852. **Chine-a-kums.**—Ibid., 172. **Chumakums.**—Morrow, ibid., 179, 1861. **Clamakum.**—Simmons, ibid., 1857, 333, 1858. **Port Townsend.**—Wilkes in Stevens' Rep. N. P. R. R., 463, 1854. **Tsemakum.**—Gibbs in Cont. N. A. Ethnol., I, 177, 1877.

Chimalakwe. Mentioned by Powers as an extinct tribe that once lived on New r.,

n. Cal., and included in his map, as by Powell (7th Rep. B. A. E., 63, 1891), with the Chimariko. The name Chimalakwe is undoubtedly only a variant of Chimariko, often pronounced Chimaliko. The Chimariko, however, did not occupy upper New r., which region, together with the adjacent territory about the headwaters of Salmon r., was held by a group of people belonging to the Shastan family, though markedly divergent from the Shasta proper in dialect. This Shastan group, the proper name of which is unknown, has been described by Dixon (Am. Anthrop., VII, 213, 1905) under the name of New River Shasta. In 1902 two aged women appeared to be the only survivors of this people. (A. L. K.)

Chi-mal′-a-kwe.—Powers in Cont. N. A. Ethnol., III, 91, 1877. **Chimalaquays.**—Powers in Overland Mo., IX, 156, 1872. **Chimalquays.**—Powers quoted by Bancroft, Nat. Races, I, 446, 1882. **New River.**—Dixon in Am. Anthrop., VII, 216, 1905.

Chimaltitlan (Nahuatl: 'where prayer-sticks are placed'). A former settlement of the Tepecano or of a related tribe, about 8 m. s. of Bolaños, in the valley of the Rio de Bolaños, Jalisco, Mexico.—Hrdlicka, inf'n, 1905.

Chimarikan Family. Established as a linguistic family on the language of the Chimariko, which was found to be distinct from that of any known tribe. All that is known in relation to the family, which is now nearly extinct, will be found under the tribal name Chimariko.

=**Chimarikan.**—Powell in 7th Rep. B. A. E., 63, 1891. =**Chim-a-ri′-ko.**—Powell in Cont. N. A. Ethnol., III, 474, 1877; Gatschet in Mag. Am. Hist., 255, Apr., 1882 (stated to be a distinct family).

Chimariko (from *Djimaliko*, the name they apply to themselves; derived from *djimar* 'man'). A small tribe, comprising the Chimarikan family, formerly on Trinity r., near the mouth of New r., n. Cal., extending from Hawkins Bar to about Big Bar, and probably along lower New r.; they adjoined the Hupa downstream and the Wintun upstream. The Chimariko first became known to the whites on the influx of miners about 1850. They were then a small tribe, friendly with the Hupa and the neighboring Shastan tribes, but at war with the Wintun of Hay fork of Trinity r. In 1903 they numbered only 9 individuals, including mixed bloods, who lived scattered from Hupa up Trinity r., and on New r., among Indians of other tribes, and among the whites (Goddard, MS., Univ. Cal.). In general culture the Chimariko were much like their neighbors to the n. w., the Hupa, though they are said to have lacked canoes, and did not practise the deerskin dance of the Hupa and Yurok. They appear to have lived largely on salmon and eels caught in Trinity r., and on vegetal foods, especially acorns. Like the other tribes of n. w. California, they had no political organization or divisions other than villages, one of which was at or near Hawkins Bar, others at Burnt Ranch, Taylor's Flat, and Big Bar, and probably at other places, though their names for these settlements are not known with certainty. See *Chimalakwe*. (A. L. K.)

Djimaliko.—A. L. Kroeber, inf'n, 1903 (own name). **Kwoshonipu.**—Kroeber, inf'n, 1903 (name probably given them by the Shasta of Salmon r.). **Me-em-ma.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 194, 1853. **Meyemma.**—Gibbs in Schoolcraft, Ind. Tribes, III, 139, 1853. **Mi-em-ma.**—Meyer in Nach dem Sacramento, 282, 1855.

Chimbuiha. A former settlement of the Molala on the headwaters of Santiam r., in the Cascade mts., Oreg. (A. S. G.)

Chimiak. A Kuskwogmiut village on Kuskokwim r., Alaska; pop. 71 in 1880, 40 in 1890.

Chim-e-kliág-a-mut.—Spurr and Post quoted by Baker, Geog. Dict. Alaska, 1901. **Chimekliak.**—Baker, ibid. **Chimiagamute.**—Petroff, 10th Census, Alaska, 17, 1884. **Chimingyangamiut.**—11th Census, Alaska, 164, 1893.

Chimmesyan Family (from *Tsimshian*, 'people of Skeena r.'). A small linguistic family on Nass and Skeena rs., n. Brit. Col., and the neighboring coast as far s. as Milbank sd. The 3 main divisions are the Tsimshian of lower Skeena r., the Gitksan of upper Skeena r., and the Niska of Nass r. The closest cultural affinities of these people are with the Haida of Queen Charlotte ids. and the Tlingit of the Alaskan coast, though their language is strikingly different and must be placed in a class by itself among the tongues of the N. W. According to their own traditions and those of neighboring tribes they have descended Nass and Skeena rs. in comparatively recent times to the coast, displacing the Tlingit.

In physical characters and social organization the Chimmesyan resemble the Haida and Tlingit, but the Kitksan, living farther inland, seem to have mixed with the Athapascan tribes, and more nearly approach their type. The Chimmesyan language is characterized by a very extensive use of adverbial prefixes principally signifying local relations, by an extreme use of reduplication, a great abundance of plural forms, and numerous temporal and modal particles (Boas). Like other coast tribes they obtain the largest part of their food from the sea and the rivers. The annual runs of salmon on the Skeena and of eulachon into the Nass furnish them with an abundance of provisions at certain seasons. Eulachon are a great source of revenue to the Niska, the oil being in great demand all along the coast, and indispensable for the great winter potlatches. Bear, mountain goats, and other wild animals are hunted, particularly by the interior tribes. The horns of mountain goats are carved into handles for spoons used at feasts and potlatches, and are sold to other tribes for the same purpose. Although good carvers and canoe builders, the Chimmesyan are surpassed by the Haida, from whom they still purchase canoes. Their houses were often huge structures made of immense cedar beams and planks, and accommodating from 20 to 30 people. Each was presided over by a house chief, while every family and every town had a superior chief; under him were the members of his household, his more distant clan relations, and the servants and slaves.

There were four clans or phratries: Kanhada or Raven, Lakyebo ('On the Wolf'), Lakskiyek ('On the Eagle'), and Gyispawaduweda or Grizzly Bear. Each clan comprised a great number of subdivisions, concerning which the information is conflicting, some regarding them simply as names for the people of certain towns, while others treat them as family groups, not necessarily confined to one place. If their organization was anything like that of the Haida, the subdivisions were at one time local groups; but it is probable that many of them have been displaced from their ancient seats or have settled in more than one place. This view is corroborated by the account of the Niska tribes given by Boas (10th Rep. N. W. Tribes Can., 48, 49). Their names, as far as obtainable, will be found under the separate divisional headings. Descent is reckoned in the female line. While the present culture of the Chimmesyan tribes is similar to that of the neighboring coast peoples, there is some evidence of their recent assimilation. In most of the Tsimshian myths they appear primarily as an inland tribe that lived by hunting, and their ancestral home is described as on a prairie at the headwaters of Skeena r. This suggests an inland origin of the tribe, and the historical value of the traditional evidence is increased by the peculiar divergence of their mythological tales from those of neighboring tribes; the most characteristic tales of the Tsimshian being more like the animal tales of the w. plateaus and of the plains than like the tales of the n. coast tribes in which the human element plays an important part. The Chimmesyan tribes have also adopted customs of their s. neighbors on the coast, more particularly the winter ceremonial with its cannibal ceremonies, which they obtained from the Bellabella. In 1902 there were reported 3,389 Chimmesyan in British Columbia; and with the 952 enumerated as forming Mr Duncan's colony in Alaska in 1890, the total is about 4,341. (J. R. S.)

=**Chemmesyan.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., i, 233, 1848. =**Chimmesyan.**—Schouler in Jour. Geog. Soc. Lond., i, 219, 1841. =**Chimsyans.**—Schoolcraft, Ind. Tribes, v, 487, 1855. =**Chymseyans.**—Kane, Wand. in N. A., app., 1859. ×**Haidah.**—Scouler in Jour. Roy. Geog Soc. Lond., xi, 220, 1841. >**Hydahs.**—Keane in Stanford, Compend., 473, 1878 (includes other tribes). >**Naas.**—Gallatin in Trans. Am. Ethnol. Soc., ii, pt. 1, c, 1848 (includes other tribes). >**Naass.**—Ibid., 77. >**Nass.**—Bancroft, Nat. Races, iii, 564, 1882 (includes other tribes). =**Nasse.**—Dall in Cont. N. A. Ethnol., i, 36, 1877. ×**Northern.**—Scouler in Jour. Roy. Geog. Soc., xi, 220, 1841 (includes many other tribes). =**Tshimsian.**—Tolmie and Dawson, Vocabs. B. C., 114b, 1884. =**Tsimpsi-an'.**—Dall in Proc. A. A. A. S., 379, 1885.

Chimnapum. A small Shahaptian tribe located by Lewis and Clark in 1805 on the n. w. side of Columbia r. near the mouth of the Snake, and on lower Yakima r., Wash. They speak a dialect closely allied to the Paloos. By Lewis and Clark their population was estimated at 1,860, in 42 lodges. A remnant of the tribe is still living on the w. side of Columbia r., opposite Pasco, Wash. (L. F.)

Chämnä'pûm.—Mooney in 14th Rep. B. A. E., 739, 1896. **Chim-nah-pan.**—Stevens in Ind. Aff. Rep., 252, 1854. **Chim-nah-pum.**—Orig. Jour. Lewis and Clark, vi, 115, 1905. **Chim-nah-pun.**—Lewis and Clark, Exped., i, map, 1814. **Chimnapoos.**—Ibid., ii 257, 1814. **Chimnapum.**—Ibid., ii, 12. **Chim-nâ-pum.**—Orig. Jour. Lewis and Clark, iii, 123, 1905. **Chimnapuns.**—Wilkes, Hist. Oregon, 44, 1845. **Chinnahpum.**—Schoolcraft, Ind. Tribes, iii, 570, 1853. **Chin-na-pum.**—Orig. Jour., op. cit., iii, 184, 1905. **Chunnapuns.**—Nicolay, Oregon, 143, 1846. **Chym-nâh'-pos.**—Lewis and Clark, Exped., Coues ed., 973, note, 1893. **Chymnapoms.**—Orig. Jour., op. cit., iv, 339, 1905. **Chymnapums.**—Ibid., 73. **Cuimnapum.**—Lewis and Clark, Exped., ii, 17, 1814.

Chimuksaich. A Siuslaw village on Siuslaw r., Oreg.

Tcĭm'-mŭk-saitc'.—Dorsey in Jour. Am. Folk-lore, iii, 230, 1890.

China Hat (seemingly a corruption of *Xā'exaes*, their own name). A Kwakiutl tribe speaking the Heiltsuk dialect and residing on Tolmie channel and Mussel inlet, Brit. Col.; pop. 114 in 1901, 77 in 1904.

Haihaish.—Tolmie and Dawson, Vocabs. B. C., 117b, 1884. **Qē'qaes.**—Boas, 6th Rep. N. W. Tribes Can., 52, 1890. **Xā'exaes.**—Boas in Rep. Nat. Mus. 1895, 328 (own name).

Chinakbi. A former Choctaw town on the site of the present Garlandsville, Jasper co., Miss. It was one of the villages constituting the so-called Sixtowns, and gave its name to a small district along the n. side of Sooenlovie cr., partly in Newton co. and partly in Jasper co.—Halbert in Publ. Ala. Hist. Soc., Misc. Coll., i, 381–382, 1901.

Chinokabi.—Gatschet, Creek Migr. Leg., i, 109, 1884.

Chinapa. An Opata pueblo, and the seat of a Spanish mission founded in 1648, on the Rio Sonora, lat. 30° 30', Sonora, Mexico; pop. 393 in 1678, and 204 in 1730. It was burned by the Apache in 1836.

Chinapa.—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 74, 1726. **Chinapi.**—Bartlett, Personal Narr., i, 279, 1854. **San José Chinapa.**—Zapata (1678) in Doc. Hist. Mex., 4th s., iii, 370, 1857.

Chinatu (*Chi-na-tu'*, 'the hidden back of a mountain.'—Lumholtz). A pueblo, inhabited by both Tepehuane and Tara-

humare, in the Sierra Madre, w. Chihuahua, Mexico.
Chinatú.—Orozco y Berra, Geog., 322, 1864. **Chismal.**—Ibid., 324.

Chincapin. See *Chinquapin.*

Chinchal. A Yamel band that formerly lived on Dallas cr., a w. tributary of Willamette r., Oreg.
Tch'intchäl.—Gatschet, Lakmiut MS., B. A. E., 1877.

Chincomen. See *Chinquapin.*

Chincoteague (*Chingua-tegwe,* 'large stream,' 'inlet.'—Hewitt). A village, probably belonging to the Accohanoc tribe of the Powhatan confederacy, formerly about Chincoteague inlet in Accomack co., Va. In 1722 the few remaining inhabitants had joined a Maryland tribe. Cf. *Cinquaeteck, Cinquoteck.*
Chingoteacq.—Herrman, map (1670) in Maps to Accompany Rept. of Comrs. on the Bdy. bet. Va. and Md., 1873. **Chingo-teagues.**—Bozman, Md., I, 102, 1837 (the villagers). **Gingo-teque.**—Beverly, Virginia, 199, 1722.

Chingigmiut. An Eskimo tribe inhabiting the region of C. Newenham and C. Peirce, Alaska. Their women wear birdskin parkas; the kaiaks have no hole through the bow like those of the Kuskwogmiut. The villages are Aziavik and Tzavahak.
Chingigmut.—Nelson in 18th Rep., B. A. E., map, 1899. **Tschinjagmjut.**—Holmberg, Ethnol. Skizz., map, 142, 1855.

Chiniak. A Kaniagmiut village at the e. end of Kodiak id., Alaska; pop. 24 in 1880.—Petroff, 10th Census, Alaska, map, 1884.

Chinik. A Kaviagmiut village and mission on Golofnin bay, Alaska; pop. 38 in 1890, 140 in 1900.
Cheenik.—Baker, Geog. Dict. Alaska, 1901. **Chillimiut.**—11th Census, Alaska, 162, 1893. **Chinigmut.**—Zagoskin, Descr. Russ. Poss. in Am., pt. I, 73, 1847. **Dexter.**—Baker, op. cit. **Ikaligvigmiut.**—Tikhmenief quoted by Baker, op. cit. **Ikaligwigmjut.**—Holmberg, Ethnol. Skizz., map, 1855. **Tchinimuth.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850.

Chinik. A Kaiyuhkhotana village on the e. bank of Yukon r., at the junction of Talbiksok.
Tchinik.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850.

Chinila. A Knaiakhotana village of 15 persons in 1880, on the e. side of Cook inlet, Alaska, near the mouth of Kaknu r.
Chernila.—Petroff, 10th Census, Alaska, 29, 1884. **Chernilof.**—Ibid., map. **Chinila.**—Ibid., 29.

Chinipa. A term used in different senses by early Spanish authors; by some, as Ribas, the Chinipa are mentioned as a nation distinct from the Varohio, and by others it is applied to a group of villages. It is also used to designate a particular village on an upper affluent of the Rio del Fuerte, in Varohio territory, lat. 27° 30′, long. 108° 30′, in w. Chihuahua, Mexico, and by Hervas as that of a dialect of the Tarahumare. Curepo was a Chinipa rancheria in 1601.
Chinipa.—Hervas, Cat., I, 319, 1800. **Chinipas.**—Ribas, Hist. Triumphos, 255, 1645. **San Andres Chinipas.**—Orozco y Berra, Geog., 324, 1864 (the settlement).

Chinits. A Karok village on the s. bank of Klamath r., just below Tsofkara, Humboldt co., Cal.
Chee-nitch.—Taylor in Cal. Farmer, Mar. 23, 1860. **T'cheh-nits.**—Gibbs, MS. Misc., B. A. E., 1852.

Chinkapin. See *Chinquapin.*

Chinklacamoose (possibly *Chingua-klakamoos,* 'large laughing moose.'—Hewitt). A village, perhaps belonging to the Delawares, on the site of Clearfield, Clearfield co., Pa., before 1805. It probably took its name from a chief. The Seneca of Cornplanter's village also frequented the neighborhood.
Chingleclamouche.—Royce in 18th Rep. B. A. E., pl. clx, 1900. **Chingleolamolik.**—La Tour, map, 1784. **Chingleolamuk.**—Güssefeld, map, 1784. **Chinklacamoose.**—Day, Hist. Coll. Pa., 231, 1843. **Chinklacamoose's Oldtown.**—Ibid.

Chinko. A former division of the Illinois tribe.
Chinko.—Allouez (1680) in Margry, Déc., II, 96, 1877. **Chinkoa.**—La Salle (1681), ibid., 134.

Chinkopin. See *Chinquapin.*

Chinlak. A former village of the Tanotenne at the confluence of Nechaco and Stuart rs., Brit. Col., which had a flourishing population that the Tsilkotin practically annihilated in one night.
Tcinlak.—Morice, Notes on W. Dénés, 25, 1893.

Chinnaby's Fort. In 1813, at the time of the Creek rebellion, Chinnaby, a Creek chief friendly to the United States, had a "kind of fort" at Ten ids, on Coosa r., Ala.
Chinnaby's Fort.—Drake, Bk. Inds. IV, 55, 1848. **Ft Chinnabie.**—Royce in 18th Rep. B. A. E., Ala. map, 1900.

Chinook (from *Tsinúk,* their Chehalis name). The best-known tribe of the Chinookan family. They claimed the territory on the n. side of Columbia r., Wash., from the mouth to Grays bay, a distance of about 15 m., and n. along the seacoast as far as the n. part of Shoalwater bay, where they were met by the Chehalis, a Salish tribe. The Chinook were first described by Lewis and Clark, who visited them in 1805, though they had been known to traders for at least 12 years previously. Lewis and Clark estimated their number at 400, but referred only to those living on Columbia r. Swan placed their number at 112 in 1855, at which time they were much mixed with the Chehalis, with whom they have since completely fused, their language being now extinct. From their proximity to Astoria and their intimate relations with the early traders, the Chinook soon became well known, and their language formed the basis for the widely spread Chinook jargon, which was first used as a trade language and is now a medium of communication from California to Alaska. The portion of the tribe living around Shoalwater bay was called Atsmitl. The following divisions and villages have been recorded: Chinook, Gitlapshoi, Nemah, Nisal, Palux, Wharhoots. (L. F.)

Ala′dshūsh.—Gatschet, Nestucca MS. vocab., B. A. E. (Nestucca name). **Cheenook.**—Scouler in Jour. Ethnol. Soc. Lond., I, 236, 1848. **Cheenooks.**—Scouler in Jour. Geog. Soc. Lond., I, 224, 1841. **Chenooks.**—Parker, Jour., 142, 1842. **Chenoux.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Chenukes.**—Hastings, Emigr. Guide to Oregon, 59, 1845. **Chimook.**—Emmons in Schoolcraft, Ind. Tribes, III, 224, 1853. **Chin-hook.**—Gass, Jour., 238, 1808. **Chin-nooks.**—Lewis and Clark, Exped., Coues ed., 755, 1893. **Chinock.**—Fitzpatrick in Ind. Aff. Rep., app., 245, 1847, **Chin ook.**—Gass, Jour., 176, 1807, **Chinouks.**—Smet, Oregon Miss., 33, 1847. **Chinucs.**—Rafinesque, introd. Marshall, Ky., I, 32, 1824. **Chinúks.**—Latham, Nat. Hist. Man., 317, 1850. **Chonukes.**—Hastings, Emigr. Guide to Oregon, 59, 1845. **Flatheads.**—Parker, Jour., 142, 1842. **Nez Percés.**—Ibid. **Schinouks.**—Smet, Letters, 220, 1843. **Tchinooks.**—Smet, Oregon Miss., 72, 1847. **Tchinouks.**—Duflot de Mofras, Explor. de l'Oregon, II, 125, 1844. **Tchinoux.**—Smet, Letters, 230, 1843. **Tçinúk.**—Hale in U. S. Expl. Exped., VI, 562, 1846. **Tehenooks.**—Smet, Letters, 152, 1843. **Tetes-Plates.**—Duflot de Mofras, Explor. de l'Oregon, II, 108, 1844. **Thlála'h.**—Gatschet, MS., B. A. E. (Clackama name). **Tschinuk.**—Latham in Trans. Philol. Soc. Lond., 73, 1856. **Tshinuk.**—Hale in U. S. Expl. Exped., VI, 214, 1846. **Tsìnuk.**—Latham in Trans. Philol. Soc. Lond., 57, 1856. **T'sinūk.**—Gibbs in Cont. N. A. Ethnol., I, 241, 1877. **Tsniuk.**—Wickersham in Am. Antiq., XXI, 374, 1899.

CHINOOK MAN. (AM. MUS. NAT. HIST.)

Chinook. The principal village of the Chinook, situated on Baker bay, Pacific co., Wash., near the mouth of Columbia r.

Chinookan Family. An important linguistic family, including those tribes formerly living on Columbia r., from The Dalles to its mouth (except a small strip occupied by the Athapascan Tlatskanai), and on the lower Willamette as far as the present site of Oregon City, Oreg. The family also extended a short distance along the coast on each side of the mouth of the Columbia, from Shoalwater bay on the N. to Tillamook Head on the S. The family is named from the Chinook, the most important tribe. With the exception of a few traders near the mouth of the Columbia, Lewis and Clark were the first whites to visit these tribes, and their description still constitutes the main authority as to their early condition. The Chinookan villages were situated along the banks of the Columbia, near the mouths of its tributaries, and for the greater part on the N. side. The houses were of wood and very large, being occupied on the communal principle by 3 or 4 families and often containing 20 or more individuals. Their villages were thus fairly permanent, though there was much moving about in summer, owing to the nature of the food supply, which consisted chiefly of salmon, with the roots and berries indigenous to the region. The falls and Cascades of the Columbia and the falls of the Willamette were the chief points of gathering in the salmon season. The people were also noted traders, not only among themselves, but with the surrounding tribes of other stocks, and trips from the mouth of the Columbia to the Cascades for the purpose of barter were of frequent occurrence. They were extremely skilful in handling their canoes, which were well made, hollowed out of single logs, and often of great size. In disposition they are described as treacherous and deceitful, especially when their cupidity was aroused, and the making of portages at the Cascades and The Dalles by the early traders and settlers was always accompanied with much trouble and danger. Slaves were common among them and were usually obtained by barter from surrounding tribes, though occasionally in successful raids made for that purpose. Little is known of their particular social customs and beliefs, but there was no clan or gentile organization, and the village was the chief social unit. These villages varied greatly in size, but often consisted of only a few houses. There was always a headman or chief, who, by reason of personal qualities, might extend his influence over several neighboring villages, but in general each settlement was independent. Their most noteworthy historical character was Comcomly, q. v.

Physically the Chinookan people differed somewhat from the other coast tribes. They were taller, their faces wider and characterized by narrow and high noses; in this respect they resembled the Kwakiutl of Vancouver id. The custom of artificially deforming the head by fronto-occipital pressure was universal among them, a skull of natural form being regarded as a disgrace and permitted only to slaves. This custom later lost its force to some extent among the tribes of the upper Columbia.

Linguistically they were divided into 2 groups: (1) Lower Chinook, comprising two slightly different dialects, the Chinook proper and the Clatsop; (2) Upper Chinook, which included all the rest of the tribes, though with numerous slight dialectic differences. As a stock language the Chinookan is sharply differentiated from that of surrounding families. Its most striking feature is the high degree of pronominal incorporation, the phonetic slightness of verbal and pronominal stems, the occurrence of 3 genders, and the predominance of onomatopoetic processes. The dialects of Lower Chinook are now practically extinct. Upper Chinook is still spoken by considerable numbers.

The region occupied by Chinookan tribes seems to have been well populated in early times, Lewis and Clark estimating the total number at somewhat more than 16,000. In 1829, however, there occurred an epidemic of what was called ague fever, of unknown nature, which in a single summer swept away four-fifths of the entire native population. Whole villages disappeared, and others were so reduced that in some instances several were consolidated. The epidemic was most disastrous below the Cascades. In 1846 Hale estimated the number below the Cascades at 500, and between the Cascades and The Dalles at 800. In 1854 Gibbs gave the population of the former region as 120 and of the latter as 236. These were scattered along the river in several bands, all more or less mixed with neighboring stocks. In 1885 Powell estimated the total number at from 500 to 600, for the greater part on Warm Springs, Yakima, and Grande Ronde reservations, Oreg. The fusion on the reservations has been so great that no accurate estimate is now possible, but it is probable that 300 would cover all those who could properly be assigned to this family.

Most of the original Chinookan bands and divisions had no special tribal names, being designated simply as "those living at such a place." This fact, especially after the general disturbance caused by the epidemic of 1829, makes it impossible to identify all the tribes and villages mentioned by writers. The following list includes the different tribes, divisions, and the villages not listed under the separate tribes: Cathlacomatup, Cathlacumup, Cathlakaheckit, Cathlamet, Cathlanahquiah, Cathlapotle, Cathlathlalas, Chakwayalham, Charcowa, Chilluckittequaw, Chinook, Chippanchickchick(?), Clackama, Clahclellah, Clahnaquah, Claninnatas, Clatacut, Clatsop, Clowwewalla, Cooniac, Cushook, Dalles Indians, Ithkyemamits, Kasenos, Katlagulak, Katlaminimin, Killaxthokle, Klemiaksac, Knowilamowan, Ktlaeshatlkik, Kwulkwul, Lakstak, Lower Chinook, Multnomah, Namoit, Nayakaukaue, Nechacokee, Necootimeigh, Neerchokioon, Nemalquinner, Nenoothlect, Scaltalpe, Shahala, Shoto, Skilloot, Smackshop, Teiakhochoe, Thlakalama, Tlakatlala, Tlakluit, Tlalegak, Tlashgenemaki, Tlegulak, Upper Chinook, Wahe, Wahkiacum, Wakanasisi, Wappatoo, Wasco, Watlala, Willopah, Wiltkwilluk, Yehuh. (L. F.)

>**Cheenook.**—Latham in Jour. Ethnol. Soc. Lond., I, 236, 1848. =**Chinook.**—Gatschet in Mag. Am. Hist., 167, 1877 (names and gives habitat of tribes). >**Chinook.**—Bancroft, Nat. Races, III, 565, 626-628, 1882 (enumerates Chinook, Wakiakum, Cathlamet, Clatsop, Multnomah, Skilloot, Watlala). =**Chinookan.**—Powell in 7th Rep. B. A. E., 65, 1891. >**Chinooks.**—Gallatin in Trans. Am. Antiq. Soc., II, 134, 306, 1836 (a single tribe at mouth of Columbia). =**Chinooks.**—Hale in U. S. Expl. Exped., VI, 198, 1846. <**Chinooks.**—Keane in Stanford, Compend., Cent. and So. Am., 474, 1878 (includes Skilloots, Watlalas, Lower Chinooks, Wakiakums, Cathlamets, Clatsops, Calapooyas, Clackamas, Killamooks, Yamkally, Chimook Jargon; of these Calapooyas and Yamkally are Kalapooian, Killamooks are Salishan). >**Chinuk.**—Latham, Nat. Hist. Man, 317, 1850 (same as Tshinúk; includes Chinúks proper, Klatsops, Kathlamut, Wakáikam, Watlala, Nihaloitih). × **Nootka-Columbian.**—Scouler in Jour. Roy. Geog. Soc. Lond., XI, 224, 1841 (includes Cheenooks and Cathlascons of present family). ×**Southern.**—Scouler, ibid., 224 (same as his Nootka-Columbian family above). =**Tschinuk.**—Berghaus (1851), Physik. Atlas, map 17, 1852. =**Tshinook.**—Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (Chinooks, Clatsops, and Watlala). =**Tshinuk.**—Hale in U. S. Expl. Exped., VI, 562, 569, 1846 (contains Watlala or Upper Chinook, including Watlala, Nihaloitih, or Echeloots; and Tshinuk, including Tshinuk, Tlatsap, Wakaikam). >**Tshinuk.**—Buschmann, Spuren der aztek. Sprache, 616, 1859 (same as his Chinuk). =**Tsinuk.**—Gallatin, after Hale, in Trans. Am. Ethnol. Soc., II, pt. 1, 15, 1848. =**T'sinūk.**—Dall, after Gibbs, in Cont. N. A. Ethnol., I, 241, 1877 (mere mention of family).

Chinook jargon. The Indian trade language of the Columbia r. region and the adjacent Pacific coast from California far up into Alaska. It was first brought to public notice in the early days of the Oregon fur trade, about 1810. In addition to the Indian elements it has now incorporated numerous words from various European languages, but there can be no doubt that the jargon existed as an intertribal medium of communication long before the advent of the whites, having its parallel in the so-called "Mobilian language" of the Gulf tribes and the sign language of the plains, all three being the outgrowth of an extensive aboriginal system of intertribal trade and travel. The Indian foundation of the jargon is the Chinook proper, with Nootka, Salish, and other languages, to which were added, after contact with the fur companies, corrupted English, French, and possibly Russian terms. Hale, in 1841, estimated the number of words in the jargon at 250; Gibbs, in 1863, recorded about 500; Eells, in 1894, counted 740 words actually in use, although his dictionary cites 1,402, 662 being obsolete, and 1,552 phrases, combinations of *mamook* ('do'), yielding 209. The following table shows the share of certain languages in the jargon as recorded at various periods of its existence, although there are great differences in the constituent elements of the jargon as spoken in different parts of the country:

Words contributed	1841	1863	1894
Nootka	18	24	23
Chinook	111	221	198
English	41	67	570
French	34	94	153
Other languages	48	79	138

There is much local variation in the way Chinook is spoken on the Pacific coast. While it tends to disappear in the country of its origin, it is taking on new life farther N., where it is evidently destined to live for many years; but in S. E. Alaska it is little used, being displaced by English or Tlingit. This jargon has been of great service to both the Indian and the white man, and its rôle in the development of intertribal and interracial relations on the N. Pacific coast has been important. For works bearing on the subject see Pilling, Bibliography of the Chinookan Languages, Bull. B. A. E., 1893. (A. F. C.)

Chee-Chinook.—Bulmer, MS., cited by Pilling, op. cit. **Chinook Jargon.**—Cox, Columbia R., II, 134, 1831. **Oregon jargon.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 169, 1853. **Oregon Trade Language.**—Hale, Manual of Oregon Trade Lang., 1890.

Chinook olives. The name given by whites to an article of food of the Chinook in earlier days (Kane, Wanderings, 187, 1859), consisting of acorns ripened in a urine-soaked pit. (A. F. C.)

Chinook salmon. A name of the Columbia r. salmon (*Oncorhynchus chouicha*), more commonly known as the quinnat, and also called the tyee salmon. (A. F. C.)

Chinook wind. A name applied to certain winds of N. W. United States and British Columbia. According to Burrows (Yearbook Dept. Agric., 555, 1901) there are three different winds, each essentially a warm wind whose effect is most noticeable in winter, that are called chinooks. There is a wet chinook, a dry chinook, and a third wind of an intermediate sort. The term was first applied to a warm S. W. wind which blew from over the Chinook camp to the trading post established by the Hudson Bay Company at Astoria, Oreg. Under the influence of these chinook winds snow is melted with astonishing rapidity, and the weather soon becomes balmy and springlike. The name is derived from Chinook, the appellation of one of the Indian tribes of this region. (A. F. C.)

Chinoshahgeh ('at the bower' [?]). A Seneca village near Victor, N. Y., on or near the site of the earlier settlement called Kanagaroo, that was broken up by the Denonville expedition.—Shea in Charlevoix, New Fr., III, 289, note, 1864.

Ga-o-sa-eh-ga-aah.—Marshall quoted by Conover, Kanadega and Geneva MS., B. A. E. (='the basswood bark lies there'). **Gäósâgäo.**—Morgan, League Iroq., 19, 1851 (='in the basswood country'). **Gă-o-ŭs-ă-gé-o^n.**—Hewitt, inf'n (Seneca form).

Chinquapin. A species of chestnut (*Castanea pumila*) common in the Middle and Southern states; spelled also chinkapin, chincapin, chinquepin, chinkopin. *Castanopsis chrysophylla* is called western chinquapin, and in California and Oregon chinquapin. Two species of oak (*Quercus acuminata* and *Q. prinoides*) are named chinquapin oak and dwarf chinquapin oak, respectively. A species of perch (*Pomoxys annularis*), known also as crappie, is called chinquapin or chinkapin perch. Such forms as chincomen and chechinquamin, found in early writings, make plausible the supposition that a *p* was later substituted for an *m* in the last syllable of the word, which would then represent the widespread Algonquian radical *min*, 'fruit,' 'seed.' The first component of the word, according to Hewitt, is probably cognate with the Delaware *chinqua*, 'large,' 'great.' (A. F. C.)

Chintagottine ('people of the woods'). A division of the Kawchodinneh, dwelling on Mackenzie r., Mackenzie Ter., Canada, N. of Ft Good Hope and between the river and Great Bear lake. Petitot often uses the term synonymously with Kawchodinneh.

Gāh-tau'-go ten'-ni.—Ross, MS. notes on Tinne, B. A. E. **Gāh-tŏw-gō tīn'-nī.**—Kennicott, Hare Ind. MS. vocab., B. A. E. **Gens du Poil.**—Petitot, Expl. du grand lac des Ours, 349, 1893. **Ta-laottine.**—Petitot, MS., B. A. E., 1865 ('dwellers at the end of the pine trees'). **Tchin-t'a-gottinè.**—Petitot in Bull. Soc. Géog. Paris, chart, 1875. **Tchin-tρa-gottinè.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Tcĭn-tat' tĕne'.**—Everette, MS. Tutu vocab., B. A. E., 1883.

Chinunga. The extinct Thistle clan of the Chua (Snake) phratry of the Hopi.

Tci-nuña wuñ-wü.—Fewkes in Am. Anthrop., VII, 403, 1894 (*wuñ-wü*='clan').

Chioro. A village of 35 Papago, probably in Pima co., S. Ariz., in 1865 (Davidson in Ind. Aff. Rep., 135, 1865). Possibly identical with Charco.

Chipewyan ('pointed skins,' Cree *Chipwayanawok*, from *chipwa* 'pointed,' *weyanaw* 'skin,' *ok* plural sign: Cree name for the parkas, or shirts, of many northern Athapascan tribes, pointed and ornamented with tails before and behind; hence, the people who wear them). An Athapascan linguistic group, embracing the Desnedekenade and Athabasca, called the Chipewyan proper, the Thilanottine, Etheneldeli, and Tatsanottine. The term was originally applied to the Chipewyan who assailed the Cree about L. Athabasca; subsequently the Cree and, following their example, the whites, extended it to include all Athapascan tribes known to them, the whites using it as a synonym of Tinneh, but it is now confined to the linguistic group above referred to, although the Tatsanottine, or Yellowknives, are generally separated in popular usage. The deerskin shirts worn by these people sometimes had the queue behind only, like a poncho, and the tales told by the early travelers of a race of people living in the far N., having a tail and being in a transition stage between animal and man, had their foundation in the misrepresentation of the descriptions given by other Indians of these people with the pointed shirts. Petitot (La Mer Glaciale, 303, 1887) characterized these people as innocent and natural in their lives and manners, imbued with a sense of justice, endowed with sound sense and judgment, and not devoid of originality. Ross (Notes on the Tinné, MS., B. A. E.) gave the habitat of the Chipewyan as Churchill r., and Athabasca and Great Slave lakes. Kennicot (MS., B. A. E.) said their territory extended as far n. as Ft Resolution on the s. shore of Great Slave lake, Brit. Col., and Drake (Bk. Inds., vii, 1848) noted that they claimed from lat. 60° to 65° and from long. 100° to 110°, and numbered 7,500 in 1812. In 1718, according to Petitot, the Chipewyan were living on Peace r., which they called Tsades, the river of beavers, the shores of L. Athabasca and the forests between it and Great Slave lake being then the domain of the Etchareottine. The Cree, after they had obtained guns from the French, attacked these latter and drove them from their hunting grounds, but were forced back again by the Chipewyan tribes. As a result of this contest the Thilanottine obtained for themselves the upper waters of Churchill r. about La Crosse lake, the Chipewyan proper the former domain of the Etchareottine, while a part went to live in the neighborhood of the English post of Ft Prince of Wales, newly established on Hudson bay at the mouth of Churchill r. for trade with the Eskimo, Maskegon, and Cree. These last became known as the Etheneldeli, 'eaters of reindeer meat,' or Theyeottine, 'stone-house people,' the latter being the name that they gave their protectors, the English. In 1779 the French Canadians brought smallpox to the shores of La Crosse and Athabasca lakes. Cree and Chipewyan were decimated by the malady, and the former, already driven back to the s. shore of L. Athabasca by the martial attitude of the Chipewyan, were now willing to conclude a lasting peace (Petitot, La Mer Glaciale, 297, 1887). There were 230 Cree at La Crosse lake in 1873, and 600 Thilanottine Chipewyan, many of whom were half-breeds bearing French names. The report of Canadian Indian Affairs for 1904 enumerates nearly 1,800 Indians as Chipewyan, including 219 Yellowknives (Tatsanottine).

Athabasca.—Bancroft, Nat. Races, I, 114, 1874. **Athapasca.**—Gallatin in Drake, Tecumseh, 20, 1852. **Che-pa-wy-an.**—Macauley, Hist. N. Y., II, 244, 1829. **Chepayan.**—Balbi, Atlas Ethnog., 58, 1826. **Chepéouyan.**—Ibid. **Chepewayan.**—Ross, MS. Notes on Tinne, B. A. E. **Chepewyan.**—Lewis, Travels, 143, 1809. **Chepeyan.**—Drake, Bk. Inds., vii, 1848. **Cheppewyan.**—Balbi, Atlas Ethnog., 58, 1826. **Cheppeyans.**—Gallatin in Trans. Am. Ethnol. Soc., II, 18, 1836. **Chipeouaïan.**—Duflot de Mofras, Oregon, II, 337, 1844. **Chipewan.**—Keane in Stanford, Compend., 508, 1878. **Chipeway.**—Harmon, Journal, 264, 1820. **Chipewayan.**—Kennicott, MS. vocab., B. A. E. **Chipewyan.**—Morse, System of Mod. Geog., I, 55, 1814. **Chipewyan Tinneys.**—Petitot in Can. Rec. Sci., I, 47, 1884. **Chipiouan.**—Balbi, Atlas Ethnog., 58, 1826. **Chippewayan.**—Howe, Hist. Coll., 380, 1851. **Chippewayanawok.**—Ibid. (Cree name). **Chippewayeen.**—Kane, Wanderings in N. A., 130, 1859. **Chippeweyan.**—McLean, Hudson's Bay, I, 224, 1849. **Chip-pe-wi-yan.**—Tanner, Nar., 390, 1830. **Chippewyan.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s., II, 42, 1814. **Chippowyen.**—Mackenzie misquoted by Brackenridge, Mexican Letters, 85, 1850. **Chipwayan.**—Can. Ind. Rep., 171, 1877. **Chipwayanawok.**—Kingsley, Stand. Nat. Hist., pt. 6, 143, 1883. **Chipweyan.**—Latham, Essays, 275, 1860. **Chip-wyan.**—Anderson, MS., B. A. E. **Chyppewan.**—Snelling, Tales of N. W., 195, 1830. **Dènè Tchippewayans.**—Petitot, Autour du lac des Esclaves, 289, 1891. **Gens des Montagnes.**—McLean, Hudson's Bay, II, 243, 1849. **Highlander.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883. **Montagnais.**—Petitot, Dict. Dènè Dindjié, xx, 1876. **Montagnees.**—Smet, Oregon Miss., 193, 1847. **Montagnes.**—Belcourt in Minn. Hist. Coll., I, 227, 1872. **Montagnez.**—Henry, Trav. in Can., 173, note, 1809. **Mountains.**—Hooper, Tents of Tuski, 403, 1853. **Mountaineers.**—Ross, MS. notes on Tinne, B. A. E. **Mountain Indians.**—Franklin, 2d Exped. Polar Sea, 152, 1828. **Oochepayyan.**—McKeevor, Hudson's Bay, 73, 1819. **Ouachipuanes.**—Jefferys, French Dom. Am., Can. map, 1741. **Shepeweyan.**—Engl. writer (1786) in Mass. Hist. Coll., 1st s., III, 24, 1794. **Tckippewayan.**—Petitot, Expl. Grand lac des Ours, 363, 1893. **Tchipwayanawok.**—Petitot, Dict. Dènè-Dindjié, xix, 1876. **Wachipuanes.**—Jefferys, Am. Atlas, map 2, 1776. **Wetshipweyanah.**—Belcourt in Minn. Hist. Coll., I, 226, 1872. **Yatcheé-thinyoowuc.**—Franklin, Jour. Polar Sea, I, 169, 1824 ('strangers': Cree name).

Chipiinuinge (Tewa: 'house at the pointed peak'). A great ruined pueblo and cliff village occupying a small but high detached mesa between the Cañones and Polvadera cr., 4 m. s. of Rio Chama and about 14 m. s. w. of Abiquiu, Rio Arriba co., N. Mex. The site was doubtless selected on account of its defensible character, the pueblo being situated at least 800 ft. above the level of the creek and its walls built continuous with the edge of the precipice. The great Pedernal peak, from which the village takes its name, rises on the other side of the canyon about 2 m. to the s. w. The pueblo is inaccessible except by a single trail which winds up from the Polvadera and reaches the summit of the mesa at its s. end, passing thence through two strongly fortified gaps before the pueblo is reached. The site was impregnable to any form of attack possible to savage warfare. The commanding position was at the gateway to the Tewa country E. of the mountains, and, according to tradition, it was the function of Chipiinuinge to withstand as far as possible the fierce Navaho and Apache raids from the N. W. The pueblo was built entirely of stone and was of 3 stories, in places possibly 4. Portions of second-story walls are still standing and many cedar timbers are well preserved. The remains of 15 kivas, mostly circular, a few rectangular, are still traceable in and about the ruins; these were all mostly if not wholly subterranean, having been excavated in the rock surface on which the pueblo stands. The cliff-dwellings in the E. face of the mesa are all of the excavated type, and appear to have been used for mortuary quite as much as for domiciliary purposes. (E. L. H.)

Chipisclin. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Chipletac. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Chipmunk. The common name of the striped ground squirrel (*Tamias striatus*), of which the variants chipmonk, chipmuck, chitmunk, and others occur. The word has been usually derived from the "chipping" of the animal, but (Chamberlain in Am. Notes and Queries, III, 155, 1889) it is clearly of Algonquian origin. The word *chipmunk* is really identical with the *adjidaumo* ('tail-in-air') of Longfellow's Hiawatha, the Chippewa *atchitamo*^{n}, the name of the ordinary red squirrel (*Sciurus hudsonicus*). The Chippewa vocabulary of Long (1791) gives for squirrel *chetamon*, and Mrs Traill, in her Canadian Crusoes, 1854, writes the English word as *chitmunk*. By folk etymology, therefore, the Algonquian word represented by the Chippewa *atchitamo*^{n} has become, by way of *chitmunk*, our familiar *chipmunk*. The Chippewa word signifies 'head first', from *atchit* 'headlong,' *am* 'mouth,' from the animal's habit of descending trees. The Indian word applied originally to the common red squirrel and not to the chipmunk. (A. F. C.)

Chippanchickchick. A tribe or band of doubtful linguistic affinity, either Chinookan or Shahaptian, living in 1812 on Columbia r., in Klickitat co., Wash., nearly opposite The Dalles. Their number was estimated at 600.

Chippanchickchicks.—Morse in Rep. to Sec. War, 368, 1822. **Tchipan-Tchick-Tchick.**—Stuart in Nouv. Ann. Voy., XII, 26, 1821.

Chipped implements. See *Stone-work*.

Chippekawkay. A Piankishaw village, in 1712, on the site of Vincennes, Knox co., Ind. Hough translates the word 'brushwood,' and it may be identical with Pepicokia. (J. M.)

Brushwood.—Baskin, Forster & Co.'s Hist. Atlas Ind., 249, 1876. **Chih-kah-we-kay.**—Hough in Ind. Geol. Rep., map, 1883. **Chipcoke.**—Baskin, Forster & Co., op. cit., 249, 1876. **Chipkawkay.**—Ibid. **Chip-pe-coke.**—Hough, op. cit. **Chippekawkay.**—Ibid.

Chippewa (popular adaptation of *Ojibway*, 'to roast till puckered up,' referring to the puckered seam on their moccasins; from *ojib* 'to pucker up,' *ub-way* 'to roast'). One of the largest tribes N. of Mexico, whose range was formerly along both shores of L. Huron and L. Superior, extending across Minnesota to Turtle mts., N. Dak. Although strong in numbers and occupying an extensive territory, the Chippewa were never prominent in history, owing to their remoteness from the frontier during the period of the colonial wars. According to tradition they are part of an Algonquian body, including the Ottawa and Potawatomi, which separated into divisions when it reached Mackinaw in its westward movement, having come from some point N. or N. E. of Mackinaw. Warren (Minn. Hist. Soc. Coll., V, 1885) asserts that they were settled in a large village

CHIPPEWA MAN

at La Pointe, Wis., about the time of the discovery of America, and Verwyst (Missionary Labors, 1886) says that about 1612 they suddenly abandoned this locality, many of them going back to the Sault, while others settled at the w. end of L. Superior, where Father Allouez found them in 1665–67. There is nothing found to sustain the statement of Warren and Verwyst in regard to the early residence of the tribe at La Pointe. They were first noticed in the Jesuit Relation of 1640 under the name Baouichtigouin (probably Bāwaʻtigōwininiwŭg, ‘people of the Sault’), as residing at the Sault, and it is possible that Nicollet met them in 1634 or 1639. In 1642 they were visited by Raymbaut and Jogues, who found them at the Sault and at war with a people to the w., doubtless the Sioux. A remnant or offshoot of the tribe resided n. of L. Superior after the main body moved s. to Sault Ste Marie, or when it had reached the vicinity of the Sault. The Marameg, a tribe closely related to if not an actual division of the Chippewa, who dwelt along the n. shore of the lake, were apparently incorporated with the latter while they were at the Sault, or at any rate prior to 1670 (Jesuit Rel., 1670). On the n. the Chippewa are so closely connected with the Cree and Maskegon that the three can be distinguished only by those intimately acquainted with their dialects and customs, while on the s. the Chippewa, Ottawa, and Potawatomi have always formed a sort of loose confederacy, frequently designated in the last century the Three Fires. It seems to be well established that some of the Chippewa have resided n. of L. Superior from time immemorial. These and the Marameg claimed the n. side of the lake as their country. According to Perrot some of the Chippewa living s. of L. Superior in 1670–99, although relying chiefly on the chase, cultivated some maize, and were then at peace with the neighboring Sioux. It is singular that this author omits to mention wild rice (*Zizania aquatica*) among their food supplies, since the possession of wild-rice fields was one of the chief causes of their wars with the Dakota, Foxes, and other nations, and according to Jenks (19th Rep. B. A. E., 1900) 10,000 Chippewa in the United States use it at the present time. About this period they first came into possession of firearms, and were pushing their way westward, alternately at peace and at war with the Sioux and in almost constant conflict with the Foxes. The French, in 1692, reëstablished a trading post at Shaugawaumikong, now La Pointe, Ashland co., Wis., which became an important Chippewa settlement. In the beginning of the 18th century the Chippewa succeeded in driving the Foxes, already reduced by a war with the French, from n. Wisconsin, compelling them to take refuge with the Sauk. They then turned against the Sioux, driving them across the Mississippi and s. to Minnesota r., and continued their westward march across Minnesota and North Dakota until they occupied the headwaters of Red r., and established their westernmost band in the Turtle mts. It was not until after 1736 that they obtained a foothold w. of L. Superior. While the main divisions of the tribe were thus extending their possessions in the w., others overran the peninsula between L. Huron and L. Erie, which had long been claimed by the Iroquois through conquest. The Iroquois were forced to withdraw, and the whole region was occupied by the Chippewa bands, most of whom are now known as Missisauga, although they still call themselves Ojibwa. The Chippewa took part with the other tribes of the N. W. in all the wars against the frontier settlements to the close of the war of 1812. Those living within the United States made a treaty with the Government in 1815, and have since remained peaceful, all residing on reservations or allotted lands within their original territory in Michigan, Wisconsin, Minnesota, and North Dakota, with the exception of the small band of Swan Creek and Black River Chippewa, who sold their lands in s. Michigan in 1836 and are now with the Munsee in Franklin co., Kans.

Schoolcraft, who was personally acquainted with the Chippewa and married a woman of the tribe, describes the Chippewa warriors as equaling in physical appearance the best formed of the N. W. Indians, with the possible exception of the Foxes. Their long and successful contest with the Sioux and Foxes exhibited their bravery and determination, yet they were uniformly friendly in their relations with the French. The Chippewa are a timber people. Although they have long been in friendly relations with the whites, Christianity has had but little effect on them, owing largely to the conservatism of the native medicine-men. It is affirmed by Warren, who is not disposed to accept any statement that tends to disparage the character of his people, that, according to tradition, the division of the tribe residing at La Pointe practised cannibalism, while Father Belcourt affirms that, although the Chippewa of Canada treated the vanquished with most horrible barbarity and at these times ate human flesh, they looked upon cannibalism, except under such conditions, with horror. According to Dr William Jones (inf'n, 1905), the Pillagers of Bear id.

assert that cannibalism was occasionally practised ceremonially by the Chippewa of Leech lake, and that since 1902 the eating of human flesh occurred on Rainy r. during stress of hunger. It was the custom of the Pillager band to allow a warrior who scalped an enemy to wear on his head two eagle feathers, and the act of capturing a wounded prisoner on the battlefield earned the distinction of wearing five. Like the Ottawa, they were expert in the use of the canoe, and in their early history depended largely on fish for food. There is abundant evidence that polygamy was common, and indeed it still occurs among the more wandering bands (Jones). Their wigwams were made of birch bark or of grass mats; poles were first planted in the ground in a circle, the tops bent together and tied, and the bark or mats thrown over them, leaving a smoke hole at the top. They imagined that the shade, after the death of the body, followed a wide beaten path, leading toward the w., finally arriving in a country abounding in everything the Indian desires. It is a general belief among the northern Chippewa that the spirit often returns to visit the grave, so long as the body is not reduced to dust. Their creation myth is that common among the northern Algonquians. Like most other tribes they believe that a mysterious power dwells in all objects, animate and inanimate. Such objects are *manitus*, which are ever wakeful and quick to hear everything in the summer, but in winter, after snow falls, are in a torpid state. The Chippewa regard dreams as revelations, and some object which appears therein is often chosen as a tutelary deity. The Medewiwin, or grand medicine society (see Hoffman, 7th Rep. B. A. E., 1891), was formerly a powerful organization of the Chippewa, which controlled the movements of the tribe and was a formidable obstacle to the introduction of Christianity. When a Chippewa died it was customary to place the body in a grave facing w., often in a sitting posture, or to scoop a shallow cavity in the earth and deposit the body therein on its back or side, covering it with earth so as to form a small mound, over which boards, poles, or birch bark were placed. According to McKenney (Tour to the Lakes, 1827), the Chippewa of Fond du Lac, Wis., practised scaffold burial, the corpse being inclosed in a box. Mourning for a lost relative continued for a year, unless shortened by the *meda* or by certain exploits in war.

Authors differ as to the names and number of the Chippewa gentes, which range all the way from 11 to 23. Warren gives 21 gentes, of which the following are not included among those named by Morgan: Manumaig (Catfish), Nebaunaubay (Merman), Besheu (Lynx), Mous (Moose), Nekah (Goose), Udekumaig (Whitefish), Gyaushk (Gull). Some of them, Warren says, have but few members and are not known to the tribe at large. The Maskegon sprang from the Reindeer, Lynx, and Pike (Pickerel) gentes, which went to the N. of L. Superior when the tribe moved W. from Sault Ste Marie. Among some of the Chippewa these gentes are associated in 5 phratries: the Awausee, Businausee, Ahahweh, Noka, and Mousonee. The Awausee phratry includes the Catfish, Merman, Sturgeon, Pike (Pickerel), Whitefish, and Sucker gentes—all the Fish gentes. The Businausee phratry includes the Crane and Eagle gentes, businausee, 'echo-maker,' being a name for the crane. The Ahahweh phratry includes the Loon, Goose, and Cormorant gentes, ahahweh being a name for the loon, though the Loon gens is called Mong. Morgan makes Ahahweh distinct and called them the 'Duck' gens. The Noka (No-ʻke, Bear) phratry included the Bear gentes, of which there were formerly several named from different parts of the bear's body; but these are now consolidated and no differences are recognized excepting between the common and the grizzly bears. The Mousonee phratry includes the Marten, Moose, and Reindeer gentes. Mousonee seems to be the proper name of the phratry, though it is also called Waubishashe, from the important Marten gens which is said to have sprung from the incorporated remnant of the Mundua. Morgan (Anc. Soc., 166, 1877) names the following 23 gentes: Myeengun (Wolf), Makwa (Bear), Ahmik (Beaver), Mesheka (Mud turtle), Mikonoh (Snapping turtle), Meskwadare, (Little turtle), Ahdik (Reindeer), Chueskweskewa (Snipe), Ojeejok (Crane), Kakake (Pigeon hawk) [=Kagagi, Raven], Omegeeze (Bald eagle), Mong (Loon), Ahahweh (Duck), [=Wä^{e}wä^e, Swan], Sheshebe (Duck), Kenabig (Snake), Wazhush (Muskrat), Wabezhaze (Marten), Mooshkaooze (Heron), Ahwahsissa (Bullhead), Namabin (Carp [Catfish]), Nama (Sturgeon), Kenozhe (Pike) [=Kinoga, Pickerel]. Tanner gives also the Pepegewizzains (Sparrow-hawk), Mussundummo (Water snake), and the forked tree as totems among the Ottawa and Chippewa.

It is impossible to determine the past or present numbers of the Chippewa, as in former times only a small part of the tribe came in contact with the whites at any period, and they are now so mixed with other tribes in many quarters that no separate returns are given. The principal estimates are as follow: In 1764, about 25,000; 1783 and 1794, about 15,000; 1843, about 30,000; 1851, about 28,000. It is probable that most of these estimates take no account of more remote bands. In 1884 there were in Dakota 914; in Minnesota, 5,885; in Wisconsin, 3,656; in Michigan, 3,500 returned separately, and 6,000 Chippewa and Ottawa, of whom perhaps one-third are Chippewa; in Kansas, 76 Chippewa and Munsee. The entire number in the United States at this time was therefore about 16,000. In British America those of Ontario, including the Nipissing, numbered at the same time about 9,000, while in Manitoba and the Northwest Territories there were 17,129 Chippewa and Cree on reservations under the same agencies. The Chippewa now (1905) probably number 30,000 to 32,000—15,000 in British America and 14,144 in the United States, exclusive of about 3,000 in Michigan.

As the Chippewa were scattered over a region extending 1,000 m. from E. to W., they had a large number of villages, bands, and local divisions. Some of the bands bore the name of the village, lake, or river near which they resided, but these were grouped under larger divisions or subtribes which occupied certain fixed limits and were distinguished by marked differences. According to Warren there were 10 of these principal divisions: Kechegummewininewug, on the S. shore of L. Superior; Betonukeengainubejig, in N. Wisconsin; Munominikasheenhug, on the headwaters of St Croix r. in Wisconsin and Minnesota; Wahsuahgunewininewug, at the head of Wisconsin r.; Ottawa Lake Men, on Lac Courte Oreilles, Wis.; Kechesebewininewug, on the upper Mississippi in Minnesota; Mukmeduawininewug, or Pillagers, on Leech lake, Minn.; Sugwaundugahwininewug, N. of L. Superior; Kojejewininewug, on Rainy lake and r. about the N. boundary of Minnesota; and Omushkasug, on the N. W. side of L. Superior at the Canadian border. Besides these general divisions the following collective or local names are recognized as belonging to various settlements, bands, or divisions of the tribe: Angwassag, Big Rock, Little Forks, Menitegow, Blackbird, Menoquet's Village, Ketchewaundaugenink, Kawkawling, Kishkawbawee, Saginaw, Thunder Bay, Nagonabe, Ommunise, Shabwasing, Beaver Islands, Nabobish, Cheboygan, Otusson, Reaum's Village, and Wapisiwisibiwininiwak, in lower Michigan; Red Cedar Lake, Sukaauguning, Knife Lake, Kechepukwaiwah, Long Lake, Chetac Lake, Turtle Portage, Rice Lake, Yellow Lake, Trout Lake, Pawating, Ontonagon, Wauswagiming, Lac Courte Oreilles, Shaugwaumikong, Burnt Woods, Gatagetegauning, Bay du Noc, Wequadong, Mekadewagamitigweyawininiwak, Michilimackinac, St Francis Xavier, and Wiaquahhechegumeeng, in Wisconsin and upper Michigan; Grand Portage, Pokegama, Fond du Lac, Red Cliff, Crow Wing River, Gull Lake, Onepowesepewenenewak, Miskwagamiwisagaigan, Wabasemowenenewak(?), Wanamakewajenenik, Mikinakwadshiwininiwak, Misisagaikaniwininiwak, Gasakaskuatchimmekak, Oschekkamegawenenewak, Winnebegoshishiwininiwak, Gamiskwakokawininiwak, Gawababiganikak, Anibiminanisibiwininiwak, Kahmetahwungaguma, and Rabbit Lake, in Minnesota and the Dakotas; Oueschekgagamioulimy, Walpole Island, Obidgewong, Michipicoten, Doki's Band, Bagoache, Epinette (1744), Ouasouarini, Mishtawayawininiwak, Nopeming, and Nameuilni, in Ontario; Portage de Prairie, Mattawan, and Pic River in Manitoba; and Nibowisibiwininiwak in Saskatchewan. (J. M. C. T.)

Achipoés.—Prise de Possession (1671) in Perrot, Mém., 293, 1864. **Achipoué.**—Neill in Minn. Hist. Soc. Coll., V, 398, 1885. **Anchipawah.**—Boudinot, Star in the West, 126, 1816. **An-ish-in-aub-ag.**—Warren in Minn. Hist. Soc. Coll., V, 45, 1885 ('spontaneous men'). **A-wish-in-aub-ay.**—Ibid., 37. **Aχshissayé-rúnu.**—Gatschet, Wyandot MS., B. A. E., 1881 (Wyandot name). **Baouichtigouin.**—Jes. Rel. 1640, 34, 1858. **Bawichtigouek.**—Ibid., index. **Bawichtigouin.**—Ibid. **Bedzaqetcha.**—Petitot, Montagnais MS. vocab., B. A. E., 1869 ('long ears': Tsattine name). **Bedzietcho.**—Petitot, Hare MS. vocab., B. A. E., 1869 (Kawchodinne name). **Bungees.**—Henry, MS. vocab. (Bell copy, B. A. E.), 1812 (so called by Hudson Bay traders). **Cabellos realzados.**—Duro, Don Diego de Peñalosa, 43, 1882 (the Raised-hair tribe of Shea's Peñalosa; Cheveux-relevés of the French). **Chebois.**—Gass, Jour., 47, note, 1807. **Chepawas.**—Croghan (1759) quoted by Kauffman, West. Penn., 132, app., 1851. **Chepeways.**—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 287, 1871. **Chepowas.**—Croghan (1759) quoted by Proud, Penn., II, 296, 1798. **Cheppewes.**—Shirley (1755) in N. Y. Doc. Col. Hist., VI, 1027, 1855. **Chiappawaws.**—Loudon, Coll. Int. Nar., I, 34, 1808. **Chibois.**—Bouquet (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 295, 1871. **Chipawawas.**—Goldthwait (1766) in Mass. Hist. Soc. Coll., 1st s., X, 122, 1809. **Chipaways.**—Croghan (1760), ibid., 4th s., IX, 250, 1871. **Chipaweighs.**—German Flats conf. (1770) in N. Y. Doc. Col. Hist., VIII, 229, 1857. **Chipewas.**—Lattré, map U. S., 1784. **Chipéways.**—Carver (1766) Trav., 19, 1778. **Chipeweghs.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 526, 1856. **Chipeweighs.**—Johnson (1763), ibid., 583, 1856. **Chipiwa.**—Treaty of 1820, U. S. Ind. Treat., 369, 1873. **Chipoës.**—Prise de Possession (1671) in N. Y. Doc. Col. Hist., IX, 803, 1855. **Chippawas.**—Croghan (1759) quoted by Jefferson, Notes, 143, 1825. **Chippawees.**—Writer of 1756 in Mass. Hist. Soc. Coll., 1st s., VII, 123, 1801. **Chippeouays.**—Toussaint, map of Am., 1839. **Chippewaes.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 525, 1856. **Chippewais.**—Perrot (*ca.* 1721) in Minn. Hist. Soc. Coll., II, pt. 2, 24, 1864. **Chippewas.**—Washington (1754) quoted by Kauffman, West. Penn., 67, 1851. **Chippewaus.**—Edwards (1788) in Mass. Hist. Soc. Coll., 1st s., IX, 92, 1804. **Chippeways.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Chippeweighs.**—Johnson (1767) in N. Y. Doc. Col. Hist., VII, 969, 1856. **Chippewyse.**—Ft Johnson conf. (1755), ibid., VI, 975, 1855. **Chippoways.**—Washington (1754) in Mass. Hist. Soc. Coll., 1st s., VI, 140, 1800. **Chippuwas.**—Heckewelder quoted by Barton, New Views, app. 1, 1798. **Chipwaes.**—Croghan (1765) in N. Y. Doc. Col. Hist., VII, 782, 1856. **Chipwas.**—Bouquet (1760) in Mass. Hist. Soc. Coll., 4th s., ix, 321, 1871. **Chipways.**—Croghan (1765), op. cit. **Cypoways.**—Beltrami quoted by Neill, Minn., 350, 1858. **De-wă-kă-nhă'.**—Hewitt, Mohawk MS. vocab., B. A. E. (Mohawk name). **Dewoganna's.**—Bellomont (1698) in N. Y. Doc. Col. Hist., iv, 407, 1854. **Douaganhas.**—Cortland (1687), ibid., iii, 434, 1853. **Douwaganhas.**—Ibid. **Dovaganhaes.**—Livingston (1691), ibid., 778. **Dowaganahs.**—Doc. of 1700, ibid., iv, 701, 1854. **Dowaganhas.**—Cortland (1687), ibid, iii, 434, 1855. **Dowanganhaes.**—Doc. of 1691, ibid., 776. **Dshipowē-hága.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (Caughnawaga name). **Dwă-kă-nĕ^n.**—Hewitt, Onondaga MS. vocab., B. A. E. (Onondaga name). **Dwă-kă-nhă'.**—Hewitt, Seneca and Onondaga vocab., B. A. E., 1880 (Seneca and Onondaga name). **Eskiaeronnon.**—Jes. Rel. 1649, 27, 1858 (Huron name; Hewitt says it signifies 'people of the falls'). **Estiaghes.**—Albany conf. (1726) in N. Y. Doc. Col. Hist., v, 791, 1855. **Estiaghicks.**—Colden (1727), ibid., iv, 737, note, 1854. **Estjage.**—Livingston (1701), ibid., 899, 1854. **Etchipoës.**—Prise de possession (1671), ibid., ix, 808, 1855. **Gibbaways.**—Imlay, West Ter., 363, 1797. **Hāȟatona.**—Featherstonhaugh, Canoe Voy., i, 300, 1847. **Ḣaȟatonwan.**—Iapi Oaye, xiii, no. 2, 6, Feb., 1884 (Sioux name). **Haȟátoŋwaŋ.**—Riggs, Dakota Dict., 72, 1852 (Sioux name). **Ḣaȟatonway.**—Matthews, Hidatsa Inds., 150, 1877 (Sioux name). **H$\overset{4}{a}$-h$\overset{4}{a}$t-t$\overset{3}{o}$ng.**—Long, Exped. Rocky Mts., ii, lxxxiv, 1823 (Hidatsa name, incorrectly rendered 'leapers'). **Ḣa-ȟá-tu-a.**—Matthews, Hidatsa Inds., 150, 1877 (Hidatsa name; ȟ guttural). **Ha-ha-twawns.**—Neill, Minn., 113, 1858. **Hah-hah-ton-wah.**—Gale, Upper Miss., 265, 1867. **Hrah-hrah-twauns.**—Ramsey (*ca.* 1852) in Minn. Hist. Soc. Coll., i, 50, 1872. **Icbewas.**—Boudinot, Star in the West, 126, 1816 (misprint). **Jibewas.**—Smith (1799) quoted by Drake, Trag. Wild., 213, 1841. **Jumpers.**—Neill, Minn., 36, 1858 (incorrect translation of Saulteurs). **Khahkhahtons.**—Snelling, Tales of the Northwest, 137, 1830 (Sioux name). **Khakhatons.**—Ibid., 144. **Khakhatonwan.**—Williamson, Minn. Geol. Rep. for 1884, 107. **Kútaki.**—Gatschet, Fox MS., B. A. E., 1882 (Fox name). **Leapers.**—Hennepin, New Discov., 86, 1698 (incorrect rendering of Saulteurs). **Nation du Sault.**—Jogues and Raymbaut in Jes. Rel. 1642, ii, 95, 1858. **Né-a-ya-og'.**—Hayden, Ethnog. and Philol. Mo. Val., 235, 1862 ('those speaking the same language': Cree name). **Ne-gá-tcĕ.**—St Cyr, oral inf'n, 1886 (Winnebago name; plural, Ne-gátc-hi-já^n). **Ninniwas.**—Rafinesque, Am. Nations, i, 123, 1836. **Nwă'-kă.**—Hewitt, Tuscarora MS. vocab., B. A. E., 1880 (Tuscarora name). **Objibways.**—Kingsley, Stand. Nat. Hist., pt. 6, 143, 1883. **$\overset{1}{O}$'ch$\overset{1}{e}$p$\overset{2}{e}$'w$\overset{1}{a}$g.**—Long, Exped. St. Peter's R., ii, 151, 1824. **Ochipawa.**—Umfreville (1790) in Me. Hist. Soc. Coll., vi, 270, 1859. **Ochipewa.**—Richardson, Arct. Exped., 71, 1851. **Ochipoy.**—York (1700) in N. Y. Doc. Col. Hist., iv, 749, 1854. **Ochippewais.**—Foster in Sen. Misc. Doc. 39, 42d Cong., 3d sess., 6, 1873. **Odchipewa.**—Hutchins (1770) quoted by Richardson, Arct. Exped., ii, 38, 1851. **Odgiboweke.**—Perrot, Mém., 193, 1864. **Odjibewais.**—Ibid. **Od-jib-wäg.**—Schoolcraft quoted in Minn. Hist. Soc. Coll., v, 35, 1885. **Odjibwas.**—Schoolcraft, Ind. Tribes, i, 307, 1851. **Odjibwe.**—Kelton, Ft Mackinac, 153, 1884. **Odjibwek.**—Belcourt (1850?) in Minn. Hist. Soc. Coll., i, 227, 1872. **Ogibois.**—M'Lean Hudson Bay, ii, 323, 1849. **O-jebway.**—Jones, Ojebway Inds., 164, 1861. **Ojeebois.**—Henry, MS. vocab. (Bell copy, B. A. E.), 1812. **Ojibaway.**—Lewis and Clark, Trav., 53, 1806. **Ojibbewaig.**—Tanner, Narr., 315, 1830 (Ottawa name). **Ojibbeways.**—Ibid., 36. **Ojibboai.**—Hoffman, Winter in the Far West, ii, 15, 1821. **Ojibeways.**—Perkins and Peck, Annals of the West, 1850. **Ojibois.**—Gunn in Smithson. Rep., 400, 1868. **Ojibua.**—Maximilian, Trav., 135, note, 1843. **O-jib-wage.**—Morgan, Consang. and Affin., 287, 1871. **Ojibwaig.**—Hale, Ethnog. and Philol. Mo. Val., 224, 1846. **Ojibwas.**—Ind. Aff. Rep., 454, 1838. **O-jib-wa-uk'.**—Morgan, Consang. and Affin., 287, 1871. **Ojibways.**—Am. Pioneer, ii, 190, 1843. **Ojibway-ugs.**—Foster in Sen. Misc. Doc. 39, 42d Cong., 3d sess., 6, 1873. **Ojibwe.**—Burton, City of the Saints, 117, 1861. **Ontehibouse.**—Raymbaut (1641) quoted in Ind. Aff. Rep. 1849, 70, 1850 (probably a misprint). **Oshibwek.**—Belcourt (1850?) in Minn. Hist. Soc. Coll., i, 227, 1872. **Ostiagaghroones.**—Canajoharie conf. (1759) in N. Y. Doc. Col. Hist., vii, 384, 1856. **Ostiagahoroones.**—Neill in Minn. Hist. Soc. Coll., v, 397, 1885 (Iroquois name). **Otchepóse.**—Proces verbal (1682) in French, Hist. Coll. La., ii, 19, 1875. **Otchipoeses.**—La Salle (1682) in Margry, Déc., ii, 187, 1877. **Otchipois.**—La Salle (1682) in French, Hist. Coll. La., i, 46, 1846. **Otchipoises.**—Hildreth, Pioneer Hist., 9, 1848. **Otchipwe.**—Baraga, Otchipwe Gram., title, 1878. **Otjibwek.**—Perrot, Mém., 193, 1864. **Ottapoas.**—Buchanan, N. Am. Inds., 156, 1824. **Oucahipoues.**—La Hontan (1703), New Voy., ii, 87, 1735. **Ouchibois.**—Writer of 1761 in Mass. Hist. Soc. Coll., 4th s., ix, 428, 1871. **Ouchipawah.**—Pike (1806) quoted by Schoolcraft, Ind. Tribes, iii, 563, 1853. **Ouchipöe.**—La Chesnaye (1697) in Margry, Déc., vi, 6, 1886. **Ouchipoves.**—Coxe, Carolana, map, 1741. **Outachepas.**—McKenney and Hall, Ind. Tribes, iii, 79, 1854. **Outchibouec.**—Jes. Rel. 1667, 24, 1858. **Outchibous.**—Ibid., 1670, 79, 1858. **Outchipoue.**—Gallinèe (1669) in Margry, Déc., i, 163, 1875. **Outchipwais.**—Bell in Can. Med. and Surg. Jour., Mar. and Apr., 1886. **Outehipoues.**—La Hontan, New Voy., i, 230, 1703. **Paouichtigouin.**—Jes. Rel., iii, index, 1858. **Paouitagoung.**—Ibid. **Paouitigoueieuhak.**—Ibid. **Paouitingouach-irini.**—Ibid. **Qa-qá-to^n-wa^n.**—Dorsey, oral inf'n, 1886 (Sioux name). **Ra-ra-to-oans.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 96, 1885. **Ra-ra-t'wans.**—Ramsey in Ind. Aff. Rep. 1849, 72, 1850 (Sioux name). **Salteur.**—Bacqueville de la Potherie, ii, 48, 1753. **Santeaux.**—Brown, West. Gaz., 265, 1817 (misprint). **Santena.**—Gunn in Smithson. Rep. 1867, 400, 1868 (misprint). **Santeurs.**—Dobbs, Hudson Bay, 26, 1744 (misprint). **Saulteaux.**—Beauharnois (1745) in Minn. Hist. Soc. Coll., v, 432, 1885. **Saulteurs.**—Jes. Rel. 1670, 79, 1858. **Saulteuse.**—Belcourt (*ca.* 1850) in Minn. Hist. Soc. Coll., i, 228, 1872. **Saulteux.**—Gallinée (1669) in Margry, Déc., i, 163, 1875. **Sault Indians.**—Vaudreuil (1710) in N. Y. Doc. Col. Hist., ix, 843, 1855. **Sauteaux.**—Gamelin (1790) in Am. St. Papers, iv, 94, 1832. **Sauters.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., ii, 6, 1814. **Sauteurs.**—Jes. Rel. 1667, 24, 1858. **Sauteus.**—Cox, Columbia R., ii, 270, 1831. **Sauteux.**—Vaudreuil (1719) in N. Y. Doc. Col. Hist., ix, 893, 1855. **Sautor.**—Carver (1766), Trav., 97, 1778. **Sautous.**—King, Journ. to Arct. Ocean, i, 32, 1836. **Sautoux.**—Ibid. **Schipuwe.**—Heckewelder quoted by Barton, New Views, app., 1, 1798 (German form). **Shepawees.**—Lindesay (1749) in N. Y. Doc. Col. Hist., vi, 538, 1855. **Shepewas.**—Bradstreet (*ca.* 1765), ibid., vii, 694, 1856. **Shepuway.**—Heckewelder quoted by Barton, New Views, app., 1, 1798. **Sothuze.**—Dalton (1783) in Mass. Hist. Soc. Coll., 1st s., x, 123, 1890. **Sotoes.**—Cox, Columbia R., ii, 270, 1831. **Sotoos.**—Franklin, Journ. Polar Sea, 96, 1824. **Sotto.**—Kane, Wanderings in N. A., 438, 1859. **Soulteaux.**—Henry, MS. vocab. (Bell copy, B. A. E.), 1812. **Souteus.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, iii, 556, 1853. **Souties.**—Am. Pioneer, ii, 192, 1843. **Stiaggeghroano.**—Post (1758) quoted by Proud, Penn., ii, app., 113, 1798. **Stiagigroone.**—Livingston (1700) in N. Y. Doc. Col. Hist., iv, 737, 1854. **Tcipu'.**—Dorsey, Kansas MS. vocab., B. A. E., 1882 (Kansa name). **Tschipeway.**—Wrangell, Ethnol. Nachr., 100, 1839. **Tschippiweer.**—Walch, map, 1805 (German form). **Tsipu'.**—Dorsey, Osage MS. vocab., B. A. E., 1883 (Osage name). **Twă-'kă'-nhă'.**—Smith, Cayuga and Oneida MS. vocabs., B. A. E., 1884 (Cayuga and Oneida name). **Uchipweys.**—Dalton (1783) in Mass. Hist. Soc. Coll., 1st s., x, 123, 1809. **Wah-kah-towah.**—Tanner, Narr., 150, 1830 (Assiniboin name).

Chippewa of Lake Nipegon. A Chippewa band officially known by this name residing in the vicinity of L. Nipegon, n. of L. Superior, in Ontario. The "Christians," composing nearly one-half the entire band, occupy a village at the head of the lake near the Hudson Bay Company's post; the remainder live about 100 m.

farther inland. The aggregate number in 1884 was 426, and in 1901, 518. They are connected with the band at Red Rock on Nipegon bay. (J. M.)

Allenemipigons.—Denonville (1687), in Margry, Déc., VI, 52, 1886.

Chippoy. A former Potawatomi village on Big Shawnee cr., in Fountain co., Ind. It was settled after 1795, and the site was included in a tract sold in 1818 by the Miami. (J. M.)

Chipaille.—St Mary's treaty with Miamis (1818) in U. S. Ind. Treat., 493, 1873. **Chippoy.**—Harrison (1814) quoted by Drake, Tecumseh, 161, 1852.

Chiputca. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

BEDAZ-ISHU—CHIRICAHUA APACHE

Chiricahua (Apache: 'great mountain'). An important division of the Apache, so called from their former mountain home in s. e. Arizona. Their own name is Aiáha. The Chiricahua were the most warlike of the Arizona Indians, their raids extending into New Mexico, s. Arizona, and n. Sonora, among their most noted leaders being Cochise, Victorio, Loco, Chato, Nachi, Bonito and Geronimo. Physically they do not differ materially from the other Apache. The men are well built, muscular, with well-developed chests, sound and regular teeth, and abundant hair. The women are even more vigorous and strongly built, with broad shoulders and hips and a tendency to corpulency in old age. They habitually wear a pleasant open expression of countenance, exhibiting uniform good nature, save when in anger their face takes on a savage cast. White thought their manner of life, general physique, and mental disposition seemed conducive to long life. Their characteristic long-legged moccasins of deerskin have a stout sole turning up at the toes, and the legs of the moccasins, long enough to reach the thigh, are folded back below the knee, forming a pocket in which are carried paints and a knife. The women wore short skirts of buckskin, and the men used to display surplus skins folded about the waist. Their arrows were made of reed tipped with obsidian or iron, the shaft winged with three strips of feathers. They used in battle a long spear and a slung-shot made by inserting a stone into the green hide of a cow's tail, leaving a portion of the hair attached. They possessed no knowledge of weaving blankets. White (MS., B. A. E.) supposed that they had immigrated into Arizona from New Mexico three or four generations back. Their camps were located on the highlands in winter that they might catch the warm rays of the sun, and in summer near the water among stunted trees that sheltered them from its scorching glare. Their bands or clans were named from the nature of the ground about their chosen territory. Both men and women were fond of wearing necklaces and ear pendants of beads. The hair was worn long and flowing, with a turban, to which was attached a flap hanging down behind; they plucked out the hairs of the beard with tweezers of tin, and wore suspended from their necks a small round mirror which they used in painting their faces with stripes of brilliant colors. Strings of pieces of shell were highly prized. Their customary dwelling was a rude brush hut, circular or oval, with the earth scooped out to enlarge its capacity. In winter they huddled together for warmth and, if the hut was large, built a fire in the center. When they changed camp they burned their huts, which were always built close together. They subsisted on berries, nuts, and the fruit of various trees, mesquite beans, and acorns, of which they were particularly fond, and they ground the seeds of different grasses on a large flat stone and made a paste with water, drying it afterward in the sun. They relished the fruit of cacti and of the yucca, and made mescal from the root of the agave. Fish they would not eat, nor pork, but an unborn calf and the entrails of animals they regarded as delicacies, and horse and mule flesh was considered the best meat. Though selfish in most things, they were hospitable with food, which was free to anyone who was hungry. They were scrupulous in keeping accounts and paying debts.

Like many other Indians they would never speak their own names nor on any account speak of a dead member of the tribe. They tilled the ground a little with wooden implements, obtaining corn and melon seeds from the Mexicans. In their clans all were equal. Bands, according to White, were formed of clans, and chiefs were chosen for their ability and courage, although there is evidence that chiefship was sometimes hereditary, as in the case of Cochise, son and successor of Nachi. Chiefs and old men were usually deferred to in council. They used the brain of the deer in dressing buckskin. It is said that they charged their arrows with a quick deadly poison, obtained by irritating a rattlesnake with a forked stick, causing it to bite into a deer's liver, which, when saturated with the venom, was allowed to putrefy. They stalked the deer and the antelope by covering their heads with the skull of the animal and imitating with their crouching body the movements of one grazing; and it was their custom to approach an enemy's camp at night in a similar manner, covering their heads with brush. They signaled war or peace by a great blaze or smoke made by burning cedar boughs or the inflammable spines on the giant cactus. Of their social organization very little is definitely known, and the statements of the two chief authorities are widely at variance. According to White, the children belong to the gens of the father, while Bourke asserts that the true clan system prevails. They married usually outside of the gens, according to White, and never relatives nearer than a second cousin. A young warrior seeking a wife would first bargain with her parents and then take a horse to her dwelling. If she viewed his suit with favor she would feed and water the animal, and, seeing that, he would come and fetch his bride, and after going on a hunt for the honeymoon they would return to his people. When he took two horses to the camp of the bride and killed one of them it signified that her parents had given her over to him without regard to her consent. Youth was the quality most desired in a bride. After she became a mother the husband might take a second wife, and some had as many as five, two or more of them often being sisters. Married women were usually faithful and terribly jealous, so that single girls did not care to incur their rage. A woman in confinement went off to a hut by herself, attended by her women relatives. Children received their earliest names from something particularly noticeable at the time of their birth. As among the Navaho, a man never spoke to his mother-in-law, and treated his wife's father with distant respect; and his brothers were never familiar with his wife nor he with her sisters and brothers. Faithless wives were punished by whipping and cutting off a portion of the nose, after which they were cast off. Little girls were often purchased or adopted by men who kept them until they were old enough for them to marry. Often girls were married when only 10 or 11 years of age. Children of both sexes had perfect freedom, were not required to obey, and

LOCO—CHIRICAHUA CHIEF

TSHAI-KLOGE—CHIRICAHUA WOMAN

never were punished. The men engaged in pastimes every day, and boys in mock combats, hurling stones at each other with slings. Young wives and maidens did only light work, the heavy tasks being performed by the older women. People met and parted without any form of salute. Kissing was unknown. Except mineral vermilion, the colors with which they painted their faces and dyed grasses for baskets were of vegetal origin—yellow from beech and willow bark, red from the cactus. They would not kill the golden eagle, but would pluck its feathers, which they prized, and for the hawk and the bear they had a superstitious regard in a lesser degree. They made tizwin, an intoxicating drink, from corn, burying it until it sprouted, grinding it, and then allowing the mash diluted with water to ferment. The women carried heavy burdens on their backs, held by a strap passed over the forehead. Their basket work was impervious to water and ornamented with designs similar to those of the Pima, except that human figures frequently entered into the decorative motive. Baskets 2½ ft. in length and 18 in. wide at the mouth were used in collecting food, which was frequently brought from a great distance. When one of the tribe died, men carried the corpse, wrapped in the blankets of the deceased, with other trifling personal effects, to an obscure place in low ground and there buried it at once, piling stones over the grave to protect it from coyotes or other prowling beasts. No women were allowed to follow, and no Apache ever revisited the spot. Female relatives kept up their lamentations for a month, uttering loud wails at sunset. The hut in which a person died was always burned and often the camp was removed. Widows used to cut off their hair and paint their faces black for a year, during which time the mourner lived in the family of the husband's brother, whose wife she became at the expiry of the mourning. They had a number of dances, notably the "devil dance," with clowns, masks, headdresses, etc., in which the participants jumped over fire, and a spirited war dance, with weapons and shooting in time to a song. When anybody fell sick several fires were built in the camp, and while the rest lay around on the ground with solemn visages, the young men, their faces covered with paint, seized firebrands and ran around and through the fires and about the lodge of the sick person, whooping continually and flourishing the brands to drive away the evil spirit. They had a custom, when a girl arrived at puberty, of having the other young girls lightly tread on her back as she lay face downward, the ceremony being followed by a dance.

In 1872 the Chiricahua were visited by a special commissioner, who concluded an agreement with Cochise, their chief, to cease hostilities and to use his influence with the other Apache to this end. By the autumn of this year more than 1,000 of the tribe were settled on the newly established Chiricahua res., S. E. Ariz. Cochise died in 1874, and was succeeded as chief by his son Taza, who remained friendly to the Government; but the killing of some settlers who had sold whisky to the Indians caused an intertribal broil, which, in connection with the proximity of the Chiricahua to the international boundary, resulted in the abolishment of the reservation against their will. Camp Apache agency was established in 1872, and in the year following 1,675 Indians were placed thereunder; but in 1875 this agency was discontinued and the Indians, much to their discontent, were transferred to San Carlos, where their enemies, the Yavapai, had also been removed. For further information regarding the dealings of the Chiricahua with the Government, see *Apache*.

The members of Geronimo's band, which was captured in 1886 and sent by the War Department in turn to Florida, Alabama, and Oklahoma, are now at Ft Sill, Okla., where they number 298. The remaining Chiricahua are included among the Apache under Ft Apache and San Carlos agencies, Ariz. The Pinaleño are that part of the Chiricahua formerly residing in the Pinal mts.

Ai-ahá.—ten Kate, Reizen in N. A., 197, 1885. **Aihá.**—Ibid. **Apaches Broncos.**—Steck in Cal. Farmer, June 5, 1863 (Span.: 'wild Apaches'). **Apaches Chiricaguis.**—Mayer, Mexico, II, 38, 1853. **Broncos.**—Taylor in Cal. Farmer, Feb. 14, 1862. **Cherecaquis.**—Simpson in Rep. Sec. War, 57, 1850. **Chericahui.**—Ind. Aff. Rep. 1869, 94, 1870. **Chicaraguis.**—Bonnycastle, Span. Am., 68, 1819. **Chiguicagui.**—Anza (1769) in Doc. Hist. Mex., 4th s., II, 114, 1856. **Chilcow.**—Ind. Aff. Rep. 1871, 3, 1872. **Chilecago.**—Ind. Aff. Rep., 122, 1861. **Chile Cowes.**—Ibid., 506, 1865. **Chilicagua.**—Ibid., 1859, 336, 1860. **Chiricaguis.**—Garcés (1769) in Doc. Hist. Mex., 4th s., II, 375, 1856. **Chiricahni.**—Ind. Aff. Rep. 1869, 223, 1870. **Chiricahua.**—White, MS. Hist. of Apaches, B. A. E., 1875. **Chir-i-ca-huans.**—Hodge, Arizona, 163, 1877. **Chiricahues.**—Escudero, Not. Estad. de Chihuahua, 212, 1834. **Chi-ri-ca-hui.**—Cremony, Life Among Apaches, 33, 1868. **Chiricaquis.**—Ruxton, Adventures, 194, 1848. **Chiricuagi.**—Stone in Hist. Mag., v, 166, 1861. **Chiriguais.**—Kingsley, Stand. Nat. Hist., pt. 6, 180, 1883. **Chirikahwa.**—Ind. Aff. Rep., 246, 1877. **Chiriquans.**—Smet, Letters, 135, 1843. **Chirocahue.**—Garcia in Soc. Mex. Geog. Boletin, v, 314, 1861. **Cohila Apache.**—Graves in Ind. Aff. Rep., 439, 1853. **Hayá-a.**—Gatschet, MS., B. A. E. **Hayáha.**—Ibid. ('live in the east': so called by the White Mountain Apache, because they formerly lived at Hot Springs, N. Mex.). **Heyá.**—Gatschet, Yuma-Spr., I, 370, 1883 (Apache name: 'below'). **Hi-ar.**—White, MS. Hist. of Apaches, B. A. E., 1875 (so called by other Apache; trans., 'lived away off'). **Pá 'líɹen ab pónin.**—Gatschet, MS. Isleta vocab., B. A. E., 1885 (Isleta name). **Segatajenne.**—Orozco y Berra, Geog., 59, 1864. **Sagetaen-né.**—Escudero, Not. Estad. de Chihuahua, 212, 1834. **Southern**

Chiricahua.—Ind. Aff. Rep., 175, 1875. **Tchíshi dinné.**—Gatschet, Apache MS., B. A. E., 1883 (Navaho name).

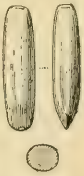
Chisca (possibly from Cherokee *tsi′skwa* ‘bird,’ *tsiskwâ′hĭ* ‘bird place.’—Mooney). The mountainous northern region of the Cherokee in N. W. Georgia or N. E. Alabama, in search of which men were sent by De Soto in 1541 from the province of Chiaha to look for copper and gold. It seemingly received its name from a village of the same name on an island in the river of St Esprit (Coosa r.?), the inhabitants of which made a great deal of oil from nuts. De Soto's troops remained here 26 or 27 days. The Chisca of Garcilasso de la Vega (Florida, 175, 1723) is the Quizquiz of the other chroniclers of De Soto's expedition, situated in N. W. Mississippi, on Mississippi r. See Garcilasso de la Vega, Florida, 175, 1723; Biedma in French, Hist. Coll. La., pt. II, 101, 1850; Mooney in 19th Rep. B. A. E., 1900; Bourne, Narr. De Soto, I, 79, II, 110, 1904.

Cheesca.—Schoolcraft, Ind. Tribes, III, 47, 1853. **Chisca.**—Bourne, Narr. of De Soto, I, 79, 117; II, 110, 1904. **Cisca.**—La Salle (*ca.* 1680) in Margry, Déc., II, 196 et seq., 1877.

Chisedec. A Montagnais tribe, band, or settlement about the Bay of Seven Islands on the N. shore of St Lawrence r. where it enters the gulf. The name appears to have been applied to a locality and the people of that locality, as it is stated in the Jesuit Relation of 1645 that certain savages boasted of their warlike actions "at Chichedek, country of the Bersiamites, where they had killed 7 savages," probably Eskimo. In the Relation of 1640 it is stated that in ascending the St Lawrence, after passing the Eskimo, "we meet with the people of Chisedech and the Bersiamites, two small nations of which we have but slight knowledge." Lescarbot says that in his time (1609) the name of the river which enters into or near the Bay of Seven Islands was changed to Chi-sche-dec, an Indian appellation (Hind). A Dutch map of 1621 names the bay or locality Chichedec. It is possible, therefore, that the name applied to the Indians, who seem to have been closely connected with and possibly were a part of the Bersiamite tribe, was that of the river and referred only to a settlement. The name Ouakouiechidek, used in 1660 as that of a tribe in connection with the Outabitibek (Abittibi), if intended for the Chisedec would indicate a locality in the distant N. As the designation of a people the name dropped from history at an early date. (C. T.)

Chichedec.—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856. **Chichedek.**—Jes. Rel. 1645, 37, 1858. **Chisedech.**—Ibid., 1640, 34, 1858. **Ouak8iechidek.**—Ibid., 1660, 12, 1858, (same?). **Wakouiechiwek.**—Ibid., III, index, 1858.

Chisels. Long, slender, celt-like implements of stone or hard varieties of bone, with narrow cutting edge, and round, rectangular, elliptical, or half-elliptical in section. Those of stone, mainly prehistoric, are rarely more than a few inches in length. Some specimens are largest at the top, gradually tapering to the edge, but most of them decrease in size in each direction from near the middle. Some have hammer marks on the blunt end, others are polished at the top, while a few are sharp at both ends. It is probable that their primary intent was for woodworking, though they are numerous wherever steatite vessels were made, and the marks of their use are seen on the unfinished product and on the worked surfaces of the quarry face. These soapstone cutting tools have usually been flaked into the desired form, the edge only being carefully ground. In the lower Ohio valley and in the Southern states chisels are generally made of chert; toward the N., where glacial material is easily procured, they are of diorite, syenite, or other tough rock. Chisels of stone were in common use among the woodworking tribes of the N. W. coast, but these are now almost wholly superseded by chisels of metal. While not so abundant as celts (q. v.), from which they can not always be distinguished, they have practically the same distribution. See Fowke in 13th Rep. B. A. E., 1896; Holmes in 15th Rep. B. A. E., 1897; Rau in Smithson. Cont., XXII, 1876. (W. H. H. G. F.)



STONE CHISEL; ALA. (1-5)

Chiserhonon. A former Canadian tribe subordinate to the Ottawa.—Sagard (1632), Canada, IV, 1866.

Chishafoka (‘among the post oaks’). A former Choctaw town on the site of the present city of Jackson, Miss.—Brown in Miss. Hist. Soc. Publ., IV, 445, 1902.

Chishucks. One of the 8 Tillamook villages at the mouth of Tillamook r., Oreg., in 1805.—Lewis and Clark, Exped., II, 117, 1814.

Chisi. A town in 1540 on a small river, between Toalli and Altamaca, in E. Georgia. The name seems to be intended for Ochisi, but not the town of that name on Chattahoochee r. It was entered by De Soto's army in Mar., 1540.

Achese.—Gentleman of Elvas (1557) in French, Hist. Coll. La., II, 138, 1850. **Chisi.**—Biedma (1544) in French, op. cit., 100.

Chiskatalofa (*chiski* ‘post oak,’ *talofa* ‘town’). A former Creek town on the W. side of Chattahoochee r., 4 m. below Wikaihlako, in Henry co., Ala.

Cheskitalowas.—Morse, Rep. to Sec. War, 364, 1822. **Chuskee Tallafau.**—U. S. Ind. Treat. (1814), 163, 1837.

Chiskelikbatcha. A former Choctaw town belonging to the Sixtowns district, near Chicasawhay r., probably in

Jasper co., Miss. (West Fla. map, *ca.* 1775).

Chiskiac. A tribe of the Powhatan confederacy formerly living in York co., Va. They numbered about 200 in 1608. At that time their principal village, of the same name, was on the s. side of York r., about 10 m. below the junction of the Mattapony and Pamunkey. (J. M.)

Chickiaes.—Boudinot, Star in the West, 126, 1816. **Chiskact.**—Smith (1629), Virginia, II, 77, repr. 1819. **Chiskiack.**—Ibid., I, 117. **Kiskiack.**—Ibid., I, map. **Kiskiak.**—Strachey (*ca.* 1612), Virginia, 36, 1849.

Chisnedinadinaye (‘walnut’) A clan or band of the Pinal Coyoteros (Bourke in Jour. Am. Folk-lore, III, 112, 1890), coördinate with the Chiltneyadnaye clan of the White Mountain Apache.

Chisro. The Snow-bunting clan of the Hopi of Arizona.

Tcisro wiñwû.—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû*=‘clan’). **Tci′-sro wüñ-wû.**—Fewkes in Am. Anthrop., VII, 405, 1894.

Chitchakos. See *Chechawkose.*

Chithut. Mentioned as a band associated with the Squaksin and Puyallup of Puget sd., Wash.; not to be confounded with Chitwout, a synonym of Similkameen.

Chit-hut.—Simmons in Ind. Aff. Rep., 226, 1858.

Chitimacha (Choctaw: *chúti* ‘cooking pot,’ *másha* ‘they possess’: ‘they have cooking vessels’). A tribe, forming the Chitimachan linguistic family, whose earliest known habitat was the shores of Grand lake, formerly Lake of the Shetimasha, and the banks of Grand r., La. Some 16 or 18 of the tribe were living on Grand r. in 1881, but the majority, about 35, lived at Charenton, on the s. side of Bayou Tèche, in St Mary's parish, about 10 m. from the gulf. The remnant resides in the same district, but the present population is not known. The name of these Indians for themselves is Pántch-pinunkansh, ‘men altogether red,’ a designation apparently applied after the advent of the whites. The Chitimacha came into notice soon after the French settled Louisiana, through the murder by one of their men of the missionary St Cosme on the Mississippi in 1706. This was followed by protracted war with the French, who compelled them to sue for peace, which was granted by Bienville on condition that the head of the murderer be brought to him; this done, peace was concluded. The tribe then must have been reduced to a small number of warriors, though Le Page du Pratz, who was present at the final ceremony, says they arrived at the meeting place in many pirogues. Little is known in regard to their customs. Fish and the roots of native plants constituted their food, but later they planted maize and sweet potatoes. They were strict monogamists, and though the women appear to have had considerable authority in their government, there were no indications of totems or the gentile system among them. The men wore their hair long, with a piece of lead at the end of the queue, and tattooed their arms, legs, and faces. The noonday sun is said to have been their principal deity. The dead were buried in graves, and after the flesh had decayed the bones were taken up and reinterred. Their villages or former settlements so far as known were: Amatpan, Grosse Tete Tchetin, Hipinimtch, Kamenakshtchat, Kushuh, Namukatsup, Nekunsisnis, Netpinunsh, Shoktangihanehetchinsh, Tchatikutingi, Tchatkasitunshki, Tsakhtsinshup. Chitimacha villages were situated also on the site of Donaldsonville, Ascension parish, on the w. bank of the Mississippi (here St Cosme was murdered in 1706), and at the mouth of Bayou Lafourche. See Trans. Anthrop. Soc. Wash., II, 148, 1883. (A. S. G.)

Chetemachas.—Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, 77, 1848. **Chetimachas.**—Gallatin in Trans. Am. Antiq. Soc., II, 306, 1836. **Chitimachas.**—Ibid., 114. **Pa′ntch pinunkansh.**—Gatschet in Trans. Anthrop. Soc. Wash., II, 150, 1883. **Shetimasha.**—Ibid., 148. **Shyoutémacha.**—Ibid., 150 (early French form). **Tchikĕmahá.**—Ibid. (Alibamu name). **Tchitimachas.**—Le Page du Pratz, Hist. de la Louisiane, I, 83, 1758. **Tchoutymacha.**—Gatschet, op. cit., 150 (early French form). **Yachimichas.**—Martin, Hist. La., I, 167, 1827 (mentioned with Chitimacha, but probably the same).

Chitimachan Family. A linguistic family consisting solely of the Chitimacha tribe (q. v.), from which it takes its name. See Powell in 7th Rep. B. A. E., 66, 1891.

Chititiknewas (Yokuts name). A former division of the Bankalachi that lived on upper Deer cr., s. e. of Tulare lake, Cal. (A. L. K.)

Cheticnewash.—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 32, 1857.

Chitklin's Village. A summer camp of one of the Taku chiefs (Koluschan family) named Tc!ītʟēn (‘big *tc!īt,*’ a bird). 113 people were there in 1880.—Petroff in 10th Census, Alaska, 32, 1884.

Chitlatamus. A Kuitsh village on lower Umpqua r., Oreg.

Tcı′-tlá-ta′-mu̱s.—Dorsey in Jour. Am. Folk-lore, III, 231, 1890.

Chitmunk. See *Chipmunk.*

Chitnak. A Yuit Eskimo village on the s. shore of St Lawrence id., Bering sea.

Shetnak.—Elliott, Our Arct. Prov., map, 1886. **Shitnak.**—Nelson in 18th Rep. B. A. E., map, 1899.

Chito (‘large’ [people]). A Choctaw gens of the Watakihulata phratry.—Morgan, Anc. Soc., 162, 1878.

Chitola. The nearly extinct Rattlesnake clan of the Zuñi.

Chítola-kwe.—Cushing in 13th Rep. B. A. E., 368, 1896 (*kwe*=‘people’).

Chitsa (refers to anything of a pale color; specifically, ‘fair people’). One of the three classes or castes into which the Kutchakutchin are divided, the others being the Natesa and the Tangesatsa, faintly representing, respectively, "the aristocracy, the middle classes, and the poorer orders of civilized nations." Marriage was not allowed within the class or caste, however, and descent was in the female line.—Kirby in Smithson. Rep. 1864, 418, 1865; Hardisty, ibid., 1866, 315, 1872.

Chit-che-ah.—Jones in Smithson. Rep. 1866, 326, 1872. **Chit-sa.**—Kirby in Smithson. Rep. 1864, 418, 1865. **Chitsah.**—Hardisty in Smithson. Rep. 1866, 315, 1872. **Chit-sangh.**—Ibid. **Etchian-Kρét.**—Petitot, Trad. Ind. du Can. Nord-ouest, 14, 15, 1886. **Tchit-che-ah.**—Jones, ibid., 326.

Chitto-Fanna-Chula. See *Neamathla*.

Chiuchin. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Chiukak ('pike village').. A Kaviagmiut village on the peninsula inclosing Golofnin bay, Alaska; pop. 15 in 1880.

Chiokuk.—Jackson, Reindeer in Alaska, map, 145, 1894. **Chiookuk.**—Petroff, 10th Census, Alaska, 11, 1884. **Knecktakimut.**—W. U. Tel. Exp., 1867, quoted by Baker, Geog. Dict. Alaska, 1901 (apparently the same). **Scookuk.**—Coast Surv. chart cited by Baker, ibid. **Tchioukakmioute.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850.

Chiutaiina (*Chiu-taiina*). The Eagle clan of Taos pueblo, N. Mex. (F. W. H.)

Chiwere ('belonging to this place,' the home people). A term employed by J. O. Dorsey to designate a group of Siouan tribes, including the Oto, Iowa, and Missouri, for information regarding which, see under their respective names. Consult also Dorsey in 15th Rep. B. A. E., 1897; McGee, ibid., and the writings by Dorsey cited below.

'Ce'kiwere.—Dorsey in Bull. Philos. Soc. Wash., 128, 1880. **'Ciwere.**—Ibid. **Ockiwere.**—Dorsey in Am. Antiq., 313, 1883 (misprint). **Olwere.**—Ibid. (misprint). **Tcekiwere.**—Dorsey in Am. Natur., 829, 1882. **ꓕɔeʞiwere.**—Dorsey in 3d Rep. B. A. E., 211, 1884. **Tciwere.**—Am. Natur., 829, 1882. **Ti-re'-wi.**—Dorsey in Am. Antiq., 168, 1879.

Chizhu. The 1st Ponka half-tribe, composed of 4 gentes.

Tciⁿju.—Dorsey in 15th Rep. B. A. E., 228, 1897.

Chizhuwashtage ('chizhu peacemaker'). The 15th Kansa gens, the 7th on the Yata side of the tribal circle.

Peacemaker.—Dorsey in Am. Natur., 671, July, 1885. **Tciju Wactage.**—Ibid.

Chkungen. A Songish band at McNeill bay, s. end of Vancouver id.

Tck'uñgē'n.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Chlachaik. Given by Krause as a Koluschan town occupied by the Tukdentan. Actually a summer camp on an island called Łā'xa, near Chichagof id., Alaska.

Chlachă-īk.—Krause, Tlinkit Ind., 118, 1885.

Chlorite.—A soft, greenish, often blackish, mineral, related to the micas, much used by the aborigines for ornaments, ceremonial objects, and pipes. When polished it is in many cases not readily distinguished from steatite or soapstone save by its somewhat greater hardness. It occurs as a secondary mineral resulting from alteration of other species, as biotite, pyroxene, amphibolite, etc. See *Stone-work*. (W. H. H.)

Chnagmiut ('coast people'). An Alaskan Eskimo tribe occupying the shore of Pastol bay, the Yukon delta, and both banks of Yukon r. as far as Razboinski, Alaska. They hunt the seal and beluga, trap mink and muskrat, have fish in abundance, eggs, and berries, and no lack of driftwood; yet they often suffer privations, and their carelessly built villages are sometimes demolished by freshets. Subtribes are Ankachagmiut, Chukchagemiut, Koshkogemiut, Teletagmiut, and Ukagemiut. Their villages are Aiachagiuk, Aimgua, Alexief, Andreafski, Ankachak, Apoon, Ariswaniski, Avnulik, Chatinak, Chefoklak, Chukchuk, Claikehak, Fetkina, Ikuak, Ingichuk, Kanig, Kashatuk, Khaik, Kochkok, Komarof, Kotlik, Kusilvak, Kwiahok, Kwikak, Nigiklik, Ninvok, Nokrot, Nunapithlugak, Onuganuk, Pastoliak, Pastolik, Razboinski, Ribnaia, Staria, Selenie, Starik, Takshak, Tiatiuk, Tlatek, and Uglovia. The tribe numbered 621 in 1890.

Agulmiut.—Worman quoted by Dall in Cont. N. A. Ethnol., I, 17, 1877. **Kangjulit.**—Erman quoted by Dall, ibid. **Kaniulit.**—Zagoskin quoted by Dall, ibid. **Premorska.**—Dall in Proc. A. A. A. S., 267, 1869 (Russian: 'people by the sea'). **Premorski.**—Dall in Cont. N. A. Ethnol., I, 17, 1877. **Primoske.**—Whymper, Trav. in Alaska, 235, 1868. **Prinoski.**—Raymond in Ind. Aff. Rep. 1869, 593, 1870. **Tschnagmeuten.**—Richardson, Arct. Exped., I, 370, 1851. **Tschnagmjuten.**—Holmberg, Ethnol. Skizz., 5, 1885. **Tschnägmüten.**—Wrangell, Ethnol. Nach., 122, 1839. **Tsnagmyut.**—Turner, MS. Unalit vocab., B. A. E. (='people of the outer edge, dwelling farthest seaward').

Chobaabish. A small band of Salish, subordinate to Skagit, on Swinomish res., Wash.; mentioned in Pt Elliott treaty of 1855; pop. 38 in 1870.

Che-baah-ah-bish.—Ross in Ind. Aff. Rep., 17, 1870. **Cho-ba-abish.**—Mallet in ibid., 198, 1877. **Cho-bah-áh-bish.**—U. S. Ind. Treat., 378, 1873.

Chockrelatan (*Thlcharghilii-tunne*, 'people away from the forks' of the stream). A former village of the Mishikhwutmetunne near the forks of Coquille r., Oreg. Their lands were drained by the waters of that stream, and the villagers were separated by mountain barriers from all neighbors except the Kusan, living on the coast.

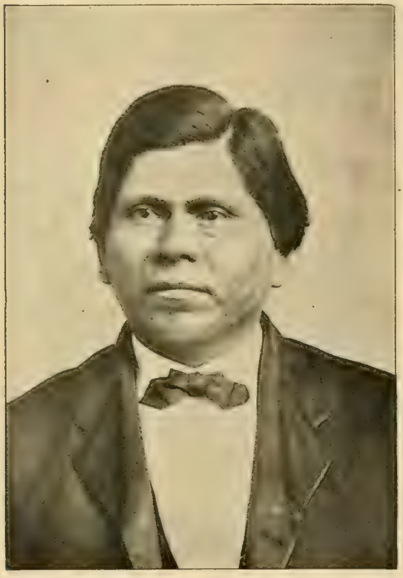
Chak-re-le-a-ton.—Kautz, MS. Toutouten census, B. A. E., 1855. **Chockrelatan.**—Taylor in Cal. Farmer, June 8, 1860. **Chockreletan.**—Schoolcraft, Ind. Tribes, VI, 702, 1857. **Choc-re-le-a-tan.**—Parrish in Ind. Aff. Rep. 1854, 495, 1855. **Çltc'a-rxi'-li-i' ʇûnnĕ'.**—Dorsey in Jour. Am. Folk-lore, III, 232, 1890 (='people away from the forks'). **Okreletan.**—Schoolcraft, Ind. Tribes, VI, 702, 1857.

Choconikla. A Seminole town, of about 60 warriors in 1820, on the w. side of Apalachicola r., contiguous to Ataphulga, on Little r., Decatur co., Ga. (A. S. G.)

Cho-co-nickla.—Bell in Morse, Rep. to Sec. War, 307, 1822.

Chocorua. The legendary last survivor of a small tribe of Indians who, previous to 1766, inhabited the region about the town of Burton, N. H. He was pursued by a white hunter to the mountain which bears his name and driven over the cliffs or shot to death. Before dying he is reported to have cursed the English and their cattle, and to this is attributed the fact that none of these animals thrive in Burton (Drake, Aboriginal Races, 285, 1880). It is possible that the chief has been conjured up to account for the name of the mountain. (A. F. C.)

Choctaw (possibly a corruption of the Spanish *chato*, 'flat' or 'flattened,' alluding to the custom of these Indians of flattening the head). An important tribe of the Muskhogean stock, formerly occupying middle and s. Mississippi, their territory extending, in their most flourishing days, for some distance E. of Tombigbee r., probably as far as Dallas co., Ga. Ethnically they belong to the Choctaw branch of the Muskhogean family, which included the Choctaw, Chickasaw, Huma, and their allies, and some small tribes which formerly lived along Yazoo r. The dialects of the members of this branch are so closely related that they may be considered as practically identical (Gatschet, Creek Migr. Leg., I, 53, 1884).


ALLEN WRIGHT—CHOCTAW

The earliest notice of these Indians is found in the De Soto narratives for 1540. The giant Tascalusa, whom he met in his march down Coosa valley and carried to Mauvila, was a Choctaw chieftain; and the natives who fought the Spaniards so fiercely at this town belonged to a closely related tribe. When the French, about the beginning of the 18th century, began to settle colonies at Mobile, Biloxi, and New Orleans, the Choctaw came early into friendly relations with them and were their allies in their wars against other Indian tribes. In the French war on the Natchez, in 1730, a large body of Choctaw warriors served under a French officer. They continued this friendship until the English traders succeeded in drawing over to the English interest some of the E. Choctaw towns. This brought on a war between them and the main body, who still adhered to the French, which continued until 1763. The tribe was constantly at war with the Creeks and Chickasaw. After the French had surrendered their American possessions to Great Britain, in 1763, and to some extent previously thereto, members of the tribe began to move across the Mississippi, where, in 1780, Milfort (Mémoire, 95, 1802) met some of their bands who were then at war with the Caddo. About 1809 a Choctaw village existed on Wichita r., and another on Bayou Chicot, Opelousas parish, La. Morse (1820) says there were 1,200 of them on the Sabine and Neches rs., and about 140 on Red r., near Pecan point (Rep. to Sec. War, 373, 1822). It is stated by some historians that this tribe, or parties of it, participated in the Creek war; this, however, is emphatically denied by Halbert (Creek War of 1813 and 1814, 124, 1895), who was informed in 1877 by some of the oldest members of the tribe that the Choctaw manifested no hostility toward the Americans during this conflict. A small band of perhaps 30 were probably the only Choctaw with the Creeks. The larger part of those in Mississippi began to migrate to Indian Ter. in 1832, having ceded most of their lands to the United States in various treaties (Royce, Indian Land Cessions, 18th Rep. B. A. E., 1899).

The Choctaw were preeminently the agriculturists of the southern Indians. Though brave, their wars in most instances were defensive. No mention is made of the "great house," or "the square," in Choctaw towns, as they existed in the Creek communities, nor of the busk (q. v.). The game of chunkey (q. v.), as well as the ball play (q. v.), was extensively practised by them. It was their custom to clean the bones of the dead before depositing them in boxes or baskets in the bone-houses, the work being performed by "certain old gentlemen with very long nails," who allowed their nails to grow long for this purpose. The people of this tribe also followed the custom of setting up poles around the new graves, on which they hung hoops, wreaths, etc., to aid the spirit in its ascent. As their name seems to imply, they practised artificial head flattening.

The population of the tribe when it first came into relations with the French, about the year 1700, has been estimated at from 15,000 to 20,000. Their number in 1904 was 17,805, exclusive of 4,722 Choctaw freedmen (negroes). These are all under the Union agency, Ind. Ter. To these must be added a small number in Mississippi and Louisiana.

There are, or at least were formerly, several dialects spoken in different sections; these, however, differed so little that they have not been considered worthy of special mention. The small Muskhogean tribes known as Mobilian, Tohome or Tomez, Tawasa, Mugulasha, Acolapissa, Huma, and Conshac (q. v.), on the gulf coast of Mississippi and Alabama, are sometimes called Choctaw, but the Choctaw proper had their villages inland, on the upper courses of the Chickasawhay, Pearl, and Big Black rs. and the W. affluents of the Tombigbee. At least in later times they were distinguished into three sections, each under its mingo or chief. The western division was called Oklafalaya, 'the long people,' and consisted of small, scattered villages; the northeastern, Ahepatokla (Oypatukla), 'potato-eating people,' and the southeastern district came to be called Oklahannali, 'Sixtowns,' from the name of the dominant subdivision. The people of these two latter districts lived in large towns for mutual defense against their constant enemies the Creeks. Gatschet gives Cobb Indians as the name of those Choctaw settled W. of Pearl r.

According to Morgan (Ancient Society, 99, 162, 1877) the Choctaw were divided into two phratries, each including 4 gentes, as follows: A, Kushapokla (Divided people): 1, Kushiksa (Reed); 2, Lawokla; 3, Lulakiksa; 4, Linoklusha; B, Watakihulata (Beloved people): 1, Chufaniksa (Beloved people); 2, Iskulani (Small people); 3, Chito (Large people); 4, Shakchukla (Crayfish people). Besides these, mention is made of a gens named Urihesahe (Wright in Ind. Aff. Rep. 1843, 348), which has not been identified. Morgan's list is probably far from complete.

Following are names of Choctaw villages: Alamucha, Alloou Loanshaw, Ayanabi, Bayou Chicot, Bishkon, Bissasha, Bogue Toocola Chitto, Booctolooee, Boucfouca, Boutté Station, Cabea Hoola, Cahawba Old Towns, Cheponta's Village, Chicasawhay, Chinakbi, Chishafoka, Chiskelikbatcha, Chomontokali, Chooca Hoola, Chunkey, Chunkey Chitto, Coatraw, Coila, Concha, Conchachitou, Concha Consapa, Conchatikpi, Coosha, Couechitou, Cushtusha, Cutha Aimethaw, Cuthi Uckehaca, East Abeika, Ebita Poocolo Chitto, Ebita Poocolo Skatane, Escooba, Etuck Chukke, Faluktabunnee, Fuketcheepoonta, Haanka Ullah, Heitotowa, Hoola-tassa, Hyukkeni, Ikatchiocata, Imongalasha, Imongalasha Skatane, Kaffetalaya, Lukfa, Lushapa, Mahewala, Nashwaiya, Oka Altakala, Oka Chippo, Oka Coopoly, Oka Hullo, Oka Kapassa, Okalusa, Okapoolo, Oka Talaya, Okhata Talaya, Olitassa, Oony, Oskelagna, Osuktalaya, Otakshanabe, Panthe, Pineshuk, Pooscoostekale, Pooshapukanuk, Sapa Chitto, Sapeessa, Schekaha, Shanhaw, Shukhata, Shuqualak, Skanapa, Sukinatchi, Tala, Taliepataua, Talpahoka, Teeakhaily Ekutapa, Tombigbee, Tonicahaw, West Abeika, Wia Takali, Yagna Shoogawa, Yanatoe, Yazoo, Yazoo Skatane, Yowani. (J. R. S. C. T.)

Ani'-Tsa'ta. Mooney in 19th Rep. B. A. E., 509, 1900 (Cherokee name; sing. *Tsa'ta*). **ɔa'-tă.**—Dorsey, Osage MS. vocab., B. A. E., 1883 (Osage name). **Chacatos.**—Barcia, Ensayo, 313, 1723. **Chacktaws.**—Jefferson (1781), Notes, 144, 1825. **Chactah.**—Rafinesque, Am. Nations, I, 241, 1836. **Chactanys.**—Ann. Propagation de la Foi, II, 380, 1841. **Chactas.**—Parraud, Hist. Kentucke, 111, 1785. **Chactaws.**—Jefferys, French Dom., I, 153, 1761. **Chá'hta.**—Gatschet in American Antiq., IV, 76, 1881–82. **Chaktaws.**—N. Y. Stat. at Large, Treaty of 1808, VII, 98, 1846. **Chaltas.**—Coxe, Carolana, map, 1741 (misprint). **Chaqueta.**—Iberville (1700) in Margry, Déc., IV, 463, 1880. **Chaquitas.**—Ibid., 419. **Chataw.**—Rogers, North America, 204, 1765. **Chat-Kas.**—Du Pratz, Hist. La., II, 216, 1758. **Chatkaws.**—Jefferys, French Dom., I, 165, 1761. **Chattaes.**—Coxe, Carolana, map, 1741. **Chattas.**—Ibid., 25. **Chattoes.**—Ibid., 22. **Chawetas.**—Perrin du Lac, Voy., 368, 1805. **Chectaws.**—Morse, N. Am., 218, 1776. **Chicktaws.**—Rogers, North America, 203, 1765. **Chictaws.**—Ibid., 238. **Chocataus.**—Disturnell, map Méjico, 1846. **Chocktaws.**—Ellicott, Jour., 35, 1797. **Chocta.**—Latham (1844) in Jour. Ethnol. Soc. Lond., I, 160, 1848. **Choctaughs.**—Catesby, Nat. Hist. Car., II, xi, 1743. **Choctaw.**—French writer (*ca.* 1727) in Shea, Cath. Missions, 429, 1855. **Choctos.**—Domenech, Deserts, II, 193, 1860. **Choktah.**—Barton, New Views, 1, 1798. **Choktaus.**—Am. Pioneer, I, 408, 1842. **Choktaw.**—Boudinot, Star in the West, 184, 1816. **Chouactas.**—Martin, Hist. of La., I, 249, 1827. **Chukaws.**—Boudinot, op. cit., 126. **Flat Heads.**—Jefferys, French Dom., 135, map, 1761. **Flats.**—Bartram, Travels, 515, 1791. **Hennē'sh.**—Gatschet, inf'n (Arapaho name). **Nabuggindebaig.**—Tanner, Narrative, 316, 1830, ('flat heads': the name given by the Ottawa to a tribe "said to have lived below the Illinois r."; probably Choctaw). **Sanakíwa.**—Gatschet, inf'n (Cheyenne name: 'feathers sticking up above the ears'). **Shacktaus.**—Penhallow (1726) in N. H. Hist. Coll., 1st s., 79, 1824. **Shocktaus.**—Niles (1760) in Mass. Hist. Coll., 4th s., 332, 1861. **Tá-qta.**—Dorsey, Kwapa MS. vocab., B. A. E., 1891 (Kwapa name). **Tca-qtá a^n-ya-dí.**—Dorsey, Biloxi MS. Dict., B. A. E., 1892 (one of the Biloxi names). **Tca-qtá ha^n-ya.**—Ibid. (another Biloxi name). **Tca-tá.**—Ibid., Kansa MS. vocab., B. A. E., 1882 (Kansa name). **Tchactas.**—Charlevoix, Voy. to N. A., II, 210, 1766. **Tchatakes.**—Margry, Déc., II, 197, 1877. **Tchiactas.**—Bienville (1708) in N. Y. Doc. Col. Hist., IX, 925, 1855. **Têtes Plates.**—Picquet letter (1752) in Parkman, Montcalm and Wolfe, II, 417, 1884. **Tsah-tû.**—Grayson, Creek MS. vocab., B. A. E., 1885 (Creek name). **Tsaχta.**—Müller, Grundriss der Sprachwissenschaft, II, pt. 1, 232, 1882. **Tschaktaer.**—Ally (1712), Historie der Reisen, XVI, 1758. **Tubbies.**—Am. Notes and Queries, VIII, 281, Apr. 16, 1892.

Choctaw Capitale. On a French map of 1777 this name appears on an affluent of Pascagoula r., Miss., E. of Yowani and Chicasawhay. On Philippeaux's map of the English colonies in 1781 it is located w. of Yowani. Possibly identifiable with Inkillis, q. v.

Chaetaw Capitaleo.—Bartram, Voy., I, map, 1799 (misprint).

Chogset. A New England name of the cunner, blue perch, or burgall (*Ctenolabrus cæruleus*). Gerard (Sun, N. Y., July 30, 1895) says the word means 'it is flabby', in Chippewa *shagosi*. Trumbull (Natick Dict., 30, 1903) derives *chogset*, in Pequot *cachauxet*, from *chohchohkesit* in the Massachuset dialect, signifying 'spotted' or 'striped,' which is a much preferable etymology. (A. F. C.)

Chohalaboohhulka. A former Seminole town on the w. side of Suwanee r., above its junction with the Alapaha, in Hamilton co., Fla.—H. R. Ex. Doc. 74 (1823), 19th Cong., 27, 1826.

Choinimni (pl. Chuyenmani). A Mariposan tribe on Kings r., at or near the mouth of Mill cr., Cal. Powers calls them Chainimaini and says they lived downstream from the Tisechu and above the Iticha. Only a few families are left.

Chai-nim′-ai-ni.—Powers in Cont. N. A. Ethnol., III, 370, 1877. **Chewenee.**—Gatschet in Mag. Am. Hist., 158, 1877. **Choemimnees.**—Taylor in Cal. Farmer, June 8, 1860. **Cho-e-nem-nee.**—Royce in 18th Rep. B. A. E., 782, 1899. **Choe-nim-ne.**—Merriam in Science, XIX, 915, June 17, 1904. **Cho-e-nim-nees.**—Ind. Aff. Rep., 223, 1851. **Choe-wem-nes.**—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 23, 1852. **Choo-nemnes.**—Ibid., 22. **Chow-e-nim-ne.**—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 31, 1857. **Chunemmes.**—Henley in Ind. Aff. Rep., 511, 1854.

Choinok. A small Mariposan tribe, nearly extinct, which formerly inhabited the locality just s. of where the town of Visalia now stands, in Tulare co., Cal.

Cho-e-nees.—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 253, 1853. **Cho-e-nuco.**—Ibid., 254. **Choinóc.**—Garcés (1775-76), Diary, 289, 1900. **Choinook.**—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess , 32, 1857. **Choi-nuck.**—Royce in 18th Rep. B. A. E., 782, 1899. **Choi-nucks.**—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 22, 1852.

Chokatowela ('blue spot in the middle'). A band of the Brulé Teton Sioux.

Choke-tar-to-womb.—Lewis and Clark, Discov., 34, 1806 (probably synonymous). **Ċoka-towela.**—Dorsey in 15th Rep. B. A. E., 218, 1897. **Tcoka-towela.**—Ibid.

Chokishgna. A former Gabrieleño rancheria in Los Angeles co., Cal., at a locality later called Jaboneria.

Chokisgna.—Taylor in Cal. Farmer, June 8, 1860. **Chokishgna.**—Ibid., June 11, 1861.

Chokoukla. A former Seminole town on the w. side of Apalachicola r., 4 m. below the forks, in Florida. Mulatto King was chief in 1823.—H. R. Ex. Doc. 74, 19th Cong., 27, 1826.

Chokuyem. The name probably applied originally to a single village somewhere in Petaluma valley, Sonoma co., Cal. It gained a wider significance, being used by Gibbs to designate all the Indians in the region from San Rafael mission n. to Santa Rosa and e. to Suscol, and by others in a still broader sense as the name of a division of what they termed the Olamentke, and comprising all the Indians in Petaluma and Sonoma valleys. This latter broad significance is probably due to the association at Sonoma mission of the original Chokuyem people with those from various other villages. (S. A. B.)

Chocouyem.—Latham (1853) in Proc. Philol. Soc. Lond., VI, 83, 1854. **Cho-kú-yen.**—Powers in Cont. N. A. Ethnol., III, 195, 1877. **Petaluma.**—Taylor in Cal. Farmer, Oct. 18, 1861. **Petlenum.**—Ibid. **Tcho-ko-yem.**—Gibbs in Schoolcraft, Ind. Tribes, III, 421, 1853. **Tshokoyem.**—Latham in Trans. Philol. Soc. Lond., 1856.

Cholicus. A former Chumashan village near Santa Inez mission, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Cholocco Litabixee (*Chu-'láko íli-tapíksi* 'horse's flat foot.'—A. S. G.). A former Upper Creek village on a bend of Tallapoosa r., Ala., in the river bottom, where, on Mar. 27, 1814, the defeat of the Redstick party took place at the battle of the Horseshoe.—Pickett, Hist. Ala., II, 341, 1851.

Cholosoc. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Cholovone. A tribe or group of tribes constituting a portion of the Mariposan family, inhabiting San Joaquin valley, Cal., and occupying a strip of territory along the e. bank of San Joaquin r. in the vicinity of Stockton, from the Tuolumne to about Calaveras r. They were thus separated by Moquelumnan tribes from the main body of the family farther s. Little is known about them, and they are probably extinct. A Yokuts vocabulary (Powers in Cont. N. A. Ethnol., III, 571, 1877), from Takin or Dents Ferry on Stanislaus r., at the foot of the Sierra, may be from Cholovone territory. The following divisions or subtribes of the Cholovone are mentioned: Chupcan, Sawani, Yachikamni, Yachimese, and Yukolumni. The following are mentioned as Cholovone villages: Bantas, Heluta, Hosmite, Khulpuni, Mitutra, Pashashe, Takin, Tammakan, and Tawi. Somewhat doubtful are Lakisumne and Tuolumne, which may have been Moquelumnan.

Cholobone.—Pinart, Yokuts MS., B. A. E., 1880. **Cholovone.**—Ibid. **Tchalabones.**—Chamisso in Kotzebue Voy., III, 51, 1821. **Tcholoones.**—Bancroft, Nat. Races, I, 453, 1874 (misquoted from Chamisso). **Tcholovones.**—Chamisso, op. cit.

Cholupaha. A Timuquanan town in n. Florida, visited by De Soto's troops in Aug., 1539, before reaching Aquacalecuen. They spoke of it as a *villa farta*, a town of plenty, because they found an abundance of Indian corn there.—Gentl. of Elvas (1557) in French, Hist. Coll. La., II, 131, 1850.

Chomaath (*Tcō′māath*). A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Chomchadila ('pitch-pine'—Powers; or 'white-pine ridge'—Kroeber). A former Pomo village on the mesa s. w. of Calpella, Mendocino co., Cal.

Choam-Cha-di′-la Pómo.—Powers in Cont. N. A. Ethnol., III, 155, 1877.

Chomonchouaniste. A name given on several maps as that of a tribe formerly living N. W. of L. St John, Quebec. Probably a Montagnais band or settlement.

Chemonchovanistes.—Esnauts and Rapilly map, 1777. **Chomonchouanistes.**—Bellin map, 1755. **Chomoncouanistes.**—Lotter map, *ca.* 1755. **Chomonehouanistes.**—Lattré map, 1784.

Chomontokali (*shomo-takali*, 'hanging moss'). A former town of the Oypatukla or northeastern division of the Choctaw, consisting of 8 hamlets, with garden patches intervening, extending E. and W. about 2 m. and about ½ m. in width; situated between two head-streams of Black Water cr., in Kemper co., Miss. In 1830 the residence of Nita Homma, 'Red Bear,' was in the third hamlet from the W., and about 1,200 yds. S. of the site of his house is a mound about 12 ft. high. The town was on the trail that extended E. and W. from Imongolasha to Haankaulla.—Halbert in Miss. Hist. Soc. Publ., VI, 418, 1902.

Chomontakali.—Romans, Fla., map, 1775. **Chomontokali.**—West Fla. map, *ca.* 1775. **Shomo Takali.**—Halbert, op. cit.

Chonacate.—A Huichol settlement at the E. border of their territory, in the Sierra de los Huicholes, Jalisco, Mexico.—Lumholtz, Unknown Méx., II, 16, map, 1902.

Chonakera. The Black Bear gens of the Winnebago.

Bear.—Morgan, Anc. Soc., 157, 1877. **Black bear.**—Dorsey, MS. Winnebago vocab., B. A. E., 1878. **Hone′-cha′-dä.**—Morgan, Anc. Soc., 157, 1877. **Hoⁿtc′ i-ki′-ka-ra′-tca-da.**—Dorsey in 15th Rep. B. A. E., 240, 1897 ('they who call themselves after the black bear'). **Tco′-na-ke-ră.**—Ibid. (archaic name).

Chongasketon. A division of the Sisseton Sioux, identified by Riggs as the Lac Traverse band; possibly the same as the Sisseton proper of Pike; applied by early writers to the whole tribe and interpreted Wolf or Dog nation, though now recognized as a form of the word Sisseton.

Chongaskabes.—Barcia, Ensayo, 238, 1723. **Chongaskabion.**—Hennepin quoted by Neill in Minn. Hist. Coll., I, 257, 1872. **Chongaskethon.**—Hennepin quoted by Shea, Early Voy. Miss., 111, 1861. **Chongasketon.**—Hennepin, New Discov., 185, 1698. **Chongonsceton.**—Neill, op. cit., 260 (misprint). **Chongousceton.**—Carver, Trav., 80, 1778. **Chonkasketonwan.**—Williamson quoted by Neill, op. cit., 260 (interpreted 'dwellers in a fort' and applied to the Sisseton of L. Traverse). **Chonsgaskaby.**—Hennepin, New Discov., map, 1698. **Chougaskabees.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Chougasketon.**—La Salle (1679-81) in Margry, Déc., I, 481, 1876. **Cnongasgaba.**—Coxe, Carolana, map, 1741 (misprint). **Conkasketonwan.**—Riggs, Dakota Gram. and Dict., introd., ix, 1852.

Chongyo. The Pipe clan of the Piba (Tobacco) phratry of the Hopi.

Tcoñ-o.—Stephen in 8th Rep. B. A. E., 39, 1891. **Tcoñ wuñ-wü.**—Fewkes in Am. Anthrop., VII, 405, 1894 (*wüñ-wü*='clan').

Chonodote (perhaps *tyohnodote*,' 'where a spring issues.'—Hewitt). A former Cayuga settlement located on Machin's map of Sullivan's expedition (Conover, MS., B. A. E.) on the E. side of Cayuga lake, a few miles S. of the present Cayuga, N. Y. It was probably destroyed by Sullivan in 1779.

Chonque. Probably a Choctaw band on Yazoo r., Miss., below the Tioux, in the 17th century. See *Chunkey*.

Chenkus.—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Chongue.**—Coxe, Carolana, 12, 1741. **Chonque.**—Tonti (1690) in French, Hist. Coll. La., 82, 1846.

Chooahlitsh. A former Samish settlement in the canoe passage E. of Hidalgo id., N. W. Wash.

Choo-áh-litsh.—Gibbs, MS. no. 248, B. A. E.

Chooca Hoola (*chúka* 'house,' 'lodge,' *hullo* 'beloved'). A former Choctaw settlement on the N. side of Sukenatcha cr., between the mouths of Running Tiger and Straight crs., in the N. part of Kemper Co., Miss.—Halbert in Miss. Hist. Soc. Publ., VI, 425, 1902.

Chooca Hoola.—Romans, Florida, map, 1775. **Chooka-hoola.**—Ibid, 310.

Choppatee's Village. A former Miami village on the W. bank of St Joseph r., a few miles from Ft Wayne, Allen co., Ind. Named after a chief who resided there. The tract was granted to J. B. Boure, an interpreter, by treaty of Oct. 23, 1826.

Choptank. Apparently a tribe consisting of 3 subtribes—the Ababco, Hutsawap, and Tequassimo—formerly living on Choptank r. in Maryland. In 1741 they were given a reserve near Secretary cr., on the S. side of Choptank r., in Dorchester co., on the Eastern shore, where a few of mixed Indian and negro blood still remained in 1837. See Bozman, Maryland, I, 115, 1837.

Chorofa ('bird'). A clan of the Apohola phratry of the ancient Timucua of Florida.—Pareja (1614) quoted by Gatschet in Proc. Am. Philos. Soc., XVII, 492, 1878.

Choromi. A Costanoan village formerly situated near Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Chorruco. A tribe, formerly on the Texas coast, to whom Cabeza de Vaca fled from the Coaque with whom he had lived nearly a year after shipwreck on Malhado id. in 1528. The people, he said, took their name from the woods in which they lived. He stayed with this tribe about 6 years, traveling and trading with others in the vicinity and inland. The region was probably the home of the Karankawan family at that time. The Chorruco are now extinct. See Gatschet, Karankawa Indians, Peabody Museum Papers, I, 46, 1891. (A. C. F.)

Carruco.—Harris, Voy. and Trav., I, 802, 1705. **Charruco.**—Cabeza de Vaca, Smith trans., 53, 1851.

Chorruco.—Ibid., 84. **Chorucco.**—Smith, Cabeza de Vaca, index, 1871. **Choruico.**—Latham, Elem. Comp. Philol., 466, 1862.

Chosho. A Chumashan village formerly on Santa Cruz id., Cal., probably E. of Prisoner's harbor.

Tcö-cö.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Chosro. The Bluebird clan of the Hopi.

Choro.—Dorsey and Voth, Mishongnovi Ceremonies, 175, 1902. **Chorzh.**—Voth, Oraibi Summer Snake Ceremony, 283, 1903. **Chórzh-ñamu.**—Voth, Trad. of the Hopi, 37, 1905. **Tco′-ro wüñ-wü.**—Fewkes in Am. Anthrop., VII, 404, 1894 (*wüñ-wü* = 'clan'). **Tcosro wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900. **Tco′-zir.**—Stephen in 8th Rep. B. A. E., 38, 1891 (given as the Jay clan).

Chotanksofkee (*tchat aksofka* 'precipice'). A town situated 1 m. s. w. of Eufaula, in the Creek Nation, Ind. Ter. (H. R. Doc. 80, 27th Cong., 3d sess., 8, 1843). In the old Creek country there was formerly a settlement of the same name, probably near Abikudshi, E. of upper Coosa r., Ala. (A. S. G.)

Choupetoulas. A village formerly on the left bank of the Mississippi, 2 or 3 leagues above New Orleans; spoken of by Pénicaut in 1718 as old and apparently abandoned. The name of the people, who were possibly of Choctaw affinity, is perpetuated in that of a street in New Orleans. (A. S. G.)

Chapitoulas.—Dumont, La., I, 13, 1753. **Choupitoulas.**—Pénicaut (1718) in French, Hist. Coll. La., 141, 1869. **Tchoupitoulas.**—French, Hist. Coll. La., III, 59, note, 1851.

Choutikwuchik (Pima: *Tcóûtĭk Wü′tcĭk*, 'charcoal laying'). A former village of the Maricopa, in s. Arizona, which was abandoned by its inhabitants on their removal down the Gila to their present location below Gila crossing. It was then occupied by the Pima, who in turn abandoned it.—Russell, MS., B. A. E., 16, 1902.

Chowanoc (Algonquian: *shawŭn*^{i} 'south'; *shawŭnog*^{i} 'they of the south,' 'southerners.'—W. J.). A tribe formerly living on Chowan r., N. E. N. C., about the junction of Meherrin and Nottoway rs. In 1584–85, when first known, they were the leading tribe in that region. Two of their villages at that time were Ohanoak and Maraton, and they probably occupied also Catoking and Metocaum. Ohanoak alone was said to have 700 warriors. They gradually dwindled away before the whites, and in 1701 were reduced to a single village on Bennetts cr. They joined in the Tuscarora war against the whites in 1711–12, and at its close the remnant, estimated at about 240, were assigned a small reservation on Bennetts and Catherine crs. In 1820 they were supposed to be extinct. In addition to the settlements named, the Chowanoc also occupied Ramushonok. (J. M.)

Chawanock.—Barlow (1584) in Smith (1629), Virginia, I, 84, repr. 1819. **Chawanook.**—Greenville (1585) in Hawks, N. C., I, 112, 1859. **Chawonacks.**—Mass. Hist. Soc. Coll., 4th s., IX, 15, 1871. **Chawonests.**—Lane (1586) in Smith (1629), Virginia, I, 88, repr. 1819. **Chawonoack.**—Ibid., 87, 90. **Chawonock.**—Ibid. **Chawonoks.**—Ibid. **Chawons.**—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856. **Chawoon.**—Horne, map (1666) in Hawks, N. C., II, 1858. **Chawwonocks.**—Smith (1629), op. cit., I, 75, repr. 1819. **Chawwonoke.**—Pots, ibid., 230. **Choan.**—Doc of 1653 in N. C. Rec., I, 17, 1886. **Choanists.**—Lane (1586) in Hakluyt, Voy., III, 314, repr. 1810. **Chowah.**—Latham, Elem. Comp. Philol., 466, 1862. **Chowan.**—Doc. of 1663 in N. C. Rec., I, 54, 1886. **Chowane.**—Ibid., 55. **Chowanoake.**—Doc. of 1707, ibid., 657. **Chowanocs.**—Jefferson, Notes, 129, 1825. **Chowanok.**—Drake, Bk. Inds., vii, 1848. **Chowanooke.**—Strachey (*ca.* 1612), Virginia, 143, 1849. **Chowou.**—Lawson (1710), Hist. Car., 353, repr. 1860 (misprint for Chuwon). **Chuwon.**—Ibid., 383. **Shawan.**—Lederer (1670) in Hawks, N. C., II, 45, 1858 (used as a synonym for Roanoke r.)

Chowchilla. A name applied in various forms to two distinct divisions of California, one belonging to the Miwok (Moquelumnan family), the other to the Yokuts (Mariposan family). The former lived on the upper waters of Fresno and Chowchilla rs., and the latter, properly called Chaushila (q. v.), probably on lower Chowchilla r., in the plains and lowest foothills. Recorded under many forms of the same name from the time of the gold excitement, the two divisions have been inextricably confused. A treaty was made with them and numerous other tribes Apr. 29, 1851, by which a tract between Chowchilla and Kaweah rs. was reserved for their use. At this time the Yokuts Chowchilla, or Chaushila, together with the Howeches, Chukchansi, Pohoniche, and Nukchu were said to be under a single chief called Naiyakqua. The Miwok division, apparently, were considered the most powerful and warlike people of that region, and to them was attributed the greater part of the hostilities, murders, and robberies that had occurred, although this arraignment is probably due to nothing more than the defense by the Indians of themselves and their homes against the depredations of lawless whites. These numbered only 85 in 1857. The reservation was abandoned by 1859, and a smaller one, w. of Madera, was set aside; this, however, was seemingly never confirmed. There are some survivors of the Miwok Chowchilla living along the upper waters of the stream that bears their name.

Chau-chil′-la.—Powers in Cont. N. A. Ethnol., III, 349, 1877. **Chouchillas.**—Barbour et al. (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 61, 1853. **Chouchille.**—Johnston (1851), ibid., 65. **Chou-chillies.**—McKee et al. (1851), ibid., 74. **Chow-chi-la.**—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 30, 1857. **Chow-chi-liers.**—Johnston in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 22, 1852. **Chowchillas.**—Lewis in Ind. Aff. Rep. 1857, 399, 1858. **Chowchille.**—Johnston (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 64, 1853. **Chow-chill-ies.**—McKee et al. in Ind. Aff. Rep., 223, 1851. **Chowclas.**—Henley in Ind. Aff. Rep., 512, 1854. **Cowchillas.**—Beale (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 378, 1853.

Chowigna. A Gabrieleño rancheria formerly at Palos Verdes, Los Angeles co., Cal.—Ried (1852) quoted by Taylor in Cal. Farmer, June 8, 1860.
Unaungna.—Kroeber, inf'n, 1905 (Luiseño name).

Choye. A village, mentioned by Tonti (French, Hist. Coll. La., i, 72, 1846) in 1690, as near the settlements of the Yatasi on Red r., in the n. w. part of what is now Louisiana. The people were said to be hostile to the Kadohadacho, perhaps some passing quarrel. From its association with the Yatasi and Natasi, the village was probably inhabited by a subdivision of one of the Caddo tribes. The subsequent history of the settlement is not known; its inhabitants were probably scattered among their kindred during the contentions of the 18th century, later becoming extinct. (A. C. F.)
Chaye.—Margry, Déc., iii, 409, 1878. **Choye.**—Tonti (1690) in French, Hist. Coll. La., i, 72, 1846.

Choyopan ('moving the eyelids or eyebrows'). A Tonkawa clan.
Tchóyopan.—Gatschet, Tonkawe vocab., B. A. E., 1884.

Chozetta. Mentioned in 1699 by Iberville (Margry, Déc., iv, 154, 193, 195, 311, 1880), who, after speaking of the "nation of the Annocchy and Moctobi" (q. v.), says: "They told me of a village of their neighbors, the Chozettas; they are on a river whose entrance is 9 leagues to the e., which they call Pascoboulas." In Gatschet's opinion the people of this village were Choctaw.

Christanna Indians. A group of Siouan tribes of Virginia, which were collected for a time in the early years of the 18th century at Ft Christanna, on Meherrin r., near the present Gholsonville, Va. Gov. Spotswood settled these tribes there about 1700 in the belief that they would form a barrier on that side against hostile Indians. The tribes were the Meipontsky, Occaneechi, Saponi, Stegaraki, and Tutelo. See Mooney, Siouan Tribes of the East, Bull. B. A. E., 1894.
Christanna Indians.—N. Y. Council minutes cited in N. Y. Doc. Col. Hist., v, 671, note, 1855. **Christian Indians.**—Albany conf. (1722), ibid., 671. **Todirichroones.**—Ibid., 673 (Iroquois name).

Christianshaab. A Moravian missionary station among the Eskimo near Spring bay, w. Greenland.—Crantz, Hist. Greenland, i, 13, 1820.

Chua. The Snake phratry of the Hopi, comprising the following clans: Chua (Snake), Tohouh (Puma), Huwi (Dove), Ushu (Columnar cactus), Puna (Cactus fruit), Yungyu (Opuntia), Nabowu (Opuntia frutescens), Pivwani (Marmot), Pihcha (Skunk), Kalashiauu (Raccoon). The Tubish (Sorrow), Patung (Squash), Atoko (Crane), Kele (Pigeonhawk), and Chinunga (Thistle) clans also belonged to this phratry, but are now extinct. According to tradition this people came from a place called Tokonabi, about the junction of San Juan and Colorado rs., and were the second migratory body to reach Tusayan. See Fewkes in Am. Anthrop., vii, 402, 1894, and in 19th Rep. B. A. E., 582, 1901.
Tcû'-a nyû-mu.—Fewkes in Am. Anthrop., vii, 402, 1894 (*nyû-mu*='phratry'). **Tcuin nyumu.**—Stephen in 8th Rep. B. A. E., 35, 1891.

Chua. The Rattlesnake clan of the Chua (Rattlesnake) phratry of the Hopi.
Chia.—Bourke, Snake Dance, 117, 1884. **Tcū.**—Voth, Oraibi Summer Snake Ceremony, 282, 1903. **Tcu'-a.**—Stephen in 8th Rep. B. A. E., 38, 1891. **Tcūa.**—Dorsey and Voth, Mishongnovi Ceremonies, 174, 1902. **Tcüa wiñwû.**—Fewkes in 19th Rep. B. A. E., 582, 1901 (*wiñwû*='clan'). **Tcu'-a-wuñ-wü.**—Fewkes in Am. Anthrop., vii, 402, 1894 (*wuñ-wü*='clan').

Chuah. A former Chumashan village at La Goleta, 6 m. from Santa Barbara mission, Cal.—Taylor in Cal. Farmer, May 4, 1860.

Chuarlitilik. A deserted Kuskwogmiut Eskimo village on Kanektok r., Alaska.—Spurr and Post quoted by Baker, Geog. Dict. Alaska, 1901.

Chuba. A Papago village in s. Arizona; pop. about 250 in 1863.—Ind. Aff. Rep., 385, 1863.

Chubio. The Antelope clan of the Ala (Horn) phratry of the Hopi.
Tc'ib-io.—Stephen in 8th Rep. B. A. E., 38, 1891. **Tcübio wiñwû.**—Fewkes in 19th Rep. B. A. E., 583, 1901. **Tcüb'-i-yo wüñ-wü.**—Fewkes in Am. Anthrop., vii, 401, 1894 (*wüñ-wü*='clan').

Chubkwichalobi (Hopi: 'antelope notch place'). A group of ruined pueblos on the hills above Chaves pass, 20 m. s. w. of Winslow, Ariz., claimed by the Hopi to have been built and occupied by some of their clans. Excavations by the Bureau of American Ethnology in 1897 revealed mortuary objects practically identical in character with those found in the valleys of the Verde and the Gila to the southward, thus indicating a common origin. See Fewkes in 22d Rep. B. A. E., 32, 1904.
Chaves Pass ruin.—Fewkes, ibid. **Jettipehika.**—Ibid. (Navaho name, with same meaning). **Tcübkwitcalobi.**—Ibid. (Hopi name).

Chucalissa ('great town'). One of the former Chickasaw settlements in n. Mississippi, probably in Pontotoc or Dallas co.
Chickalina.—West Fla. map, *ca.* 1775. **Chook'heereso.**—Adair, Am. Inds., 353, 1775. **Chucalissa.**—Romans, Florida, i, 63, 1775.

Chuchictac. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Chuchtononeda. A Mohawk division formerly occupying the s. side of Mohawk r., N. Y., from Schenectady almost to Schoharie cr. (Macauley, N. Y., ii, 295, 1829). Their principal village probably bore the same name.

Chuchunayha. A body of Okinagan, of the Similkameen group, in s. w. British Columbia; pop. 52 in 1901.

Cheh-chewe-hem.—Can. Ind. Aff. for 1883, 191. **Chuchunayha.**—Ibid., 1901, pt. ii, 166. **Chuchuwayha.**—Ibid., 1894, 278.

Chuckchuqualk ('red place'). A Shuswap village on North Thompson r., Brit. Col.; pop. 129 in 1902.

Chakchuqualk.—Can. Ind. Aff. 1894, 277, 1895. **Chuchuqualk.**—Ibid., 244, 1902. **Chukchukualk.**—Ibid., 1892, 312, 1893. **Chuk-chu-quaeh-u.**—Ibid., 1885, 196, 1886. **Chukchuqualk.**—Ibid., 1886, 230, 1887. **North River.**—Ibid., 78, 1878. **North Thompson.**—Ibid., 74, 1878. **Tsuk-tsuk-kwālk′.**—Dawson in Trans. Roy. Soc. Can., sec. ii, 44, 1891.

Chucktin. The southernmost Tillamook village on a creek emptying into Tillamook bay, n. w. Oreg., in 1805.

Chucklin.—Lewis and Clark, Exped., ii, 148, 1817. **Chuck-tins.**—Orig. Jour. Lewis and Clark, vi, 71, 1905.

Chueachiki ('snouts'). A Tarahumare rancheria in Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Chuemdu. A Nishinam village formerly existing in the valley of Bear r., Cal.

Che′-em-duh.—Powers in Cont. N. A. Ethnol., iii, 316, 1877.

Chueskweskewa ('snipe'). A gens of the Chippewa. (J. M.)

Chufaniksa (*Chu-fan-ik′-sa*, 'beloved people'). A Choctaw clan of the Watakihulata phratry.—Morgan, Anc. Soc., 162, 1878.

Chuga (*Tc!ū′uga*, 'to go for cedar planks'). A Haida town of the Gunghet-gitunai, near Houston Stewart channel and the abandoned town of Ninstints, Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 277, 1905.

Chugachigmiut. An Eskimo tribe occupying the territory extending from the w. extremity of Kenai penin. to the delta of Copper r., Alaska, and lying between the Kaniagmiut and Ugalakmiut. The Ugalakmiut have been almost absorbed by the Tlingit, who are encroaching on the Chugachigmiut also, who are now poor, although blubber, salmon, cod, halibut, ptarmigan, marmot, and bear are obtained in abundance, and occasionally a mountain sheep. The sea otter has become scarce, but silver fox and other fur-bearing animals are hunted and trapped, and the fish canneries afford employment. The hair seal is abundant, furnishing covers for the kaiaks as well as meat, blubber, and oil. The tribe numbered 433 in 1890. Their villages are Ingamatsha, Kanikluk, Kiniklik, Nuchek, and Tatitlek.

Choogaks.—Elliott, Cond. Aff. Alaska, 29, 1874. **Chuga.**—Dall in Cont. N. A. Ethnol., i, map, 1877. **Chugach.**—Petroff in Am. Nat., xvi, 568, 1882. **Chugachigmiut.**—11th Census, Alaska, 66, 1893. **Chūgăch′ig-mūt.**—Dall, op. cit., 20. **Chugachimute.**—Petroff, 10th Census, Alaska, 164, 1884. **Chugackimute.**—Ibid., map. **Chugatch.**—Petroff in Internat. Rev., xii, 113, 1882. **Tatliakhtana.**—Petroff, 10th Census, Alaska, 164, 1884 (so called by Kinai). **Tschugatschi.**—Humboldt, New Spain, ii, 393, 1811. **Tschugazzes.**—Rink in Jour. Anthrop. Inst., xv, 240, 1885. **Tschugazzi.**—Prichard, Phys. Hist., v, 371, 1847. **Tshugazzi.**—Gallatin in Trans. Am. Antiq. Soc., ii, 14, 1836.

Chugita ('edge of a precipice'). A Tarahumare rancheria of about 30 families, not far from Norogachic, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Chugnut. A small tribe living, about 1755, under Iroquois protection in a village of the same name on the s. side of Susquehanna r., opposite Binghamton, Broome co., N. Y. In 1758 they were on the Susquehanna with the Nanticoke, Conoy, and Tutelo. Choconut cr. takes its name from the tribe. Conoy, Mahican, Nanticoke, Shawnee, and probably Munsee bands also resided there, and the name may have been a local, not a tribal, designation. (J. M.)

Chaghnutt.—Ft Johnson conf. (1756) in N. Y. Doc. Col. Hist., vii, 50, 1856. **Chagnet.**—Imlay, W. Ter., 291, 1797. **Chucknutts.**—Ft Johnson conf., op. cit., 172. **Chugants.**—Doc. of 1759 quoted by Rupp, Northampton Co., 50, 1845. **Chughnot.**—German Flats conf. (1770) in N. Y. Doc. Col. Hist., viii, 243, 1857. **Chugnues.**—Macauley, N. Y., ii, 166, 1829. **Chugnuts.**—Ruttenber, Tribes Hudson R., 201, 1872.

Chuhhla ('blackbird'). A Chickasaw clan of the Ishpanee phratry.

Chuh-hlä.—Morgan, Anc. Soc., 163, 1877. **Tchú'-hla.**—Gatschet, Creek Migr. Leg., i, 96, 1884.

Chuhuirari (*Chu-hwi′-ra-ri*, from a term meaning 'the dead ones'). A rancheria, with a cave dwelling containing a single Tarahumare family, not far from Norogachic, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Chuitna. A Knaiakhotana village on Cook inlet, Alaska, at the mouth of Chuit r.

Chuitna.—Baker, Geog. Dict. Alaska, 1901. **Shuitna.**—Ibid.

Chukafalaya (*Chúkafáláya*, 'long town'). A former Chickasaw settlement, covering a district 4 m. long and a mile wide, in 1720, and forming one of the geographic divisions of the tribe. Adair states that it had more people in 1775 than the whole Chickasaw Nation in 1740. Several villages composed this settlement, which probably was in Pontotoc or Dallas co., Miss. (A. S. G).

Chattafallai.—Hearrt in Trans. Am. Philos. Soc., iii, 217, 1793. **Chookka Pharáah.**—Adair, Am. Ind., 353, 1775. **Chukafalaya.**—Romans, Fla., 63, 1775. **Long House Town.**—Adair, Am. Ind., 354, 1775. **Long Town.**—Blount (1792) in Am. State Pap., Ind. Aff., i, 288, 1832.

Chukahlako ('great house'). (1) A former Lower Creek town on Chattahoochee r., Ala. In 1799 the inhabitants had abandoned the place and moved to Oakfuskee, on the opposite side of Tallapoosa r. There is a Choccolocco post-office in Alabama on Choccolocco cr. (2) Mentioned in a census of 1832 as an Upper Creek town with 109 families.—Schoolcraft, Ind. Tribes, iv, 578, 1854. (A. S. G.)

Chau-kethluc-co.—Hawkins (1799), Sketch, 45, 1848. **Chockalocha.**—H. R. Ex. Doc. 276, 24th Cong., 1st sess., 315, 1836. **Chockalock.**—Ibid., 312. **Chockeclucca.**—Bartram, Travels, 463, 1791. **Chockolocko.**—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 220, 1836. **Tchúka 'láko.**—Gatschet, Creek Migr. Leg., i, 146, 1884. **Thlcocotcho.**—Gallatin in Archæol. Am., 112, 1836.

Chukai. The Mud clan of the Lizard (Earth or Sand) phratry of the Hopi.

Tcu′-kai.—Stephen in 8th Rep. B. A. E., 39, 1891.

Chukaimina. A Mariposan tribe formerly near Kings r., Cal. According to Powers (Cont. N. A. Ethnol., III, 370, 1877) they were in Squaw valley, Fresno co., and here Merriam found a few families in 1903.

Cho-co-men-as.—Johnston in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 23, 1852. **Cho-ke-me-nes.**—Barbour in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 252, 1853. **Cho-ke-min-nah.**—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 31, 1857. **Cho-kem-nies.**—Lewis in Ind. Aff. Rep. 1857, 399, 1858. **Chokiamauves.**—Bancroft, Nat. Races, I, 456, 1874 (misquoted from Taylor). **Chokimauves.**—Taylor in Cal. Farmer, June 8, 1860. **Cho-ki-me-nas.**—Ind. Aff. Rep., 223, 1851. **Cho-ki′-min-ah.**—Merriam in Science, XIX, 915, 1904. **Chu-kai′-mi-na.**—Powers in Cont. N. A. Ethnol., III, 370, 1877.

Chukanedi ('bush or grass people'). A clan among the Huna division of the Tlingit, belonging to the Wolf phratry. Anciently they are said to have stood low in the social scale. Their principal emblem was the porpoise.

Tcū′kᴀnedî.—Swanton, field notes, B. A. E., 1904. **Tschūkanē′di.**—Krause, Tlinkit Ind., 118, 1885.

Chukchagemiut. A subdivision of the Chnagmiut Eskimo whose chief village is Chukchuk, on the Yukon delta, Alaska.

Chŭkchăg′emūt.—Dall in Cont. N. A. Ethnol., I, 17, 1877 (the people). **Chukchuk.**—Baker, Geog. Dict. Alaska, 1901 (the village).

Chukchansi. A Mariposan tribe, forming one of the northern divisions of the family, the remnants of which now occupy the foothill country between Fresno cr. on the N. and San Joaquin r. on the S., from a little above Fresno Flat down to the site of old Millerton, Cal. (Merriam in Science, XIX, 915, June 17, 1904). In 1861 they were on Fresno reserve and numbered 240. Naiakawe, a noted prophet about 1854, was a member of this tribe, and Sloknich was chief about the same time. (A. L. K.)

Choocchanceys.—Lewis in Ind. Aff. Rep. 1856, 256, 1857. **Chook-chan-cie.**—Royce in 18th Rep. B. A. E., 822, 1899. **Chook-chancy.**—Johnston (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 64, 1853. **Chook-cha-nees.**—Barbour (1852), ibid., 252. **Chook-chau-ces.**—McKee et al. (1851), ibid., 74. **Chook-chaw-ces.**—McKee et al. in Ind. Aff. Rep., 223, 1851. **Chook-chuncy.**—Savage (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 231, 1853. **Choot-chancers.**—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 22, 1852. **Chuckehalins.**—Barbour et al. (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 61, 1853. **Chuk-chan′-cy.**—Merriam in Science, XIX, 915, June 17, 1904. **Chūk′-chan-si.**—Powers in Cont. N. A. Ethnol., III, 370, 1877. **Chu-ke-chan-se.**—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 30, 1857. **Cookchaneys.**—Henley in Ind. Aff. Rep., 512, 1854. **Cove-chances.**—Ind. Aff. Rep., 219, 1861. **Suksanchi.**—Kroeber, inf'n, 1903 (Yaudanchi name).

Chukchukts. A Squawmish village community on the left bank of Squawmisht r., Brit. Col.

Tcuk·tcuk'ts.—Hill-Tout in Rep. Brit. A. A. S., 474 1900.

Chukela. A Yuit Eskimo village in Siberia, W. of C. Chukoshki.—Jackson, Reindeer in Alaska, map, 145, 1894.

Chukeu (*Tcuq!e-ū′*, 'mouth of the tide'). A Haida town on the S. W. coast of Moresby id., N. W. Brit. Col., said to have been so named from an inlet in and out of which the tide rushes with great force. It was occupied by the Sakikegawai, a family of Ninstints.—Swanton, Cont. Haida, 277, 1905.

Chukhuiyathl. A Kuitsh village on lower Umpqua r., Oreg.

Tc'û-qu′-i-yăçl′.—Dorsey in Jour. Am. Folk-lore, III, 231, 1890.

Chukkilissa. One of five hamlets composing the former Choctaw town of Imongalasha, in the present Neshoba co., Miss.—Halbert in Miss. Hist. Soc. Publ., VI, 432, 1902.

Chukotalgi ('toad'). An extinct Creek clan, closely affiliated with the Toad or Sopaktalgi clan.

Tchukótalgi.—Gatschet, Creek Migr. Leg., I, 155, 1884. **Tsuχódi.**—Ibid.

Chukubi. A traditional settlement situated a mile N. E. of Shipaulovi, N. E. Arizona. It was occupied by the Squash, Sand, and other clans of the Hopi, who were afterward joined by the Spider clan. Being harassed by enemies, among them the Ute and the Apache, it was abandoned, its inhabitants joining those of old Mashongnovi in building the present Mashongnovi pueblo.

Chukubi.—Stephen and Mindeleff in 8th Rep. B. A. E., 25, 58, 1891; Fewkes in 17th Rep. B. A. E., 538, 1898. **Chūkúvi.**—Voth, Traditions of the Hopi, 40, 1905.

Chukukh. A Kuitsh village on lower Umpqua r., Oreg.

Tc'ụ-kūkq′.—Dorsey in Jour. Am. Folk-lore, III, 231, 1890.

Chula ('fox'). A former Yazoo tribe, confederated with the Chickasaw, on or near the headwaters of Yazoo r., Miss. A village called Tchula is now in Holmes co., Miss.

Chola.—Gatschet, Creek Migr. Leg., I, 99, 1884. **Choula.**—La Harpe (1721) in French, Hist. Coll. La., III, 106, 1851. **Foxes.**—Gatschet, op. cit. **Tchúla.**—Ibid.

Chulare. A former village of the Chalone division of the Costanoan family, situated in the vicinity of the present Guadalupe rancho, near Soledad mission, Cal. Chualar, a post-office in Salinas valley, is probably the same name.

Achulares.—Taylor in Cal. Farmer, Apr. 20, 1860. **Chulares.**—Ibid.

Chulik. A fishing station of the Nunivagmiut on Nunivak id., Alaska. Pop. 62 in 1890, comprising two villages called Chuligmiut and Upper Chuligmiut (11th Census, Alaska, 114).

Chulithltiyu. A Yaquina village on the S. side of Yaquina r., Oreg.

Tcŭl-liçl′-ti-yu.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Chulufichi. A phratry of the ancient Timucua of Florida. Its clans were Arahasomi, Habachaca, and several others not recorded.—Pareja (1614) quoted by Gaschet in Proc. Am. Philos. Soc., XVII, 492, 1878.

Chumash. The Santa Rosa islanders, of the Chumashan family of California.—Bowers in Smithson. Rep., 316, 1877.

Tcumac.—Henshaw, Santa Rosa MS. vocab., B. A. E., 1884.

Chumashan Family. A linguistic family on the coast of s. California, known also as Santa Barbara Indians. Like most Californian aborigines, they appear to have lacked an appellation of general significance, and the term Chumash, the name of the Santa Rosa islanders, is arbitrarily chosen for convenience to designate the linguistic stock. Seven dialects of this family are known, those of San Luis Obispo, Purísima, Santa Inez, Santa Barbara, and San Buenaventura missions, and of Santa Rosa and Santa Cruz ids. These are fairly similar except the San Luis Obispo, which stands apart. It is probable that there were other dialects. The Chumashan languages show certain morphologic resemblances to the adjacent Shoshonean and Salinan, especially the latter, but constitute an independent family, as their stock of words is confined to themselves. The territorial limits of the Chumashan Indians are not accurately known. The area shown on Powell's map (7th Rep. B. A. E., 1891) includes the entire Santa Maria r. drainage, Santa Inez r., the lower half of the Santa Clara r. drainage, and Somis cr., the E. boundary line on the coast lying between Pt Dume and Santa Monica. Since the language of San Luis Obispo was Chumashan, this region N. of the Santa Maria and S. of the Salinas drainage must be added (see the linguistic maps accompanying the articles *California Indians* and *Linguistic Families*). The northern of the Santa Barbara ids. (Santa Cruz, Santa Rosa, and San Miguel) were inhabited by the Chumash, but the 3 southern islands of the group belonged to Shoshonean people.

The Chumashan Indians, both of the islands and of the coast, were visited by Europeans as early as 1542, when Cabrillo spent some time in their territory, meeting with an exceedingly friendly reception. Vizcayno in 1602 and Portola in 1769 also came in contact with them, and have left accounts of their visits. Five missions were established by the Franciscans among the Chumash; those of San Luis Obispo, San Buenaventura, Santa Barbara, Purísima, and Santa Inez, founded respectively in 1771, 1782, 1786, 1787, and 1804, the missionaries meeting with little opposition and no forcible resistance. The early friendship for the Spaniards soon changed to a sullen hatred under their rule, for in 1810 it was reported by a missionary that nearly all the Indian women at Purísima had for a time persistently practised abortion, and in 1824 the Indians at Santa Barbara, Santa Inez, and Purísima revolted against the mission authority, which they succeeded in shaking off for a time, though the Spaniards apparently suffered no loss of life at their hands. Even during mission times the Chumash decreased greatly in numbers, and in 1884 Henshaw found only about 40 individuals. This number has been reduced to less than half, the few survivors being largely "Mexicanized," and the race is extinct on the islands.

In character and habits the Chumash differed considerably from the other Indians of California. All the early voyagers note their friendliness and hospitality, and their greater affluence and abundance of food as compared with their neighbors. They appear to have had a plentiful supply of sea food and to have depended on it rather than on the vegetal products which usually formed the subsistence of California Indians. With the islanders this was no doubt a necessity. Their houses were of grass or tule, dome-shaped, and often 50 ft. or more in diameter, accommodating as many as 50 people. Each was inhabited by several families, and they were grouped in villages. The Chumash were noted for their canoes, which were not dug out of a single log, but made of planks lashed together and calked. Most were built for only 2 or 3 men, but some carried 10 and even 13 persons. As no canoes were found anywhere else on the coast from C. San Lucas to C. Mendocino, even where suitable wood is abundant, rafts or tule balsas taking their place, the well-built canoes of the Chumash are evidence of some ethnographic specialization. The same may be said of their carved wooden dishes and of the figures painted on posts, described as erected over graves and at places of worship. On the Santa Barbara ids. stone killer-whale figurines have been found, though almost nowhere else in California are there traces of even attempted sculpture. An unusual variety of shell ornaments and of work in shell inlaid by means of asphaltum also characterize the archeologic discoveries made in Chumashan territory. Large stone jars similar to those in use among the neighboring Shoshoneans, and coiled baskets somewhat similar to those of their southern neighbors, were made by the Chumash. Their general culture has been extensively treated by Putnam (Wheeler, Survey Rep., VII, 1879). Of their religion very little is known, and nothing of their mythology. The gentile system was not recognized by them, marriage between individuals of the same village being allowed. On Santa Catalina id. birds which were called large crows by the Spaniards were kept and worshiped, agreeing with what Boscana tells of the Shoshonean condor cult of the adjacent coast. The medicine-men of one of the islands are said to have used stone pipes for smoking, sucking, and blowing to remove disease, dressing in a hair wig, with a belt of deer hoofs. This practice was similar to that which prevailed through Lower California. The dead among the Chumash were buried, not burned as in many other parts of California; property was hung on poles over their graves, and for chiefs painted planks were erected. The Franciscan missionaries, however, rightly declare that these Indians, like all others in California, were not idolaters.

True tribal divisions were unknown to the Chumash as to most other Indians of California, the only basis of social organization being the family, and of political, the village settlement. The names of village sites are given in great number from the time of the earliest voyage in the 16th century, but the majority can neither be located nor identified. The following is a list of the villages, most of the names being taken from the mission archives:

Santa Inez Mission: Achillimo, Aguama, Ahuamhoue, Akachumas, Akaitsuk, Alahulapas, Alizway, Asiuhuil, Awashlaurk, Calahuasa, Cascel, Cholicus, Chumuchu, Coloc, Geguep, Guaislac, Huhunata, Hunawurp, Ialamne, Ionata, Jonatas, Kalak, Kalawashuk, Katahuac, Kulahuasa, Kuyam, Matiliha, Mekewe, Mishtapawa, Nipoma, Nutonto, Sapelek, Saptuui, Sauchu, Shopeshno, Sikitipuc, Sisuchi, Situchi, Sotonoemu, Souscoc, Stucu, Suiesia, Suktanakamu, Tahijuas, Takuyumam, Talaxano, Tapanissilac, Tarkepsi, Tekep, Temesathi, Tequepis, Tinachi, Tsamala, Tujanisuissilac.

San Miguel Island: Nimollollo, Zaco.

Santa Rosa Island: Kshiwukciwu, Lilibeque, Muoc, Ninumu, Niquesesquelua, Niquipos, Patiquilid, Patiquiu, Pilidquay, Pisqueno, Poele, Siliwihi.

Santa Cruz Island: Alali, Chalosas, Chosho, Coycoy, Estocoloco, Hahas, Hitschowon, Klakaamu, Lacayamu, Liyam, Macamo, Mashcal, Mishumac, Nanahuani, Niakla, Nichochi, Nilalhuyu, Nimatlala, Nimitapal, Nitel, Nomkolkol, Sasuagel, Xugua.

San Buenaventura Mission: Aguin, Alloc, Anacbuc, Chihucchihui, Chumpache, Eshulup, Kachyayakuch, Kanwaiakaku, Kinapuke, Lacayamu, Liam, Lisichi, Lojos, Luupsch, Mahow, Malahue, Malico, Matillija, Miguihui, Miscanaka, Piiru, Sespe, Shishalap, Simi, Sisa, Sisjulcioy, Sissabanonase, Somo, Tapo, Ypuc, Yxaulo.

Purísima Mission: Alacupusyuen, Ausion, Esmischue, Esnispele, Espiiluima, Estait, Fax, Guaslaique, Huasna, Huenejel, Huenepel, Husistaic, Ialamma, Jlaacs, Kachisupal, Lajuchu, Lipook, Lisahuats, Lompoc, Nahuey, Naila, Ninyuelgual, Nocto, Omaxtux, Pacsiol, Paxpili, Sacsiol, Sacspili, Salachi, Sihimi, Silimastus, Silimi, Silino, Silisne, Sipuca, Sisolop, Sitolo, Stipu, Suntaho, Tutachro.

Santa Barbara Mission: Alcax, Alican, Alpincha, Alwathalama, Amolomol, Anejue, Awhawhilashmu, Cajats, Cajpilili, Casalic, Cashwah, Chiuchin, Cholosoc, Chuah, Cinihuay, Cuyamus, Eleunaxciay, Eljman, Eluaxcu, Estuc, Geliac, Gleuaxcuqu, Guainonost, Guina, Hanaya, Hello, Huelemin, Huililoc, Huixapapa, Humalija, Hunxapa, Inajalaihu, Inojey, Ipec, Ituc, Lagcay, Laycayamu, Lintja, Lisuchu, Lugups, Majalayghua, Mishtapalwa, Mistaughchewaugh, Numguelgar, Otenashmoo, Salpilel, Sayokinck, Sihuicom, Silpoponemew, Sinicon, Sisahiahut, Sisuch, Snihuax, Sopone, Taxlipu, Texmaw, Xalanaj, Xalou.

Miscellaneous: Anacoat, Anacot, Antap, Aogni, Asimu, Bis, Caacat, Casnahacmo, Casunalmo, Cayeguas, Chwaiyok, Cicacut, Ciucut, Ciyuktun, Elquis, Escumawash, Garomisopona, Gua, Helapoonuch, Honmoyaushu, Hueneme, Humkak, Immahal, Isha, Ishgua, Kamulas, Kasaktikat, Kashiwe, Kashtok, Kashtu, Kaso, Katstayot, Kaughii, Kesmali, Koiyo, Kuiyamu, Lohastahni, Mahahal, Malhokshe, Malito, Malulowoni, Maquinanoa, Masewuk, Mershom, Michiyu, Micoma, Misesopano, Mishpapsna, Misinagua, Mismatuk, Mispu, Mugu, Mupu, Nacbuc, Nipomo, Nocos, Ojai, Olesino, Onkot, Onomio, Opia, Opistopia, Paltatre, Partocac, Potoltuc, Pualnacatup, Quanmugua, Quelqueme, Quiman, Salnahakaisiku, Sapaquonil, Saticoy, Satwiwa, Shalawa, Shalkahaan, Shishlaman, Sholikuwewich, Shuku, Shup, Shushuchi, Shuwalashu, Simomo, Sisichii, Sitaptapa, Siuktun, Skonon, Spookow, Sulapin, Susuquey, Sweteti, Swino, Tallapoolina, Temeteti, Tocane, Topotopow, Tukachkach, Tushumu, Upop, Walektre, Wihatset, Xabaagua, Xagua, Xocotoc, Yutum.

(H. W. H. A. L. K.)

>**Santa Barbara.**—Latham in Trans. Philol. Soc. Lond., 85, 1856 (includes Santa Barbara, Santa Inez, San Luis Obispo languages); Buschmann, Spuren der aztek. Sprache, 531, 535, 538, 602, 1859; Latham, Opuscula, 351, 1860; Powell in Cont. N. A. Ethnol., III, 550, 567, 1877 (Kasuá, Santa Inez, id. of Santa Cruz, Santa Barbara); Gatschet in U. S. Geog. Surv. W. 100th Mer., VII, 419, 1879 (cites La Purísima, Santa Inez, Santa Barbara, Kasuá, Mugu, Santa Cruz id.). ×**Santa Barbara.**—Gatschet in Mag. Am. Hist., 156, 1877 (Santa Inez, Santa Barbara, Santa Cruz id., San Luis Obispo, San Antonio). =**Chumashan.**—Powell in 7th Rep. B. A. E., 67, 1891.

Chumawi. A former Shastan band or village in Big valley, Modoc co, Cal.

Chu-mâ′-wa.—Powers in Cont. N. A. Ethnol., III, 267, 1877.

Chumidok. A term used by Powers as a tribal name similar to Chumteya, q. v.

Chimedocs.—Powers in Overland Mo., X, 324, 1873. **Chim′-i-dok.**—Powers in Cont. N. A. Ethnol., III, 349, 1877. **Choomedocs.**—Powers in Overland Mo., X, 324, 1873. **Chu′-mi-dok.**—Powers in Cont. N. A. Ethnol., III, 349, 1877.

Chumpache. A former Chumashan village in Ventura co., Cal.—Taylor in Cal. Farmer, July 24, 1863.

Chumteya. A name meaning 'southerners,' and applied with dialectic variations by most Miwok (Moquelumnan) divisions to the divisions S. of them. In some cases the name or a form of it may have been the proper appellation of particular divisions, but on the whole it remained geographical rather than national or tribal; as explained by the Indians themselves, divisions called Chumteya by those N. of themselves applied the same term in turn to their southern neighbors, and so on. See also *Chumidok*, *Chumuch*, *Chumwit*. (A. L. K.)

Chimteya.—Powers in Cont. N. A. Ethnol., III, 353, 1877. **Choomtéyas.**—Powers in Overland Mo., X, 324, 1873. **Chúmĕto.**—Gatschet in Am. Antiq., V, 71, 1883. **Chūm-te′-ya.**—Powers in Cont. N. A. Ethnol., III, 349, 1877.

Chumuch. A term used by Powers as a tribal name similar to Chumteya, q. v.

Choomuch.—Powers in Overland Mo., X, 324, 1873. **Chu′-much.**—Powers in Cont. N. A. Ethnol., III, 349, 1877.

Chumuchu. Apparently 2 distinct Chumashan villages formerly near Santa Inez mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Chumwit. A term used by Powers as a tribal name similar to Chumteya, q. v.

Choomwits.—Powers in Overland Mo., X, 324, 1873. **Chūm′-wit.**—Powers in Cont. N. A. Ethnol., III, 349, 1877.

Chunacansti. Mentioned by Alcedo (Dic. Geog., I, 565, 1786) as a pueblo of the province of South Carolina, on a swift river of the same name which flows S. E. to the sea. Unidentified.

Chunaneets. A Tuscarora village in North Carolina in 1701.—Lawson (1709), N. C., 383, 1860.

Chunarghuttunne. A former village of the Chastacosta on the N. side of Rogue r., E. of its junction with Applegate cr., Oreg.

Tc'û-na′-rxût ʇûn′nĕ.—Dorsey in Jour. Am. Folklore, III, 234, 1890.

Chunkey. The name commonly used by the early traders to designate a man's game formerly popular among the Gulf tribes and probably general in the S., E. of the Mississippi. It was played with a stone disk and a pole which had a crook at one end. The disk was rolled ahead, and the object was to slide the pole after it in such a way that the disk would rest in the curve of the crook when both came to a stop. It was usually played in the larger towns upon a piece of ground regularly prepared for the purpose, called by the traders the "chunkey yard," or "chunk yard," adjoining the town square, or central plaza, in which the most important public ceremonies were performed. In the W. a somewhat similar game was played with a netted wheel and a pair of throwing sticks. The name appears to come from the Catawba or some other language of Carolina, where Lawson, in 1701, mentions it under the name *chenco.* For diagrams of the Creek town square, with chunkey yard, see Gatschet, Creek Migr. Leg., II, 186, 1888, and Swan in Schoolcraft, Ind. Tribes, V, 264, 1855. See *Games*, *Discoidal stones.* (J. M.)

Chunkey. A former Choctaw town on the site of the modern village of Union, Newton co., Miss.—Brown in Miss. Hist. Soc. Publ., VI, 443, 1902.

Chanki.—Romans, Florida, map, 1775. **Chunky.**—Brown, op. cit.

Chunkey Chitto ('big Chunkey,' so called to distinguish it from Chunkey). A former Choctaw town on the W. bank of Chunky cr., about ½ m. below its confluence with Talasha cr., in Newton co., Miss. It was the southernmost town visited by Tecumseh in the fall of 1811.—Brown in Miss. Hist. Soc. Publ., VI, 443–444, 1902; Halbert and Ball, Creek War, 46, 1895.

Chunky.—Brown, op. cit.

Chunsetunneta. A former village of the Chastacosta on the N. side of Rogue r., Oreg.

Tcûn-se′-tûn-ne′-ta.—Dorsey in Jour. Am. Folklore, III, 234, 1890.

Chunsetunnetun. A former village of the Chastacosta on the N. side of Rogue r., Oreg.

Tcûn-se′-tûn-ne′-tûn.—Dorsey in Jour. Am. Folklore, III, 234, 1890.

Chuntshataatunne ('people of the large fallen tree'). A former village of the Mishikhwutmetunne on Coquille r., Oreg.

Tcûn-tca′-tă-a′ ʇûnnĕ.—Dorsey in Jour. Am. Folklore, III, 232, 1890.

Chunut (pl. Chunotachi). A former important Yokuts tribe in the plains E. of Tulare lake, Cal. They were enemies of the Tadji at the N. end of the lake, but on friendly terms with the hill tribes. They lived in long communal houses of tule. Their dialect formed a group with the Tadji and Choinok. (A. L. K.)

Cho-ho-nuts.—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 256, 1853. **Choo-noot.**—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 32, 1857. **Chu′-nut.**—Powers in Cont. N. A. Ethnol., III, 370, 1877. **Chunute.**—Royce in 18th Rep. B. A. E., 782, 1899. **Chu-su-te.**—Barbour, op. cit. (mentioned as on Paint cr.).

Chupatak (*Tcüpatäk*, 'mortar stone'). A former Pima village in S. Arizona.—Russell, Pima MS., B. A. E., 16, 1902.

Chupcan. Mentioned as a village of the Cholovone on the E. bank of San Joaquin r., N. of the Tuolumne, Cal. The name may be another form of Chapposan, apparently a tribe on the San Joaquin, and also of the otherwise unidentifiable Chopee mentioned as on Fresno res. in 1861. (A. L. K.)

Chap-pah-seins.—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 20, 1852. **Chap-po-sans.**—Ryer (1851), ibid., 21. **Chopees.**—Ind. Aff. Rep., 219, 1861. **Chupcan.**—Taylor in Cal. Farmer, Oct. 18, 1861. **Tchupukanes.**—Kotzebue, New Voy., II, 146, 1830.

Chupichnushkuch. A former Kuitsh village near lower Umpqua r., Oreg.

Tc'û'-pĭtc n'u' ckūtc.—Dorsey in Jour. Am. Folk-lore, III, 231, 1890.

Chupumni. A former Miwok village not far s. of Cosumnes r., Cal.

Chupumnes.—Hale, Ethnog. and Philol., VI, 630, 1846.

Churamuk. A former considerable village on the E. side of Susquehanna r., 18 m. above Oswego, N. Y.; destroyed by Sullivan in 1779.—Livermore (1779) in N. H. Hist. Soc. Coll., VI, 322, 1850.

Churan ('red-eye people'). One of the two divisions or fraternities of Isleta pueblo, N. Mex. See *Shifunin*.

Chu-rän'.—Hodge, field notes, B. A. E., 1895. **Shúren.**—Gatschet, Isleta MS. vocab., B. A. E., 1885 (given as a clan).

Churchcates.—A small unidentified tribe mentioned by Gov. Archdale, of South Carolina, in the latter part of the 18th century, in a complaint that the Appalachicoloes, or English Indians, had attacked and killed 3 of them.—Carroll, Hist. Coll. S. C., II, 107, 1836.

Churchers. A body of Indians living E. and N. E. of the white settlements in New England in 1634 (Wood, 1634, quoted by Barton, New Views, xviii, 1798). Not the Praying Indians, as the period is too early.

Churehu. The Mole clan of Isleta pueblo, N. Mex.

Chúrëhu-t'aínïn.—Lummis quoted by Hodge in Am. Anthrop., IX, 351, 1896 (*t'aínïn*='people').

Churmutce. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Churuptoy. A tribe of the Patwin division of the Copehan family, formerly living in Yolo and perhaps in Napa co., Cal. It was one of the 7 which made peace with Gov. Vallejo in 1836.—Bancroft, Hist. Cal., IV, 71, 1886.

Chusca. The name (*Tsús-kai*, *Tsó-is-kai*) given by the Navaho to a prominent hill on the Navaho res., N. W. N. Mex. Geographers extend the name (Choiska) to the whole mountain mass from which the knoll rises. Cortez in 1779 (Pac. R. R. Rep., III, pt. 3, 119, 1856) recorded it, with doubtful propriety, as the name of a Navaho settlement. In these mountains are the remains of breastworks and other evidences of a disastrous fight that took place before 1850, according to Navaho informants, between their warriors and Mexican troops. (W. M.)

Chuscan. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Chushtarghasuttun. A former village of the Chastacosta on the N. side of Rogue r., Oreg.

Tc'uc'-ta-rxa-sût'-tûn.—Dorsey in Jour. Am. Folk-lore, III, 234, 1890.

Chusterghutmunnetun. A former village of the Chastacosta, the highest on Rogue r., Oreg.

Tc'ûs-tê'-rxut-mûn-ne'-tûn.—Dorsey in Jour. Am. Folk-lore, III, 234, 1890.

Chutchin. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Chutil (named from a slough on which it was situated). A former village or camp of the Pilalt, a Cowichan tribe of lower Chilliwack r., Brit. Col.

Tcūtī'l.—Hill-Tout in Ethnol. Surv. Can., 48, 1902.

Chuttusgelis. The reputed site of Soledad mission, Cal.—Engelhardt, Franciscans in Cal., 380, 1897.

Chuttushshunche. A former village of the Chastacosta on the N. side of Rogue r., Oreg.

Tcût'-tûc-cûn-tcĕ.—Dorsey in Jour. Am. Folk-lore, III, 234, 1890.

Chuwutukawutuk (*Tcü'wütükawütûk*, 'earth hill'). A former Pima village in s. Arizona.—Russell, Pima MS., B. A. E., 16, 1902.

Chuyachic ('the point of a ridge'). A small rancheria of the Tarahumare, not far from Norogachic, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Chwaiyok. A former Chumashan village E. of San Buenaventura, Ventura co., Cal., a locality now called Los Pitos.

Tc'-wai-yök.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Chynau. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Cibolas (Mexican Span.: 'buffaloes'). A term applied by early Spanish writers to any buffalo-hunting Indians. The name Vaqueros (see *Querecho*) was similarly applied to the Apache of the Texas plains in the 16th century.

Cicacut. A Chumashan village at Goleta, W. of Santa Barbara, Cal., in 1542.—Cabrillo in Smith, Colec. Doc., 181, 1857.

Cicauit.—Taylor in Cal. Farmer, Apr. 17, 1863. **Pueblo de las Sardinas.**—Cabrillo, op. cit.

Cienega (Span.: 'marsh,' 'moor,' and in S. W. U. S., 'meadow'; Tewa name, *Tziguma*, 'lone cottonwood tree'). A pueblo formerly occupied by the Tano, but apparently containing also some Queres, situated in the valley of Rio Santa Fe, 12 m. S. W. of Santa Fe, N. Mex. In the 17th century it was a visita of San Marcos mission. Of this pueblo Bandelier says: "It was abandoned at a time when the Pueblos were independent [between 1680 and 1692], and an effort to repeople it was made by Diego de Vargas after the pacification of New Mexico in 1695, but with little success. Tziguma was therefore a historic pueblo. Nevertheless, I am in doubt as to which stock its inhabitants belonged. They are mentioned as being Queres, . . . but the people of Cochiti do not regard them as having been of their own stock, but as belonging to the Puya-tye or Tanos. Until the question is decided by further researches among the Tanos of Santo Domingo, I shall hold that the pueblo was a Tanos village." It contained no Indians in 1782, and at no time did its population reach 1,000.—Arch. Inst. Papers, III, 125, 1890; IV, 91–92, 1892.

Alamo Solo.—Bandelier in Arch. Inst. Papers, IV, pt. 2, 92, 1892 (Spanish name of present village: 'Lone cottonwood tree'). **Chi-mu-a.**—Bandelier in Ritch, N. Mex., 201, 1885. **Chiu-ma.**—Ritch, ibid., 166. **Ciénega de Carabajal.**—Oñate (1598) in Doc. Inéd., XVI, 114, 1871. **Cieneguilla.**—Davis, Span. Conq. N. Mex., 333, 1869. **Cinega.**—D'Anville, map N. A., Bolton's ed., 1752. **La Cienega.**—Bandelier in Arch. Inst. Papers, IV, 91, 1892. **La Cienegia.**—Davis, Span. Conq. N. Mex., 333, 1869. **La Cienguilla.**—Ibid., 350. **Sienaguilla.**—Ibid., map. **Sienega.**—Gallegas (1844) in Emory, Recon., 478, 1848. **Tzi-gu-ma.**—Bandelier in Arch. Inst. Papers, III, 125, 1890 (aboriginal name). **Tzi-gu-may.**—Ibid., IV, 91, 1892. **Ziguma.**—Ladd, N. Mex., 199, 1891.

Cienega. A large Cora rancheria in the Sierra de Nayarit, in the n. part of the territory of Tepic, Mexico.

Cienega.—Lumholtz, Unknown Mex., II, map, 16, 1902. **La Cienega.**—Ibid., I, 498.

Cieneguilla (Span.: 'little marsh'). A former village on the Potrero Viejo, above the present Cochiti pueblo, N. Mex., occupied almost continuously by the Cochiti between 1681 and 1694. It was burned in the latter year by Gov. Vargas during his reconquest of the country.—Bandelier in Arch. Inst. Papers, IV, 169, 1892.

Cienegui.—Escalante (1693?) quoted by Bandelier, ibid., 173, 1892. **Cieneguilla.**—Mendoza (1681), ibid., 169.

Cincinnati Tablet. See *Notched plates.*

Cinco Llagas (Span.: 'five wounds,' referring to the wounds of Christ). A Tepehuane village near the Cerro de Muinora, in the Sierra Madre, on the headwaters of the Rio del Fuerte, in the extreme s. w. part of Chihuahua, Mexico, the inhabitants of which are of pure blood, but speak Spanish.—Doc. Hist. Mex., 4th s., IV, 93, 1857; Lumholtz, Unknown Mexico, I, 429, 1902.

Cinihuay. A former Chumashan village at Los Gatos, near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Cinnabar. The sulphide of mercury, which supplies a brilliant red pigment used to a considerable extent by the native tribes. It is somewhat more brilliant in hue than the hematites, being the basis of the vermilion of commerce. It occurs in pulverulent earthy forms and as a compact ore largely in connection with serpentines. It is found in California and Texas, and to a limited extent in Idaho, Utah, and Nevada. Yarrow found it associated with burials in s. California, and remarks that, used as a paint for the person, it might be expected to cause "constitutional derangements of a serious nature" (Surv. W. 100th Merid., VII, 1879), and Meredith (Moorehead, Prehist. Impls., 1900) even attributes the diseased bones so often obtained from native graves to the excessive use of this pigment. (W. H. H.)

Cinquack. A village of the Powhatan confederacy near Smiths Pt on the Potomac, in Northumberland co., Va., in 1608.

Chinquack.—Doc. of 1638 in Bozman, Md., II, 73, 1837. **Cinquack.**—Smith (1629), Virginia, I, map, repr. 1819.

Cinquaeteck. A village on the Potomac, in the present Prince George co., Md., in 1608.—Smith (1629), Virginia, I, map, repr. 1819. Cf. *Chincoteague*, *Cinquoteck.*

Cinquoteck. A village of the Powhatan confederacy, probably of the Pamunkey tribe, in the fork of Mattapony and Pamunkey rs., King William co., Va., in 1608.—Smith (1629), Virginia, I, map, repr. 1819. Cf. *Chincoteague*, *Cinquaeteck.*

Cisco. A name applied to various species of fish found in the region of the great lakes, particularly the lake herring (*Coregonus artedi*) and the lake noon-eye (*C. hoyi*). The word is said to be taken from one of the Algonquian dialects of the region, but its origin is not clear. Perhaps it is a reduction of *ciscoette* or *siskowit.* (A. F. C.)

Cisco (*Si'ska*, 'uncle'). A village of the Lytton band of Ntlakyapamuk on Fraser r., 8 m. below Lytton, Brit. Col.; pop. 32 in 1902.

Si'ska.—Teit in Mem. Am. Mus. Nat. Hist., II, 171, 1900. **Siska Flat.**—Can. Ind. Aff. for 1880, 317.

Ciscoette. A name of the lake herring (*Coregonus artedi*), seemingly a French diminutive in *ette* from *cisco*, but probably a French corruption of *siskowit*, q. v. (A. F. C.)

Ciscoquett, Ciscowet. See *Siskowit.*

Citisans. One of the five tribes of which Badin, in 1830 (Ann. de la Prop. de la Foi, IV, 536, 1843), believed the Sioux nation to be composed. Possibly intended for Sisseton.

Citizen Potawatomi. A part of the Potawatomi who, while living in Kansas, withdrew from the rest of the tribe about 1861, took lands in severalty and became citizens, but afterward removed to Indian Ter. (now Oklahoma). They numbered 1,036 in 1890, but by 1900 had increased to 1,722, and in 1904 the number was given as 1,686.

Ciucut. A Chumashan village between Goleta and Pt Conception, Cal., in 1542.

Ciucut.—Cabrillo, Narr. (1542), in Smith, Colec. Doc. Fla., 183, 1857. **Cuicut.**—Taylor in Cal. Farmer, Apr. 17, 1863.

Civilization. To the aboriginal inhabitant of this continent civilization entails the overturning of his ancient form of government, the abolition of many of his social usages, the readjustment of his ideas of property and personal rights, and change of occupation. No community of natives was devoid of a social organization and a form of government. These varied, some tribes being much more highly organized than others (see *Clan and Gens*), but all possessed rules of conduct which must be obeyed, else punishment would follow. Native organization was based on kinship, which carried with it the obligation of mutual protection. The tribe, wherever it chanced to be, whether resting at home in the village, wandering on the plains in pursuit of game, or scattered in quest of fish on the rivers or sea, always preserved its organization and authority intact, whereas the organization which civilization imposes on the native is based on locality, those living within certain limits being, regardless of relationship, subject to common laws and having equal responsibilities; mere kinship warrants no claim, and the family is differently constituted. In the tribal family husband and wife very often must belong to different units. According to the custom of the particular tribe the children trace descent through their father and belong to his gens, or through their mother and are members of her clan. Modern civilization demands the abrogation of the clan or gens, and children must inherit from both parents and be subject to their authority, not that of a clan or gens.

Most of the common occupations of tribal life are wiped out by civilization. Intertribal wars have ceased, and war honors are no longer possible; the herds of buffalo and other animals are gone, and with them the hunter, and the makers of bows, arrows, spears, and other implements of the chase. The results of generations of training are of little avail to the civilized male Indian.

Under tribal conditions woman held, in many cases, a place in the management of tribal affairs. Upon her devolved partly the cultivation of the fields, the dressing of skins, the making of clothing, the production of pottery and baskets, the preparing of food, and all that went to conserve the home. Civilization puts an end to her outdoor work and consigns her to the kitchen and the washtub, while the white man's factories supply cloth, clothing, pots, pans, and baskets, for none of the native industries can survive in competition with machinery. Woman, moreover, loses her importance in public affairs and the independent ownership of property that was her right by tribal law. No group of peoples on the continent were destitute of religious beliefs or of rites and ceremonies expressive of them. These beliefs were based on the idea that man, in common with all created things, was endowed with life by some power that pervaded the universe. The methods of appealing to this power varied with the environment of the peoples, but the incentive was the desire for food, health, and long life, while the rites and ceremonies inculcated certain ethical relations between man and man. As among all races, priestcraft overlaid many of the higher thoughts and teachings of native religion and led to unworthy practices. Nevertheless the breaking down of the ancient forms of worship through the many changes and restrictions incident to the settlement of the country has caused the natives much distress and mental confusion. It is not surprising that it has been a slow and difficult process for the aborigines to accept and conform to such radical changes of organization, customs, and beliefs as are required by civilization. Yet many have done so, showing a grasp of mind, a power to apprehend the value of new ideals, and a willingness to accept the inevitable, and evincing a degree of courage, self-restraint, and strength of character that can not fail to win the admiration of thinking men. The younger generation, born under the new conditions, are spared the abrupt change through which their fathers had to struggle. Wherever the environment permits, the employments of the white race are now those of the Indian. In one branch of the Eskimo change has come through the introduction of the reindeer. Already the Indian is to be found tilling his farm, plying the trades, employed on the railroads, working in mines and logging camps, and holding positions of trust in banks and mercantile houses. Indians, of pure race or of mixed blood, are practising as lawyers, physicians, and clergymen; they have made their way in literature and art, and are serving the public in national and state offices, from that of road master to that of legislator. The school, the missionary, and the altered conditions of life are slowly but surely changing the Indian's mode of thought as well as his mode of living, and the old life of his tribe and race is becoming more and more a memory and a tradition. See *Agency system*, *Education*, *Government policy*, *Missions*. (A. C. F.)

Ciyuktun. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, May 4, 1860.

Cizentetpi. Mentioned by Oñate (Doc. Inéd., XVI, 114, 1871) as a pueblo of New Mexico in 1598. Doubtless situated in the Salinas, in the vicinity of Abo, E. of the Rio Grande, and in all probability formerly occupied by the Tigua or the Piros.

Clackama. A Chinookan tribe formerly occupying several villages on Clackamas r., in Clackamas co., Oreg. In 1806 Lewis and Clark estimated their number at 1,800; in 1851 their number was placed at 88, and at that time they claimed the country on the E. side of Willamette r. from a few miles above its mouth nearly to Oregon City and E. as far as the Cascade mts. This territory they ceded to the United States by the Dayton treaty of 1855, and later they were removed to the Grande Ronde res., Oreg., where they are said to number about 60. (L. F.)

A'kimmash.—Gatschet, Kalapuya MS., B. A. E. (Atfalati name.) **Clackamas.**—Dart in Ind. Aff. Rep., 214, 1851. **Clackamis.**—Palmer, Trav. Rocky Mts., 84, 1845. **Clackamos.**—Lewis and Clark, Exped., II, 219, 1814. **Clackamurs.**—Wilkes, Hist. Oregon, 44, 1845. **Clack-a-mus.**—Lewis and Clark, Exped., I, map, 1814. **Clackanurs.**—Robertson, Oregon, 129, 1846. **Clackarners.**—Robertson in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 9, 1848. **Clakamus.**—Warre and Vavasour (1835) in Martin, Hudson Bay Ter., 80, 1849. **Clakemas.**—Duflot de Mofras, Explor. de l'Oregon, II, 335, 1844. **Clarkamees.**—Morse, Rep. to Sec. War, 372, 1822. **Clarkames.**—Drake, Bk. Inds., vii, 1848. **Clarkamos.**—Orig. Jour. Lewis and Clark (1806), IV, 255, 1905. **Clarkamus.**—Lewis and Clark, Exped., II, 474, 1814. **Clukemus.**—Coues, Henry-Thompson Jour., 811, 1897. **Gitā'q¡ēmas.**—Boas, Kathlamet Texts, 237, 1901 (Clatsop name). **Guithla'kimas.**—Gatschet, MS., B. A. E. (own name). **Klackamas.**—Hines, Oregon, 144, 1850. **Klackamus.**—Wilkes in U. S. Expl. Exped., IV, 368, 1845. **Klackamuss.**—Kane, Wand. in N. A., 196, 1859. **Klakamat.**—Gatschet in Beach, Ind. Miscel., 443, 1877. **Klaki'mass.**—Gairdner (1835) in Jour. Geog. Soc. Lond., XI, 256, 1841. **Nsekau's.**—Gatschet, Nestucca MS. vocab., B. A. E. (Nestucca name). **Ns tiwat.**—Ibid. (Nestucca name). **Sehalatak.**—Framboise quoted by Gairdner (1835) in Jour. Geog. Soc. Lond., XI, 256, 1841. **Thlakeimas.**—Tolmie and Dawson, Comp. Vocabs. Brit. Col., 11, 1884. **Tlăkĭmĭsh.**—Mooney, inf'n, 1904 (own name). **Tlăkĭmĭsh-pûm.**—Ibid. **Tů'hů tane.**—Gatschet, Umpqua MS. vocab., B. A. E., 1877 (Umpqua name).

Clahclellah (probably a variation of Watlala). A Chinookan tribe living in a single village of 7 houses near the foot of the Cascades of Columbia r., Oreg., in 1806.

Clahclallah.—Orig. Jour. Lewis and Clark, IV, 275, 1905. **Clahclellah.**—Ibid., 273. **Clahclellars.**—Ibid., 258.

Clahnaquah. A Chinookan tribe or division living in 1806 on Sauvies id., Multnomah co., Oreg., on Columbia r. below the upper mouth of the Willamette. Their estimated number was 130, in 4 houses.

Clahnahquah.—Lewis and Clark, Exped., II, 268, 1817. **Clan-nah-quah.**—Orig. Jour. Lewis and Clark, IV, 218, 1905. **Clan-nah-queh's Tribe of Moltnomah's.**—Ibid., VI, 116, 1905.

Clahoose. A Salish tribe on Toba inlet, Brit. Col., speaking the Comox dialect; pop. 73 in 1904.

Clahoose.—Mayne, Brit. Col., 243, 1862. **Clayhoosh.**—Whymper, Alaska, 49, 1869. **Cle-Hure.**—Kane, Wand. in N. A., app., 1859. **Cle-Huse.**—Schoolcraft, Ind. Tribes, V, 488, 1855. **Klahoose.**—Can. Ind. Aff. for 1874, 142. **Klahose.**—Ibid., 1891, map. **Klahous.**—Downie in Mayne, Brit. Col., app., 449, 1862 (name of inlet). **Klashoose.**—Can. Ind. Aff. for 1874, 144. **Tlahoos.**—Tolmie and Dawson, Vocabs. Brit. Col., 119B, 1884. **Tlahū's.**—Boas, MS., B. A. E., 1887.

Claikahak. A Chnagmiut village on the right bank of Yukon r., near Ukak, Alaska; perhaps identical with Khaik.

Claikahakamut.—Post-route map, 1903.

Claikehak. A Chnagmiut Eskimo village on the N. bank of Yukon r., above Tlatek, Alaska.

Claikehakamut.—Post route map, 1903.

Clallam ('strong people'). A Salish tribe living on the S. side of Puget sd., Wash., formerly extending from Port Discovery to Hoko r., being bounded at each end by the Chimakum and Makah. Subsequently they occupied Chimakum territory and established a village at Port Townsend. A comparatively small number found their way across to the S. end of Vancouver id., and, according to Kane, there was a large village on Victoria harbor. They are said to be more closely related to the Songish than to any other tribe. Their villages were: Elwha, Hoko, Huiauulch, Hunnint, Kahtai, Kaquaith, Klatlawas (extinct), Pistchin (extinct), Sequim, Stehtlum, Tsako, Tsewhitzen, Tsitsukwich, and Yennis. Eleven villages were enumerated by Eells in 1886, but only 3—Elwha, Pistchin, and Sequim—are spoken of under their native names. Pop. 800 in 1854, according to Gibbs. There were 336 on Puyallup res., Wash., in 1904—248 at Jamestown and 88 at Port Gamble. (J. R. S.)

Chalam.—Farnham, Travels, 111, 1843. **Clalams.**—Nicolay, Oregon, 143, 1846. **Clallams.**—Stevens in Ind. Aff. Rep., 450, 1854. **Clallems.**—Gallatin in Trans. Am. Ethnol. Soc., II, 19, 1848. **Clal-lums Indians.**—Kane, Wand. in N. A., 209, 1859 (referring to their village in Victoria harbor). **Hue-yang-uh.**—Mackay quoted by Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 7 (own name: 'the people'). **Khalams.**—Smet, Letters, 231, 1843. **Klalams.**—Smet, Oregon Miss., 58, 1847. **Klalanes.**—Ibid., 56. **Klallam.**—Ind. Aff. Rep., 254, 1877. **Noosdalum.**—Scouler in Jour. Geog. Soc. Lond., I, 224, 1841 (Noos is a *prefixum gentilicium*). **Nooselalum.**—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 173, 1850. **Noostlalums.**—Schoolcraft, Ind. Tribes, V, 700, 1855. **Nostlalaim.**—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884. **Nusdalum.**—Latham in Trans. Philol. Soc. Lond., 71, 1856. **Nu-sklaim.**—Eells in letter, Feb., 1886 (own name: 'strong people'). **Nūs-klai'-yum.**—Gibbs, Clallum MS. vocab., B. A. E. **S'calam.**—Keane in Stanford, Compend., 534, 1878. **Sclallum.**—Jones (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 5, 1857. **Skal-lum.**—Schoolcraft, Ind. Tribes, IV, 598, 1854. **S'Klallams.**—U. S. Ind. Treat., 800, 1873. **S'Klallan.**—Stevens in Ind. Aff. Rep., 450, 1854. **SKlal-lum.**—Starling, ibid., 170, 1852. **Thwspā'-lûb.**—McCaw, Puyallup MS. vocab., B. A. E., 1885. **Tlalams.**—Schoolcraft, Ind. Tribes, III, 96, map, 1853. **Tla'lEm.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Tlalum.**—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884. **Tsclal-**

lums.—Grant in Jour. Roy. Geog. Soc., 293, 1857. **Wooselalim.**—Lane in Ind. Aff. Rep., 162, 1850.

Clan and Gens. An American Indian clan or gens is an intratribal exogamic group of persons either actually or theoretically consanguine, organized to promote their social and political welfare, the members being usually denoted by a common class name derived generally from some fact relating to the habitat of the group or to its usual tutelary being. In the clan lineal descent, inheritance of personal and common property, and the hereditary right to public office and trust are traced through the female line, while in the gens they devolve through the male line. Clan and gentile organizations are by no means universal among the North American tribes; and totemism, the possession or even the worship of personal or communal totems by individuals or groups of persons, is not an essential feature of clan and gentile organizations. The terms clan and gens as defined and employed by Powell denote useful discriminations in social and political organization, and, no better names having been proposed, they are used here practically as defined by Powell.

Consanguine kinship among the Iroquoian and Muskhogean tribes is traced through the blood of the woman only, and membership in a clan constitutes citizenship in the tribe, conferring certain social, political, and religious privileges, duties, and rights that are denied to aliens. By the legal fiction of adoption the blood of the alien might be changed into one of the strains of Iroquoian blood, and thus citizenship in the tribe could be conferred on a person of alien lineage. The primary unit of the social and political organization of Iroquoian and Muskhogean tribes is the *ohwachira*, a Mohawk term signifying the family, comprising all the male and female progeny of a woman and of all her female descendants in the female line and of such other persons as may be adopted into the *ohwachira*. An *ohwachira* never bears the name of a tutelary or other deity. Its head is usually the eldest woman in it. It may be composed of one or more firesides, and one or more *ohwachiras* may constitute a clan. The members of an *ohwachira* have (1) the right to the name of the clan of which their *ohwachira* is a member; (2) the right of inheriting property from deceased members; and (3) the right to take part in councils of the *ohwachira*. The titles of chief and subchief were the heritage of particular *ohwachiras*. In the development of a clan by the coalescence of two or more actually or theoretically related *ohwachiras* only certain *ohwachiras* obtained the inheritance and custody of the titles of and consequently the right to choose chief and subchief. Very rarely were the offspring of an adopted alien constituted an *ohwachira* having chiefship or subchiefship titles. The married women of childbearing age of such an *ohwachira* had the right to hold a council for the purpose of choosing candidates for chief and subchief of the clan, the chief matron of one of the *ohwachiras* being the trustee of the titles, and the initial step in the deposition of a chief or subchief was taken by the women's council of the *ohwachira* to whom the title belongs. There were clans in which several *ohwachiras* possessed titles to chiefships. The Mohawk and Oneida tribes have only 3 clans, each of which, however, has 3 chiefships and 3 subchiefships. Every *ohwachira* of the Iroquois possessed and worshiped, in addition to those owned by individuals, one or more tutelary deities, called *oiaron* or *ochinagenda*, which were customarily the charge of wise women. An alien could be taken into the clan and into the tribe only through adoption into one of the *ohwachiras*. All the land of an *ohwachira* was the exclusive property of its women. The *ohwachira* was bound to purchase the life of a member who had forfeited it by the killing of a member of the tribe or of an allied tribe, and it possessed the right to spare or to take the life of prisoners made in its behalf or offered to it for adoption.

The clan among the Iroquoian and the Muskhogean peoples is generally constituted of one or more *ohwachiras*. It was developed apparently through the coalescence of two or more *ohwachiras* having a common abode. Amalgamation naturally resulted in a higher organization and an enlargement and multiplication of rights, privileges, and obligations. Where a single *ohwachira* represents a clan it was almost always due to the extinction of sister *ohwachiras*. In the event of the extinction of an *ohwachira* through death, one of the fundamental rules of the constitution of the League of the Iroquois provides for the preservation of the titles of chief and subchief of the *ohwachira*, by placing these titles in trust with a sister *ohwachira* of the same clan, if there be such, during the pleasure of the League council. The following are some of the characteristic rights and privileges of the approximately identical Iroquoian and Muskhogean clans: (1) The right to a common clan name, which is usually that of an animal, bird, reptile, or natural object that may formerly have been regarded as a guardian deity. (2) Representation in the council of the tribe. (3) Its share in the communal property of the tribe. (4) The right to have its elected chief and subchief of the clan confirmed and installed by the tribal council, among the

Iroquois in later times by the League council. (5) The right to the protection of the tribe. (6) The right to the titles of the chiefships and subchiefships hereditary in its *ohwachiras*. (7) The right to certain songs, chants, and religious observances. (8) The right of its men or women, or both together, to hold councils. (9) The right to certain personal names, to be bestowed upon its members. (10) The right to adopt aliens through the action of a constituent *ohwachira*. (11) The right to a common burial ground. (12) The right of the child-bearing women of the *ohwachiras* in which such titles are hereditary to elect the chief and subchief. (13) The right of such women to impeach and thus institute proceedings for the deposition of chiefs and subchiefs. (14) The right to share in the religious rites, ceremonies, and public festivals of the tribe. The duties incident to clan membership were the following: (1) The obligation not to marry within the clan, formerly not even within the phratry to which the clan belonged; the phratry being a brotherhood of clans, the male members of it mutually regarded themselves as brothers and the female members as sisters. (2) The joint obligation to purchase the life of a member of the clan which has been forfeited by the homicide of a member of the tribe or of an allied tribe. (3) The obligation to aid and defend fellow-members by supplying their needs, redressing their wrongs and injuries, and avenging their death. (4) The joint obligation to obtain prisoners or other persons to replace members lost or killed of any *ohwachira* of a clan to which they are related as father's clansmen, the matron of such *ohwachira* having the right to ask that this obligation be fulfilled. All these rights and obligations, however, are not always found together.

The clan or gentile name is not usually the common name of the animal or object after which the clan may be called, but denotes some salient feature or characteristic or the favorite haunt of it, or may be an archaic name of it. One of the Seneca clans is named from the deer, commonly called *neogĕ*^{n}, 'cloven foot', while the clan name is *hadinioñgwaiiu*', 'those whose nostrils are large and fine-looking.' Another Seneca clan is named from the sandpiper, which has the onomatopoetic name *dowisdowi*', but the clan name is *hodi′nesiio*', 'those who come from the clean sand,' referring to the sandpiper's habit of running along the water's edge where the sand is washed by the waves. Still another clan is called after the turtle, commonly named *ha'nowa* from its carapace, but the clan designation is *hadiniadĕ́ñ*', 'they have upright necks.' The number of clans in the different Iroquois tribes varies. The smallest number is 3, found in the Mohawk and Oneida, while the Seneca have 9, the Onondaga 8, and the Wyandot 12.

Clans and gentes are generally organized into phratries and phratries into tribes. Usually only 2 phratries are found in the modern organization of tribes. The Huron and the Cayuga appear formerly to have had 4, but the Cayuga to-day assemble in 2 phratries. One or more clans may compose a phratry. The clans of the phratries are regarded as brothers one to another and cousins to the members of the other phratry, and are so addressed. The phratry has a certain allotted place in every assembly, usually the side of the fire opposite to that held by the other phratry. A clansman in speaking of a person of the opposite phratry may also say "He is my father's clansman," or "He is a child whom I have made," hence the obligation resting on members of a phratry to "find the word" of the dream of a child of the other phratry. The phratry is the unit of organization of the people for ceremonial and other assemblages and festivals, but as a phratry it has no officers; the chiefs and elders of the clans composing it serve as its directors.

The government of a clan or gens, when analytically studied, is seemingly a development from that of the *ohwachira*. The government of a tribe is developed from that of the clan or gens, and a confederation, such as the League of the Iroquois, is governed on the same principle.

The simpler unit of organization surrendered some of its autonomy to the higher unit so that the whole was closely interdependent and cohesive. The establishment of each higher unit necessarily produced new duties, rights, and privileges.

According to Boas the tribes of the N. W. coast, as the Tlingit, Haida, Tsimshian, Heiltsuk, and Kitamat, have animal totems, and a "maternal organization" in which the totem groups are exogamic. The Kwakiutl, however, although belonging to the same stock as the last two, do not have animal totems, because they are in "a peculiar transitional stage." The Kwakiutl is exogamic. In the N. part of this coast area a woman's rank and privileges always descend to her children. As the crest, or totemic emblem, descends in the female line through marriage among the Kwakiutl, a somewhat similar result has been brought about among them. Among the Haida and the Tlingit there are respectively 2 phratries; the Tsimshian have 4, the Heiltsuk 3, and the Kitamat 6. The tribes of the s. part of the coast, according to the same authority, are "purely paternally organized." Natives do not always consider themselves descendants of the totem, but rather of some ancestor of the clan who obtained the totem. An adopted remnant of a tribe may sometimes constitute a clan. See *Social organization*. (J. N. B. H.)

Claninnata. A Chinookan tribe living in 1806 on the s. w. side of Sauvies id., Multnomah co., Oreg. Their estimated population was 200, in 5 houses.

Clah-in-nata.—Lewis and Clark Exped., Coues ed., 1249, note, 1893. **Clâh-in-na-ta.**—Orig. Jour. Lewis and Clark, IV, 213 et seq., 1905. **Clanimatas.**—Morse, Rep. to Sec. War, 371, 1822. **Clan-in-na-ta's.**—Orig. Jour., op. cit., VI, 116, 1905.

Clatacut. A former Chinookan village on the N. side of Columbia r., 10 m. below The Dalles, Oreg.—Lee and Frost, Oregon, 176, 1844.

Clatchotin. A division of the Tenankutchin on Tanana r., Alaska.

Bear Indians.—Dawson in Rep. Geol. Surv. Can. 1888, 203B, 1889. **Clatochin.**—Allen, Rep. on Alaska, 137, 1887. **Sa-tshi-o-tin'.**—Ibid.

Clatsop. (*Lā'k¡ēlak*, 'dried salmon.'—Boas). A Chinookan tribe formerly about C. Adams on the s. side of the Columbia r. and extending up the river as far as Tongue pt and s. along the coast to Tillamook Head, Oreg. In 1806 their number, according to Lewis and Clark, was 200, in 14 houses. In 1875 a few Clatsop were found living near Salmon r. and were removed to Grande Ronde res. in Oregon. The language is now practically extinct, and the remnant of the tribe has been almost wholly absorbed by neighboring groups. The villages of the Clatsop, so far as known, were Konope, Neacoxy, Neahkeluk, Niakewankih, Neahkstowt, and Necotat. (L. F.)

Calt-sops.—Hunter, Captivity, 71, 1823. **Chatsops.**—Dart in Ind. Aff. Rep., 214, 1851. **Cladsaps.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 236, 1848. **Clap-sott.**—Clark (1805) in Orig. Jour. Lewis and Clark, III, 238, 1905. **Clasaps.**—Schoolcraft, Ind. Tribes, III, map, 96, 1853. **Classops.**—Smet, Letters, 220, 1843. **Clastops.**—Keane in Stanford, Compend., 509, 1878. **Clatsaps.**—Belcher, Voy., I, 307, 1843. **Clât.sop's.**—Orig. Jour. Lewis and Clark (1806), VI, 117, 1905. **Clatsops.**—Ibid. (1805), III, 241, 1905. **Clatstops.**—Farnham, Travels, 111, 1843. **Clatsup.**—Nesmith in Ind. Aff. Rep. 1857, 321, 1858. **Clot sop.**—Orig. Jour. Lewis and Clark (1805), III, 244, 1905. **Klaat-sop.**—Gibbs, MS., B. A. E. **Klatraps.**—Smet, Letters, 231, 1843. **Klatsaps.**—Townsend, Narr., 175, 1839. **Klatsops.**—Schoolcraft, Ind. Tribes, III, 201, 1853. **Lā'k!ēlak.**—Boas, Chinook Texts, 277, 1894 (own name). **Lā'k!ēlaq.**—Boas, field notes, (Upper Chinook name: 'dry salmon'). **Latsop.**—Ford in Ind. Aff. Rep., 250, 1858. **Satchap.**—Buschmann, Spuren der azt.-Spr., 632, 1859. **Tlatsap.**—Hale in U. S. Expl. Exped., VI, 215, 1846. **Tschlahtsoptschs.**—Trans. Oregon Pion. Assn., 85, 887.

Claushaven. A former Eskimo missionary station on Disko bay, w. Greenland.

Claushaven.—Crantz, Hist. Greenland, I, 15, pl. 1, 1767. **Claushavn.**—Meddelelser om Grönland, XXV, map, 1902.

Clay, Clay-work. See *Adobe, Pottery*.

Clay-eating. See *Food*.

Clayoquot. A Nootka tribe living on Meares id. and Torfino inlet, Clayoquot sd., Vancouver id.; pop. 241 in 1904, having become reduced from about 1,100 in 60 years.

Claiakwat.—Swan, MS., B. A. E. **Clao-qu-aht.**—Can. Ind. Aff. Rep., 357, 1897. **Claucuad.**—Galiano, Relacion, 19, 1802. **Clayoquot.**—Mayne, Brit. Col., 251, 1862. **Clayoquotoch.**—Grant in Jour. Roy. Geog. Soc., 211, 1861. **Clyoquot.**—Bulfinch in H. R. Doc. 43, 26th Cong., 1st sess., 1, 1840. **Clyquots.**—Eells in Am. Antiq., 146, 1883. **Ilaoquatsh.**—Jacob in Jour. Anthrop. Soc. Lond., II, Feb., 1864. **Klah-oh-quaht.**—Sproat, Sav. Life, 308, 1868. **Klahoquaht.**—Ibid., 189. **Kla-oo-qua-ahts.**—Can. Ind. Aff., 52, 1875. **Kla-oo-quates.**—Jewitt, Narr., 37, 76, 1849. **Klay quoit.**—Findlay quoted by Taylor in Cal. Farmer, July 19, 1862. **Tlaō'kwiath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Tlaoquatch.**—Scouler in Jour. Geog. Soc. Lond., I, 224, 1841. **Tlaoquatsh.**—Latham, Elem. Comp. Philol., 403, 1862.

Clear Lake Indians. A collective name loosely applied to the Indians on Clear lake, N. Cal. The shores of this lake were occupied entirely by the Pomo except at the southernmost extremity of the southern arm, known as Lower lake, which for a few miles was controlled by Indians of the Moquelumnan family. See *Laguna Indians*. (S. A. B.)

Clear Lake Indians.—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 60, 1857. **Lak.**—Taylor in Cal. Farmer, Mar. 30, 1860. **Lakamellos.**—Ibid. **Locollomillos.**—Ibid. **Lopillamillos.**—Ibid. **Lu-pa-yu-ma.**—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 110, 1853 (so called by the Wintun Kope of Puta cr.). **Lupilomis.**—Taylor, op. cit. **Lu-pi-yu-ma.**—Wessells, op. cit. **Socollomillos.**—Bancroft, Nat. Races, I, 363, 1874.

Clecksclocutsee. A former village 12 m. inland from Clayoquot town, on the w. coast of Vancouver id.—Bulfinch in H. R. Doc. 43, 26th Cong., 1st sess., 2, 1840.

Clelikitte. An unidentified (Wakashan) tribe about Queen Charlotte sd., Brit. Col.

Cle-li-kit-te.—Kane, Wand. in N. Am., app., 1859.

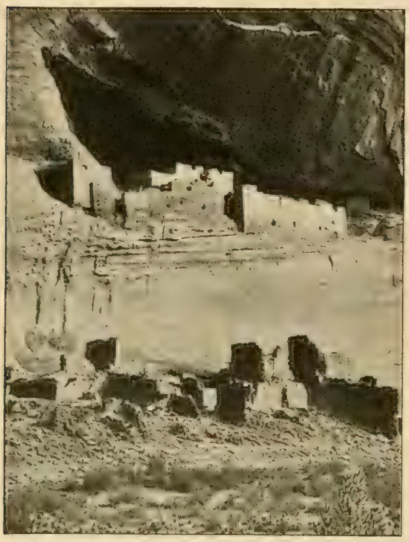
Clemclemalats. A Salish tribe speaking the Cowichan dialect and residing in Cowichan valley, Vancouver id.; pop. 140 in 1904.

Clem-clem-a-lats.—Can. Ind. Aff. 1898, 417, 1899. **Clem-clemalets.**—Ibid., 1901, pt. II, 164. **Clem-clem-a-lits.**—Ibid., 308, 1879. **Clymclymalats.**—Brit. Col. Map, Ind. Aff., Victoria, 1872. **Tle̮mtle̮'me̮le̮ts.**—Boas, MS., B. A. E., 1887.

Clickass. Said to have been a former Kaigani village on Prince of Wales id. See *Klinkwan*.

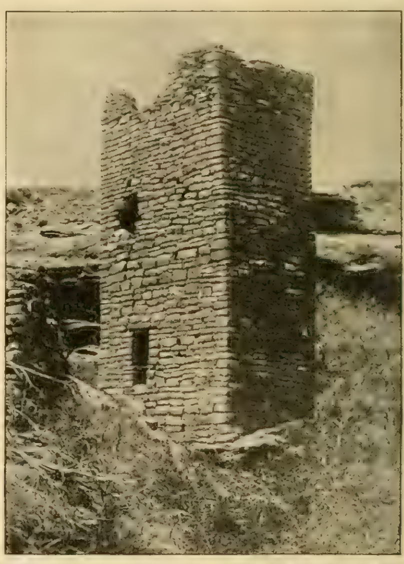
Click-ass.—Work (1836) quoted by Dawson, Queen Charlotte Ids., 173B, 1880. **Clict-ars.**—Work (1836) quoted by Kane, Wand. in N. Am., app., 1859. **Clict-ass.**—Work (1836) quoted by Schoolcraft, Ind. Tribes, V, 489, 1855.

Cliff-dwellings. A term applied to designate the houses in the cliffs of the arid region, the former occupants of which belonged, at least in the main, to the group of tribes now known as the Pueblos. The plateau country of Arizona, New Mexico, Colorado, and Utah abounds in natural recesses and shallow caverns weathered in the faces of the cliffs; primitive tribes, on taking possession of the region, although by preference, no doubt, settling in the valleys along the running streams, in many cases naturally occupied the ready-made shelters for residence, storage, and burial, and for hiding and defense in time of danger. This occupancy led in time to the building of marginal walls for protection and houses within for dwelling, to the enlargement of the rooms by excavation when the formations permitted, and, probably later on, to the excavation of commodious dwellings, such as are now found in many sections of the arid region. Archeologists thus find it convenient to distinguish two general classes of cliff-dwellings, the cliff-house proper, constructed of masonry, and the cavate house, excavated in the cliffs.


CASA BLANCA RUINS IN CANYON DE CHELLY, ARIZONA

It is commonly believed that the agricultural tribes of pre-Spanish times, who built large towns and developed an extensive irrigation system, resorted to the cliffs, not from choice, but because of the encroachment of warlike tribes, who were probably nonagricultural, having no well established place of abode. This must be true to some extent, for no people, unless urged by dire necessity, would resort to fastnesses in remote canyon walls or to the margins of barren and almost inaccessible plateaus and there establish their dwellings at enormous cost of time and labor; and it is equally certain that a people once forced to these retreats would, when the stress was removed, descend to the lowlands to reestablish their houses where water is convenient and in the immediate vicinity of arable lands. Although these motives of hiding and defense should not be overlooked, it appears that many of the cliff sites were near streams and fields, and were occupied because they afforded shelter and were natural dwelling places. It is important to note also that many of the cliff-houses, both built and excavated, are mere storage places for corn and other property, while many others are outlooks from which the fields below could be watched and the approach of strangers observed. In some districts evidence of post-Spanish occupancy of some sites exists—walls of houses are built on deposits accumulated since sheep were introduced, and adobe bricks, which were not used in prehistoric times, appear in some cases. A well authenticated tradition exists among the Hopi that, about the middle of the 18th century a group of their clans, the Asa people, deserted their village on account of an epidemic and removed to the Canyon de Chelly, where they occupied the cliff-shelters for a considerable period, intermarrying with the Navaho.

The area in which the cliff-dwellings occur is practically coextensive with that in which are now found traces of town building and relics attributable to the Pueblo tribes. The most noteworthy of these groups of built dwellings are found in the canyons of the Mesa Verde in Colorado, in Hovenweep, McElmo, and Montezuma canyons in Colorado and Utah, in Canyon de Chelly and its branches in N. E. Arizona, and, of the cavate variety, in the cliffs of the Jemez plateau facing the Rio Grande in New

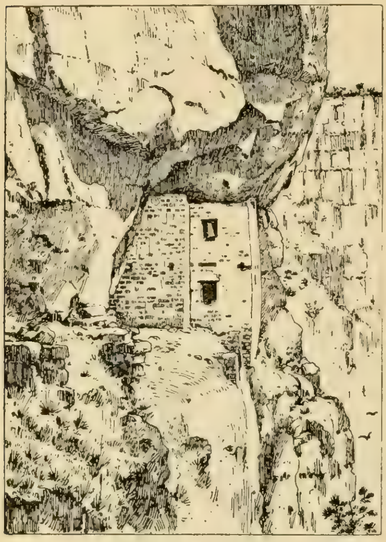

SQUARE TOWER IN CLIFF RUIN GROUP, McELMO CREEK, COLORADO

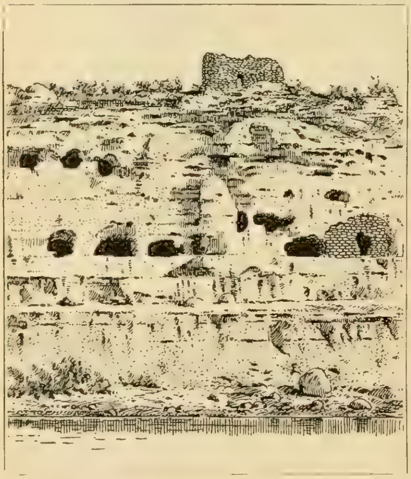
Mexico, and in the Verde valley of Arizona. Although there are local differences in style of building, construction, plan, and finish, the chief characteristics are much the same everywhere. Corresponding differences with general likeness are observed in implements, utensils, and ornaments associated with the ruins—facts which go to show that in early periods, as now, numerous tribal groups were represented in the region, and that then, as now, there was a general community of culture, if not kinship in blood.

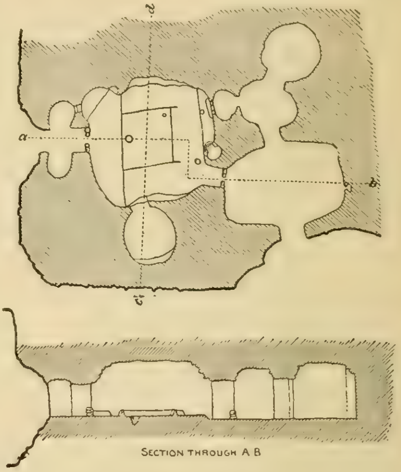
Owing to differences in the composition of the rocky strata, the natural shelters occupied by the cliff-dwellings are greatly varied in character. While many are mere horizontal crevices or isolated niches, large enough only for men to crawl into and build small stone lodges, there are extensive chambers, with comparatively level floors, and with roofs opening outward in great sweeps of solid rock surface, more imposing than any structure built by human hands. These latter are capable of accommodating not merely single households, but communities of considerable size. The niches occur at all levels in cliffs rising to the height of nearly a thousand feet, and are often approached with great difficulty from below or, in rare cases, from above. Where the way is very steep, niche stairways were cut in the rock face, making approach possible. Ladders of notched logs were also used. In the typical cliff-dwelling of this class, the entire floor of the niche is occupied, the doorway giving entrance through the outer wall, which is built up vertically from the brink of the rocky shelf and rises one, two, or more stories in height, or to the rocky roof, where this is low and overhanging. In the larger shelters the buildings are much diversified in plan and elevation, owing to irregularities in the conformation of the floor and walls. The first floor was the rock surface, or if that was uneven, of clay or flagstones, and upper floors were constructed of poles set in the masonry, often projecting through the walls and overlaid with smaller poles and willows, finished above with adobe cement. Some of the rooms in the larger buildings were round, corresponding in appearance and no doubt in purpose to the kivas, or ceremonial chambers, of the ordinary pueblos. The masonry is excellent, the rather small stones, gathered in many cases from distant sites, being laid in mortar. The stones were rarely dressed, but were carefully selected, so that the wall surface was even, and in some cases a decorative effect was given by alternating layers of smaller and larger pieces and by chinking the crevices with spalls. The walls were sometimes plastered inside and out and finished with clay paint. The doorways were small and squarish, and often did not extend to the floor, except an opening or square notch in the center for the passage of the feet. The lintels were stone slabs or consisted of a number of sticks or small timbers. Windows, or outlook apertures, were numerous and generally small.

CLIFF VILLAGE (CLIFF PALACE), MESA VERDE, COLORADO. (SANTA FE RAILWAY)

Cliff-dwellings to which the term cavate is applied are not built but dug in the cliffs. Where the formations are friable or chalky, natural recesses or openings were enlarged by digging, and this led to the excavation of chambers and groups of chambers at points where no openings previously existed. In cases where the front opening was large, either originally or through the effects of weathering, it was walled up as in the ordinary cliff-dwelling, the doors and openings being of usual type; but the typical cavate dwelling is entered through a small hewn opening or doorway and consists of one or more chambers, approximately rectangular or roundish in outline, adapted to the needs of the occupants. The floor is often below the level of the threshold, and both floors and walls are sometimes plastered, and, in cases, a simple ornamental dado in one or more colors is carried around some of the principal rooms. Frequently crude fireplaces occur near the entrance, sometimes provided with smoke vents; and numerous niches, alcoves, and storage places are excavated at convenient points. In front of the excavated rooms, porches were sometimes built of poles, brush, and stones, holes cut in the cliff wall furnishing the posterior support for roof and floor beams. These cavate dwellings are most numerous on the E. side of the Jemez plateau, facing the Rio Grande, where almost every northern escarpment of the mesas between the mountains and the river is honeycombed with them (Bandelier, Hewett, Mindeleff). They are also numerous along the Rio San Juan and its N. tributaries in New Mexico and Colorado (Holmes), and in the valley of the Rio Verde in Arizona (Fewkes, Mindeleff).


TYPICAL CLIFF-HOUSE, MANCOS CANYON, COLORADO. (HOLMES, JACKSON)


EXCAVATED DWELLINGS IN CLIFFS OF VERDE VALLEY, ARIZONA. (C. MINDELEFF)



SECTION THROUGH A B

GROUND-PLAN AND SECTION OF EXCAVATED DWELLING, VERDE VALLEY, ARIZONA. (C. MINDELEFF)

Belonging to the cavate class, yet measurably distinct from the dwellings last described, are certain rude habitations excavated in the slopes of cinder cones and in the steep faces of scoriaceous deposits in the vicinity of Flagstaff, Ariz. These are entered by doorways excavated in the steep slopes of cliffs, or by shafts descending obliquely or vertically where the slopes are gentle. The rooms are of moderate or small size and generally of rather irregular outline. The walls have been plastered in some cases, and not infrequently exterior chambers have been built of the rough scoriaceous rocks. The correspondence of these habitations and their accompanying artifacts with the architectural and minor remains of the general region make it clear that the occupants of these strange dwellings were a part of the great Pueblo family (Powell, Fewkes).

The minor works of art associated with the cliff-dwellings are in general closely analogous to similar remains from the ancient plateau and village sites of the same section. This applies to basketry, pottery, textile products, stone implements and utensils, and various kinds of weapons and ornaments. The presence of agricultural implements and of deposits of charred corn in many places indicates that the people depended largely on agriculture.

The antiquity of the cliff-dwellings can only be surmised. That many of them were occupied in comparatively recent times is apparent from their excellent state of preservation, but their great numbers and the extent of the work accomplished suggest very considerable antiquity. Just when the occupancy of the cliffs began, whether 500 or 5,000 years ago, must for the present remain a question. Some travelers have reported the occurrence of ancient stone houses overwhelmed and destroyed by flows of lava, and have inferred great age from this; but verification of these reports is wanting. Striking differences in the crania of earlier and later occupants of the cliff-dwellings are cited to prove early occupancy by a distinct race, but craniologists observe that equally striking differences exist between tribes living side by side at the present day. It may be safely said that to the present time no evidence of the former general occupancy of the region by peoples other than those now classed as Pueblo Indians or their neighbors to-day has been furnished. Among the more important examples of the cliff ruins are the so-called Cliff Palace in Walnut canyon and the Spruce Tree House in Navaho canyon, Mesa Verde, Colo. (Chapin, Nordenskiöld); Casa Blanca in Canyon de Chelly (Mindeleff); and the so-called Montezuma Castle on Beaver cr., Ariz. (Mearns). Intimately associated with these cliff-dwellings, and situated on the plateaus immediately above or at the base of the cliffs below, are ruins of pueblos in every way identical with the pueblos in the open country. See *Pueblos*.

In the canyons of the Piedras Verdes r., Chihuahua, Mexico, are cliff-dwellings corresponding in many respects with those of the Pueblo region. These are in ruins, but in other sections of the same state there are similar dwellings occupied to-day by the Tarahumare (Lumholtz). The most southerly cliff-dwellings thus far observed are in the state of Jalisco, central Mexico (Hrdlicka).

Quite distinct in type from the cliff-dwellings of the arid region are the picturesque and remarkable dwellings of the Eskimo fishermen of King id., near the N. margin of Bering sea. Here there are some 40 dwellings partly excavated in the side of the precipitous cliffs and partly built of stone and wood. The exterior portions are constructed of driftwood poles and covered with hides and earth. A low-covered passage, 10 to 15 ft. in length, leads under the center of the dwelling, which is entered by a small opening in the floor. In summer these caves sometimes become too damp for comfortable occupancy, and the people erect summer houses over them, which consist of a framework of wood covered with walrus hides, forming rooms from 10 to 15 ft. square. These houses are anchored to the rocks with ropes of rawhide which prevent their being blown into the sea (Jackson, Nelson). See *Pile-dwellings*.

Among works treating of the cliff-dwellings of the arid region are: Bandelier in Papers Arch. Inst. Am., III, 1890; IV, 1892; Birdsall in Bull. Am. Geog. Soc., XXIII, 1891; Chapin, Land of the Cliff Dwellers, 1892; Fewkes in 17th and 22d Reps. B. A. E., 1898, 1904; Hewett in Smithson. Rep. 1904, 1905; Holmes in Rep. U. S. Geol. Surv. of Terr. for 1876, 1879; Jackson, ibid., 1874, 1876; Lummis (1) Strange Corners, 1892, (2) Land of Poco Tiempo, 1893; Mearns in Pop. Sci. Mo., XXXVII, 1890; Mindeleff (V.) in 8th Rep. B. A. E., 1891; Mindeleff (C.) in 13th Rep. B. A. E., 1896; Nordenskiöld, Cliff Dwellings of the Mesa Verde, 1893; Powell in 7th Rep. B. A. E., XVIII, 1901; Prudden in Am. Anthrop., V, no. 2, 1903; Simpson, Exped. into Navajo Country, 1850; Stevenson in Bull. Am. Geog. Soc., XVIII, 1886. The Mexican cliff-houses are described by Lumholtz in Unknown Mexico, I, 1902, and by Hrdlicka in Am. Anthrop., V, 1903; and those of Alaska by Nelson in 18th Rep. B. A. E., 1899, and by Jackson in Metropol. Mag., Jan., 1905. See *Architecture, Habitations, Popular Fallacies, Pueblos*. (W. H. H.)

Cliff Palace. A celebrated ruined cliff-dwelling in Walnut canyon, Mesa Verde, s. Colo., 2 m. across the mesa, s. E. of the Spruce Tree House. It consists of a group of houses in a fair state of preservation, all connecting and opening one into another, the whole forming a crescent about 100 yds. from end to end. It contains ruins of 146 rooms, some of which are on a secondary ledge. The village contained 5 kivas or estufas. See H. R. Rep. 3703, 58th Cong., 3d sess., 1905, and consult Chapin and Nordenskiöld cited above under *Cliff-dwellings*.

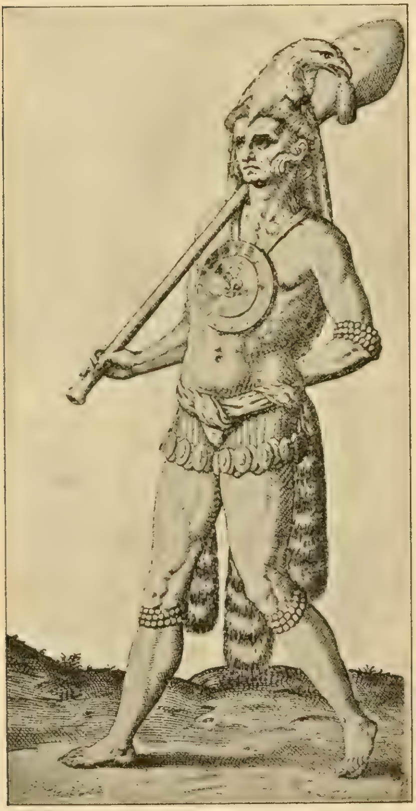
Clistowacka. A Delaware village formerly near Bethlehem, Pa.—Loskiel (1742) in Day, Penn., 517, 1843.

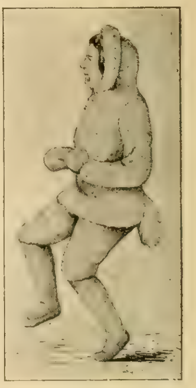
Clocktoot. A body of Shuswap of Kamloops agency, Brit. Col.; pop. 194 in 1884.
Clock-toot.—Can. Ind. Aff., pt. I, 188, 1884.

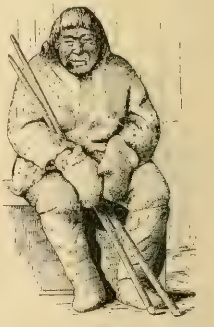
Clo-oose. A Nitinat village at the mouth of Suwany r., s. w. coast of Vancouver id.; pop. 80 in 1902.—Can. Ind. Aff., 264, 1902.

Cloquallum. A former subdivision and village of the Upper Chehalis on a river of the same name in w. Washington.
Clickquamish—Ford in Ind. Aff. Rep., 341, 1857 (called Lower Chehalis, but probably the same as the above.) **Kla-kwul-lum.**—Boas, inf'n, 1904. **Luq!u′lEm.**—Ibid.

Clothing. The tribes of northern America belong in general to the wholly clothed peoples, the exceptions being those inhabiting the warmer regions of s. United States and the Pacific coast, who were semiclothed. Tanned skin of the deer family was generally the material for clothing throughout the greater part of the country, and dressed fur skins and pelts of birds sewed together were invariably used by the Eskimo. The hide of the buffalo was worn for robes by tribes of the plains, and even for dresses and leggings by older people, but the leather was too harsh for clothing generally, while elk or moose skin, although soft, was too thick. Fabrics of bark, hair, fur, mountain-sheep wool, and feathers were made in the N. Pacific, Pueblo, and southern regions, and cotton has been woven by the Hopi from ancient times. Climate, environment, elevation, and oceanic currents determined the materials used for clothing as well as the demand for clothing. Sinew from the tendons of the larger animals was the usual sewing material, but fibers of plants, especially the agave, were also employed. Bone awls were used in sewing; bone needles were rarely employed and were too large for fine work. The older needlework is of exceptionally good character and shows great skill with the awl. Unlike many other arts, sewing was practised by both sexes, and each sex usually made its own clothing. The typical and more familiar costume of the Indian man was of tanned buckskin and consisted of a shirt, a breechcloth, leggings tied to a belt or waist-strap, and low moccasins. The shirt, which hung free over the hips, was provided with sleeves and was designed to be drawn over the head. The woman's costume differed from that of the man in the length of the shirt, which had short sleeves hanging loosely over the upper arm, and in the absence of the breechcloth. Women also wore the belt to confine the garment at the waist. Robes of skin, woven fabrics, or of feathers were also worn, but blankets (q. v.) were substituted for these later. The costume presented tribal differences in cut, color, and ornamentation. The free edges were generally fringed, and quill embroidery and beadwork, painting, scalp-locks, tails of animals, feathers, claws, hoofs, shells, etc., were applied


FLORIDA WAR CHIEF; SIXTEENTH CENTURY. (DE BRY)

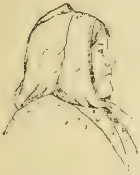

BOY'S COSTUME; WESTERN ESKIMO. (MURDOCH)

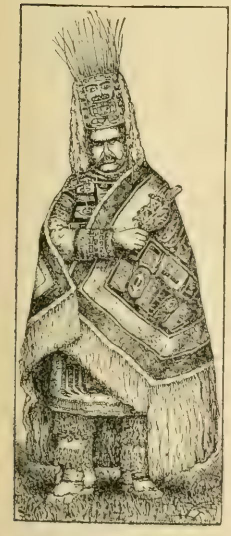

MAN'S COSTUME; WESTERN ESKIMO. (MURDOCH)

as ornaments or charms (see *Adornment*). The typical dress of the Pueblo Indians is generally similar to that of the Plains tribes, except that it is made largely of woven fabrics.

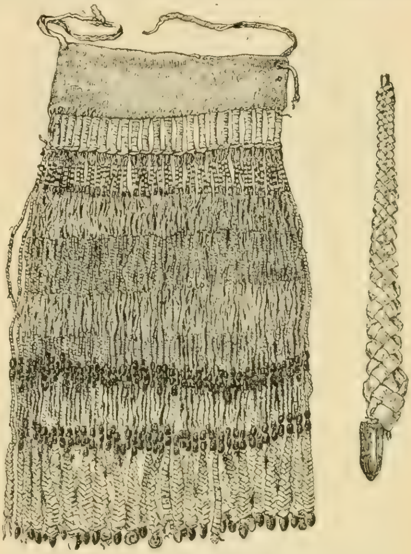
BOOTS OF HUDSON BAY ESKIMO. (TURNER)

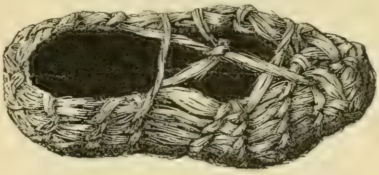
The Alaskan Eskimo costume also is quite similar, but the woman's coat is provided with a hood, and legging and moccasin are made into one garment, while the men wear breeches and boots. Besides the heavy fur outer clothing, under-coat, under-trousers, and stockings (the latter in s. Alaska of twined grass) are found necessary by the Eskimo as a protection from the cold. They also make waterproof coats of the intestines of seal and walrus, which are worn on hunting trips in the kaiak. In s. Alaska a long outer dress without hood, made of squirrel pelts, is worn, a costume indicating Russian influence. In general the Eskimo costume was more complete than that of any tribes within the United States. The British Columbia tribes made twined robes of frayed cedar bark and sagebrush bark, and bordered them with otter fur. The Chilkat of s. E. Alaska still weave remarkable ceremonial blankets of mountain-goat wool over a warp of twisted wool and bark.


WOMAN'S HOOD; WESTERN ESKIMO. (MURDOCH)


CHIEF'S COSTUME; HAIDA. (NIBLACK)

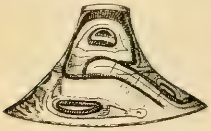
Among the Pacific coast tribes, and those along the Mexican border, the Gulf, and the Atlantic coast, the customary garment of women was a fringe-like skirt of bark, cord, strung seeds, or peltry, worn around the loins. In certain seasons or during special occupations only the loin band was worn. For occasional use in cooler weather a skin robe or cape was thrown about the shoulders, or, under exceptional conditions, a large robe woven of strips of rabbit skin. Ceremonial costume was much more elaborate than that for ordinary wear. Moccasins and leggings were worn throughout much of this area, but in the warmer parts and in California their use was unusual. Some tribes near the Mexican boundary wear sandals, and sandal-wearing tribes once ranged widely in the S. W. Those have also been found in Kentucky caverns.


HUPA WOMAN'S CINCTURE. (MASON)


ANCIENT CLIFF-DWELLER'S SANDAL. (MASON)

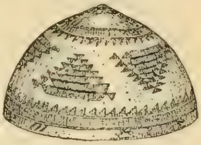
ANCIENT SANDAL FROM A KENTUCKY CAVE. (HOLMES)

Hats, usually of basketry, were worn by many Pacific coast tribes. Mittens were used by the Eskimo and other tribes of the far N. Belts of various materials and ornamentation not only confined the clothing but supported pouches, trinket bags, paint bags, etc. Larger pouches and pipe bags of fur or deerskin, beaded or ornamented with quillwork, and of plain skin, netting, or woven stuff, were slung from the shoulder. Necklaces, earrings, charms, and bracelets in infinite variety formed a part of the clothing, and the wrist-guard to protect the arm from the recoil of the bow-string was general.

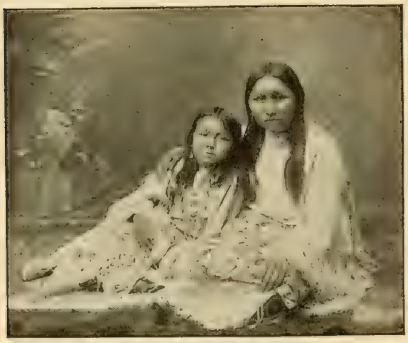


BASKETRY HAT; HAIDA. (NIBLACK)

Shortly after the advent of whites Indian costume was profoundly modified over a vast area of America by the copying of European dress and the use of traders' stuffs. Knowledge of prehistoric and early historic primitive textile fabrics has been derived from impressions of fabrics on pottery and from fabrics themselves that have been preserved by charring in fire, contact with copper, or protection from the elements in caves.



BASKETRY HAT; HUPA. (MASON)



MODERN BUCKSKIN COSTUMES; WOMAN AND CHILD; KIOWA.
(RUSSELL, PHOTO)

A synopsis of the costumes worn by tribes living in the 11 geographical regions of northern America follows. The list is necessarily incomplete, for on account of the abandonment of tribal costumes the data are chiefly historical.

(1) ESKIMO (*Northern*). Men: Shirt-coat with hood, trousers, half or full boots, stockings, mittens. Women: Shirt-coat with large hood, trousers or legging-moccasins, belt and mittens, needle-case, workbag, etc. (*Southern.*) Men: Robe, gown, trousers, boots, hood on gown or cap.

(2) ATHAPASCAN (*Mackenzie* and *Yukon*). Men: Shirt-coat, legging-moccasins, breechcloth, hat, and hood. Women: Long shirt-coat, legging-moccasins, belt.

(3) ALGONQUIAN-IROQUOIS (*Northern*). Men: Robe, shirt-coat, long coat, trousers, leggings, moccasins, breechcloth, turban. (*Virginia.*) Men and women: Cloak, waist garment, moccasins, sandals(?), breechcloth(?). (*Western.*) Men: Robe, long dress-shirt, long leggings, moccasins, bandoleer bag. Women: Long dress-shirt, short leggings, moccasins, belt. (*Arctic.*) Men: Long coat, open in front, short breeches, leggings, moccasins, gloves or mittens, cap or headdress. Women: Robe, shirt-dress, leggings, moccasins, belt, cap, and sometimes a shoulder mantle.

(4) SOUTHERN OR MUSKHOGEAN (*Seminole*). Men: Shirt, over-shirt, leggings, moccasins, breechcloth, belt, turban. Formerly the Gulf tribes wore robe, waist garment, and occasionally moccasins.

(5) PLAINS. Men: Buffalo robe, shirt to knees or longer, breechcloth, thigh-leggings, moccasins, headdress. Women: Long shirt-dress with short ample cape sleeves, belt, leggings to the knees, moccasins.

(6) NORTH PACIFIC (*Chilkat*). Men: Blanket or bark mat robe, shirt-coat (rare), legging-moccasins, basket hat. Women: Tanned skin shoulder-robe, shirt-dress with sleeves, fringed apron, leggings(?), moccasins, breechcloth(?).

(7) WASHINGTON-COLUMBIA (*Salish*). Men: Robe, headband, and, rarely, shirt-coat, leggings, moccasins, breechcloth. Women: Long shirt-dress, apron, and, rarely, leggings, breechcloth, moccasins.

(8) SHOSHONEAN. Same as the Plains tribes.

(9) CALIFORNIA-OREGON (*Hupa*). Men: Robe and waist garment on occasion, moccasins (rarely); men frequently and old men generally went entirely naked. Women: Waist garment and narrow aprons; occasionally robe-cape, like Pueblo, over shoulders or under arms, over breast; basket cap; sometimes moccasins. (*Central California*). Men: Usually naked; robe, network cap, moccasins and breechcloth occasionally. Women: Waist-skirt of vegetal fiber or buckskin, and basketry cap; robe and moccasins on occasion.

(10) SOUTHWESTERN (*Pueblo*). Men: Blanket or rabbit or feather robe, shirt with sleeves, short breeches partly open on outer sides, breechcloth, leggings to knees, moccasins, hair-tape, and headband. Women: Blanket fastened over one shoulder, extending to knees; small calico shawl over blanket thrown over shoulders; legging-moccasins, belt. Sandals formerly worn in this area. Snow

moccasins of fur sometimes worn in winter. (*Apache.*) Men: Same as on plains. Women: Same, except legging moccasins with shield toe. *Navaho*, now like Pueblo; formerly like Plains tribes.

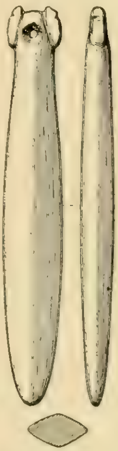
(11) GILA-SONORA (*Cocopa* and *Mohave*). Men: Breechcloth, sandals, sometimes headband. Women: Waist garment, usually of fringed bark, front and rear. (*Pima.*) Same as Plains, formerly cotton robe, waist cloth, and sandals.

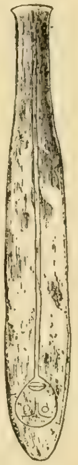
Consult the annual reports of the Bureau of American Ethnology; Bancroft, Native Races; Carr in Proc. Am. Antiq. Soc., 1897; Catlin, Manners and Customs N. Am. Inds., 1841; Dellenbaugh, North Americans of Yesterday, 1901; Goddard, The Hupa, Publ. Univ. of Cal., 1904; Hariot, Virginia, 1590, repr. 1871; Mason, Primitive Travel and Transportation, Rep. Nat. Mus., 1894; Schoolcraft, Indian Tribes, I–VI, 1851–57; Willoughby in Am. Anthrop., VII, nos. 1, 3, 4, 1905. (W. H.)

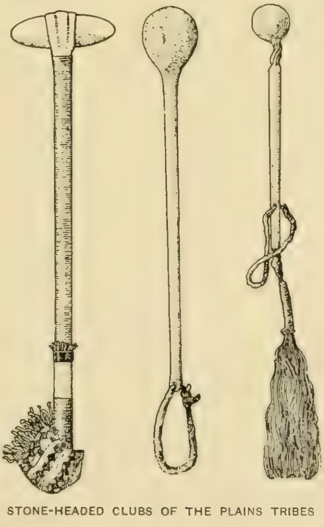
Clowwewalla. A branch of the Chinookan family formerly residing at the falls of Willamette r., Oreg. They are said to have been originally a large and important tribe, but after the epidemic of 1829 were greatly reduced in numbers. In 1851 they numbered 13 and lived on the w. bank opposite Oregon City. They joined in the Dayton treaty of 1855, and later the remnant was removed to Grande Ronde res., Oreg. (L. F.)

Claugh-e-wall-hah.—Parker, Jour., 175, 1840. **Clough-e-wal-lah.**—Ibid., 178, 1846. **Clough-e-wall-hah.**—Ibid., 171, 1840. **Clowewallas.**—Coues, Henry-Thompson Jour., 811, 1897. **Clow-we-walla.**—U. S. Ind. Treat. (1855), 19, 1873. **Fall Indians.**—Meek quoted by Medill in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **GiLā′wēwalamt.**—Boas, field notes. **Gitlā′wē-walamt.**—Boas, MS., B. A. E. **Katlawewalla.**—Framboise quoted by Gairdner (1835) in Jour. Geog. Soc. Lond., XI, 256, 1841. **Keowewallahs.**—Slocum (1835) in H. R. Rep. 101, 25th Cong., 3d sess., 42, 1839. **Thlowiwalla.**—Tolmie and Dawson, Comp. Vocab. Brit. Col., 11, 1884. **Tla-we-wul-lo.**—Lyman in Oregon Hist. Soc. Quar., I, 323, 1900. **Tummewatas.**—Slocum (1835) in H. R. Rep. 101, 25th Cong., 3d sess., 42, 1839. **Tumwater.**—Dart in Ind. Aff. Rep., 214, 1851. **Wallamettes.**—Slocum (1835) in H. R. Rep. 101, 25th Cong., 3d sess., 42, 1839. **Willamette Falls Indians.**—Stanley in Smithson. Misc. Coll., II, 61, 1862. **Willammette Indians.**—Lane in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 171, 1850. **Willamette Tum-water band.**—U. S. Ind. Treat. (1855), 19, 1873. **Willhametts.**—Slocum (1837) in Sen. Doc. 24, 25th Cong., 2d sess., 15, 1838.

Clubs. Every tribe in America used clubs, but after the adoption of more effectual weapons, as the bow and the lance, clubs became in many cases merely a part of the costume, or were relegated to ceremonial, domestic, and special functions. There was great variety in the forms of this weapon or implement. Most clubs were designed for warfare. Starting from the simple knobstick, the elaboration of the war-club may be followed in one line through the straight-shafted maul-headed club of the Zuñi, Pima, Mohave, Paiute, Kickapoo, Kiowa, and Oto, to the slung-shot club of other Pueblos, the Apache, Navaho, Ute, Oto, and Sioux, to the club with a fixed stone head of the Ute, Shoshoni, Comanche, Kiowa, and the Siouan tribes. Another line begins with the carved, often flattened, club of the typical pueblos, the Zuñi and Hopi (see *Rabbit sticks*), and includes the musket-shaped club of the northern Sioux, and the Sauk and Fox and other Algonquian tribes, and the flat, curved club with a knobbed head (Alg. *pogamoggan*, Fr. *casse-tête*) belonging to some Sioux, and to the Chippewa, Menominee, and other timber Algonquians. Clubs of this type are often set with spikes, lance-heads, knife-blades, or the like, and the elk horn with sharpened prongs belongs to this class.


ANCIENT STONE CLUB; OREGON. (1-9)


ANCIENT COPPER CLUB; BRITISH COLUMBIA. (SMITH)

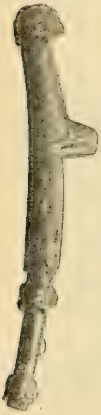

STONE-HEADED CLUBS OF THE PLAINS TRIBES

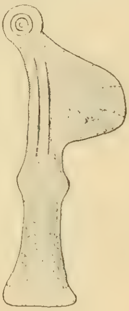
The Plains tribes and those of the N. forest country furnish many examples of dangerous-looking ceremonial clubs of this character. There is, however, archeologic evidence that rows of flint splinters or horn points were set in clubs by the Iroquois and the Indians of North Carolina, forming a weapon like the Aztec maquahuitl (Morgan, League of Iroquois, 359, 1851).

A series of interesting paddle-shaped clubs, ancient and modern, often with carved handles, are found in the culture area of the Salishan tribes. They are from 18 to 24 in. long, made of bone, stone, wood, and, rarely, copper. Shorter clubs, that could be concealed about the person, were also used. Le Moyne figures paddle-shaped clubs that were employed by Floridian tribes which in structure and function suggest a transition toward the sword.

Outside the Pueblos few missile clubs are found. Most Indian clubs are furnished with a thong for the wrist, and others have pendants, often a cow's tail, a bunch of hawk or owl feathers, or a single eagle feather.

The stone-headed clubs were usually made by paring thin the upper end of a wooden staff, bending it round the stone in the groove, and covering the withe part and the rest of the staff with wet rawhide, which shrank in drying and held all fast. In many cases, especially on the plains, the handle was inserted in a socket bored in the stone head, but this, it would seem, is a modern process. The head of the slung-shot club was a round or oval stone, entirely inclosed in rawhide, and the handle was so attached as to leave a pliable neck, 2 or 3 in. long, between the head and the upper end of the handle, also inclosed in rawhide.


Tsimshian War-club of Wood; 1-12. (Niblack)

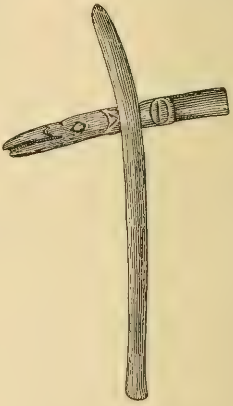

Tlingit War-club of Stone; 1-7. (Niblack)

The heads of the rigid clubs were of hard stone, grooved and otherwise worked into shape, in modern times often double-pointed and polished, catlinite being sometimes the material. The pemmican maul had only one working face, the other end of the stone being capped with rawhide. The hide-working maul followed the form of the typical club, but was usually much smaller.

The tribes of British Columbia and s. e. Alaska made a variety of clubs for killing slaves, enemies, salmon, seal, etc., and for ceremony. These clubs were usually handsomely carved, inlaid, and painted. The Eskimo did not make clubs for war, but a few club-like mallets of ivory and deer-horn in their domestic arts.

Mauls resembling clubs, and which could be used as such on occasion, were found among most tribes, the common form being a stone set on a short handle by means of rawhide, employed by women for driving stakes, beating bark and hide, and pounding pemmican.

Ceremonial clubs and batons (q. v.) were used, though few specimens of these now exist. The chief man of the Mohave carried a potato-masher-shaped club in battle, and clubs of similar shape have been found in caves in s. Arizona. The Zuñi employ in certain ceremonies huge batons made of agave flower stalks, as well as some of their ordinary club weapons, and in the New-fire ceremony of the Hopi a priest carries an agave-stalk club in the form of a plumed serpent (Fewkes). Batons were often carried as badges of office by certain officers of the Plains tribes and those of the N. W. coast. Captain John Smith describes clubs 3 ells long. The coup stick was often a ceremonial club. It is noteworthy that the parrying club was not known in America. See *Batons*, *Hammers*, *Rabbit-sticks*, *Tomahawks*.


Tlingit Club for Killing Slaves; 1-11. (Niblack)

Consult Boas in Rep. Nat. Mus. 1895, 1897; Knight, Savage Weapons at the Centennial, Smithson. Rep. 1879, 1880; Moorehead, Prehist. Impls., 1900; Morgan, League of the Iroquois, 1904; Niblack in Rep. Nat. Mus. 1888, 1890; Nelson in 18th Rep. B. A. E., 1899; Smith in Mem. Am. Mus. Nat. Hist., 1903. (w. h.)

Coahuiltecan. A name adopted by Powell from the tribal name Coahuilteco used by Pimentel and Orozco y Berra to include a group of small, supposedly cognate tribes on both sides of the lower Rio Grande in Texas and Coahuila. The family is founded on a slender basis, and the name is geographic rather than ethnic, as it is not applied to any tribe of the group, while most of the tribes included therein are extinct, only meager remnants of some two or three dialects being preserved. Pimentel (Lenguas, ii, 409, 1865) says: "I call this language Tejano or Coahuilteco, because, according to the missionaries, it was the one most in use in the provinces of Coahuila and Texas, being spoken from La Candela to the Rio San Antonio." The tribes speaking this language were known under the names of Pajalates, Orejones, Pacaos, Pacoas, Tilijayos, Alasapas, Pausanes, Pacuaches, Mescales, Pampopas, Tacames, Venados, Pamaques, Pihuiques, Borrados, Sanipaos, and Manos de Perro. The only book known to treat of their language is the Manual para administrar los santos sacramentos, by Fray Bartholomé García, Mexico, 1760. Other names have been mentioned as possibly those of tribes belonging to the same family group, chiefly because they resided in the same general region: Aguastayas, Cachopostales, Carrizos (generic), Casas Chiquitas, Comecrudo, Cotonam, Pacaruja, Pakawa, Pastancoya, Patacal, Payaya, Pihuique, Tejones, and Tilijaes. In addition to these the following may possibly belong to the family, as the names where mentioned are given in connection with those of some of the preceding tribes: Mesquites, Parchinas, Pastias, Pelones, and Salinas. How many of the names given are applicable to distinct tribes and how many are synonyms is not known on account of the insufficiency of data. See Gatschet, Karankawa Inds., 1891. (A. S. G. C. T.)

=**Coahuiltecan.**—Powell in 7th Rep. B. A. E., 68, 1891. =**Coahuilteco.**—Orozco y Berra, Geog., map, 1864. =**Tejano.**—Pimentel, Lenguas, II, 409, 1865 (or Coahuilteco).

Coama. An Indian settlement of which Alarcon learned from natives of the Gulf of California region, and described as being in the vicinity of Cibola (Zuñi), but which was afterward found by him on his voyage up the Rio Colorado, or Buena Guia. See Alarcon (1540) in Hakluyt, Voy., III, 514, 1600; Ternaux-Compans, Voy., IX, 326, 1838.

Coana.—Ternaux-Compans, op. cit.

Coanopa. A tribe, apparently Yuman, residing probably on or in the vicinity of the lower Rio Colorado early in the 18th century. They visited Father Kino while he was among the Quigyuma and are mentioned by him in connection with the Cuchan (Yuma) and other tribes (Venegas, Hist. Cal., I, 308, 1759; Coues, Garcés Diary, 551, 1900). Possibly the Cocopa.

Coapites. An unidentified tribe or band formerly living in the coast region of the present State of Texas.—Rivera, Diario y Derrotero, leg. 2602, 1736.

Coaque. A tribe formerly living on Malhado id., off the coast of Texas, where Cabeza de Vaca suffered shipwreck in 1527. This was almost certainly Galveston id. Cabeza de Vaca found two tribes, each with its own language, living there—one the Han, the other the Coaque. The people subsisted from November to February on a root taken from the shoal water and on fish which they caught in weirs; they visited the mainland for berries and oysters. They displayed much affection toward their children and greatly mourned their death. For a year after the loss of a son the parents wailed each day before sunrise, at noon, and at sunset. As soon as this cry was heard it was echoed by all the people of the tribe. At the end of the year a ceremony for the dead was held, after which "they wash and purify themselves from the stain of smoke." They did not lament for the aged. The dead were buried, all but those who had "practised medicine," who were burned. At the cremation a ceremonial dance was held, beginning when the fire was kindled and continuing until the bones were calcined. The ashes were preserved, and at the expiration of a year they were mixed with water and given to the relatives to drink. During the period of mourning the immediate family of a deceased person did not go after food, but had to depend on their kindred for means to live. When a marriage had been agreed on, custom forbade the man to address his future mother-in-law, nor could he do so after the marriage. According to Cabeza de Vaca this custom obtained among tribes "living 50 leagues inland." The houses of the Coaque were of mats and were set up on a "mass of oyster shells." The men wore a piece of cane, half a finger thick, inserted in the lower lip, and another piece two palms and a half long thrust through one or both nipples. Owing to the starvation which faced the Spaniards after their shipwreck, they were forced to eat their dead; this action gave the natives such great concern that "they thought to kill" the strangers, but were dissuaded by the Indian who had Cabeza de Vaca in charge.

Gatschet (Karankawa Inds., I, 34, 1891) is correct in identifying these Indians with the Cokés of Bollaert, but he is probably wrong in supposing the Cujanos are also the same. That the Coaques and the Cujanos or Cohani (q. v.) were distinct seems to be indicated by the statement of an early Texan settler (Texas Hist. Quar., VI, 1903) that "the Cokes and Cohannies" were "but fragments of the Carancawa tribe." Probably the latter are Cabeza de Vaca's Quevenes. That the Coaque spoke a dialect of Karankawa is indicated as well by Bollaert (Jour. Ethnol. Soc. Lond., II, 265, 1850), since he refers to them as a branch of the "Koronks," a variant of Karankawa. In 1778, according to Mezières, about 20 families of Mayeyes and Cocos lived between the Colorado and the Brazos, opposite the island of La Culebra. The mounds and graves found on the coast of Texas probably belonged to the Coaque and kindred tribes, which are now extinct. (A. C. F.)

Biscatronges.—Barcia quoted by Gatschet, Karankawa Inds., 34, 1891 (=‘weepers’). **Biskatronge.**—Barcia, Ensayo, 263, 1723. **Cadoques.**—Davis, Span. Conq. N. Mex., 82, 1869. **Cahoques.**—Cabeça de Vaca (1529), Smith transl., 137, 1871. **Caoques.**—Ibid., 139. **Capoques.**—Ibid., 82. **Cayoques.**—Davis, op. cit. **Coaquis.**—Barcia, Ensayo, 259, 1723. **Cocos.**—Rivera, Diario, leg. 2602, 1736. **Cokés.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 276, 1850. **Plañidores.**—Barcia, Ensayo, 264, 1723. **Pleureurs.**—Martin, Hist. La., I, 116. **Quoaquis.**—Douay (1687) quoted by Shea, Discov. Miss. Val., 207, 1852. **Weepers.**—Gatschet, Karankawa Inds., 34, 1891.

Coassitt (‘at the pines.’—Hewitt). An Indian rendezvous during King Philip's war of 1675; situated about 56 m. above Hadley, Mass. (Appleton, 1675, in Barber, Mass. Hist. Coll., 294, 1839). Possibly Coosuc (q. v.).

Coat. A rancheria, probably of the Maricopa, visited by Kino and Mange in 1699.—Mange quoted by Bancroft, Ariz. and N. Mex., 358, 1889.

Coatraw. A former Choctaw town which probably stood about 4 m. W. of Newton, Newton co., Miss., where are several broad low mounds. The name is evidently greatly corrupted and can not be interpreted. See Romans, Florida, map, 1775; Brown in Miss. Hist. Soc. Publ., VI, 444, 1902.

Coatuit. A village of Praying Indians, probably belonging to the Nauset, near Osterville, Barnstable co., Mass., in 1674.—Bourne (1674) in Mass. Hist. Soc. Coll., 1st s., I, 197, 1806.

Coaxet. A village of Praying Indians formerly near Little Compton, Newport co., R. I., subject to the Wampanoag. As late as 1685 it contained about 100 adults. Acoakset r. preserves the name.

Coaksett.—Records (1664?) quoted by Drake, Bk. Inds., bk. 3, 10, 1848. **Coaxet.**—Drake, ibid., 14. **Cokesit.**—Rawson and Danforth (1698) in Mass. Hist. Soc. Coll., 1st s., X, 130, 1809. **Cooxet.**—Hinckley (1685), ibid., 4th s., V, 133, 1861. **Cooxitt.**—Ibid. **Coquitt.**—Cotton (1674), ibid., 1st s., I, 200, 1806. **Coxit.**—Ibid.

Coayos. An unidentified tribe that lived near the Cutalchiches, Malicones, and Susolas, of whom Cabeza de Vaca (Smith trans., 72, 1851) heard during his stay with the Avavares in Texas in 1527–34.

Cobardes. Given by Dominguez and Escalante (Doc. Hist. Mex., 2d s., I, 537, 1854) as one of 5 divisions of the Ute in 1776, and subdivided into the Huascari, Parusi, Yubuincariri, Ytimpabichi, and Pagampache. Some of these appear to be Ute and some Paiute.

Cobora. An Opata village, now in ruins, near Guachinera, E. Sonora, Mexico.—Bandelier in Arch. Inst. Papers, IV, 517, 1892.

Coca. A former Papago village in S. Arizona.—Taylor in Cal. Farmer, June 19, 1863.

Cocash. A name of the red-stalk or purple-stem aster (*Aster puniceus*), known also as swan-weed, early purple aster, etc.; from one of the eastern dialects of the Algonquian language, signifying ‘it is rough to the touch,’ in reference to the stem of the plant. (A. F. C.)

Cochali. Given by Coxe in 1741 as the name of one of 4 small islands in Tennessee r , 40 leagues above the Chickasaw, each occupied by a "nation" of the same name. The others were Kakick, Tahogale, and Tali (Little Talasse). The location was in N. Alabama, and the names may perhaps be Creek. They do not seem to be Cherokee, although Cochali may possibly be *kâtsălû′*, implying ‘something in a sheath.’ (J. M.)

Cochali.—Coxe, Carolana, 14, 1741 (after Sauvole, 1701). **Cochaly.**—Ibid., map.

Cochimi (*ko-chi-mi′*). A term originally used to designate a Yuman dialect supposed to have been spoken from about lat. 26° to the N. limit of Lower California. It is doubtful, however, if any single dialect was spoken over such an extended area. It is here employed as a collective or divisional name embracing many former tribes of the Californian peninsula from lat. 31° southward to about lat. 26°, including the settlements around Loreto. The tribes of this division were the most populous in the peninsula, though it would be difficult now to define their limits to the N. and S. in a strictly ethnologic or linguistic sense. According to Hervas (Idea dell' Universo, XXI, 79–80, 1787) there existed in 1767 the following missions at which Cochimi dialects were spoken: San Xavier de Biaundo (pop. 485); San José Comondu (pop. 360); Santa Borja (1,500 neophytes); Santa Maria Magdalena (300 neophytes and 30 catechumens); La Purísima Concepcion (130 neophytes); Santa Rosalia de Mulege or Muleje (pop. 300); Santa Guadalupe (530 neophytes); San Ignacio (pop. 750), and Santa Gertrudis (pop. 1,000). A few of these Indians are said to survive. Duflot de Mofras (Expl., I, 227, 1844) states that in his time (about 1842) the Cora, Edu, Pericu, and Cochimi were no longer distinct from one another, but Buschmann regards this as doubtful.

The following are classed as Cochimi tribes or rancherias: Adac, Afegua, Aggavacaamanc, Amalgua, Amaniini, Ametzilhacaamanc, Anchu, Avolabac, Caamancijup, Caddehi, Cadecuijtnipa, Cadegomo, Cadeudebet, Cahelca, Cahelejyu, Cahelembil, Cahelmet, Camancnaccooya, Camanocacaamano, Cunitcacahel, Eguiannacahel, Gabacamanini, Gamacaamanc, Gamacaamancxa, Hualimea, Idelabuu, Idelibinaga, Ika, Jetti, Laimon, Liggige, Menchu, Mokaskel, Paviye, Paya, Piacaamanc, Piagadme, San Athanasio, San Benito de Aruy, San Francisco Borja, San Ignacio, San José de Comondu, San Juan, San Miguel, San Sabas, Santa Aguida, Santa Lucia, Santa Maria, Santa Marta, Santa Monica, Santa Nynfa, San Pedro y San Pablo, Santisima Trinidad, Tahuagabacahel, Temedegua, Uacazil, Vaba, Vabacahel, Vajademin, Vazacahel, Vinatacot. (H. W. H.)

Cochiemes.—Taylor in Cal. Farmer, May 18, 1860. **Cochimas.**—Mayer, Mexico, II, 38, 1853. **Cochime.**—Venegas, Hist. Cal., II, 340, 1759. **Cochimi.**—Hervas, Idea dell' Universo, XVII, 1784. **Cochimíes.**—Clavijero, Hist. Cal., 22, 1789, repr. 1852. **Cochimy.**—Venegas, Hist. Cal., II, 324, 1759. **Cochini.**—Ibid, 200. **Colimies.**—Humboldt, Atlas, carte 2, 1811. **Cotshimi.**—Baegert in Smithson. Rep., 1864, 393, 1865. **Cuchimies.**—Doc. Hist. Mex., 4th s., V, 53, 1857. **Cuchinu.**—Ibid., 80.

Cochise. A Chiricahua Apache chief, son and successor of Nachi. Although constantly at feud with the Mexicans, he gave no trouble to the Americans until after he went, in 1861, under a flag of truce, to the camp of a party of soldiers to deny that his tribe had abducted a white child. The commanding officer was angered by this and ordered the visiting chiefs seized and bound because they would not confess. One was killed and four were caught, but Cochise, cutting through the side of a tent, made his escape with three bullets in his body and immediately began hostilities to avenge his companions, who were hanged by the Federal troops. The troops were forced to retreat, and white settlements in Arizona were laid waste. Soon afterward the military posts were abandoned, the troops being recalled to take part in the Civil war. This convinced the Apache that they need only to fight to prevent Americans from settling in their country. Cochise and Mangas Coloradas defended Apache pass in s. e. Arizona against the Californians, who marched under Gen. Carleton to reopen communication between the Pacific coast and the E. The howitzers of the California volunteers put the Apache to flight. When United States troops returned to resume the occupancy of the country after the close of the Civil war, a war of extermination was carried on against the Apache. Cochise did not surrender till Sept., 1871. When orders came to transfer his people from Cañada Alamosa to the new Tularosa res., in New Mexico, he escaped with a band of 200 in the spring of 1872, and his example was followed by 600 others. After the Chiricahua res. was established in Arizona, in the summer of 1872, he came in, and there died in peace June 8, 1874. He was succeeded as chief by his son Taza. The southeasternmost county of Arizona bears Cochise's name. See *Apache, Chiricahua.*

Cochise Apache.—A former band of Chiricahua Apache, named from their leader.

Cachees's band.—Bell in Jour. Ethnol. Soc. Lond., I, 242, 1869. **Cachise Apaches.**—White, MS. Hist. Apaches, B. A. E., 1875. **Cachise Indians.**—Ibid. **Cochees.**—Ind. Aff. Rep., 141, 1868. **Cochise.**—Ind. Aff. Rep., 209, 1875. **Northern Chiricahua Apaches.**—Ibid.

Cochiti (*Ko-chi-ti'*). A Keresan tribe and its pueblo on the w. bank of the Rio Grande, 27 m. s. w. of Santa Fe, N. Mex. Before moving to their present location the inhabitants occupied the Tyuonyi, or Rito de los Frijoles, the Potrero de las Vacas, the pueblo of Haatze on Potrero San Miguel or Potrero del Capulin, and the pueblo of Kuapa in the Cañada de Cochiti. Up to this time, which was still before the earliest Spanish explorations, the ancestors of the present San Felipe inhabitants and those of Cochiti formed one tribe speaking a single dialect, but on account of the persistent hostility of their n. neighbors, the Tewa (to whom is attributed this gradual southerly movement and through whom they were compelled to abandon Kuapa), the tribe was divided, one branch going southward, where they built the pueblo of Katishtya (later called San Felipe), while the other took refuge on the Potrero Viejo, where they established at least a temporary pueblo known as Hanut Cochiti. On the abandonment of this village they retired 6 or 7 m. s. e. to the site of the present Cochiti, on the

FRANCISCO ARESO, A HEADMAN OF COCHITI

Rio Grande, where they were found by Oñate in 1598. The Cochiti took an active part in the Pueblo revolt of 1680, but remained in their pueblo for 15 months after the outbreak, when, learning of the return of Gov. Otermin to reconquer New Mexico, they retreated with the Keresan tribes of San Felipe and Santo Domingo, reenforced by some Tewa from San Marcos and by Tigua from Taos and Picuris, to the Potrero Viejo, where they remained until about 1683, when it was reported that all the villages from San Felipe northward were inhabited. Between 1683 and 1692 the Cochiti, with their San Felipe and San Marcos allies, again took refuge on the Potrero Viejo. In the fall of the latter year they were visited in their fortified abode (known to the Spaniards as Cieneguilla) by Vargas, the reconqueror of New Mexico, who induced them to promise to return to their permanent villages on the Rio Grande. But only San Felipe proved sincere, for in 1692 the Cochiti returned to the Potrero, where they remained until early in the following year, when Vargas, with 70 soldiers, 20 colonists, and 100 warriors from the friendly villagers of San Felipe, Santa Ana, and Sia, assaulted the pueblo at midnight and forced the Cochiti to flee, the Indian allies leaving for the protection of their own homes. The force of Vargas being thus weakened, the Cochiti returned, surprised the Spaniards, and succeeded in liberating most of the Indian captives. Vargas remained a short time, then burned the pueblo and evacuated the Potrero, taking with him to Santa Fe a large quantity of corn and other booty and nearly 200 captive women. Cochiti was the seat of the Spanish mission of San Buenaventura, with 300 inhabitants in 1680, but it was reduced to a visita of Santo Domingo after 1782. These villagers recognize the following clans, those marked with an asterisk being extinct: Oshach (Sun), Tsits (Water), Itra (Cottonwood), Shuwhami (Turquoise), Mohkach (Mountain Lion), Kuhaia (Bear), Tanyi (Calabash), Shrutsuna (Coyote), Hapanyi (Oak), Yaka (Corn), Hakanyi (Fire), *Dyami (Eagle), *Tsin (Turkey), *Kuts (Antelope), *Shruhwi (Rattlesnake), *Washpa (Dance-kilt), *Kishqra (Reindeer?). In addition, Bandelier notes an Ivy and a Mexican Sage clan. Present population 300. The Cochiti people occupy a grant of 24,256 acres, allotted to them by the Spanish government and confirmed by United States patent in 1864. Consult Bandelier in Arch. Inst. Papers, iv, 139, 1892. See also *Keresan*, *Pueblos*.

(F. W. H.)

Cachiti.—Bandelier, Gilded Man, 216, 1893 (misprint). **Chochité**.—Barreiro, Ojeada Sobre N. Méx., 15, 1832. **Chochiti**.—Oñate (1598) in Doc. Inéd., xvi, 114, 1871. **Cocheli**.—Vaugondy, map, Amérique, 1778. **Cocheti**.—Ind. Aff. Rep., 263, 1889. **Cocheto**.—Ibid., 264. **Cochilis**.—Meriwether (1856) in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 146, 1857. **Cochit**.—Prince, N. Mex., 217, 1883. **Cochite**.—Zarate-Salmeron (*ca.* 1629) quoted by Bancroft, Nat. Races, i, 600, 1882. **Co-chi-te-mi′**.—Pac. R. R. Rep., iii, pt. 3, 90, 1856 (given as own name). **Cochiteños**.—Lummis in Scribner's Mag., 92, 1893. **Cochiteumi**.—Cubas, Repub. of Mexico, 65, 1876. **Cochiti**.—Oñate (1598) in Doc. Inéd., xvi, 102, 1871. **Cochitinos**.—Bandelier in Arch. Inst. Bul., i, 26, 1883. **Cochito**.—Bancroft, Ariz. and N. Mex., map, 1889. **Cochitti**.—Vargas (1694) quoted by Bandelier in Arch. Inst. Papers, iv, 168, 1892. **Cochity**.—Ind. Aff. Rep. 1864, 194, 1865. **Cocluti**.—Curtis, Children of the Sun, 121, 1883. **Cotchita**.—Kingsley, Stand. Nat. Hist., vi, 183, 1885. **Cotchiti**.—Powell in Am. Nat., xiv, 604, Aug., 1880. **Cuchili**.—Simpson, Report Sec. War, map 4, 1850. **Cuchin**.—Abert, Report, map, 1848. **Ko-cke**.—Simpson, op. cit., 143 (proper name). **Kótite**.—Stephen in 8th Rep. B. A. E., 37, 1891 (Tewa name). **Kot-ji-ti**.—Bandelier in Arch. Inst. Papers, iii, 260, 1890 (native name of pueblo). **Kotŭ′tĭ**.—Hodge, field notes, B. A. E., 1895 (Acoma name). **Kotyít′**.—Ibid. **Ko-tyi-ti**.—Bandelier in Arch. Inst. Papers, iii, 126, 1890 (native name of pueblo). **Oôtyı-ti**.—Bandelier, Gilded Man, 216, 1893 (O=*Q*). **Pa‘hlaí**.—Hodge, field notes, B. A. E., 1895 (Isleta and Sandia name; prob. sig. ‘soapweed place’). **Pá′l-āb**.—Gatschet, Isleta MS. vocab., B. A. E., 1885 (‘soapweed town’: Isleta name). **Pá‘lahuide**.—Ibid. (Isleta name for a Cochiti man). **Qui′-me**.—Pac. R. R. Rep., iii, pt. 3, 90, 1856 (incorrectly given as Spanish name of the Cochitemi). **St. Bartholomew**.—Pike, Trav., 273, 1811 (evidently Cochiti; intended for San Buenaventura). **San Bartolomeo**.—Mühlenpfordt, Mejico, ii, 533, 1844 (mistake). **San Buena Ventura de Cochita**.—Donaldson, Moqui Pueblo Inds., 91, 1893. **San Buenaventura de Cochiti**.—Ind. Aff. Rep. 1867, 213, 1868. **San Buena Ventura de Cochiti**.—Alencaster (1805) in Meline, Two Thousand Miles, 212, 1867. **S. Buenaventura**.—Bancroft, Ariz. and N. Mex., 281, 1889.

Cockarouse. A word, derived from the Algonquian dialect of Virginia, used by early writers in the sense of a person of distinction. In the 17th century the term, written also *cockerouse*, was applied to a member of the Provincial Council. Beverly, in 1705, stated that "a cockarouse is one that has the honor to be of the king's or queen's council." Capt. John Smith (Hist. Va., 38, 1624) couples the word with *werowance* as synonymous with "captain". Trumbull derives *cockarouse* from the Virginian *cawcawaassough*, 'adviser,' 'urger,' from which may be derived also *caucus*. (A. F. C.)

Cockenoe (Algonq.: 'interpreter'). A Montauk, made captive in the Pequot war of 1637, who afterward became the interpreter of John Eliot, the missionary and Bible translator, and probably his first teacher in the Massachuset language. He died about the close of the 17th century, having rendered great service not only to individual settlers, but also to the authorities of New England and New York. Without him the Eliot Bible, in all probability, would never have been prepared. See Tooker, John Eliot's First Indian Teacher and Interpreter: Cockenoe de Long Island, 1896. (A. F. C.)

Cockerouse. See *Cockarouse*.

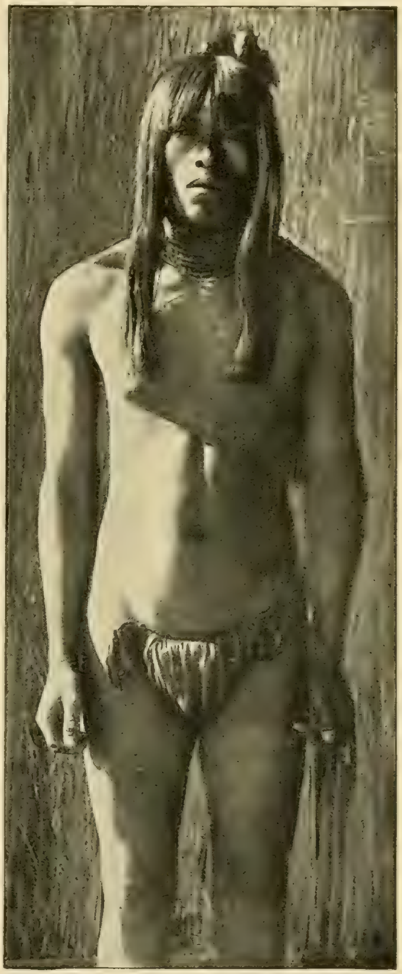
Cocoigui. A former Maricopa rancheria on the Rio Gila, s. Ariz., visited by Father Sedelmair in 1744.—Bancroft, Ariz. and N. Mex., 366, 1889.

Cocomorachic. A Tarahumare settlement on the headwaters of the Rio Yaqui, lat. 28° 40′, long. 107° 40′, Chihuahua, Mexico.—Orozco y Berra, Geog., 323, 1864.

Coconoon. A Yokuts tribe of California, said by Johnston in 1851 (Schoolcraft, Ind. Tribes, IV, 413, 1854) to "live on the Merced r., with other bands, under their chief Nuella. There are the remnants of 3 distinct bands residing together, each originally speaking a different language. The aged of the people have difficulty in understanding each other." The vocabulary given by Johnston is Yokuts. Merced r. is, however, otherwise known to have been inhabited only by Moquelumnan tribes. The Coconoon are also mentioned by Royce (18th Rep. B. A. E., 780), together with 5 other tribes from Tuolumne and Merced rs. (all of which were undoubtedly Moquelumnan), as ceding all their lands, by treaty of Mar. 19, 1851, excepting a tract between the Tuolumne and the Merced. If these statements about the Coconoon are correct, they constituted a small detached division of the Mariposan family situated among Moquelumnan groups midway between the main body of the stock to the s. and the Cholovone to the N. W.

Co-co-noon.—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 23, 1852.

Cocopa (*ko′-ko-pa*). A division of the Yuman family which in 1604–05 lived in 9 rancherias on the Rio Colorado, 5 leagues above its mouth. At a later period they also extended into the mountains of Lower California, hence were confined almost exclusively to Mexico. According to Heintzelman, in 1856, the tribe was formerly strong in numbers and could muster 300 warriors; their total number was estimated by Fray Francisco Garcés in 1775–76 at 3,000, but there are now only 800 in N. Lower California, in the valley of the Rio Colorado. The Cocopa were reputed to be less hostile than the Yuma or the Mohave, who frequently raided their villages; nevertheless they were sufficiently warlike to retaliate when necessary. Garcés said of them in 1776 that they had always been enemies of the Papago, Jalliquamai (Quigyuma), and Cajuenche, but friendly toward the Cuñeil. Although spoken of as being physically inferior to the cognate tribes, the males are fully up to and in some cases rather above normal stature, and are well proportioned, while the females appear also to be of at least ordinary size and are also well developed. Heintzelman (H. R. Ex. Doc. 76, 34th Cong. 3d sess., 43, 1857) says "they so much resemble the Cuchan (Yuma) in arms, dress, manners, and customs it is difficult to distinguish one from another." They depended for subsistence chiefly on corn, melons, pumpkins, and beans, which they cultivated, adding native grass seeds, roots, mesquite beans, etc. The Cocopa houses of recent time range in character from the brush arbor for summer use to the wattled hut, plastered outside and inside with mud, for winter occupancy. Polygamy was formerly practised to some extent. They universally cremate their dead. The Cuculato are mentioned as a Cocopa division and Llagas as the name applied by the Spaniards to a former group of Cocopa rancherias. (F. W. H.)



COCOPA MAN. (McGEE)

Cacopas.—Ind. Aff. Rep., 390, 1863. **Cacupas.**—Schoolcraft, Ind. Tribes, III, 96, 1853. **Cocapa.**—

Ind. Aff. Rep., 361, 1859. **Cocapas.**—Zárate-Salmeron (*ca.* 1629) in Land of Sunshine, 106, Jan., 1900. **Cochopas.**—Stratton, Oatman Captivity, 175, 1857. **Co-co-pah.**—Schoolcraft, Ind. Tribes, II, 116, 1852. **Co-co-pas.**—Derby, Colorado River, 16, 1852. **Cucapa.**—Garcés (1776), Diary, 434, 1900. **Cucapachas.**—Mayer, Mexico, II, 38, 1853. **Cucassus.**—Hinton, Handbook to Ariz., 28, 1878. **Cucopa.**—Forbes, Hist. Cal., 162, 1839. **Cu-cu-pahs.**—Kern in Schoolcraft, Ind. Tribes, IV, 38, 1854. **Cuhanas.**—Orozco y Berra, Geog., 59, 1864 (Cucapá or; but Cuhana=Cuchan=Yuma). **Cupachas.**—Mayer, Mexico, II, 300, 1853. **Kokopa.**—Ind. Aff. Rep., 246, 1877. **Kukapa.**—A. L. Kroeber, infn., 1905 (Mohave name). **Kwikapa.**—Ibid. (Mohave name, alternative form).

COCOPA WOMAN

Cocori. A former Yaqui settlement s. e. of the lower Rio Yaqui, Sonora, Mexico, with an estimated population of 4,000 in 1849. It is now a white Mexican town, the only Yaqui living there being those employed as laborers. See Escudero, Not. Son. y Sin., 100, 1849; Velasco, Noticias de Sonora, 84, 1850.

Cócori.—Hardy, Trav. in Mexico, 438, 1829. **Cocorún.**—Mühlenpfordt, Mejico, II, pt. 2, 419, 1844. **Espíritu Santo de Cocorin.**—Orozco y Berra, Geog., 355, 1864.

Cocospera ('place of the dogs'). A former Pima settlement on the headwaters of Rio San Ignacio, lat. 31°, Sonora, Mexico; pop. 74 in 1730, 133 in 1760. The Apache compelled the abandonment of the village in 1845. See Bartlett, Pers. Narr., I, 417, 1854; Bancroft, No. Mex. States, I, 563, 1884.

Cocospara.—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 74, 1726. **Cocospera.**—Kino (1696) in Doc. Hist. Mex., 4th s., I, 267, 1856. **Coespan.**—Rudo Ensayo (1762), 148, 1863. **Coscospera.**—Pineda (1769) in Doc. Hist. Mex., 4th s., II, 10, 1856. **Santiago.**—Bancroft, No. Mex. States, I, 563, 1884 (after early doc.). **Santiago Cocóspera.**—Rivera (1730), ibid., 514.

Cocoueahra. Indians who took part in the Santa Isabel treaty with the Diegueños of s. California in 1852. They may have been Yuman or Shoshonean, as some of the latter entered into the treaty.

Co-con-cah-ras.—Wozencraft (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 289, 1853. **Co-cou-eah-ra.**—Wozencraft (1852) in H. R. Ex. Doc 76, 34th Cong., 3d sess., 131, 1857.

Cocoyes. Mentioned in 1598 by Oñate (Doc. Inéd., XVI, 114, 303, 1871), in connection with the Apache, as a wild tribe of the New Mexican region. Judging from the name, it is possible that one of the Yuman tribes far to the w. was intended.

Cocoyomes. A mythical people, said to be regarded by some of the Tarahumare as their ancient enemies, by others as their ancestors; they are also spoken of as having been the first people. They were short of stature, lived in caves in the high cliffs, and subsisted chiefly on herbs, especially a small agave, and were also cannibals. According to one version, once when they were very bad the sun came down and burned most of them to death; the survivors escaped to 4 large caves at Zapuri, in which they built adobe houses, but the Tarahumare finally besieged the place for 8 days, when the Cocoyomes perished from hunger. Ancient ruins near Morelos, s. of Batopilas, in s. w. Chihuahua, Mexico, are also attributed to them by the Tarahumare, although according to Hrdlicka these are of Tepehuane origin. See Lumholtz, Unknown Mexico, I, 193, 441, 1902.

Coe Hadjos Town. A former settlement of negro slaves affiliated with or belonging to the Seminole, w. of Oclawaha r., in Marion co., Fla. Perhaps identical with Oclawaha town (q. v.).

Coe Hadjos Town.—Taylor, War map of Fla., 1839. **King Heijah's.**—Bell in Morse, Rep. to Sec. War, 307, 1822.

Cofa. A "province" or tribe, probably of Muskhogean stock, visited by the De Soto expedition in 1540; situated in

N. Georgia and bordering on the Cherokee.—Garcilasso de la Vega, Florida, 112, 1723.

Cofaqui. A (Muskhogean?) settlement in E. Georgia, through which De Soto passed in Apr., 1540.

Cafaquj.—Map of 1597 in 5th Rep. B. A. E., 128, 1887. **Cofachis.**—Rafinesque, introd. to Marshall, Ky., I, 30, 1824. **Cofaqui.**—Garcilasso de la Vega, Florida, 113, 1723. **Cofoque.**—Biedma in French, Hist. Coll. La., II, 100, 1850. **Cofoqui.**—Biedma in Hakluyt Soc. Publ., IX, 179, 1851.

Cofitachiqui. A town and province of the Yuchi(?), situated on Savannah r.; visited by De Soto in 1540. According to Pickett (Inv. of Ala., 41, 1849) there was a tradition among the Indians about 1735 that the town stood on the E. bank at Silver Bluff, Barnwell co., S. C., and this view is taken by Jones (De Soto in Ga., 1880). On the other hand, the name of Vandera's Canos (Smith, Col. Doc. Fla., I, 16, 1857), identified with this place, is preserved in Cannouchee, a N. W. affluent of Ogechee r., Ga., while another place called Cannouchee is in Emanuel co., Ga. The province was governed at the time of De Soto's visit by a woman who was at war with the people of Ocute and Cofaqui. She gave the Spaniards a friendly reception and entertained them for several days. This friendship was ill requited by the Spanish leader, who carried her away with him a prisoner, but she managed to escape in the mountainous region of N. E. Georgia, returning to her village with a negro slave who had deserted the army. Her dominion extended along the river to about the present Habersham co., Ga., and westward probably across a third or more of the state. (C. T.)

Cafitachyque.—Biedma in Ternaux-Compans, Voy., XX, 63, 1841. **Canos.**—Vandera (1569) in French, Hist. Coll. La., II, 290, 1875. **Canosi.**—Ibid. **Cofachiqui.**—Garcilasso de la Vega, Florida, 105, 1723. **Cofaciqui.**—Shipp, De Soto and Florida, 337, 1881. **Cofetaçque.**—Vandera (1569) in French, op. cit. **Cofitachyque.**—Biedma in Hakluyt Soc., Publ., IX, 180, 1851. **Cutifachiqui.**—Gentl. of Elvas (1557) in French, op. cit., II, 143, 1850. **Cutifiachiqua.**—Stevens, Hist. Ga., 22, 1847.

Cogoucoula (prob. 'swan people,' from Choctaw *ókok*, 'swan'). One of the nine villages constituting the Natchez confederacy in 1699.—Iberville in Margry, Déc., IV, 179, 1880.

Coguinachi. Given by Velasco (Bol. Soc. Mex. Geog. Estad., 1ª s., X, 705, 1863) as one of the 4 divisions of the Opata, inhabiting principally the valley of the Rio Babispe, a tributary of the Yaqui, and adjacent small streams in E. Sonora, Mexico. Their villages, so far as known, were: Bacadeguachi, Guazavas, Matape (in part), Mochopa, Nacori, Oposura, Oputo, and Tonichi. As the division was based on neither linguistic nor ethnic characters, Coguinachi, Teguima, and Tegui were soon dropped as classificatory names.

Cagüinachi.—Davila, Sonora Hist., 317, 1894. **Opatas cogüinachis.**—Orozco y Berra, Geog., 344, 1864.

Cohannet (probably from *quuneuet*, or *quuiunet*, 'long'). A former Wampanoag village about Fowling Pond, near Taunton, Bristol co., Mass. King Philip often made it a hunting station. When John Eliot and others began their missionary work among the Indians, a part of those at Cohannet went to Natick, but the majority removed to Ponkapog about 1654. (J. M.)

Cohanat.—Forbes (1793) in Mass. Hist. Soc. Coll., 1st s., III, 166, 1794. **Cohannet.**—Mayhew (1653), ibid., 3d s., IV, 234, 1834.

Cohas. A tribe mentioned with the Chickasaw in 1748 as having been attacked by the Huron (N. Y. Doc. Col. Hist., X, 138, 1858). Possibly the Creeks.

Cohatchie. A former Upper Creek town on the left bank of Coosa r., in S. W. Talladega co., Ala.—Royce in 18th Rep. B. A. E., pl. CVIII, 1899.

Cohate. A former Maricopa rancheria on the Rio Gila, S. Ariz., visited by Father Sedelmair in 1744 (Bancroft, Ariz. and N. Mex., 366, 1889). It was apparently distinct from Gohate.

Cohes. A division of Maidu in Sutter co., Cal., numerous in 1851.

Cohes.—Ind. Aff. Rep., 244, 1851. **Cohias.**—Wozencraft (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 206, 1853.

Cohog. See *Quahog*.

Cohosh. The common name of several plants; written also cohush. Black cohosh is black snakeroot, or bugbane (*Cimicifuga racemosa*); blue cohosh is squawroot (*Caulophyllum thalictroides*); white cohosh is white baneberry (*Actæa alba*); red cohosh is red baneberry (*A. rubra*). The word comes from one of the E. dialects of Algonquian, probably derived from the root represented by the Massachuset *kushki* 'rough'. (A. F. C.)

Cohoth. A province of the S. coast of South Carolina, mentioned by Ayllon in 1520.—Barcia, Ensayo, 5, 1723.

Cohowofooche. A former Seminole town, of which Neamathla was chief, situated 23 m. N. W. of St Marks, Wakulla co., Fla.—H. R. Ex. Doc. 74 (1823), 19th Cong., 27, 1826.

Cohush. See *Cohosh*.

Coila. (*Koi-ai-vla*, 'panther comes there'). A former Indian town on a creek of the same name in Carroll co., Miss. This region may originally have been occupied by some of the Yazoo r. tribes, but in 1830, when Coila is referred to, it was probably occupied by Choctaw. See Halbert in Trans. Ala. Hist. Soc., III, 72, 1899.

Quiilla.—Records quoted by Halbert, op. cit.

Coiracoentanon. Mentioned by La Salle as a tribe or band of the Illinois living on a branch of Illinois r. about 1680. No Illinois tribe of this name is known.

Caracontauon.—Coxe, Carolana, 17, 1741. **Caracotanon.**—Ibid., map. **Coiracoentanon.**—La Salle (*ca.* 1680) in Margry, Déc., II, 201, 1877. **Koeracoenetanon.**—Ibid., 42. **Koracocnitonon.**—Hennepin, New Discov., 310, 1698. **Korakoenitanon.**—La Salle, op. cit., 96. **Kouivakouintanouas.**—Gravier (*ca.* 1700) in Tailhan, Perrot, 221, 1864.

Coiracoitaga. A tribe mentioned by La Salle (Margry, Déc., II, 149, 1877) in connection with the Mahican, Manhattan, Minnisink, and others in 1681.

Cojate. A Papago village of 103 families in 1865, in S. W. Pinal co., Ariz., near the present town of the same name.

Coajata.—Ind. Aff. Rep., 135, 1865. **Cobota.**—Browne, Apache Country, 291, 1869 (misprint from Poston). **Cojate.**—Taylor in Cal. Farmer, June 19, 1863. **Cojota.**—Poston in Ind. Aff. Rep., 385, 1863. **Del Cojate.**—Bailey, ibid., 208, 1858.

Cojoya. An unidentified people, described by Fray Geronimo de Zarate-Salmeron, about 1629 (Land of Sunshine, 183, Feb., 1900), as living in a fertile and well-watered country "80 leagues before reaching New Mexico from the W. side, separated by 2 days of travel from the Rio del Norte [Rio Grande] and the King's highway." They raised cotton, corn, and other vegetables, and wove very fine, thin mantas. Their neighbors to the E. were the Gorretas (Mansos), and on the S. were their enemies, the Conchas, or Conchos, who lived about the junction of the Rio Conchas and the Rio Grande, in Chihuahua, Mexico. Zarate-Salmeron adds that the Cojoya had hitherto been believed to be the Guaguatu (q. v.). As here given their habitat coincides somewhat with that of the Jumano (q. v.), as given by Espejo in 1582.

Cojuat. A former Diegueño rancheria near San Diego, S. Cal.—Ortega quoted by Bancroft, Hist. Cal., I, 254, 1884.

Cokah ('eyes open'). A Cree band of 100 skin lodges on Lac Qu'apelle, Assiniboia, Canada, in 1856; named from their chief.—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Colbert, William. A Chickasaw chief. During the Revolutionary war he aided the Americans, and in the army of Gen. Arthur St Clair led the Chickasaw allies against the hostile tribes and was known as the great war-chief of his nation. In the war of 1812 he served 9 months in the regular infantry, then returned to lead his warriors against the hostile Creeks, whom he pursued from Pensacola almost to Apalachicola, killing many and bringing back 85 prisoners to Montgomery, Ala. He was styled a general when he visited Washington at the head of a Chickasaw delegation in 1816. In the treaties ceding Chickasaw lands to the United States the name of Gen. Colbert appears, except in the ones to which was signed the name Piomingo, which also was borne by a captain of the Chickasaw in the St Clair expedition, and was the pseudonym under which John Robertson, "a headman and warrior of the Muscogulgee nation," wrote *The Savage* (Phila., 1810).

Colcene. One of the 3 bands into which the Twana of N. W. Washington are divided.

Colcene.—Eells in Smithson. Rep. 1887, 606, 1889 (name given by the whites). **Colcins.**—Ibid. **Colseed.**—Ibid. **Kolsids.**—Ibid. (own name). **Kolsins.**—Ibid. **Kwulseet.**—Gibbs in Cont. N. A. Ethnol., I, 178, 1877. **Quilcene.**—Eells, op. cit. (name given by the whites).

Colchopa. A body of Salish of Williams Lake agency, Brit. Col.; pop. 40 in 1889, the last time the name appears.—Can. Ind. Aff. for 1889, 271.

Cold Country. About 1756 some Indian allies of the French "of the tribe called the Cold Country," and armed with bows, attacked the English near Ft Edward, N. Y. They were recent allies of the French and sucked the blood of the slain. Mentioned by Niles (about 1761) in Mass. Hist. Soc. Coll., 4th s., V, 436, 1861. Probably some remote tribe toward Hudson bay.

Colete. One of the two principal villages of the Koasati on lower Trinity r., Tex.—Bollaert in Jour. Ethnol. Soc. Lond., II, 282, 1850.

Coligoa. A village visited by the De Soto expedition in 1542 and described as in a very fertile country, in which the troops made salt, "toward the mountains," and by a river at the foot of a hill; possibly in W. Arkansas or on the border of the Ozark mts.

Coligoa.—Gentl. of Elvas in Hakluyt Soc. Publ., IX, 105, 1851. **Coligua.**—Biedma (1544) in French, Hist. Coll. La., II, 106, 1850. **Colima.**—Garcilasso de la Vega, La Florida, 188, 1723. **Province de Sel.**—Shipp, De Soto and Florida, 420, 1881. **Provincia de la Sal.**—Garcilasso de la Vega, op. cit., 189.

Colina ('small hill'). A wild tribe of New Mexico in the 18th century (Villa-Señor, Theatro Am., II, 412, 1748); not identified, but probably an Apache band.

Collecting. Trained observers, whose task is to bring together material and data on which accurate generalization may be based, play an important part in the development of the science of anthropology, in which minute detail and exact differentiation have increasing weight. The scientific value of an ethnologic collection depends particularly on the knowledge and skill of the collector.

Archeology.—In this branch there are for examination caves, rock-shelters, mounds, village and camp sites, shell-heaps, refuse-heaps, mines and quarries, workshops, pueblos, cliff-ruins, cavate lodges, garden beds, irrigation works, forts, altars, shrines, springs, towers, stone mounds, cemeteries, camp sites, etc. While each of these requires individual treatment, depending on the conditions, and the judgment of the explorer may modify the methods, modern science requires that all data be reduced to measurement and graphic delineation. Thus the following points are essential: (1) Accurate location of the site on a map; (2) photographs of site; (3) plan, with measurement of areas to be worked; (4) stakes or datum marks placed; (5) removal of débris and location of specimens with reference to datum marks with the aid of camera and pencil; (6) field numbers on specimens and references to these numbers in the notebook; (7) care of specimens after collection.

Mounds are explored by means of trenches and then stripped of the upper part, which rarely contains anything of importance, but the contour of the mound is noted and one or more sections plotted. When the zone of deposits is reached a layer of earth is removed. The aspect of skeletons and other objects exposed is recorded and photographed and their position marked. Village sites near mounds are prolific in material illustrating the life of the former occupants. In the alluvial soil of the prairie states, wherever mounds abound such sites may be located by sounding the earth with an iron rod. The earth is then stripped off as in a mound, or it may be found preferable to excavate by "benching."

The top soil of a cave should be searched, calcareous deposits, if there be any, broken up and removed, and the underlying soil benched and thrown back, as in a mound. Specimens from different levels below the datum stakes or marks are kept separate. A preliminary exploration of the cave floor is sometimes made by means of test pits. It will be found usually that the front of a cave in the zone of illumination yields most material, and it is essential to examine the talus outside the mouth of a cave if any exists.

The site of an ancient pueblo is first searched for surface relics, and the cemetery is located. It is customary to ascertain the limits of the cemetery by test excavations and to work it by trenches, throwing the earth back and carefully examining it for small artifacts as the excavation progresses. On account of the unproductiveness of excavation in rooms and the great labor and expense required to remove the débris, no pueblos have been thoroughly explored. Generally a few living rooms and kivas only have been investigated.

No indication or object is insignificant. In turning up the soil around ancient habitations a decayed fragment of cloth, a wooden implement, or any relic of organic material may extend knowledge. The various offal of débris heaps, such as bones of animals, shells, and seeds, are secured, and an endeavor is made to observe, collect, and record everything that is brought to light. Every site under examination demands attention, not merely for what it may yield in tangible results; the environment, with its biological and geological resources, topography, and meteorology, requires to be studied. Notes and collections relating to this subject add much to the clearness of an appreciation of the conditions which aided or hampered the development of culture in a given locality. The relation of sites one to another, and the grouping or separation of sites in a locality, are necessary subjects of inquiry, as are the presence or absence in a neighborhood of springs, trails, shrines, detached houses, canals and reservoirs, and pictographs.

METHOD OF EXHUMING A HUMAN SKELETON. (W. C. MILLS)

Somatology.—Human remains are frequently encountered in archeologic work, and such material is carefully collected, every bone being saved if possible. The surface of hard ground may be broken with a pick and the excavation continued with a shovel. As soon as any part of the human skeleton is reached, a short stick, a trowel, and a stiff brush are used for exposing the bones. Often the bones are fragile and should not be lifted out until the earth has been loosened around them. Exposure to sunlight and dry air usually hardens them. The bones of each skeleton should be marked with serial numbers, preferably with an aniline pencil, and packed in some light, elastic material. It is better to pack skulls apart from the rest of the bones. The collection of somatological data on the living requires familiarity with the use of instruments, a knowledge of anatomy and physiology, and some training in laboratory work.

Ethnology.—In this wide field it is necessary to specialize in order to produce effective results. Social organization, customs, language, arts, folklore, and religion each demands adequate time and the closest attention for its study. With the aid of a manual, like "Notes and Queries," used by the Anthropological Institute of Great Britain, the important data concerning a tribe may be sketched, giving material of value for comparative study as well as indicating subjects to be taken up by specialists. Ethnographic objects form the bulk of collections. Innumerable collectors gather material of this kind for various purposes, wittingly or unwittingly becoming contributors to the advance of anthropology. As a rule, however, striking objects only are acquired in desultory collecting. Common tools, appliances, and products do not attract the attention they merit.

The most obvious materials for collections among aboriginal tribes may be classed under the following headings: Aliment, habitations and appurtenances, vessels and utensils, clothing, adornment, implements, transportation, measuring and valuing, writing, games and pastimes, music, art, language, domestic life, social life, government, and religion. Physical man and his surroundings are prime objects of study. Collections will comprise specimens of implements, clothing, etc., actually or formerly in use, models carefully made, photographs and drawings, and descriptions of objects, customs, institutions of society, laws, beliefs, and forms of worship. A thorough investigation of a single tribe requires time and patience, but the result of painstaking work in one tribe renders easier the examination of other tribes. Wherever possible, photographs of Indians, front and profile views, should be taken. Casts of faces are desirable, and with a little instruction a collector can easily make them.

The field collector's outfit varies so much with circumstances and the work to be carried on that it is not possible to enumerate all the articles needed, yet a few desiderata of general utility may be indicated: String and stick tags, twine, glue, tissue paper, coarse muslin, cotton batting, small boxes, pencils, notebooks, quadrille paper, envelopes, and tape measure are essential. A 5 by 7 camera with glass plates is the most useful kind, though smaller film cameras are more convenient. The panorama camera is very useful for extended views or scenery. It is advantageous to take a film-developing machine, since by its means one may be sure of results.

For excavation, long-handled shovels, picks for rough work in hard soil, trowels, a long-bladed knife, and a whisk broom are sufficient. These tools, except trowels and brush, can nearly always be procured in the locality where the work is to be carried on. For work in dry, dusty caves, cheesecloth or sponge aspirators may be improvised, and acetylene lanterns or pocket electric lights used to furnish smokeless light, though the diffused light of candles sometimes gives more satisfactory results.

For work in somatology numerous accurate instruments are needed, which, with the methods, render essential a course of instruction in an anthropological laboratory. The instruments required are sliding calipers, open calipers, a wooden compass, a wooden standard graduated meter, a measuring rod, and a tape measure. A notebook ruled for recording data should be provided.

For casting, dental plaster, vaseline or other grease, soap, and cheesecloth are necessary.

Collections in ethno-botany are readily carried on in connection with other field work. For this purpose one may take 30 driers, with newspapers for inner sheets. The driers may be strapped to a board or between two boards of suitable dimensions; in camp, stones or other heavy objects placed on the package furnish the necessary pressure.

Consult Holmes and Mason, Instructions to Collectors of Historical and Anthropological Specimens, 1902; Hrdlicka, Directions for Collecting Information and Specimens for Physical Anthropology, 1904; Mason (1) Directions for Collecting Basketry, 1902, (2) Ethnological Directions Relative to the Indian Tribes of the United States, 1875; Mills, Explorations of the Gartner Mound and Village Site, 1904; Niblack, Instructions for taking Paper Molds of Inscriptions in Stone, Wood, Bronze, etc., 1883; Notes and Queries on Anthropology, 1899; Peabody and Moorehead, Explorations of Jacobs Cavern, 1904; Putnam, On Methods of Archæological Research in America, 1886; Thomas (1) Directions for Mound Explorations, 1884, (2) Mound Explorations, 1894; Willoughby, Prehistoric Burial Places in Maine, 1898. See *Preservation of Collections.* (W. H.)

Coloc. Apparently two Chumashan villages, one formerly near the Rincon or at Ortegas, near Santa Barbara, Cal., the other near Santa Inez mission.

Coloc.—Cabrillo (1542) in Smith, Colec. Doc. Fla., 181, 1857. **Kolok.**—Taylor in Cal. Farmer, May 4, 1860.

Colomino. (1) A town placed by Jefferys (French Dom. Am., pt. I, map, 134, 1761) on one of the head streams of Ocmulgee r., Ga. (2) A town on the w. bank of upper Altamaha or St George r., Ga. (Güssefeld, Map of U. S., 1784). Both places were within Muskhogean territory.

Color. See *Anatomy.*

Coloradas. A Tepehuane (?) village, apparently situated S. E. of Morelos, in the Sierra Madre, S. W. Chihuahua, Mexico.—Lumholtz, Unknown Mexico, I, 439, 1902.

Colorado. A White River Ute chief, leader in the outbreak of 1879. The Ute agent, N. C. Meeker, an enthusiast who believed that he could readily inure the Indians to labor, interested himself in the internal quarrels of the tribe and thus incurred the resentment of Colorado's faction. He removed the agency to their favorite pasture lands, but when he attempted to make a beginning of agricultural operations they stopped the plowing by force. They were hunters and did not care to learn farming. Troops under Maj. T. T. Thornburgh were dispatched at the request of Meeker, but after a parley the Indians understood that they would not enter the reservation. When they nevertheless advanced, Colorado, or Colorow, as he was popularly called, led one of the parties that ambushed the command and killed Thornburgh and many of his men on Sept. 29, 1879. Others then massacred employees of the agency and made captives of some of the women. The Ute head chief, Ouray, induced the Indians to cease hostilities before the arrival of reinforcements.

Color symbolism. The American Indians had extensive and elaborate systems of symbolism which was sometimes expressed by means of color. Perhaps the European and Asiatic races have systems as elaborate, but they are not generally employed, and knowledge of them is not so well diffused. The aborigines throughout the western continent either painted or tattooed their persons. In details they may have been governed to some extent by individual caprice, but there is good evidence that they usually followed established and rigid laws of symbolism, particularly in ceremonial decoration. There are records of such symbolic decoration among savage and barbarous peoples in all parts of the world, and the custom of tattooing, not always devoid of symbolism, remains among the most civilized. The four cardinal points are symbolized by color among many American tribes, and it is probable that at some time all had such a symbolism. In addition to the four horizontal points or regions of the universe, three others were sometimes recognized, which may be termed the vertical points or regions, namely, the upper, middle, and lower worlds. It is probable that the symbolism of the vertical regions was very extensive, but knowledge of it is meager. The following table shows a few of these systems of symbolism. The order in which the regions are placed is that of the Navaho:

Tribe.	Authority.	East.	South.	West.	North.	Lower.	Middle.	Upper.
Apache	Gatschet	Black	White.	Yellow	Blue			
Cherokee	Mooney	Red	White.	Black	Blue			
Chippewa 1	Hoffman	White	Green.	Red	Black			
Chippewa 2	Hoffman	Red	Green.	White	Black			
Creek	Gatschet	White	Blue	Black	Red and yellow.			
Hopi 1	Fewkes	White	Red	Blue	Yellow	Black		All colors.
Isleta	Gatschet	White	Red	Blue	Black			
Navaho 1	Matthews	White	Blue	Yellow	Black	White and black.		Blue.
Navaho 2	Matthews	Black	Blue	Yellow	White			
Omaha		Red	Black.	Yellow	Blue			
Sioux	Miss Fletcher.	Red	Black.	Yellow	Blue			
Zuñi 1	Mrs Stevenson	White	Red	Blue	Yellow	Black		All colors.
Zuñi 2	Cushing	White	Red	Blue	Yellow	Black	All colors.	Many colors.

There are accounts of such symbolism among the Winnebago, Osage, and other tribes which do not give the orientation of the different colors.

Of the two schemes of color recorded for the Navaho the first is applied in all songs, ceremonies, prayers, and legends which pertain to the surface of the earth or to celestial regions, places of life and happiness; the second to songs, etc., which refer to the underground world, to the regions of danger, death, and witchcraft, where the goddess of witches and wizards dwells. In regard to other tribes where more than one system has been recorded there is a tendency among students to attribute this to an error on the part of narrator or recorder, but the Navaho afford evidence that more than one system may properly exist in the same tribe and cult. When the Hopi make dry-paintings the yellow (north) is first drawn, followed by green or blue (west), red (south), and white (east), in order, and the same sequence is observed in all cases where colors are employed (Fewkes).

The colors of the cardinal points have been used to convey something more than ideas of locality, but which may often have some connection in the mind with locality. J. Owen Dorsey tells us that the elements as conceived in Indian philosophy, viz, fire, wind, water, and earth, are among Siouan tribes symbolized by the colors of the cardinal points; and Cushing relates the same of the Zuñi. Mooney says that among the Cherokee red signifies success, triumph; blue, defeat, trouble; black, death; white, peace, happiness. In another connection he says: "Red is a sacred color with all Indians and is usually symbolic of strength and success, and for this reason is a favorite color in painting the face and body for the dance or warpath and for painting the war pony, the lance, etc." Likewise black was a sign of mourning and white of peace, while red was usually a sign of war.

There is a symbolism of sex among the Navaho that is based on that of the cardinal points. Where two things somewhat resemble each other but one is larger, more violent, noisy, or robust than the other, it is spoken of as the male, while the smaller, finer, or gentler is spoken of as female. Thus the supposedly turbulent San Juan r. is called "male water" and the placid Rio Grande "female water"; an electric storm is called "male rain," a gentle shower "female rain." So the land N. of the Navaho country, with giant snow peaks and violent winds, is regarded as the "male land," while the country to the S., devoid of very high mountains and sending forth warm, gentle breezes, is considered the "female land." For this reason, among the Navaho, black, the color of the N., belongs to the male in all things, and blue, the color of the S. to the female. Among the Arapaho white and yellow are the ceremonial colors for male and female respectively (Kroeber), while the Hopi associate red and yellow with the male, and white and blue or green with the female (Fewkes).

Many Indian personal names contain words denoting colors, often in relations which seem incongruous to us. It is probable that they generally have mystic meanings.

Implements used in games usually have different significant colors. Where there are two opposing sides the colors are often red and black, as they are in many of our games. Thus in the game of *nanzoz*, or hoop-and-pole, among the Navaho, one of the two long sticks is marked black at the base and the other red. In their game of *kesitse* the chip tossed up to determine which party shall first hide the stone in the moccasin is blackened on one side and left unpainted on the other. They say that this symbolizes night and day, and the game itself is based on a myth of the contest of night with day. Day is commonly symbolized by red and night by black among the Indians. The Hopi paint their prayer-sticks in prescribed colors; those for rain are green, for war red. Every *kachina* has a prayer-sick painted yellow, green, red, white, and black, indicative of the cardinal points (see the table). Hopi gods are also assigned special colors—the Sun god red, the Underworld god black, and the Fire god all colors (Fewkes). Many tribes do not distinguish by name between green and light blue, black and dark blue, or white and unpainted. (W. M.)

Colotlan. Classed by Orozco y Berra as a branch of the Cora division of the Piman stock inhabiting a N. tributary of the Rio Grande de Santiago (Rio Colotlan), between long. 104° and 105° and about lat. 22°, Jalisco, Mexico. The language was almost extinct by 1864. Among their towns were Comatlan and Apozolco, at which missions were established by the Spaniards. (F. W. H.)

Coloclan.—Orozco y Berra, Geog., map, 1864. **Colotlan.**—Ibid., 59, 280, 282.

Columbians. Applied by Bancroft (Nat. Races, I, 150, 1882) to the Indians of N. W. America dwelling between lat. 42° and 55°, and stated by him to be synonymous with the Nootka-Columbians of Scouler and others. The term Columbians, however, is evidently broader in its scope, as it includes all the tribes W. of the Rockies from the Skittagetan group, in the N., to the S. boundary of Oregon, while Scouler's term comprises a group of languages extending from the mouth of Salmon r. to the S. of Columbia r., now known to belong to several linguistic stocks.

Colville. A division of Salish between Kettle falls and Spokane r., E. Wash.; said by Gibbs to have been one of the largest of the Salish tribes. Lewis and Clark estimated their number at 2,500, in 130 houses, in 1806. There were 321 under the Colville agency in 1904.

Basket People.—Hale in U. S. Expl. Exped., IV, 444, 1845. **Cauldrons.**—Smet, Letters, 37, 1843. **Chaudiere.**—Cox, Columbia R., I, 189, 1831. **Chualpays.**—Kane, Wand. in N. Am., 309, 1859. **Collville.**—Dart (1851) in Schoolcraft, Ind. Tribes, III, 632, 1853. **Colville.**—Lane in Ind. Aff. Rep., 159, 1850. **Covilles.**—Stevens (1855) in H. R. Doc. 48, 34th Cong., 1st sess., 3, 1856. **Gens des Chaudières.**—Duflot de Mofras, Oregon, II, 335, 1844. **Hualpais.**—Petitot, Autour du Lac des Esclaves, 362, 1893. **Kettle Falls.**—Parker, Journal, 293, 1840. **Kettle Indians.**—Cox, Columbia R., II, 155, 1831. **KQoptlē′nik.**—Chamberlain, 8th Rep. on N. W. Tribes of Can., 8, 1892 ('people of the falls': Kutenai name). **Les Chaudières.**—Cox, op. cit., I, 358. **Quarlpi.**—Keane in Stanford, Compend., 532, 1878. **Quiarlpi.**—Hale in U. S. Expl. Exped., IV, 444, 1845. **Sälsχuyîlp.**—Gatschet, MS., B. A. E. (Okinagan name). **Schroo-yel-pi.**—Stevens in Ind. Aff. Rep., 428, 1854. **Schwo-gel-pi.**—Ibid., 445. **Schwoyelpi.**—Gibbs in Pac. R. R. Rep., I, 413, 1855. **Shuyelpees.**—Smet (1859) in H. R. Ex. Doc. 65, 36th Cong., 1st sess., 141, 1860. **Shuyelphi.**—Smet, Oregon Miss., 108, 1874. **Shuyelpi.**—Smet, Letters, 213, 1843. **Shwoi-el-pi.**—Stevens, Rep. on Pac. R. R., 94, 1854. **Sin-who-yelp-pe-took.**—Ross, Adventures, 290, 1849. **Siyélpa.**—Wilson in Jour. Ethnol. Soc. Lond., 292, 1866. **Skoiel-poi.**—Mayne, Brit. Col., 296, 1861. **Skuyélpi.**—Gatschet, MS., B. A. E. (so called by other

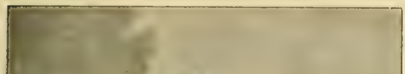
Salish tribes). **Soayalpi.**—Hale in U. S. Expl. Exped., VI, 205, 1846. **Squaw-a-tosh.**—Suckley in Pac. R. R. Rep., I, 300, 1855. **Squeer-yer-pe.**—Ibid. **Squiaelps.**—Lane in Ind. Aff. Rep., 159, 1850. **Sweielpa.**—Wilson in Jour. Ethnol. Soc. Lond., 292, 1866. **Swi-el-pree.**—Ross in Ind. Aff. Rep., 22, 1870. **Whe-el-po.**—Lewis and Clark, Exped., I, map, 1814. **Whe-el-poo.**—McVickar, Exped. Lewis and Clark, II, 385, 1842.

Comac. A former Pima rancheria, visited by Kino and Mange in 1699; situated on the Rio Gila, 3 leagues (miles?) below the mouth of Salt r., s. Ariz.

S. Bartolomé Comac.—Mange in Doc. Hist. Mex., 4th s., I, 306, 1856.

Comachica. A Calusa village on the s. w. coast of Florida, about 1570.—Fontaneda Memoir (*ca.* 1575), Smith transl., 19, 1854.

Comanche. One of the southern tribes of the Shoshonean stock, and the only one of that group living entirely on the plains. Their language and traditions show that they are a comparatively recent offshoot from the Shoshoni of Wyoming, both tribes speaking practically the same dialect and, until very recently, keeping up constant and friendly communication. Within the traditionary period the 2 tribes lived adjacent to each other in s. Wyoming, since which time the Shoshoni have been beaten back into the mountains by the Sioux and other prairie tribes, while the Comanche have been driven steadily southward by the same pressure. In this southerly migration the Penateka seem to have preceded the rest of the tribe. The Kiowa say that when they themselves moved southward from the Black-hills region, the Arkansas was the N. boundary of the Comanche.



ASA HAVI (THE MILKY WAY)—PENATEKA COMANCHE

In 1719 the Comanche are mentioned under their Siouan name of Padouca as living in what now is w. Kansas. It must be remembered that from 500 to 800 m. was an ordinary range for a prairie tribe and that the Comanche were equally at home on the Platte and in the Bolson de Mapimi of Chihuahua. As late as 1805 the North Platte was still known as Padouca fork. At that time they roamed over the country about the heads of the Arkansas, Red, Trinity, and Brazos rs., in Colorado, Kansas, Oklahoma, and Texas. For nearly 2 centuries they were at war with the Spaniards of Mexico and extended their raids far down into Durango. They were friendly to the Americans generally, but became bitter enemies of the Texans, by whom they were dispossessed of their best hunting grounds, and carried on a relentless war against them for nearly 40 years. They have been close confederates of the Kiowa since about 1795. In 1835 they made their first treaty with the Government, and by the treaty of Medicine Lodge in 1867 agreed to go on their assigned reservation between Washita and Red rs., s. w. Okla.; but it was not until after the last outbreak of the southern prairie tribes in 1874–75 that they and their allies, the Kiowa and Apache, finally settled on it. They were probably never a large tribe, although supposed to be populous on account of their wide range. Within the last 50 years they have been terribly wasted by war and disease. They numbered 1,400 in 1904, attached to the Kiowa agency, Okla.

COMANCHE WOMAN

The Comanche were nomad buffalo hunters, constantly on the move, cultivating little from the ground, and living in skin tipis. They were long noted as the finest horsemen of the plains and bore a reputation for dash and courage. They have a high sense of honor and hold themselves superior to the other tribes with which they are associated. In person they are well built and rather corpulent. Their language is the trade language of the region and is more or less understood by all the neighboring tribes. It is sonorous and flowing, its chief characteristic being a rolling *r*. The language has several dialects.

The gentile system seems to be unknown among the Comanche. They have, or still remember, 12 recognized divisions or bands and may have had others in former times. Of these all but 5 are practically extinct. The Kwahari and Penateka are the most important. Following, in alphabetic order, is the complete list as given by their leading chiefs: Detsanayuka or Nokoni; Ditsakana, Widyu, Yapa, or Yamparika; Kewatsana; Kotsai; Kotsoteka; Kwahari or Kwahadi; Motsai; Pagatsu; Penateka or Penande; Pohoi (adopted Shoshoni); Tanima; Tenawa or Tenahwit; Waaih. In addition to these the following have also been mentioned by writers as Comanche divisions: Guage-johe, Ketahto, Kwashi, Muvinabore, Nauniem, Parkeenaum. See *Dotame*. (J. M.)

Allebome.—Lewis and Clark, Discov., 39, 1806 (so called by the French; see *Ne′-mo-sin*, below). **Bald Heads.**—Long, Exped. Rocky Mts., I, 155, 1823. **Bo′dălk′íñago.**—Mooney in 14th Rep. B. A. E., 1043, 1896 (Kiowa name: 'reptile people', 'snake men'). **Cadouca.**—Domenech, Deserts N. Am., II, 100, 1860 (misprint of Padouca). **Camanche.**—Pike, Trav., xiv, 214, note, 1811. **Camanchees.**—Pilcher in Sen. Doc. 198, 25th Cong., 2d sess., 23, 1838. **Camarsches.**—Morse, Rep. to Sec. War, 367, 1822. **Ċa′-tha.**—Hayden, Ethnog. and Philol. Mo. Val., 326, 1862 ('having many horses': Arapaho name). **Caumuches.**—La Harpe (1719) in Margry, Déc., VI, 289, 1886. **Caunouche.**—Beaurain, ibid. **Caw-mainsh.**—Gebow, Shoshonay Vocab., 8, 1868 (Shoshoni name). **Cemanlos.**—Escalante (1776) misquoted by Harry in Simpson, Explor. across Utah, 495, 1876. **Cintu-aluka.**—Corliss, Dacotah MS. vocab., B. A. E., 106, 1874 (Teton name). **Comances.**—Schoolcraft, Pers. Mem., 620, 1851. **Comancha.**—Barreiro, Ojeada, app., 9, 1832. **Comanchees.**—Abert in Emory, Recon., 470, 1848. **Comanchero.**—Gregg, Comm. Prairies, II, 56, 1844 (Spanish form). **Comanches.**—Sanchez (1757) in Doc. Hist. Mex., 4th s., I, 88, 1856. **Comanchos.**—Taylor in Cal. Farmer, Apr. 10, 1863. **Comandes.**—Maximilian, Trav., 510, 1843. **Comandus.**—Alegre, Hist. Comp. Jesus, I, 336, 1841. **Comanshima.**—Bourke, Moquis of Ariz., 118, 1884 (Hopi name). **Comantz.**—Gregg, Comm. Prairies, II, 34, 1844 (Comanche pronunciation). **Comauch.**—Morse, Rep. to Sec. War, 374, 1822 (misprint). **Cumanche.**—Doc. of 1720 quoted by Bandelier in Arch. Inst. Pap., V, 183, 1890. **Cumancias.**—Long, Exped. to Rocky Mts., I, 478, 1823. **Cumeehes.**—Schermerhorn in Mass. Hist. Coll., II, 29, 1812. **Dā′tsĕ-aⁿ.**—Gatschet, MS., B. A. E. (Kiowa Apache name). **Gyai′-ko.**—Mooney in 14th Rep. B. A. E., 1043, 1896 ('enemies': Kiowa name). **Idahi.**—Ibid. (Kiowa Apache name). **Ïndá.**—Hodge, field notes, B. A. E., 1895 (Jicarilla name). **Kă-män′-tci.**—Dorsey, MS. Biloxi Dict., B. A. E., 1892 (Biloxi name). **Kaumainsh.**—Burton, City of Saints, 75, note, 1861. **Kelamouches.**—Jefferys, Am. Atlas, map 5, 1776 (probably the same). **Komantsu.**—Ind. Aff. Rep., 248, 1877. **Komáts.**—ten Kate, Reizen in N. Am., 326, 1885 (Ute form). **Kú-man-i-a-kwe.**—Cushing, inf'n, 1891 (Zuñi form). **La Paddo.**—Lewis and Clark, Discov., 64, 1806 (French name; cf. *La Playes*, below). **La Plais.**—Long, Exped. Rocky Mts., I, 155, 1823 (French traders' name; perhaps corrupted from Tête Pelée). **La Play.**—Lewis and Clark, Discov., 17, 1806. **La Playes.**—Lewis and Clark, Trav., 177, 1809. **La′ri'hta.**—Gatschet, MS., B. A. E. (Pawnee name). **Le Plays.**—Lewis and Clark, Discov., 17, 1806. **Los Mecos.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 265, 1850 (Mexican name). **Mahán.**—Hodge, field notes, B. A. E., 1895 (Isleta name). **Máhana.**—Ibid. (Taos name). **Memesoon.**—Lewis and Clark, Discov., 39, 1806 (see *Ne′-mo-sin*, below). **Na″lani.**—Mooney in 14th Rep. B. A. E., 1043, 1896 (Navaho name: 'many aliens,' or 'many enemies'; collective term for plains tribes). **Na′nita.**—Ibid. (Kichai name). **Nar-a-tah.**—Neighbors in Schoolcraft, Ind. Tribes, II, 126, 1852 (Waco name). **Na′tăa′.**—Mooney in 14th Rep. B. A. E., 1043, 1896 (Wichita name: 'snakes,' i. e. 'enemies' or 'dandies)'. **Näünë.**—Schoolcraft, Ind. Tribes, II, ix, 1852. **Na-u-ni.**—Ibid., I, 518, 1851. **Nazanne.**—ten Kate, Reizen N. Am., 6, 1885 (Navaho name: 'rich ones'). **Nemausin.**—Schermerhorn in Mass. Hist. Coll., 2d s., II, 38, 1812 (see *Ne′-mo-sin*, below). **Néme‘ nē.**—Gatschet, MS., B. A. E. (own name). **Nemiseau.**—Brown, West. Gaz., 213, 1817. **Nemonsin.**—Am. State Papers, IV, 716, 1832. **Nemosen.**—Lewis and Clark, Discov., 23, 1806. **Ne′-mo-sin.**—Ibid., 39 (given as their own name; rove with Kiowa, Kiowa Apache, and others at heads of Platte and Cheyenne rs.; apparently a misprint of Néme‘nē or Niměnim, the Comanche name for themselves). **Nemousin.**—Orig. Jour. Lewis and Clark, VI, 102, 1905. **Neum.**—Ind. Aff. Rep., 166, 1859 (own name). **Ne′-uma.**—Buschmann (1859) quoted by Gatschet, Karankawa Inds., 33, 1891. **Nĕ′-ume.**—Ibid. **Niménim.**—ten Kate, Reizen in N. Am., 382, 1885 (own name: 'people of people'). **Ni-mi-ou-sin.**—Orig. Jour. Lewis and Clark, VI, 102, 1905. **Ni′ᵘam.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 300, 1886 (own name). **Niunas.**—Schoolcraft, Ind. Tribes, VI, 34, 1857. **Nóta-osh.**—Gatschet, MS., B. A. E. (Wichita name: 'snakes,' 'enemies'). **No-taw.**—Marcy, Explor. Red R., 273, 1854 (Wichita name). **Nüma.**—Mooney in 14th Rep. B. A. E., 1043, 1896 (own name: 'people'). **Padacus.**—Lewis and Clark, Trav., 39, 1807 (misprint). **ꟼadañka.**—Dorsey, MS., B. A. E., 1878 (Omaha and Ponka name). **Padaws.**—Perrin du Lac, Voy. La., 261, 1805. **Padducas.**—Pike, Trav., 347, 1811. **Padokas.**—Fabry (1741) in Margry, Déc., VI, 475, 1886. **Padoncas.**—Brackenridge, Views of La., 80, 1815. **Padonees.**—Morse, N. Am., map, 1776. **Padoo.**—Orig. Jour. Lewis and Clark, VI, 108, 1905 (Canadian French "nickname"). **Padoucahs.**—Hutchins (1764) quoted by Schoolcraft, Ind. Tribes, III, 557, 1853. **Padoucas.**—De l'Isle, map, 1712 (Siouan name; perhaps a contraction of Penateka.—Mooney). **Padoucee.**—McKenney and Hall, Ind. Tribes, III, 82, 1854. **Padoucies.**—Orig. Jour. Lewis and Clark, VI, 108, 1905. **Paduca.**—Clarke in Jour. Anthrop. Inst., IV, 152, 1875. **Paducahs.**—Kingsley, Stand. Nat. Hist., pt. 6, 186, 1883. **Paducas.**—Jefferys, Fr. Dom. Am., pt. 1, map, 1761. **Paduka.**—Dorsey, MS., B. A. E., 1882 (Kansa name). **Padüka.**—Hervas, Idea dell' Univ., XVII, 90, 1784. **Pah-to-cahs.**—Butler in H. R. Ex. Doc. 76, 29th Cong., 2d sess., 6, 1847. **Panaloga.**—McKenney and Hall, Ind. Tribes, III, 81, 1858. **Pandoga.**—Boudinot, Star in the West, 128, 1816. **Pandouca.**—Cass in Schoolcraft, Ind. Tribes, III, 596, 1853. **Paneloga.**—Douay (1687) in Shea, Miss. Valley, 222, 1852 (probably the same; there are many misprints and derivatives of this word, all probably being traceable to this source). **Panelogo.**—Hayden, Ethnog. and Philol. Mo. Val., 460, 1862. **Paneloza.**—Ibid., 346 (from Douay, 1687; misprint). **Panetoca.**—Harris, Coll. Voy. and

Trav., I, map, 685, 1705. **Panetonka.**—La Hontan, New Voy., I, 130, 1703. **Panoucas.**—Perkins and Peck, Ann. of West, 669, 1850. **Paoducas.**—Alcedo, Dicc. Geog., II, 630, 1787. **Par-too-ku.**—Neighbors in Schoolcraft, Ind. Tribes, II, 126, 1852. **Pa-tco′-ʞa.**—David St Cyr, inf'n (Winnebago name). **Pa-tco′-ʞă-jă.**—Ibid. **Patonca.**—Barcia, Ensayo, 298, 1723. **Pa-tŭh-kû.**—Grayson, MS. vocab., B. A. E., 1885 (Creek name). **Pa′-tu-kă.**—Dorsey, Kwapa MS. vocab., B. A. E., 1891 (Quapaw name). **Paȥukă.**—Dorsey, MS., B. A. E., 1883 (Osage name). **Paȥuñke.**—Ibid., 1881 (Iowa, Oto, and Missouri name). **Peducas.**—Perrin du Lac, Voy., 225, 1805. **Pen loca.**—Shea, Peñalosa, 21, note, 1882. **Sänko.**—Mooney in 14th Rep. B. A. E., 1043, 1896 (obsolete Kiowa name). **Sau′hto.**—Ibid. (Caddo name). **Sau′-tuχ.**—ten Kate, Synonymie, 10, 1884 (Caddo name). **Selakampóm.**—Gatschet, Comecrudo MS., B. A. E. (Comecrudo name for all warlike tribes, especially the Comanche). **Shishiniwotsítan.**—ten Kate, Reizen in N. Am., 361, 1885 (Cheyenne name: 'snake people'). **Shĭshino′wĭts-Itäniuw′.**—Mooney in 14th Rep. B. A. E., 1043, 1896 (Cheyenne name: 'snake people'). **Shĭ′shĭnówŭtz-hitä′neo.**—Mooney, inf'n, 1906 (correct Cheyenne name). **Snake Indians.**—Brackenridge, Views of La., 80, 1815 (see also under *Ietan*). **Sow-a-to.**—Neighbors in Schoolcraft, Ind. Tribes, II, 126, 1852 (Caddo name). **Tête Pelée.**—Mooney in 14th Rep. B. A. E., 1043, 1896 (French traders' name. "The identification is doubtful, as the Comanche cut their hair only when mourning"). **Têtes pelées.**—Perrin du Lac, Voy., 261, 1805. **Yampah.**—Stuart, Montana, 25, 1865 (Shoshoni name). **Yä′mpaini.**—Mooney in 14th Rep. B. A. E., 1045, 1896 (Shoshoni name: 'yampa people,' or 'yampa eaters'; cf. *Cawmainsh*, above). **Yämpairĭ′kani.**—Ibid.

Comaquidam. A former Papago rancheria visited by Kino and Mange in 1701; situated in N. W. Sonora, Mexico, on the Rio Salado, 10 m. below Sonoita.

Anunciata.—Bancroft, No. Mex. States, I, 495, 1884. **Comaquidam.**—Kino (1701) in Doc. Hist. Mex., 4th s., I, 328, 1856.

Comarchdut. A former Maricopa rancheria on the Rio Gila, s. Ariz.; visited by Father Sedelmair in 1744.—Bancroft, Ariz. and N. Mex., 366, 1889.

Comarsuta. A former Sobaipuri rancheria visited by Father Kino about 1697; situated on the Rio San Pedro, s. Ariz., between its mouth and the junction of Aravaipa cr.—Bernal (1697) quoted by Bancroft, Ariz. and N. Mex., 356, 1889.

Comatlan. A former pueblo of the Colotlan division of the Cora and the seat of a mission; situated on the Rio Colotlan, lat. 21° 50′, long. 104° 10′, Jalisco, Mexico.—Orozco y Berra, Geog., 280, 1864.

Combahee. A small tribe formerly living on Combahee r., S. C. Little is known of its history, as it early became extinct. See Rivers, Hist. S. C., 94, 1874.

Comcomly. A Chinook chief. He received the Lewis and Clark expedition hospitably when it emerged at the mouth of Columbia r. in 1805, and when the Astor expedition arrived to take possession of the country for the United States he cultivated close friendship with the pioneers, giving his daughter as wife to Duncan M'Dougal, the Canadian who was at their head. Yet he was probably an accomplice in a plot to massacre the garrison and seize the stores. When a British ship arrived in 1812 to capture the fort at Astoria, he offered to fight the enemy, with 800 warriors at his back. The American agents, however, had already made a peaceful transfer by bargain and sale, and gifts and promises from the new owners immediately made him their friend (Bancroft, N. W. Coast; Irving, Astoria). Writing in Aug., 1844, Father De Smet (Chittenden and Richardson, De Smet, II, 443, 1905) states that in the days of his glory Comcomly on his visits to Vancouver would be preceded by 300 slaves, "and he used to carpet the ground that he had to traverse, from the main entrance of the fort to the governor's door, several hundred feet, with beaver and otter skins."

Comecrudo ('eaters of raw meat'). One of the few tribes of the Coahuiltecan family that have been identified. The surviving remnant was visited in 1886 by Gatschet, who found only 8 or 10 old persons who could speak the dialect, living on the s. side of the Rio Grande, 2 of them at Las Prietas, Coahuila. Orozco y Berra (Geog., 293, map, 1864) placed them in Tamaulipas, Mexico, in the vicinity of the Tedexeños. They appear to have been known in later times as Carrizos, q. v.

Estók pakaí peyáp.—Gatschet, Comecrudo MS., B. A. E. (='Indians eaters raw'). **χaíma aranguás.**—Ibid. (='Indians of this locality': Cotonam name).

Comeya. Apparently a collective name indefinitely applied to the Yuman tribes from San Diego eastward to the lower Rio Colorado. By many authors it has been assumed to be synonymous with Diegueño, which doubtless it was in part. Just what tribes it included can not now be told, but the term is here applied only to interior tribes, the Diegueño about San Diego being excluded. (See *Cuñeil.*) When visited by Anza, Garcés, and Font, in 1775, the "Quemayá" wore sandals of maguey fiber and descended from their own territory (which began at the mountains, in lat. 33° 08′, some 100 m. to the N. W. of the mouth of New r. in N. E. Lower California, and extended as far as San Diego) to eat calabashes and other fruits of the river. They were described as "very dirty, on account of the much mezcal they eat; their idiom is foreign to those of the river" (Garcés, Diary, 1775, 165, 197, et seq., 1900). They were also visited in 1826 by Lieut. Hardy (Trav. in Mex., 368–372, 1829), who found them on the Colorado just above the mouth of the Gila, and who described them, under the name Axua (which, he says, is their tribal name), as being very numerous and filthy in their habits; to overcome vermin they coated their hair with mud, with which they also painted their bodies, and "on a hot day it is by no means uncommon to see them weltering in the mud like pigs." They were of medium stature, and were regarded by Hardy as excessively poor, having no animals except foxes, of which they had a few skins. The dress of the women in summer was a short bark skirt; the men appear to have been practically without clothing during this season. Both sexes practised facial painting, from which they were likened to the cobra de capello. The practice of selling children seemed to have been common. Their subsistence was fish, fruits, vegetables, and the seeds of grass, and many of the tribe were said to have been dreadfully scorbutic. Their weapons were bows, arrows, a few lances, and a short club like a round mallet. Whipple described the Comeya in 1849 (Schoolcraft, Ind. Tribes, II, 116, 1852) as occupying the banks of New r., near Salt (Salton) lake, and as distinguishable from the Cuchan (Yuma) "by an oval contour of the face." The names of but few Comeya bands or rancherias are known. These are Hamechuwa, Hatawa, Hepowwoo, Itaywiy, Quathlmetha.

(H. W. H. F. W. H.)

Axua.—Hardy, Trav. in Mexico, 368, 1829 (also Axüa). **Camilya.**—Bourke in Jour. Am. Folk-lore, II, 176, 1889 (probably the same). **Co-mái-yàh.**—Whipple in Pac. R. R. Rep., III, pt. 3, 16, 1856. **Comedás.**—Froebel, Seven Years' Travels, 511, 1859. **Comeya.**—Bartlett, Pers. Narr., II, 7, 1854. **Co-mo-yah.**—Whipple (1849) in Schoolcraft, Ind. Tribes, II, 116, 1852. **Comoyàtz.**—Whipple, Pac. R. R. Rep., III, pt. 3, 16, map, 1856. **Comoyeé.**—Whipple, Exped. San Diego to the Colorado, 28, 1851. **Co-mo-yei.**—Whipple (1849) in Schoolcraft, op. cit. **I′-um O′-otam.** — Zeitschr. f. Ethnol., 86, 1886 (Pima name of Comeya and Diegueño). **Kamia-akhwe.**—Kroeber, inf'n, 1905 (='foreign Kamia,' i. e., foreign Diegueños; Mohave name for Yuman Inds. near head of gulf, who are not Diegueños; cf. *Axua*, above). **New River Indians.**—Heintzelman in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 53, 1857 (Yum, or). **Quathl-met-ha.**—Thomas, Yuma MS. vocab., B. A. E., 1868 (on New r.). **Quemayá.**—Garcés (1775–76), Diary, 166, 450, 1900. **Serranos.**—Ibid., 196. **Yum.** — Heintzelman, op. cit., 42 (or New River Indians; cf. *I′-um O′-otam*, above).

Comiakin (*Qumiē′qᴇn*). A Salish tribe speaking the Cowichan dialect and inhabiting part of Cowichan valley, S. E. Vancouver id.; pop. 67 in 1904.

Comea-kin.—Can. Ind. Aff., 269, 1889. **Comiaken.**—Whymper, Alaska, 62, 1869. **Comiakin.**—Can. Ind. Aff., 417, 1898. **Ko-ne-a kun.**—Ibid., 1880, 316. **Xumē′xe̥n.**—Boas, MS., B. A. E., 1887.

Comitre. Mentioned with San Felipe by Oñate in 1598 (Doc. Inéd., XVI, 114, 1871) as a pueblo of the "Castixes," which is identified with Katishtya, the aboriginal name of the inhabitants of San Felipe (q. v.), and, evidently through misunderstanding, given also as a "Trios" village. The name, according to Bandelier (Arch. Inst. Papers, IV, 189, 1892), is a corruption or misprint of Tamita, the name of the mesa at the base of which San Felipe stood, and not of the settlement itself.

Commerce. Evidences of widespread commerce and rude media of exchange in North America are found in ancient shell-heaps, mounds, and graves, the objects having passed from hand to hand often many times. Overland, this trade was done on foot, the only domestic animal for long-distance transportation being the dog, used as a pack beast and for the travois and the sled. In this respect the north temperate zone of America was in marvelous contrast with the same latitudes of the Old World, where most of the commercial animals originated.

The deficiency in the means of land commerce was made up by the waters. Natural conditions in the section of the New World along the Arctic circle and on Hudson bay, continuously inhabited by the homogeneous Eskimo, in the inlets of the Atlantic coast, in the neighboring Caribbean area, and in the archipelagoes of British Columbia and S. E. Alaska, encouraged and developed excellent water craft for commerce. Better still by far for the trader were the fresh-water rivers, navigable for canoes, of the Yukon-Mackenzie, St Lawrence, Atlantic, Mississippi, and Columbia systems, in which neighboring waters are connected for traffic by easy portages, a condition contrasting with that of Siberia, whose great rivers all end in frozen tundras and arctic wastes.

The North American continent is divided into culture areas in a way conducive to primitive commerce. Certain resources of particular areas were in universal demand, such as copper, jade, soapstone, obsidian, mica, paint stones, and shells for decoration and money, as dentalium, abalone, conus, olivella, and clam shells.

The Eskimo, to whom the Arctic area belonged, carried on extensive commerce among themselves and with the western Athapascan tribes and the Algonquian tribes to the E. They knew where soapstone for lamps, jade for blades, and driftwood for sleds and harpoons could be found, and used them for traffic. They lived beyond the timber line; hence the Athapascans brought vessels of wood and baskets to trade with them for oil and other arctic products.

The Mackenzie-Yukon tribes were in the lands of the reindeer and of soft fur-bearing animals. These they traded in every direction for supplies to satisfy their needs (see *Fur trade*). The Russians in Alaska and the Hudson's Bay Co. stimulated them to the utmost and taught them new means of capture, including the use of firearms. Remnants of Iroquois bands that were employed in the fur trade have been found on Rainy lake, on Red and Saskatchewan rs., even as far N. as the Polar sea and as far w. as the Siksika of the plains and the Takulli of British Columbia (Havard in Smithson. Rep., 318, 1879; Chamberlain in Am. Anthrop., vi, 459, 1904; Morice, N. Int. Brit. Col., 1904.) See *Caughnawaga*.

The Atlantic slope from Labrador to Georgia was the special home of Algonquian and Iroquoian tribes. Inland were found deer, bears, foxes, and turkeys. The salt-water bays and inlets not only supplied mollusks, crustaceans, fish, and aquatic birds in vast numbers, but stimulated easy transportation and commerce. The great lakes and the St Lawrence, moreover, placed the tribes about them in touch with the copper mines of L. Superior. Through this enlarging influence the Iroquois were ennobled and became the leading family of this area. A medium of exchange was invented in the shape of wampum, made from clam shells. The mounds of the s. portion of this slope reveal artifacts of copper, obsidian, and shell, which must have been transported commercially from afar along the water highways in birch-bark canoes and dugouts.

The Mississippi area was a vast receiving depot of commerce, having easy touch with other areas about it by means of portages between the headwaters of innumerable streams; with the Chesapeake bay, the great lakes, and the Mackenzie basins through the Ohio and the main stream; with the E. Rockies and Columbia r. through the Missouri and other great branches of the Mississippi in the w. Buffalo skins and horns were demanded by the Pueblos, while pemmican and beads enlivened trade. The mounds reveal dentalium shells from the Pacific, obsidian from the Rockies, copper from L. Superior, pipes of catlinite, and black steatite from Minnesota and Canada, and objects from the Atlantic.

The Gulf area includes the ancient home of the Muskhogean, the Caddoan, and a few smaller families. Commerce here was inland. Their coast was almost without islands and came in commercial touch with an outside world only through Mexico. The discoveries of Cushing in s. Florida reveal a colony in the southern Mexican or West Indian culture status. The shorter rivers of this area put its N. border in trade touch with Tennessee and the Carolinas, and its w. with Arkansas and Texas. The Mississippi lured its traders almost to the Canadian border. The Rio Grande was the commercial artery connecting the E. areas with the interior basin. The Rio Grande Pueblos still trade their paper-bread with the Kiowa and Comanche of Oklahoma. Coronado speaks of Pawnee and Wichita visitors among the Pueblos of the Rio Grande in 1540 (Winship in 14th Rep. B. A. E., 1896).

The Pacific coast tribes occupied two areas that present quite opposite conditions in regard to commercial activity. From Mt St Elias s. to California trade was active, transportation being effected in excellent dugout canoes; the waters and the lands offered natural products easy of access that stimulated barter. Copper, horn for spoons, eulachon, and Chilkat blankets were exchanged for abalone and dentalium shells, and baskets were bartered for other baskets and the teeth of a large southern shark, also for the furs of the interior Indians. The Haida regularly visited their Tsimshian neighbors to exchange canoes for eulachon oil, wood suitable for boxes, and mountain-goat horn, while the Tlingit were intermediaries in diffusing the copper that came from the N. On the Columbia r. camass and moose were articles of commerce. Farther s., in Oregon and California, whether from the islandless coast or the genius of the peoples, the spirit of commerce was less prominent. Among the N. W. California tribes, the Hupa and others, dentalia served for local money. In central California (Yuki, Pomo, Sacramento, and San Joaquin valleys, etc.) wampum of pierced disks almost exclusively served as a medium of exchange and standard of value. In s. California the inhabitants of the islands carried on a commerce in basketry, feathered wearing apparel, nets, vessels of steatite and serpentine, various implements of stone and bone, wampum, seashells and shell ornaments, and cured fish, which they bartered with the tribes of the mainland for basket materials, skins, nuts, prepared meats, and other articles which they did not have on the islands. The Indians of the mountains and the interior valleys of California constantly traveled to and fro for the purpose of barter, and the trails over the range to the coast are yet plainly visible, especially from the lower Tulare valley (A. L. Kroeber and C. P. Wilcomb, inf'n, 1905; Stearns in Nat. Mus. Rep., 297, 1887). From the early mariners we learn that the island Indians had canoes made of skins, some being very large and holding 20 persons. Vizcaino, the Spanish navigator, who made his voyage in 1602–3, mentions large boats of planks at Santa Catalina, Cal., and states that its natives engaged in trade, though not extensive, with those on the mainland (Hittell, Hist. Cal., I, 139, 1885). Hittell does not think that there were any voyages between the Santa Barbara ids. and Puget sd., though canoes may have drifted or have been carried by stress of weather over considerable distances.

The Interior basin, especially in the Pueblo country, had a lively home and distant commerce, the duration and extent of which are witnessed by the trails measuring in all many hundreds of miles in length. Pacific coast shells and copper bells of Mexican origin are encountered in the ancient ruins. The inland commerce was fostered by the two kinds of social life, pueblo and castral. After the advent of the Spaniards, this traffic was greatly quickened. The Hopi traded in cotton of their own cultivation with outside tribes, and are still the chief weavers and traders of ceremonial cotton blankets, sashes, and kilts in the S. W. The Zuñi and some of the Rio Grande pueblos use shell beads and turquoise, trading largely with the Navaho. The latter have a wide and varied commerce, trafficking with the Havasupai, Hopi, and Walapai for baskets and using their blankets and silver work as an exchange medium with neighboring tribes and with the whites.

Commerce was greatly stimulated through the coming of the whites by the introduction of domestic animals, especially horses, mules, donkeys, cattle, sheep, goats, poultry; by the vastly enlarged demand for skins of animals, ivory, fish, and native manufactures; by offering in exchange iron tools and implements, woven goods, and other European products desired by the Indians. The effects of this stimulated trade were profound, both for good and evil. Indians were drawn far from home. The Iroquois, for example, traveled with the fur traders into N. W. Canada.

Many kinds of Indian handiwork have entered into world commerce. Money is lavished on fine basketry, beadwork, wampum belts, ivory carvings, horn spoons, wooden dishes, silver work, costumes, feather and quill work, and especially Navaho blankets and Hopi and Zuñi textiles. In ancient times there were intertribal laws of commerce, and to its agents were guaranteed freedom and safety. See *Boats*, *Fur trade*, *Exchange*, *Horse*, *Trails and Trade-routes*, *Travel*, *Travois*, and the bibliographies thereunder; consult also Rau in Smithson. Rep., 271, 1872. (O. T. M.)

Commission to the Five Civilized Tribes. A commission appointed by President Cleveland, under act of Congress of Mar. 3, 1893, and consisting of Henry L. Dawes of Massachusetts, chairman (1893–1903), Archibald S. McKennon of Arkansas (1893–98), and Meredith H. Kidd of Indiana (1893–95). It was increased to 5 members in 1895 and reduced to 4 in 1898. In addition to those named, it has included Frank C. Armstrong of the District of Columbia (1895–98), Thomas B. Cabaniss of Georgia (1895–97), Alexander B. Montgomery of Kentucky (1895–97), Tams Bixby of Minnesota (1897–1905), Thomas B. Needles of Illinois (1897–1905), Clifton R. Breckenridge of Arkansas (1898–1905), and William E. Standley of Kansas (1903–04). On the death of Mr Dawes, in Feb., 1903, Mr Bixby was appointed chairman. The work of the Commission being finished, it expired by law July 1, 1905. As the Indian governments did not dissolve until Mar. 4, 1906, all the remaining powers of the Commission were vested in the Secretary of the Interior during the interim.

The headquarters of the Commission were at Muscogee, Ind. Ter., except for short periods in 1895 and 1896 at South McAlester and Vinita, Ind. Ter., and at Fort Smith, Ark. Special headquarters have also been established temporarily when necessary in various towns of the Territory.

The Commission was instructed to negotiate with the Five Civilized Tribes for the extinguishment of the national or communal title to the land and its allotment in severalty, and for the dissolution of the tribal governments, looking toward their ultimate absorption into the United States as a territory or state. The Commission had no authority, but was directed to induce the Indians to consent to these changes on terms which should be just and equitable to all, and binding after due ratification both by the Indians and the United States.

The work of the Commission was required on account of conditions peculiar to the Indian Territory. When these tribes were removed from the E., they were given special titles to the land, in the form of patents, and their governments (modeled closely after those of the states) were recognized and established by treaties, under which they were required to hold the land in common for the use of the whole tribe and to secure its exclusive use to the Indians. To this end the United States guaranteed the title and the exclusive use of the land by the Indians. Their already advanced civilization was still further developed, but in time the Indians disregarded the treaties and invited white settlement, both by intermarriage and through commerce. A dominant class of mixed-bloods appropriated to their own benefit large tracts of land and other exclusive privileges through manipulation of the governments. The peculiar legal conditions encouraged great lawlessness. More than 250,000 white settlers had no control or protection of law whatever, as the United States courts had very little jurisdiction over the Indians and the Indian courts had no jurisdiction over the whites. Civilization was further obstructed in that 30,000 white children had no schools and no possibility thereof.

Immediately on its appointment the

Commission proceeded to request a hearing from each nation in turn, asking it to treat with the United States, and afterward made the same offer to a joint convention. The proposal was received with some favor, but persistent misinterpretation of the purpose and proposals of the United States by the favored class created prejudice among the ignorant Indians, and the overtures were refused. Private and public conferences were held and further proposals made. Whenever the purposes of the United States were understood a desire appeared for a friendly agreement, but adverse pressure of many kinds was constantly and successfully brought to bear. As the internal conditions grew worse the situation became a menace to the surrounding country. Accordingly the United States was compelled to resume its right of protection and control, hitherto held in abeyance. In June, 1898, Congress passed a law, generally known as the Curtis act, providing that in case no agreements could be reached the Indian courts should be abolished or curtailed in jurisdiction, and giving the Commission authority to allot the land and otherwise to proceed with the work for which it was created.

Agreements were made with the tribes at various times, but none of them was completed until after the passage of this act. As the land titles differed with each tribe, separate agreements were necessary. In the case of the Choctaw and Chickasaw the land was held in common, but agreements were necessary with each government. Two agreements were made with the Creeks in 1897, but failed of ratification. Many other vain attempts were made, but on Mar. 8, 1900, an agreement passed the Creek council which was ratified by Congress. Agreements with the Cherokee were made in 1899 and in 1900, but failed either in Congress or in the Cherokee council. Another agreement was sought by the Cherokee in Apr., 1901, but too late, and allotment proceeded under the Curtis act. An agreement made with the Choctaw and Chickasaw in Feb., 1901, failed to be ratified by the Chickasaw. Another in Mar., 1902, was ratified by both nations and by Congress. An agreement with the Seminole was made in Oct., 1899, and ratified by Congress. Several other agreements were made from time to time regarding the enrollment of citizens, or otherwise supplementary to the main agreements.

Allotment began among the Creeks in 1899, the Seminole in 1901, and in the other nations in 1903. Congress also provided that the Commission should make citizenship rolls for each tribe, containing lists of such Indians as were justly entitled to share in the division of the land. Of the 200,000 claims presented, about 90,000 were allowed. These decisions included the question of the rights of the Mississippi Choctaw, the care of the freedmen who had been owned as slaves by these Indians and after the Civil war granted citizenship, and several other difficult questions.

The Commission was required to allot the land according to its value. This differed greatly on account of the coal, asphalt, and other minerals, of the valuable timber, of its great agricultural possibilities, and of its large towns with flourishing business interests. It was therefore necessary to determine the value of each quarter section. The Commission surveyed the country, appraised these values, decided and carried out plans for the equitable and possible adjustment of the town sites, and made triplicate records of all these matters. This occupied a large clerical force, at one time amounting to 500, from 1898 to 1905.

In 1903 charges were made by the Indian Rights Association that the members and officers of the Commission had used their positions to advance their private interests. President Roosevelt appointed Hon. Charles J. Bonaparte and Mr Clinton R. Woodruff to investigate these charges. Their report, while advising circumspection in these particulars, exonerated the Commission from all malfeasance.

By the processes described, and by a large amount of other detailed work, 20,000,000 acres of land were justly distributed among 90,000 heirs; the interests of 600,000 other inhabitants were conserved, and an enormous amount of labor connected therewith was successfully carried on under difficult conditions of many kinds. The work of allotment occupied about 7 years and was accomplished at a cost equivalent to 10 cents an acre for the land allotted. Thus by the work of the Commission from 1893 to 1905 five governments with their executive, legislative, and judicial machinery were successfully transformed into a constituent part of the United States by transactions which secured all their just rights and promoted their highest welfare, as well as contributed to the best interests of the whole country.

See the Reports of the Commissioner of Indian Affairs, 1893–1905; Reports of the Commission to the Five Civilized Tribes, 1894–1905. (A. L. D.)

Communipaw ('good fishing.'—Jones, Ind. Bul., 15, 1867). The principal village of the Hackensack, about 1630, at the present Communipaw, Hudson co., N. J. (J. M.)

Communipau.—Ruttenber, Tribes Hudson R., 90, 1872. **Gamoenapa.**—Ibid. (Dutch form). **Gamo-**

enepa.—Doc. of 1665 in N. Y. Doc. Col. Hist., II, 463, 1858 (probably a Dutch settlement). **Gamonepa.**—Ibid., 466. **Gemoenepaen.**—Deed of 1654, ibid., XIII, 36, 1881. **Gemoenepaw.**—Deed of 1647, ibid., 22 (name of creek).

Como. An unidentified tribe that lived near the Susola, of whom Cabeza de Vaca (Smith trans., 84, 1851) heard while in Texas in 1527–34. The people seem to have been nearer the coast than the Susola, who, at the time Cabeza de Vaca heard of them, were at war with the Atayos (Adai).

Comohuabi. A Papago village in S. Ariz., on the border of Sonora; pop. 80 families in 1871.—Wilbur in Ind. Aff. Rep. 1871, 365, 1872.

Comopori. A warlike tribe of the Cahita group formerly inhabiting a peninsula 7 leagues from Ahome, N. W. Sinaloa, Mexico. They subsisted by fishing, and appear to have been related to the Vacoregue, speaking the same language.—Orozco y Berra, Geog., 58, 332, 1864.

Comox. An important coast Salish tribe on both sides of Discovery passage, between Chancellor channel and C. Mudge, Brit. Col. Their proper name, Çatlō´ltx, has been taken by Boas as the designation of one dialect of coast Salish, including, besides this, the Clahoose, Eeksen, Kakekt, Kaake, Tatpoos, Homaltko, and Sliammon. Pop. of the tribe 58 in 1904; of those speaking the dialect, about 300. (J. R. S.)

Ça*tl*ō´ltq.—Boas in 5th Rep. N. W. Tribes of Can., 10, 1889. **Commagsheak.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 234, 1848. **Co-moux.**—Schoolcraft, Ind. Tribes, V, 488, 1855. **Comox.**—Mayne, Brit. Col., 181, 1861. **Comuxes.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **K·ō´moks.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Ko-mookhs.**—Gibbs in Cont. N. A. Ethnol., I, 269, 1877. **Komux.**—Sproat, Savage Life, 311, 1868. **Kowmook.**—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884. **S'komook.**—Gibbs in Cont. N. A. Ethnol., I, 269, 1877 (Uguultas name). **S'tlaht-tohtlt-hu.**—Ibid. (own name). **Xōmoks.**—Boas, MS., B. A. E., 1887 (Lekwiltok name).

Comoza. A former Potawatomi village on Tippecanoe r., in Fulton co., Ind. The reserve on which it was situated was sold in 1834. The name was that of a chief. Also spelled Camoza.

Comupatrico. An Opata pueblo visited by Coronado in 1540. It was situated in the valley of the Rio Sonora, N. W. Mexico, doubtless in the vicinity of Arizpe. Possibly identical with a pueblo later known by another name.

Comupatrico.—Castañeda (1596) in 14th Rep. B. A. E., 515, 1896. **Upatrico**—Castañeda in Ternaux-Compans, Voy., IX, 158, 1838.

Cona. A settlement of a semisedentary tribe called Teyas by the Spaniards, regarded as probably the Hainai, a Caddoan tribe. The place was visited by Coronado and his army in 1541, and described as situated 250 leagues (*ca.* 660 m.) from the Pueblo settlements of the Rio Grande and 40 days' journey S. of Quivira in E. central Kansas. See Castañeda (1596) in 14th Rep. B. A. E., 507, 1896.

Conaliga. A former Upper Creek band or settlement, probably near Tukabatchi, on Tallapoosa r., perhaps in Randolph co., Ala.—Woodward, Reminiscences, 37, 1859.

Conauhkare. A Tuscarora village in North Carolina in 1701.—Lawson (1709), N. C., 383, 1860.

Concepcion (Spanish). A Tubar pueblo on the S. tributary of the Rio Fuerte, S. W. Chihuahua, Mexico.—Orozco y Berra, Geog., 323, 1864.

Concepcion. A mission established among the Yuma by Fray Francisco Garcés, in 1780, on the W. bank of the Rio Colorado, in S. E. Cal., near the Arizona boundary, at the site of modern Ft Yuma. The mission was destroyed by the natives July 17–19, 1781, and about 50 Spaniards, including Garcés, 3 other friars, and Capt. Rivera y Moncada, were killed. See *San Pedro y San Pablo.*

Concepcion.—Taylor in Cal. Farmer, June 13, 1862; Bancroft, Ariz. and N. Mex., 397, 1889. **Immaculate Conception.**—Shea, Cath. Miss., 101, 1855. **Puerta de la Purísima Concepcion.**—Coues, Garcés Diary, 19, 1900.

Concepcion de Nuestra Señora. A visitation town of (Cochimi?) Indians in 1745, situated 6 leagues S. of the parent mission, Nuestra Señora de Guadalupe, in lat. 27°, Lower California. Thirty-two rancherias were dependent on it.

Concepcion de Nuestra Señora.—Venegas, Hist. Cal., II, 198, 1759. **Purísima Concepcion.**—Doc. Hist. Mex., 4th s., V, 186, 1857.

Concha (shortened from *Ku^{n}shak-bolukta*, 'round reed-brake'). A former important Choctaw town, named from its situation on the side of a circular reed-brake in the S. W. corner of Kemper co., Miss. It was at the junction of the lines which separated the three primary Choctaw divisions, although belonging itself to the N. E. division.—Halbert in Ala. Hist. Soc. Publ., I, 376, 1901; Miss. Hist. Soc. Publ., III, 370, 1900.

Concha.—Danville, map (1732) in Hamilton, Colonial Mobile, 158, 1897; Jefferys, French Dom. Am., 135, map, 1761. **Conshaques.**—LaHarpe (1715) in French, Hist. Coll. La., III, 44, 1851. **Coosak Baloagtaw.**—Romans, Florida, 311, 1775. **Couchas.**—Vaudreuil (1709) in N. Y. Doc. Col. Hist., X, 951, 1858.

Conchachitou (*Ku^{n}shak-chitto*, 'big reed-brake'). A former Choctaw town in Neshoba co., Miss., which extended from about 2 m. W. of Yazoo town almost to the vicinity of Schekaha. Often called West Congeto and West Cooncheto to distinguish it from another town of the same or a similar name. See *Couechitou*, and consult Halbert in Miss. Hist. Soc. Publ., VI, 427, 1902.

Conchachitou.—Philippeaux, Map of Engl. Col., 1781. **Conchàchitouu.**—Alcedo. Dicc. Geog., I, 638, 1786. **Quansheto.**—Adair, Am. Inds., 296, 1775. **West Congeta.**—Romans, Florida, 313, 1775. **West Congeto.**—Halbert, op. cit. **West Cooncheto.**—Ibid.

Conchanty. A town of the Creek Nation about the junction of Conchanti cr. with Arkansas r., Ind. Ter.

Conchanti.—Gatschet, Creek Migr. Leg., II, 185, 1888. **Ikan'-tcháti.**—Ibid. **Kanshádi.**—Ibid.

Conchartimicco's Town. A former town on Apalachicola r., Fla., evidently named from a chief called Conchart, or Concharti, and probably belonging to the Lower Creeks.

Conchaptimicco's town.—Jesup (1837) in H. R. Doc. 78, 25th Cong., 2d sess., 95, 1838. **Conchartimicco's town.**—Jesup (1837) in H. R. Doc. 225, 25th Cong., 3d sess., 65, 1839.

Conchatikpi (*Ku^{n}shak-tikpi*, 'reed-brake knob'). A former Choctaw town on a creek of the same name, popularly called Coonshark, in the s. part of Neshoba co., Miss. It derived its name from the creek, which in turn was called after a prominent bluff near a reed-brake.—Halbert in Miss. Hist. Soc. Publ., VI, 430, 1902.

Conchayon. One of the 7 villages or tribes forming the Taensa confederacy in 1699.—Iberville in Margry, Déc., IV, 179, 1880.

Conchi. Mentioned by Garcia (Origen Inds., 293, 1729) as an Indian province of New Mexico, but more likely identifiable with the Conchas, or Conchos, a little-known tribe formerly living on a river of the same name in Chihuahua, Mexico. (F. W. H.)

Concho (Span.: 'conch'). The inhabitants of Concho bay, E. coast of Lower California, on which Loreto mission was established in 1697. The people spoke the Cochimi dialect.—Picolo (1702) in Lettres Edif., II, 63, 1841.

Condawhaw. A Seneca settlement, in 1779, on the site of the present North Hector, N. Y.—Doc. of 1779 quoted by Conover, Kanadesaga and Geneva MS., B. A. E.

Conejeros (Span.: 'rabbit men'). An unidentified Apache band, mentioned by Barcia (Ensayo Cronologico, 169, 1723): "In 1596 the Apaches called Conejeros destroyed a people they described as red and white who had come from Florida. The Spaniards could not ascertain of what nation they were nor find traces of their journey."

Conejoholo ('a kettle on a long upright object.'—Hewitt). A Conoy village, identical with the Dekanoagah of Evans, which Day locates on the E. bank of the Susquehanna, on or near the site of Bainbridge, Lancaster co., Pa. The Conoy removed to Conejoholo from their former home on the Potomac about 1700 and again removed farther up the Susquehanna before 1743. (J. M.)

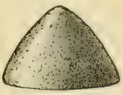
Conejaghera.—Doc. of 1705 in Day, Penn., 390, 1843. **Conejoholo.**—Doc. of 1743 in Brinton, Lenape Leg., 26, 1885. **Dekanoagah.**—Evans (1707) in Day, op. cit., 389, 1843.

Conejos (Span.: 'rabbits'). A small Diegueño band on or near Capitan Grande res., at least 9 m. from San Diego, Cal.; pop. 80 in 1883.

Conemaugh. There seems formerly to have been a Delaware (?) village of this name about the present Conemaugh, on Kiskiminetas r., Cambria co., Pa.

Conemack Old T.—La Tour, map, 1784.

Cones. Small prehistoric objects of polished stone, the use of which is undetermined, and they are therefore classed with problematical objects (q. v.). They are usually made of hematite or other hard material, and occur most plentifully in the states E. of the Mississippi. The base often varies somewhat from a circle, and the apex is sometimes quite low. Occasionally the specimens are truncated or abruptly sloped above or grade into hemispheres (q. v.), and there are doubly conical and egg forms which grade into the typical plummets (q. v.), the top in cases being truncated or slightly hollowed out, as if to accommodate some kind of fastening. Some of the cones approximate in form the more conical boat-stones (q. v.). It is surmised that they were carried as charms or served as a part of the "medicine" kit of the shaman. It is possible, however, that they were employed in playing some game. It is observed that kindred objects of hematite of more or less irregular shape show facets, such as would result from rubbing them down for the red color which they somewhat readily yield. Similar conical objects of hematite are used by the Pueblos of to-day and were used by the ancient tribes in making sacred paint; a tablet of sandstone or shale served as the grinding plate, and the cone, which was the muller, also yielded the paint. See *Hemispheres*.



Cone of Hematite; Kentucky. (1-3)

Cones are described and illustrated among others by Fowke (1) in 13th Rep. B. A. E., 1896, (2) Archæol. Hist. Ohio, 1902; Jones, Antiq. So. Inds., 1873; Moorehead, Prehist. Impls., 1900; Rau in Smithson. Cont., XXII, 6, 1872. (W. H. H. G. F.)

Conestoga (*Kanastóge*, 'at the place of the immersed pole'). An important Iroquoian tribe that formerly lived on Susquehanna r. and its branches. When first met by Capt. John Smith, in 1608, and until their conquest by the Iroquois confederation in 1675, they were in alliance with the Algonquian tribes of the E. shore of Chesapeake bay and at war with those on the W. shore. They were described as warlike and as possessed of a physique far superior to that of all the other neighboring tribes. By conquest they claimed the lands on both sides of Chesapeake bay, from the Choptank and Patuxent N. to the territory of the Iroquois. In 1675, after their defeat, they established themselves on the E. bank of the Potomac, in Maryland, immediately N. of Piscataway cr., below which the Doag (Nanticoke) were then living. They formed a close alliance with the Dutch and Swedes, and with the English of Maryland. The Iroquois had carried on relentless war against them, with varying success, which finally reduced them from 3,000(?) warriors in 1608 to about 550 in 1648, while their allies brought the aggregate to about 1,250. Champlain says that in 1615 they had more than 20 villages, of which only 3 were at that time engaged in war with the Iroquois, and that their town of Carantouan alone could muster more than 800 warriors. The Iroquois of the N. drove the Conestoga down on the tribes to the S. and W., who were allies of the English, a movement involving the Conestoga in a war with Maryland and Virginia in 1675. Finding themselves surrounded by enemies on all sides, a portion of them abandoned their country and took refuge with the Occaneechi on Roanoke r., while the rest remained in Pennsylvania. A quarrel occurred soon with the Occaneechi, who made common cause with the whites against the fugitive Conestoga, who were compelled to return to Susquehanna r. and submit to the Iroquois. According to Colden they were all finally removed to the country of the Oneida, where they remained until they lost their language, when they were allowed to return to Conestoga, their ancient town. Here they rapidly wasted, until, at the close of the year 1763, the remnant, numbering only 20, were massacred by a party of rioters inflamed by the accounts of the Indian war then raging along the Pennsylvania frontier. About 1675 their stockade, where they were defeated by the Maryland forces, was on the E. side of Susquehanna r., 3 m. below Columbia, Pa. Herrman's map of 1676 located it at nearly the same point on the river, but on the W. bank. The Swedes and Dutch called them Minqua, from the Delaware name applied to all tribes of Iroquoian stock; the Powhatan tribes called them Susquehannock, a name signifying 'roily river,' which was adopted by the English of Virginia and Maryland. The names of their villages are Attaock, Carantouan, Cepowig, Quadroque, Sasquesahanough, Testnigh, and Utchowig. The Meherrin, on the river of that name in S. E. Virginia, were officially reported to be a band of the Conestoga driven S. by the Virginians during Bacon's rebellion in 1675–76.

(J. N. B. H.)

Akhrakouaehronon.—Jes. Rel., III, index, 2, 1858. **Akhrakvaeronon.**—Jes. Rel. 1640, 35, 1858. **Amdustez.**—Boudinot, Star in the West, 125, 1816. **Andaslaka.**—Ibid. **Andastaehronon.**—Jes. Rel. for 1640, 35, 1858. **Andastaeronnons.**—Jes. Rel. for 1657, 11, 1858. **Andastaes.**—Treaty of 1666 in N. Y. Doc. Col. Hist., IX, 45, 1855. **Andastagueus.**—Coxe, Carolana, map, 1741. **Andastaguez.**—Parkman, Jes. in N. Am., xlvi, note, 1883. **Andastakas.**—Proud, Penn., II, 294, 1798. **Andastes.**—Raffeix (1672) quoted by Ruttenber, Tribes Hudson R., 52–53, 1872. **Andastfs.**—Alcedo, Dicc. Geog., I, 97, 1786 (misprint). **Andastiguez.**—Parkman, Conspiracy of Pontiac, I, 22, 1883. **Andastiquez.**—Keane in Stanford, Compend., 500, 1878. **Andastoé.**—Jes. Rel. for 1647, 58, 1858. **Andasto'e'r.**—Jes. Rel., Thwaites ed., XXXVII, 104, 1899. **Andastoerhonon.**—Jes. Rel. for 1637, 159, 1858. **Andastoeronnon.**—Jes. Rel. for 1646, 76, 1858. **Andasto'e'ronnons.**—Jes. Rel., Thwaites ed., XXXVII, 104, 1899. **Andastoerrhonons.**—Jes. Rel. for 1635, 33, 1858. **Andastognés.**—Gale, Upper Miss., 49, 1867. **Andastogué.**—Jes. Rel. for 1663, 10, 1858. **Andastoguehronnons.**—Jes. Rel. for 1664, 35, 1858. **Andastogueronnons.**—Jes. Rel. for 1663, 10, 1858. **Andastoguez.**—Jes. Rel. for 1672, 24, 1858. **Andastohé.**—Jes. Rel. for 1647, 8, 1858. **Andastonez.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Andastoui.**—Parkman, Jes. in N. Am., xlvi, note, 1883. **Andastracronnons.**—Ibid. **Andosagués.**—Memoir of 1681 in Margry, Déc., II, 270, 1877. **Andostaguez.**—Frontenac (1673) in N.Y. Doc. Col. Hist., IX, 110, 1855. **Andostoues.**—Gallineé (1669) in Margry, Déc., I, 130, 1875. **Antastoez.**—Ibid., 138. **Antastogué.**—Ibid., 124. **Antasto8i.**—Courcelles (1671) in N. Y. Doc. Col. Hist., IX, 84, 1855. **Antastouais.**—Gallineé (1669) in Margry, Déc., I, 124, 1875. **Antastouez.**—Courcelles (1670), ibid., I, 189, 1875. **Atra'K8ae'r.**—Jes. Rel., Thwaites ed., XXXVII, 104, 1899. **Atra'kwae'ronnons.**—Ibid., 105. **Atrakwer.**—Doc. of 1652 quoted by Schoolcraft, Ind. Tribes, VI, 137, 1857. **Canastoga.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Canastoge.**—Zeisberger (1750) quoted by Conover, Kanadaga and Geneva MS., B. A. E. **Canastogues.**—Doc. of 1699 in N. Y. Doc. Col. Hist., IV, 579, 1854. **Canestogas.**—Barton, New Views, 97, 1798. **Canestogo.**—Colden (1727), Five Nations, app., 58, 1747. **Canistage.**—Livingston (1717) in N. Y. Doc. Col. Hist., V, 486, 1855. **Canistoge.**—Livingston (1717), ibid., 485. **Canostogas.**—Schoolcraft, Ind. Tribes, VI, 136, 1857. **Carantouanis.**—Champlain, Œuvres, V, pt. 2, 8, 1870. **Carantouannais.**—Ibib., IV, chart, 32, 1870. **Carantouans.**—Parkman, Pion. Fr., 337, 1883. **Cinelas.**—Peyton, Hist. Augusta Co., Va., 6, 1882. **Conastagoe.**—Peters (1764) in Mass. Hist. Soc. Coll., 4th s., X, 508, 1871. **Conastoga.**—Ft Johnson conf. (1756) in N. Y. Doc. Col. Hist., VII, 110, 1856. **Conastogy.**—Johnson (1747), ibid., VI, 390, 1855. **Conestego.**—Weyman (*ca.* 1719) quoted by Hawkins, Missions, 117, 1845. **Conestoga.**—Keith (1722) quoted by Day, Penn., 390, 1843. **Conestogo.**—Doc. of 1701, ibid. **Conestogue.**—Smith (*ca.* 1810) quoted by Day, ibid., 279. **Conistogas.**—Rupp, Northampton Co., 5, 1845. **Connastago.**—Peters (1764) in Mass. Hist. Soc. Coll., 4th s., X, 508, 1871. **Conostogas.**—Ft Stanwix treaty (1768) in N. Y. Doc. Col. Hist., VIII, 133, 1857. **Endastes.**—Denonville (1865), ibid., IX, 283, 1855. **Gandastogués.**—Jes. Rel. 1672, 26, 1858. **Gandostogega.**—La Salle (1682) in Margry, Déc., II, 237, 1877. **Ganossetage.**—Doc. of 1756 in Rupp, Northampton Co., 106, 1845. **Guandastogues.**—Gallatin in Trans. Am. Ethnol. Soc., 103, 1848. **Guandostagues.**—Schoolcraft, Ind. Tribes, III, 290, 1853. **Guyandots.**—Gallatin quoted in N. Y. Doc. Col. Hist., III, 125, note, 1853. **Huskchanoes.**—Carr (1664), ibid., 74. **Kanneastoka-roneah.**—Macauley, N. Y., II, 174, 1829. **Machoeretini.**—De Laet, Nov. Orb., 76, 1633. **Minckus.**—Holm (1702) in Mem., Hist. Soc. Pa., III, pt. 1, 157, 1834. **Minquaas.**—Dutch map (1616) in N. Y. Doc. Col. Hist., I, 1856. **Minquaes.**—Hendricksen (1616), ibid., 14. **Minquaos.**—Yong (1634) in Mass. Hist. Soc. Coll., 4th s., IX, 119, 1871. **Minquas.**—Dutch rec. (1649) quoted by Winfield, Hudson Co., 49, 1874. **Minquase.**—Hudde (1645) in N. Y. Doc. Col. Hist., XII, 30, 1877. **Minquays.**—Penn's treaty (1701) in Proud, Penn., I, 428, 1797. **Minques.**—Holm (1702) in Mem. Hist. Soc. Pa. III, pt. 1, 157, 1834. **Minquinos.**—Mitchell, map

(1755), quoted in Am. Antiq., I, 96, 1878. **Minquosy.**—De Laet, Nov. Orb., 76, 1633. **Mynckussar.**—Vater. Mith., pt. 3, sec. 3, 317, 1816. **Myncqueser.**—Ibid., 317. **Natio perticarum.**—Du Creux quoted by Schoolcraft, Ind. Tribes, VI, 137, 1857 (Lat.: 'Nation of the poles'). **Ogehage.**—Dutch map (1616) in N. Y. Doc. Col. Hist., I, 1856 (Mohawk name). **Ontastoes.**—Gallineé (1684) in Fernow, Ohio Val., 219, 1890. **Saskwihanang.**—Rafinesque, Am. Nations, I, 138, 1836. **Sasquahana.**—Herrman, map (1670) in Rep. on Boundary between Va. and Md., 1873. **Sasquahannahs.**—Doc. of 1726 in N. C. Rec., II, 643, 1886. **Sasquehannocks.**—Doc. *ca.* 1646 in Force, Hist. Tracts, II, 19, 1838. **Sasquesahanocks.**—Smith (1629), Va., I, 118, 1819. **Sasquesahanoughs.**—Ibid., 74. **Sasquesahanougs.**—Strachey (*ca.* 1612), Va., 39, 1849. **Sasquisahanoughes.**—Md. Rec. quoted in The Nation, 343, Apr. 22, 1886. **Sassquahana.**—Herrman, map (1670) in Rep. on Boundary between Va. and Md., 1873. **Sesquehanocks.**—Harris, Voy. and Trav., I, 843, 1705. **Sesquihanowes.**—Bozman, Md., I, 128, 1837. **Southern Minquas.**—Doc. of 1649 in N. Y. Doc. Col. Hist., XIII, 25, 1881. **Suscahannaes.**—Andros (1676), ibid., XII, 557, 1877. **Suscohannes.**—Andros, ibid., 556. **Susquahanna.**—Penn's treaty (1701) in Proud, Penn., I, 428, 1797. **Susquahannocks.**—Doc. of 1648, ibid., 114. **Susquehanas.**—Doc. of 1671 in N. Y. Doc. Col. Hist., XII, 488, 1877. **Susquehannagh.**—Penn. Rec. (1701) in Day, Penn., 390, 1843. **Susquehannah Minquays.**—Ibid. **Susquehanna's.**—Andros (1675) in N. Y. Doc. Col. Hist., XII, 543, 1877. **Susquehannocks.**—Doc. of 1648 in Proud, Penn., I, 114, 1797. **Susquehannoes.**—Doc. of 1642 quoted by White, Rel. Itin., 82, 1874. **Susquehannos.**—Doc. of 1677 in N. Y. Doc. Col. Hist., IX, 227, 1855. **Susquehanocks.**—Bozman, Md., I, 128, 1837. **Susquehanoes.**—White (*ca.* 1634), Rel. Itin., 37, 1874. **Susquhannok.**—Drake, Bk. Inds., xi, 1848. **Susquihanoughs.**—Doc. of 1638 in Bozman, Md., II, 62, 1837. **Takoulguehronnons.**—Jes. Rel., Thwaites ed., XXXVII, 104, 1899. **Trakouaehronnons.**—Jes. Rel., III, index, 1858. **Trak8aehronnons.**—Ibid, 1660, 7, 1858.

Conestoga horse. A heavy draft horse, said to have originated in Pennsylvania toward the close of the 18th century, from a cross of the Flemish cart horse with some English breed (Bartlett, Dict. Americanisms, 137, 1877). This horse was much in use before the era of railroads. (A. F. C.)

Conestoga wagon. A large white-topped wagon, to which 6 or more Conestoga horses were attached (Bartlett, Dict. Americanisms, 137, 1877). These horses and wagons "were a marked feature of the landscape of this state." The horse and the wagon were named from Conestoga, a village in Lancaster co., Pa., called after one of the Iroquoian peoples inhabiting this region in the 18th century. (A. F. C.)

Confederation. A political league for offense and defense was sometimes formed by two or more tribes, who entered into a compact or formal statement of principles to govern their separate and collective action. A looser, less formal, and less cohesive alliance of tribes was sometimes formed to meet some grave temporary emergency. The unit of a confederation is the organized tribe, just as the clan or gens is the unit of the tribe. The confederation has a supreme council composed of representatives from the several contracting tribes of which it is composed. The tribes forming a confederation surrendered to the league certain powers and rights which they had exercised individually. The executive, legislative, and judicial functions of the confederation were exercised by the supreme council through instruments appointed in the compact or afterward devised. Every tribe of the confederation was generally entitled to representation in the supreme federal council. The chiefs of the federal council and the subchiefs of each tribe constituted the local council of the tribe. The confirmation of officials and their installation were functions delegated to the officers of the confederation. The supreme federal council had practically the same officers as a tribal council, namely, a speaker, fire-keeper, doorkeeper, and wampum-keeper or annalist. In the Iroquoian confederation the original 5 tribes severally had a supreme war-chief, the name and the title of whom were hereditary in certain specified clans. The supreme federal council, sitting as a court without a jury, heard and determined causes in accordance with established principles and rules. The representation in the council of the Iroquois confederation was not based on the clan as its unit, for many clans had no representative in the federal council, while others had several. The supreme federal council of this confederation was organized on the basis of tribal phratries or brotherhoods of tribes, of which one phratry acted as do the presiding judges of a court sitting without a jury, having power to confirm, or on constitutional or other grounds to reject, the votes or conclusions of the two other phratries acting individually, but having no right to discuss any question beyond suggesting means to the other phratries for reaching an agreement or compromise, in the event that they offer differing votes or opinions, and at all times being jealously careful of the customs, rules, principles, and precedents of the council, requiring procedure strictly to conform to these where possible. The constituent tribes of the Iroquois confederation, the Mohawk, Oneida, Onondaga, Cayuga, and Seneca, constituted three tribal phratries, of which the Mohawk and Seneca formed the first, the Oneida and Cayuga the second, and the Onondaga the third; but in ceremonial and festal assemblies the last tribe affiliated with the Mohawk-Seneca phratry.

Among the looser confederations, properly alliances, may be mentioned that of the Chippewa, Ottawa, and Potawatomi; the 7 council fires of the Dakota; and the alliance of the tribes of Virginia and Maryland called the Powhatan confederacy. To these may be added the loose Caddo confederacy, which, like the others, was held together largely by religious affiliation. The records are insufficient to de-

fine with accuracy the political organization of these groups. See *Clan and Gens*, *Government*, *Social Organization*, *Tribe*.
(J. N. B. H.)

Congaree. A small tribe, supposed to be Siouan, formerly living in South Carolina. The grounds for including this tribe in the Siouan family are its location and its intimate relation with known Siouan tribes, especially the Catawba, with which it was ultimately incorporated; but according to Adair and Lawson the Congaree spoke a dialect different from that of the Catawba, which they preserved even after their incorporation. In 1693 the Cherokee complained that the Shawnee, Catawba, and Congaree took prisoners from among them and sold them as slaves in Charleston. They were visited in 1701 by Lawson, who found them on the N. E. bank of Santee r. below the junction of the Wateree. Their town consisted of not more than 12 houses, with plantations up and down the country. On a map of 1715 the village of the Congaree is placed on the S. bank of Congaree r., about opposite the site of Columbia. A fort bearing the tribal name was established near the village in 1718. They were a small tribe, having lost many by tribal feuds but more by smallpox. Lawson states that, although the several tribes visited by him were generally small and lived closely adjoining one another, they differed in features, disposition, and language, a fact which renders the assignment of these small tribes to the Siouan family conjectural. The Congaree, like their neighbors, took part in the Yamasi war in 1715, as a result of which they were so reduced that they were compelled to move up the country and join the Catawba, with whom they were still living in 1743. Moll's map of 1730 (Salmon, Modern History, III, 562, 1746) places their town or station on the N. bank of Congaree r., opposite which ran the trail to the Cherokee country. It was S. of lat. 34°, probably in Richland co. They were a friendly people, handsome and well built, the women being especially beautiful compared with those of other tribes. See Mooney, Siouan Tribes of the East, 1894.

Ani′-Gilĭ′.—Mooney in 19th Rep. B. A. E., 508, 1900 ('long-haired people,' a Cherokee clan, possibly originally Congaree). **Canggaree.**—Adair, Hist. Am. Inds., 225, 1775. **Congarees.**—Mills, Hist. S. C., 108, 1826. **Congares.**—Doc. of 1719 in Rivers, Hist. S. C., 93, 1874. **Congerees.**—Lawson, Hist. Carolina, 25, 1860. **Congeres.**—Moll, map of Carolina, 1720. **Congrée.**—La Tour, map of U. S., 1784. **Conqerees.**—War map of 1715 in Winsor, Hist. Am., V, 346, 1887.

Congewichacha (*wichacha*='man'). A Dakota division, possibly of the Teton. Cf. *Kanghiyuha*.

Conge-wee-cha-cha.—Corliss, MS. Lacotah vocab., B. A. E., 106, 1874 (Teton name).

Conicari (Nahuatl: *coni* 'crow,' 'raven', *cari* 'house': 'house of the raven.'—Buelna). A settlement of the Mayo, probably of the Tepahue division, on the Rio Mayo, 30 m. N. of Alamos, in lat. 27° 6′, S. E. Sonora, Mexico. It contained 200 families in 1645, and is still one of the most important Mayo settlements. For discussion as to its linguistic relations see Bandelier in Arch. Inst. Papers, III, 53, 1890.

Canicarí.—Escudero, Noticias de Son. y Sin., 101, 1849. **Conecáre.**—Hardy, Travels in Mexico, 438, 1829. **Conicare.**—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 1726. **Conicari.**—Rivera, Diario y Derrot., leg. 1179, 1736. **San Andres Conicari.**—Orozco y Berra, Geog., 356, 1864.

Conisca (seemingly from *kane′ska*, 'grass'). One of 4 Cherokee settlements mentioned by Bartram (Travels, 371, 1792) as situated on a branch of Tennessee r. about 1776.

Conkhandeenrhonon. An Iroquoian tribe living S. of St Lawrence r. in 1635.

Conkhandeenrhonons.—Brebeuf in Jes. Rel. for 1635, 33, 1858. **Konkhandeenhronon.**—Jes. Rel. for 1640, 35, 1858.

Conneaut. A village composed of Onondaga and Missisauga and other Algonquian immigrants, situated on Conneaut lake, Pa., in the 18th century.

Coneyat.—Procter (1791) in Am. St. Pap., Ind. Aff., I, 163, 1832. **Conyat.**—Ellicot (1794), ibid., 516.

Connecticut (from the Mahican *quinnitukq-ut*, 'at the long tidal river'). Tribes living on Connecticut r., including the Scantie, Nawaas, and Podunk.

Conittekooks.—Van der Donck (1655) quoted by Ruttenber, Tribes Hudson R., 82, 1872. **Connectacuts.**—Wood (1639) quoted by Barton, New Views, xix, 1798. **Connegticuts.**—Russell (1682) in Mass. Hist. Soc. Coll., 4th s., VIII, 85, 1868. **Quinticoock.**—Williams (1643), ibid., 1st s., III, 205, 1794.

Connewango ('at the falls'). (1) A Seneca village that stood on the site of Warren, Pa., and was destroyed by Col. Brodhead in 1781. (2) A former Seneca village on the left bank of Alleghany r., above the site of Tionesta, Forest co., Pa. Both villages belonged to the division of the Seneca known as Cornplanter's band.

Cananouagan.—La Tour, map, 1779. **Canaouagon.**—Vaudreuil (1759) in N. Y. Doc. Col. Hist., X, 949, 1858. **Canawagon.**—Guy Park conf. (1775), ibid., VIII, 553, 1857. **Canawagow.**—Johnson Hall conf. (1774), ibid. **Canawako.**—Onondaga conf., ibid., 426. **Canwagan.**—Guy Park conf. (1774), ibid., 519. **Cayantha.**—Procter in Am. St. Pap., IV, 154, 1832. **Conawago.**—Royce in 18th Rep. B. A. E., pl. clx, 1899. **Conewango.**—Butterfield, Washington-Irvine Cor., 43, 1882. **Conneogie.**—Harris, Tour, map, 1805. **Connewangoes.**—Schoolcraft, Ind. Tribes, III, 288, 1853. **Cornplanter's Town.**—V. L. Thomas, letter, 1885. **Kanaouagan.**—Joncaire (1749) in Margry, Déc., VI, 675, 1886. **Kanauagon.**—Butterfield, op. cit. **Kanoagoa.**—Pouchot, map (1758) in N. Y. Doc. Col. Hist., X, 694, 1858. **Kunoagon.**—Doc. of 1759, ibid., 984.

Conohasset. A Massachuset village formerly about Cohasset, Norfolk co., Mass. The site was sold by the Indians in 1635.

Conohasset.—Flint (1821) in Mass. Hist. Soc. Coll., 3d s., II, 84–85, 1830. **Quonahasit.**—Smith (1629), Virginia, II, 194, repr. 1819. **Quonahassit.**—Smith (1616) in Mass. Hist. Soc. Coll., 3d s., VI, 108, 1837.

Conontoroy. Given as one of the "out towns" among the Cherokee in a document of 1755 (Royce in 5th Rep. B. A. E., 143, 1887). Not identified.

Conop. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Conoross (corruption of *Kăwân′-urâ′-sûñyĭ*, or *Kăwân′-tsurâ′-sûñyĭ*, 'where the duck fell off'). The supposed name of a Cherokee settlement on Conoross cr., which enters Keowee or Seneca r. from the w., in Anderson co., S. C.—Mooney in 19th Rep. B. A. E., 412, 1900.
Conneross.—Ibid.

Conoy. An Algonquian tribe, related to the Delawares, from whose ancestral stem they apparently sprang, but their closest relations were with the Nanticoke, with whom it is probable they were in late prehistoric times united, the two forming a single tribe, while their language is supposed to have been somewhat closely allied to that spoken in Virginia by the Powhatan. Heckewelder believed them to be identical with the Kanawha, who gave the name to the chief river of West Virginia. Although Brinton calls this "a loose guess," the names Conoy, Ganawese, etc., seem to be forms of Kanawha. The application of the same name to the Piscataway tribe of Maryland, and to the river, is difficult to explain by any other theory than that the former once lived on the banks of the Kanawha. In 1660 (Proc. Coun., 1636-67, Md. Archives, 403, 1885) the Piscataway applied to the governor of the colony to confirm their choice of an "emperor," and to his inquiry in regard to their custom in this respect, replied: "Long a goe there came a King from the Easterne Shoare who Com̄anded over all the Jndians now inhabiting within the bounds of this Province (nameing every towne severally) and also over the Patowmecks and Sasquehannoughs, whome for that he Did as it were imbrace and cover them all they called Vttapoingassinem this man dyeing without issue made his brother Quokonassaum King after him, after whome Succeeded his other brothers, after whose death they tooke a Sister's Sonn, and soe from Brother to Brother, and for want of such to a Sisters Sonne, the Governm^{t} descended for thirteene Generacōns without Jnterrupcōn vntill Kittamaquunds tyme who dyed without brother or Sister and apoynted his daughter to be Queene but that the Jndians withstood itt as being Contrary to their Custome, wherevpon they chose Weghucasso for their King who was descended from one of Vttapoingassinem brothers (But which of them they knowe not) and Weghucasso at his death apoynted this other Vttapoingassinem to be King being descended from one of the first Kings this man they sayd was Jan Jan Wizous which in their language signifyes a true King. And would not suffer vs to call him Tawzin which is the Style they give to the sons of their Kings, who by their Custome are not to succeede in Rule, but his Brothers, or the Sons of his Sisters."

The order of descent in this extract gives it an impress of truth. It indicates close relation between the Nanticoke and the Conoy, though the inclusion of the Susquehanna (Conestoga) among the emperor's subjects must be rejected. One of the tribes of the E. shore from which this chief could have come was the Nanticoke. Thirteen generations would carry back the date of this first emperor to the beginning of the 16th century. Lord Baltimore's colonists in 1634 established a mission amongst them, and the "emperor" Chitomachen, otherwise known as Tayac, said to be ruler over a dominion extending 130 m. E. and W., was converted, with his family. They were, however, so harassed by the Conestoga that a few years later they abandoned their country and moved farther up the Potomac. They, then rapidly decreasing, were in 1673 assigned a tract on that stream, which Streeter (Hist. Mag., 1st s., I, 67, 1857) thinks may have been near the site of Washington, D. C. The Conestoga, when driven from their own country by the Iroquois in 1675, again invaded the territory of the Conoy and forced that tribe to retire up the Potomac and into Pennsylvania. This was a gradual migration, unless it took place at a much later period, for Baron Graffenried, while searching for a reported silver mine in 1711, found them on the Maryland side of the Potomac about 50 m. above Washington, and made a treaty of friendship with them. He calls them Canawest. About this time the Iroquois assigned them lands at Conejoholo on the Susquehanna, near the present Bainbridge, Pa., in the vicinity of the Nanticoke and Conestoga. Here they first began to be known as Conoy. Some of them were living with these tribes at Conestoga in 1742. They gradually made their way up the Susquehanna, stopping at Harrisburg, Shamokin, Catawissa, and Wyoming, and in 1765 were living in S. New York, at Owego, Chugnut, and Chenango, on the E. branch of the Susquehanna. At that time they numbered only about 150, and, with their associates, the Nanticoke and Mahican, were dependent on the Iroquois. They moved W. with the Mahican and Delawares, and soon became known only as a part of those tribes. In 1793 they attended a council near Detroit and used the turkey as their signature.

The customs and beliefs of the Conoy may best be given by the following quotation from White's Relatio Itineris, *ca.* 1635, although the author's interpretations of customs often go far astray: "The natives are very tall and well proportioned; their skin is naturally rather dark, and they make it uglier by staining it, generally with red paint mixed with oil, to keep off the mosquitoes, thinking more of their own comfort than of appearances. They disfigure their countenances with other colors, too, painting them in various and truly hideous and frightful ways, either a dark blue above the nose and red below, or the reverse. And as they live almost to extreme old age without having beards, they counterfeit them with paint, by drawing lines of various colors from the extremities of the lips to the ears. They generally have black hair, which they carry round in a knot to the left ear, and fasten with a band, adding some ornament which is in estimation among them. Some of them wear on their foreheads the figure of a fish made of copper. They adorn their necks with glass beads strung on a thread like necklaces, though these beads are getting to be less valued among them and less useful for trade. They are clothed for the most part in deerskins or some similar kind of covering, which hangs down behind like a cloak. They wear aprons round the middle, and leave the rest of the body naked. The young boys and girls go about with nothing on them. The soles of their feet are as hard as horn, and they tread on thorns and briers without being hurt. Their arms are bows, and arrows 3 ft. long, tipped with stag's horn, or a white flint sharpened at the end. They shoot these with such skill that they can stand off and hit a sparrow in the middle; and, in order to become expert by practice, they throw a spear up in the air and then send an arrow from the bow string and drive it into the spear before it falls. But since they do not string the bow very tight, they can not hit a mark at a great distance. They live by means of these weapons, and go out every day through the fields and woods to hunt squirrels, partridges, turkeys, and wild animals. For there is an abundance of all these, though we ourselves do not yet venture to procure food by hunting, for fear of ambushes. They live in houses built in an oblong, oval shape. Light is admitted into these through the roof, by a window a foot and a half long; this also serves to carry off the smoke, for they kindle the fire in the middle of the floor, and sleep around the fire. Their kings, however, and chief men have private apartments, as it were, of their own, and beds, made by driving 4 posts into the ground, and arranging poles above them horizontally."

According to the same authority they acknowledged one god of heaven, yet paid him no outward worship, but strove in every way to appease a certain imaginary spirit, which they called Ochre, that he might not hurt them. They also worshiped corn and fire. The missionary probably alludes by this last statement to the use of corn and fire in certain religious ceremonies. The villages of the Conoy were Catawissa, Conejoholo, Conoytown, and Kittamaaquindi.

(J. M. C. T.)

Arogisti.—Colden (1727), Five Nations, 40, 1747 (given as the English name of the Cahnowas in 1679). **Cachnawayes.**—Maryland treaty (1682) in N. Y. Doc. Col. Hist., III, 323, 1853. **Cahnowas.**—Colden, op. cit. **Canagesse.**—Ibid., 38. **Canais.**—Heckewelder (1819) in Bozman, Md., I, 169, 1837 (given as the proper form). **Canavest.**—Graffenried (1711) in N. C. Rec., I, 958, 1886. **Canaways.**—Heckewelder, op. cit. **Canawese.**—Ibid. **Canawest.**—Graffenried, op. cit. **Canhaways.**—Drake, Bk. Inds., viii, 1848. **Canoise.**—Penn. Records (1707) in Day, Penn., 391, 1843. **Canowes.**—Maryland treaty (1682) in N. Y. Doc. Col. Hist., III, 322, 1853. **Canoyeas.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Canoyias.**—Colden (1727), Five Nations, app., 58, 107, 1747. **Canoys.**—Doc. of 1764 in N. Y. Doc. Col. Hist., VII, 641, 1856. **Cochnewwasroonaw.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Connays.**—Croghan (1757) in N. Y. Doc. Col. Hist., VII, 268, 1856. **Connoye.**—Johnson (1757), ibid., 329. **Connoys.**—Lincoln (1793) in Am. St. Papers, IV, 352, 1832. **Conoies.**—Imlay, West Terr., 291, 1797. **Conois.**—Heckewelder (1819) in Bozman, Md., I, 169–171, 1837. **Conoy.**—Colden (1727), Five Nations, app., 148, 1747. **Conoy-uch-such.**—Douglass, Summary, II, 315, 1755 (same?). **Conoyucksuchroona.**—McKenney and Hall, Ind. Tribes, III, 80, 1854 (same?). **Gachnawas-haga.**—Gatschet in Am. Antiq., IV, 75, 1881–82 (Mohawk name, according to Pyrlaeus). **Ganaway.**—Day, Penn., 398, 1843 (form used in treaties before 1744). **Ganawense.**—Ibid., 389. **Ganawese.**—Penn's treaty (1701) in Schoolcraft, Ind. Tribes, VI, 140, 1857. **Ganawoose.**—Boudinot, Star in the West, 126, 1816. **Ganawses.**—Domenech, Deserts, I, 441, 1860. **Gangawese.**—Conyngham in Day, Penn., 243, 1843. **Gannaouens.**—D'Heu (1708) in N. Y. Doc. Col. Hist., IX, 815, 1855. **Ganniessinga.**—Hennepin, New Discov., 59, 1698. **Guananesses.**—Domenech, Deserts, I, 441, 1860 (same?). **Kanaa.**—Worsley, View Am. Inds., 92, 1828. **Kanaai.**—Boudinot, Star in the West, 126, 1816. **Kanai.**—Worsley, op. cit. **Kanawhas.**—Brinton, Lenape Legends, 213, 1885 (Johnston, on Shawnee authority, renders this word, 'having whirlpools,' but Brinton thinks it but another form of Canai or Conoy). **Kanhawas.**—Heckewelder (1819) in Bozman, Md., I, 169–171, 1837. **Kanhaways.**—Drake, Bk. Inds., viii, 1848. **Kenhawas.**—Day, Penn., 243, 1843. **Kenowiki.**—Squier in Beach, Ind. Miscel., 34, 1877. **Konowiki.**—Rafinesque, Am. Nations, I, 139, 1836 (Delaware name). **Kuhnauwantheew.**—Aupaumut (1791) quoted by Brinton, Lenape Leg., 20, 1885 (Mahican name). **Pascatawaye.**—White (1634?), Relatio Itineris, 33, 1874. **Pascatoe.**—Ibid., 63. **Pascatoways.**—Brinton, Lenape Leg., 15, 1885. **Pascattawaye.**—Herrman, map (1670) in Maps to Accompany the Rep. of the Comrs. on the Bndry. Line bet. Va. and Md., 1873 (village about Piscataway cr., s. side). **Pascoticons.**—Spilman (*ca.* 1623) in Mass. Hist. Soc. Coll., 4th s., IX, 28, note, 1871. **Piscatawese.**—Conyngham in Day, Penn., 243, 1843. **Piscatoway.**—Maryland treaty (1682) in N. Y. Doc. Col. Hist., III, 322, 1853. **Piscatowayes.**—Ibid., 323. **Piscattawayes.**—Brockholls (1682), ibid., XIII, 561, 1881. **Piscatua.**—Doc. of 1743 quoted by Brinton, Lenape Leg., 25, 1885. **Pisscattaways.**—Brockholls, op. cit.

Conoytown. A Conoy village formerly on Susquehanna r. in Pennsylvania, between Conejoholo (Bainbridge) and Shamokin (Sunbury). In 1744 the Conoy abandoned it after but a short stay there and removed to the last-named place.—Brinton, Lenape Leg., 29, 1885.

Conshac ('cane', 'reed', 'reed-brake'). A name applied in three principal ways: (1) to the inhabitants of certain Choctaw towns (see *Concha*, *Conchachitou*, *Conchatikpi*, *Conshaconsapa*, *Coosha*); (2) to the Koasati, q. v.; (3) to a people living somewhere on Coosa r., not far from the Alibamu. Most of the later statements regarding these people seem to have been derived from Iberville (Margry, Déc., IV, 594-95, 602, 1880), who, in 1702, speaks of two distinct bands under this name, the one living with the Alibamu, the other some distance E. N. E. of them. The former were probably the Koasati, although it is possible that they were the people of Old Kusa, which was close by. The Conshac living higher up, 20 to 30 leagues beyond, Iberville states to have been called "Apalachicolys" by the Spaniards and to have moved into the district they then occupied from Apalachicola r. in order to trade with the English. Such a migration does not seem to have been noted by anyone else, however, and it is highly probable that these Conshac were the people of Kusa, the Upper Creek "capital." This is rendered more likely by the analogous case of the Choctaw Coosha, called Coosa by Romans, the name of which has been corrupted from the same word, and from the further consideration that Conshac and Kusa rarely occur on the same map. That the Conshac were an important tribe is attested by all early narratives and by the fact that Alabama r. was often called after them. If not identical with the people of Kusa specifically, the entire Muskogee tribe may be intended. (J. R. S.)

Conchacs.—Du Pratz, Hist. de la Louisiane, II, 208, 1758. **Conchaes.**—Boudinot, Star in the West, 126, 1816. **Conchakus.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Conchaques.**—Pénicaut (1708) in French, Hist. Coll. La., I, 101, 1869. **Conchas.**—French, ibid., III, 235, 1851. **Conchatez.**—De l'Isle, map (*ca.* 1710) in Winsor, Hist. Am., II, 294, 1886. **Conches.**—Keane in Stanford, Compend., 510, 1878. **Conshachs.**—Carroll, Hist. Coll. S. C., I, 190, 1836 (Coosas are also mentioned, but this is probably a duplication made in quoting earlier authorities). **Conshakis.**—Bossu (1759), Travels La., I, 229, 1771.

Conshaconsapa (corruption of *Kushakosapa*, 'reed-brake field'). A former Choctaw town E. of Imongalasha, Neshoba co., Miss.; exact location not known.—Halbert in Miss. Hist. Soc. Publ., VI, 431, 1902.

Contahnah ('a pine in the water.'—Hewitt). A Tuscarora village near the mouth of Neuse r., N. C., in 1701.

Cau-ta-noh.—Cusic (1825) quoted by Schoolcraft, Ind. Tribes, V, 636, 1855. **Contahnah.**—Lawson (1709), N. C., 383, 1860. **Kau-ta-noh.**—Cusic, op. cit. **Kautanohakau.**—Cusic, Six Nations, 24, 1828.

Contarea. One of the principal Huron villages in Ontario in the 17th century; situated near the present Lannigan's lake, Tiny township. See *Kontareahronon.*

Carmaron.—Champlain (1615), Œuvres, IV, 27, 1870. **Contareia.**—Jes. Rel. for 1656, 10, 1858. **Contarrea.**—Jes. Rel. for 1636, 94, 1858. **Kontarea.**—Jes. Rel. for 1642, 74, 1858.

Contla. A branch of the Opata inhabiting the pueblo of Santa Cruz, Sonora, Mexico (Orozco y Berra, Geog., 344, 1864). The name is probably that applied by the natives to their town.

Cooking. See *Food.*

Cook's Ferry. A body of Ntlakyapamuk, probably belonging to the Nicola band, under the Fraser superintendency, Brit. Col.; pop. 282 in 1882, 204 in 1904.—Can. Ind. Aff. Reps.

Coon. See *Raccoon.*

Coongaleés. Given by Sauvole (French, Hist. Coll. La., 1st s., III, 238, 1851) as a village on Wabash (i. e. Ohio) r., above a Chickasaw village that was 140 leagues from the Mississippi in 1701. As it is represented as on the route to Carolina, Tennessee r. may have been intended. Perhaps a Cherokee town.

Tahogale.—Coxe in French, Hist. Coll. La., II, 230, 1850.

Cooniac. A village of the Skilloot tribe of the Chinookan family at Oak point (from which the village was named), on the S. side of Columbia r., below the mouth of the Cowlitz, in Columbia co., Oreg. After 1830 the Cooniac people seem to have been the only surviving remnant of the Skilloot. (L. F.)

Cooniacs.—Gibbs, Chinook Vocab., iv, 1863. **Kahnyak.**—Ibid. **Ketlakaniaks.**—Framboise (1835) quoted by Gairdner in Jour. Geog. Soc. Lond., XI, 255, 1841. **Konick.**—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 174, 1850. **Konnaack.**—Pres. Mess., Ex. Doc. 39, 32d Cong., 1st sess., 2, 1852. **Kukhn-yak.**—Gibbs, Chinook Vocab., iv, 1863. **Ne-co-ni-ac.**—Lee and Frost, Oregon, 194, 1844. **Ne Coniacks.**—Ibid., 194. **Qā'niak.**—Boas, field notes (name for Oak point). **Whill Wetz.**—Ross, Adventures, 104, 1849.

Coonti. A cycadaceous plant (*Zamia integrifolia*), or the breadstuff obtained from it by the Seminole of Florida; spelled also *koontie*, *coontia*, etc. *Kunti* is the name of the "flour" in the Seminole dialect. (A. F. C.)

Cooptee. A Nootka winter village near the head of Nootka sd., W. coast of Vancouver id.

Coopte.—Can. Ind. Aff. Rep. 1902, app., 83. **Cooptee.**—Jewitt, Narr., 104, 1849.

Coos. The term usually employed to denote the villages or tribes of the Kusan family formerly on Coos bay, Oreg. Lewis and Clark estimated their population at 1,500 in 1805. The name is often used as synonymous with the family name. Properly speaking there are 2 villages included under the term, Melukitz and Anasitch. (L. F.)

Cookkoooose.—Lewis and Clark, Exped., II, 118, 1814. **Cookkoo-oosee.**—Drake, Bk. Inds., xi, 1848. **Cookoose.**—Bancroft, Nat. Races, I, 307, 1874. **Coos.**—Dorsey in Jour. Am. Folk-lore, III, 231, 1890. **Coosas.**—Ind. Aff. Rep., 62, 1872. **Coos Bay.**—Dorsey in Jour. Am. Folk-lore, III, 231, 1890. **Co-ose.**—Parrish in Ind. Aff. Rep. 1854, 495, 1855. **Coose Bay.**—Palmer in Ind. Aff. Rep. 1856, 218, 1857. **Cooses.**—Taylor in Sen. Ex. Doc. 4, 40th Cong., spec. sess., 5, 1867. **Coose Taylors.**—Dole in Ind. Aff. Rep., 220, 1861. **Cowes.**—Dorsey in Jour. Am. Folk-lore, III, 231, 1890. **Ha′tĕné.**—Everette, Tututĕne MS. vocab., B. A. E., 1883 (Tututunne name). **Ha′ʇûnnĕ.**—Dorsey, Chasta Costa MS. vocab., B. A. E., 1884 (Chastacosta name). **Kaons.**—Framboise (1835) quoted by Gairdner in Jour. Geog. Soc. Lond., XI, 256, 1841. **Käūs.**—Hale, Ethnog. and Philol., 221, 1846. **Ko′-i-yäk‘.**—Bissell, Umpkwa MS. vocab., B. A. E. (Umpqua name). **Ko-k‘oc′.**—Dorsey, Alsea MS. vocab., B. A. E., 1884 (Alsea name). **Kook-koo-oose.**—Drake, Bk. Inds., viii, 1848. **Kouse.**—Armstrong, Oregon, 116, 1857. **Kowes.**—Drew (1855) in H. R. Ex. Doc. 93, 34th Cong., 1st sess., 94, 1856. **Kowes Bay.**—Ind. Aff. Rep. 1857, 359, 1858. **K’qlo-qwec ʇûnnĕ.**—Dorsey, Chasta Costa MS. vocab., B. A. E., 1884 (Chastacosta name). **Kūs.**—Dorsey in Jour. Am. Folk-lore, III, 231, 1890. **Kusa.**—Ind. Aff. Rep., 253, 1877. **Kūs-me′ ʇûnnĕ.**—Dorsey, Chetco MS. vocab., B. A. E., 1884 (Chetco name). **Kwokwöōs.**—Hale, Ethnog. and Philol., 221, 1846. **Mû-cĭn′-t’ă ʇûnnĕ.**—Dorsey, Coquille MS. vocab., B. A. E., 1884 (Coquille (Athapascan) name). **Sai-yu′-cle-me′ ʇûnnĕ.**—Dorsey, Tutu MS. vocab., B. A. E., 1884 (Tututunne name). **Tcê′ʇûnnĕ.**—Dorsey, Naltûnne ʇûnnĕ′ MS. vocab., B. A. E., 1884 (Naltunne name).

Coosa. A small tribe, now extinct, which lived about the mouth of Edisto or Combahee r., South Carolina. Its name is preserved in Coosaw and Coosawhatchee rs. According to Rivers (Hist. S. C., 94, 1874) they lived N. E. of Combahee r., which separated them from the Combahee tribe. They appear to be identical with the Couexi of the Huguenot colonists (1562) and with the Coçao of Juan de la Vandera's narrative of 1569. They were hostile to the English in 1671; in 1675 the "great and lesser Casor" sold to the colonists a tract lying on Kiawah, Stono, and Edisto rs.; there is also record of a sale by the chief of "Kissah" in 1684. They are mentioned as Kussoes in the South Carolina trade regulations of 1707, and last appear in 1743, under the name Coosah, as one of the tribes incorporated with the Catawba but still preserving their own language. It is possible that, like their neighbors the Yamasi, they were of Muskhogean stock. If not, they may have been Uchean rather than cognate with Catawba. (J. M.)

Casor.—Deed of 1675 in Mills, S. C., app. 1, 1826. **Coçao.**—Vandera (1567) quoted by French, Hist. Coll. La., II, 290, 1875. **Coosah.**—Adair, Am. Inds., 225, 1775. **Coosaw.**—Rivers, Hist. S. C., 38, 1856. **Cosah.**—Mills, Stat. S. C., 107, 1826. **Couexi.**—Doc. cited by Mooney, Siouan Tribes of the East, 84, 1894. **Cozao.**—Vandera, op. cit. **Kissah.**—Mills, op. cit., 107, app. 1. **Kussoe.**—Doc. of 1671 quoted by Rivers, Hist. S. C., 372, 1856.

Coosa. Given as a Cherokee town in a document of 1799 (Royce in 5th Rep. B. A. E., 144, 1887). Unidentified, but perhaps on upper Coosa r., Ala. See *Kusa*.

Coosada. A former small mixed settlement of Creeks and Cherokee, established about 1784 on the left bank of Tennessee r. at what is now Larkin's Landing, Jackson co., Ala. From this village to the site of the present Guntersville there was an Indian trail.—Street in Ala. Hist. Soc. Publ., I, 417, 1901; Royce in 18th Rep. B. A. E., pl. cviii, 1899.

Coosadi Hychoy. A former Koasati settlement on Tombigbee r., in Choctaw and Marengo cos., Ala., about lat. 32° 35′.

Coosadi Hychoy.—West Fla. map, *ca.* 1775. **Occhoy.**—Romans, Florida, 327, 1775.

Coosahatchi. An Upper Creek town on Tallapoosa r., Ala., with 36 families in 1832.

Coosahatches.—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Cubahatchee.**—Hopoethle Yoholo (1836) in H. R. Ex. Doc. 80, 27th Cong., 3d sess., 36, 1843. **Cube hatcha.**—Schoolcraft, Ind. Tribes, IV, 578, 1854.

Coosak-hattak-falaya (Choctaw: 'long white cane'). Noted on Robin's map as an Indian town in 1807. Romans (Fla., 305, 1775) mentions it apparently as a settlement W. of lower Tombigbee r., Ala., in Muskhogean territory.

Coosak hattak.—Robin, Voy., I, map, 1807.

Coosha (*kushak*, or *kusha*, 'reed,' or 'reed-brake'). A former important Choctaw town on the N. side of a W. branch of Lost Horse cr., an affluent of Ponta cr., in Lauderdale co., Miss. (Halbert in Miss. Hist. Soc. Publ., VI, 416, 1902). Romans has transposed the location of this town and Panthe, q. v.

Coosa.—Romans, Florida, map, 1775 (misapplied). **Coosahs.**—Gatschet, Creek Migr. Leg., I, 108, 1884. **Cusha.**—Ibid. **Konshaws.**—Byington, Choctaw MS. Dict., B. A. E., *ca.* 1834.

Coosuc (from *koash* 'pine,' *ak* 'at:' 'at the pine'). A small band, probably of the Pennacook, formerly living about the junction of the Upper and Lower Ammonoosuc with the Connecticut, in Coos and Grafton cos., N. H. Their village, called Coos or Coosuc, seems to have been near the mouth of the Lower Ammonoosuc. They were driven off by the English in 1704 and joined the St Francis Indians, where they still kept up the name about 1809. (J. M.)

Cohâssiac.—Kendall, Travels, III, 191, 1809 (name still used for themselves by those at St Francis). **Coos.**—Macauley, N. Y., II, 162, 1829. **Coosucks.**—Schoolcraft, Ind. Tribes, V, 222, 1855. **Cowasacks.**—Kidder in Me. Hist. Soc. Coll., VI, 236, 1859. **Cowassuck.**—Penhallow (1726) quoted by Lyman in N. H. Hist. Soc. Coll., I, 36, 1824.

Coot. A Costanoan village situated in 1819 within 10 m. of Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Cooweescoowee (*Gu′wisguwĭi′*, an onomatope for a large bird said to have been seen formerly at frequent intervals in the old Cherokee country, accompanying the migratory wild geese, and described as resembling a large snipe, with yellow legs and unwebbed feet). A district of the Cherokee Nation, Indian Ter., named in honor of the noted Cherokee chief so-called, better known as John Ross.—Mooney in 19th Rep. B. A. E., 285, 521, 1900.

Cooxissett. A village, probably in Plymouth co., Mass., having about 160 inhabitants in 1685. Mentioned by Hinckley (1685) in Mass. Hist. Soc. Coll., 4th s., v, 133, 1861.

Copala. A mythical province, about which the "Turk," apparently a Pawnee Indian, while among the Pueblos of the Rio Grande in New Mexico in 1540, endeavored to deceive Coronado and his army. It was said to have been situated in the direction of Florida and to have contained great wealth. See Winship in 14th Rep. B. A. E., 491, 1896. Cf. *Eyish*, *Iza*, *Quivira*.

Copalis. A division of Salish on Chepalis r., 18 m. n. of Grays harbor, Wash. Lewis and Clark estimated their number at 200, in 10 houses, in 1805.

Copalis.—Swan, N. W. Coast, 210, 1857. **Pailishs.**—Domenech, Deserts, i, 443, 1860. **Pailsh.**—Lewis and Clark, Exped., ii, 474, 1814. **Pailsk.**—Ibid., 119.

Copeh (from *kapai*, 'stream,' in the local dialect). A tribe of the Patwin division of the Copehan family formerly living on lower Puta cr., Yolo co., Cal.

Cop-éh.—Gibbs in Schoolcraft, Ind. Tribes, iii, 428, 1853. **Ko-pe.**—Powell in Cont. N. A. Ethnol., iii, 519, 1877. **Putos.**—Powers in Overland Mo., xiii, 543, 1874 (so called by the Spaniards "on account of their gross licentiousness").

Copehan Family. A linguistic stock formerly occupying a large territory in California, from Suisun and San Pablo bays on the s. to Mt Shasta and the country of the Shastan family on the n. Starting from the n., the e. boundary ran a few miles e. of McCloud r. to its junction with the Sacramento and thence to Redding, a large triangle e. of Sacramento r. belonging to the Copehan; and from Redding down the boundary was about 10 m. e. of Sacramento r., but s. of Chico it was confined to the w. bank. On the w. the summit of the Coast range formed the boundary, but from the headwaters of Cottonwood cr. northward it nearly reached the s. fork of the upper Trinity. The people of this family were among the most interesting of the California Indians, with a harmonious language and an interesting mythology. Their social and political system was like that of all California tribes: their largest unit was the village, more extensive combinations being for temporary purposes only. The people comprising this family have been divided by Powers (Cont. N. A. Ethnol., iii, 1877) into 2 branches, the Patwin and the Wintun, differing considerably in language and customs. Following is a list of their villages:

Patwin subfamily: Aclutoy, Ansactoy, Chenposel, Churuptoy, Copeh, Guilitoy, Korusi, Liwaito, Lolsel, Malaka, Napa, Noyuki, Olbosel, Olulato, Suisun, Topaidisel, Tuluka, Waikosel, Wailaksel, Yodetabi, Yolo.

Wintun subfamily: Daupom, Noamlaki, Normuk, Nuimok, Nummuk, Patwin, Puimem, Puimuk, Tien-Tien, Waikenmuk, Winimem.

Copper. Copper had come into very general use among the tribes n. of Mexico before the arrival of the white race in the Mississippi valley and the region of the great lakes. The reign of stone, which in early times had been undisputed, was beginning to give way to the dominion of metal. It is probable that copper came into use in the n. as a result of the discovery of nuggets or small masses of the native metal among the débris deposited over a large area s. of the lakes by the sheets of glacial ice that swept from the n. across the fully exposed surface of the copper-bearing rocks of the L. Superior region (see *Mines and Quarries*). These pieces of copper were at first doubtless treated and used as were stones of similar size and shape, but the peculiar qualities of the metal must in time have impressed themselves upon the acute native mind, and implements were shaped by hammering instead of by pecking. At first the forms produced would be much the same as those of the stone implements of the same people, but after a while the celts, hatchets, awls, knives, drills, spearheads, etc., would take on new forms, suggested by the peculiar properties of the material, and other varieties of implements would be evolved. The metal was too soft to wholly supersede stone as a material for the manufacture of implements, but its pleasing color and its capacity for taking a high polish must have led at an early date to its use for personal ornaments, and on the arrival of the whites it was in great demand for this purpose over nearly the entire country.

A knowledge of the discovery of deposits of copper in the lake region passed in course of time beyond the local tribes, and it is not unlikely that it extended to Mexico, where the metallurgic arts had made remarkable headway and where the red metal was in great demand. That any extensive trade sprang up between the N. and the far S., however, seems improbable, since such communication would have led inevitably to the introduction of southern methods of manipulation among the more advanced tribes of the Mississippi valley and the Gulf coast and to the frequent presence of peculiarly Mexican artifacts in the burial mounds.

There can be no question that the supply of copper used by the tribes of e. United States came mainly from the L. Superior region, although native copper in small quantities is found in Virginia, North Carolina, Tennessee, Arizona, New Mexico, and Nova Scotia. It is not at all certain, however, that the natives utilized these latter sources of supply to any considerable extent before the coming of the whites. There seems to be little doubt that copper was somewhat extensively used in Alaska before the arrival of Europeans. It is possible that a small percentage of the copper found in mounds in the Southern states came from Cuba and Mexico, but there is no way of satisfactorily determining this point. The L. Superior copper can often be distinguished from other copper by the dissemination through it of minute particles of silver.

The processes employed in shaping copper (see *Metal-work*) were at first probably confined to cold hammering and grinding, but heat was employed to facilitate hammering and in annealing, and possibly rude forms of swedging in molds and even of casting were known, although little evidence to this effect has yet been obtained. It appears that in dealing with thin sheets of the metal, which were readily made by hammering with stone implements and by grinding, pressure with suitable tools was employed to produce repoussé effects, the sheet being laid for treatment on a mold of stone or wood, or on a pliable pad or a plastic surface. Certain objects of sheet copper with repoussé designs obtained from Indian mounds in Illinois, Ohio, Georgia, and Florida have attracted much attention on account of the very skilful treatment shown. That primitive methods of manipulation well within the reach of the aborigines are adequate to accomplish similar results is shown, however, by experiments conducted by Cushing.

The very considerable progress of the native metallurgist in copper working is well shown by examples of plating recovered from the mounds in Ohio and elsewhere. A headdress belonging to a personage of importance buried in one of the Hopewell mounds, near Chillicothe, Ohio, found by Moorehead, consists of a high frontal piece made of sheets of copper covered with indented figures, out of which rises a pair of antlers imitating those of a deer. The antlers are formed of wood and neatly covered or plated with sheet copper (Putnam). Other examples from the same source are spool-like objects, probably ear ornaments, formed of thin sheets of copper over a wood base, and most skilfully executed. Willoughby has very effectively imitated this work, using a bit of native copper with bowlders and pebbles from the beach as tools. Of the same kind of workmanship are numerous specimens obtained by Moore from mounds on St Johns r., Fla., the most interesting being jaw-bones of wolves plated with thin sheets of copper. Other objects similarly treated are disks of limestone and beads of shell, bone, wood, and possibly other materials.

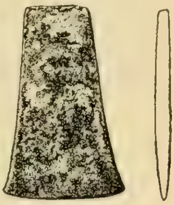
A popular belief exists that the Egyptians and other ancient nations, including the Mexicans and Peruvians, had a process for hardening copper, but there is no real foundation for this belief. The reputed hardened product is always an alloy. No specimen of pure copper has been found which has a greater degree of hardness than can be produced by hammering.

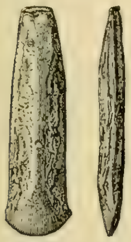
Although copper probably came into use among the northern tribes in comparatively recent times, considering the whole period of aboriginal occupancy, there can be no doubt of its extensive and widespread utilization before the coming of the whites. That the ancient mines of the L. Superior region are purely aboriginal is amply shown by their character and by the implements left on the ground; and the vast extent of the work warrants the conclusion that they had been operated hundreds of years before the white man set foot on American shores. It is true that the influence of French and English explorers and colonists was soon felt in the copper-producing districts, and led in time to modifications in the methods of shaping the metal and in the forms of the articles made from it, and that later foreign copper became an important article of trade, so that as a result it is now difficult to draw a very definite line between the aboriginal and the accultural phases of the art; but that most of the articles recovered from aboriginal sites are aboriginal and made of native metal can not be seriously questioned.

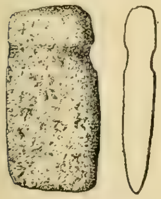
Considerable discussion has arisen regarding the origin and antiquity of certain objects of sheet copper, the most conspicuous of which are several human figures in elaborate repoussé work, from one of the Etowah mounds in Georgia, and a large number of objects of sheet copper cut in conventional patterns, found in a mound on Hopewell farm, Ross co., Ohio. Analysis of the metal in this and similar cases gives no encouragement to the theory of foreign origin (Moore). The evident antiquity of the mounds in which these objects were found and the absence in them of other objects open to the suspicion of foreign (European) origin or influence tend to confirm the belief in their American origin and pre-Columbian age.

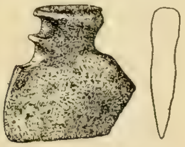
The state of preservation of the implements, utensils, and ornaments found in mounds and other places of burial varies greatly, but many specimens are in perfect condition, some having retained the high surface polish acquired in long use. It happens that the presence of copper objects in association with more perishable objects of wood, bone, shell, and textile materials, has, through the action of the copper carbonates, resulted in the preservation of many precious things which otherwise would have entirely disappeared.

Of the various implements of copper, the celt, or chisel-like hatchet, has the widest distribution. The forms are greatly diversified, and the weight ranges from a few ounces to several pounds. The implement is never perforated for hafting, although hafts were undoubtedly used, portions of these having been preserved in a few cases. As with our own axes, the blade is sometimes widened toward the cutting edge, which is convex in outline. Many specimens, however, are nearly straight on the sides, while others are long and somewhat narrower toward the point. They could be hafted to serve as axes, adzes, or gouges. Some have one face flat and the other slightly ridged, suggesting the adz or gouge. The celt forms grade into other more slender shapes which have chisel edges, and these into drills and graver-like tools, while following in turn are needles and poniards, the latter being generally cylindrical, with long, tapering points, the largest examples being 2 or 3 ft. in length and weighing several pounds. The grooved ax is of rare occurrence, and where found appears to repeat the stone forms of the particular district. Squier and Davis illustrate a two-edged specimen with a hole through the middle of the blade from face to face, supposed to have been intended to aid in fixing the haft.

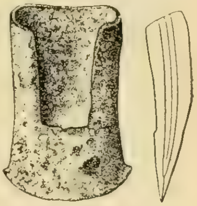

CELT; WISCONSIN. (1-6)

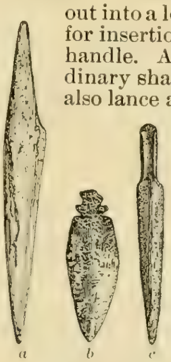

CELT; NEW YORK. (1-6)


GROOVED AX; MISSOURI; 1-4. (LONG COLLECTION)


GROOVED AX; NEW MEXICO; 1-4. (LONG COLLECTION)

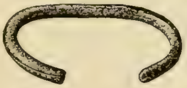
Related in general shape to the ax is another type of implement sometimes called a spud. Its distribution is limited to the district lying immediately s. of the great lakes. The socket is usually formed by hammering out lateral wings at the upper end of the implement and bending them inward. The purpose of this implement is not fully determined. With a long and straight handle it would serve as a spade or digging tool; with the handle sharply bent near the point of insertion it would become a hatchet or an adz, according to the relative position of the blade and handle. The natives had already come to appreciate the value of copper for knives, and blades of various forms were in use; usually these are drawn out into a long point at the haft end for insertion into a wood or bone handle. Arrowheads of various ordinary shapes are common, as are also lance and spear heads, the latter being sometimes shaped for insertion into the end of the wooden shaft, but more frequently having a socket, made as in the spud, for the insertion of the handle. Drills, needles, pins, fishhooks, etc., occur in considerable numbers, especially in the Northern states.

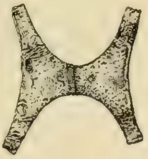

SPUD; MICHIGAN. (1-5)



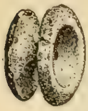
a, KNIFE BLADE, WISCONSIN (1-6); b, SPEARHEAD OR KNIFE, WISCONSIN (1-6); c. SPEARHEAD, WISCONSIN (1-6)

Personal ornaments are of great variety, including beads, pendants, pins, eardisks, earrings, bracelets, gorgets, etc. The most interesting objects of copper do not come within either of the ordinary classes of ornaments, although they doubtless served in some way as adornments for the person, probably in connection with the ceremonial headdress. These are made of sheet copper, and certain of their features are suggestive of exotic, though not of European, influence.


BRACELET FROM A MOUND. (1-3)

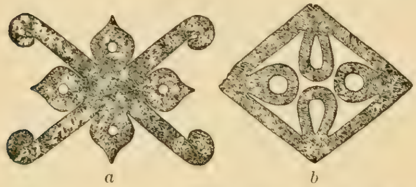

PIERCED TABLET; OHIO. (1-6)

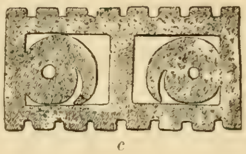
The best examples are from one of the Etowah mounds in Georgia. Other re-

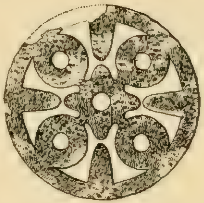


EAR ORNAMENT; TENNESSEE. (1-3)

markable objects found in mounds at Hopewell farm, Ross co., Ohio, appear to have been intended for some special symbolic use rather than for personal adornment, as usual means of attachment are not provided. The early voyagers, especially along the Atlantic coast, mention the use of tobacco pipes of copper. There is much evidence that implements as well as ornaments and other objects of copper were regarded as having exceptional virtues and magical powers, and certain early writers aver that some of the tribes of the great lakes held all copper as sacred, making no practical use of it whatever.

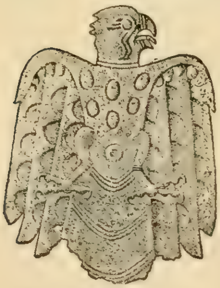




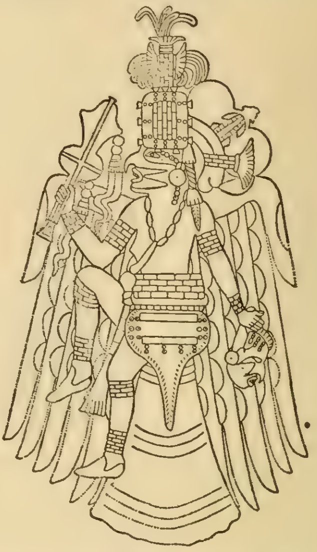


ORNAMENT–SYMBOLS; OHIO MOUND; 4 TO 12 INCHES IN GREATEST DIMENSION. (MOOREHEAD)

Copper was not extensively used within the area of the Pacific states, but was employed for various purposes by the tribes of the N. W., who are skilful metal workers, employing to some extent methods introduced by the whites. Formerly the natives obtained copper from the valley of Copper r. and elsewhere, but the market is now well supplied with the imported metal. It is used very largely for ornaments, for utensils, especially knives, and whistles, rattles, and masks are sometimes made of it. Perhaps the most noteworthy product is the unique, shield-like "coppers" made of sheet metal and highly esteemed as symbols of wealth or distinction. The origin of these "coppers" and of their peculiar form and use is not known. The largest are about 3 ft. in length. The upper, wider portion, and in cases the lower part, or stem, are ornamented with designs representing mythic creatures (Niblack, Boas).

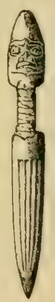


SHEET-COPPER EAGLE; ILLINOIS MOUND; 1-6 (THOMAS)



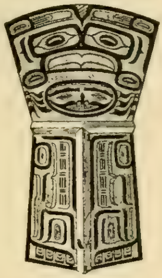
SHEET-COPPER FIGURE; ETOWAH MOUND, GA. (ABOUT 1-5)

The literature of copper is extensive; the principal works, especially those contributing original material, are: Beauchamp in Bull. N. Y. State Mus., no. 73, 1903; Boas in Nat. Mus. Rep. 1895, 1897; Butler in Wis. Hist. Soc. Coll., VII, 1876; Cushing (1) in The Archæologist, II, no. 5, 1894, (2) in Am. Anthrop., VII, no. 1, 1894; Davis in Smithson. Rep. 1874, 1875; Farquharson in Proc. Davenport Acad., I, 1876; Foster, Prehist. Races, 1878; Foster and Whitney, Rep. on Geol. and Topog. L. Superior Land District (H. R. Doc. 69, 31st Cong., 1st sess., 1850); Fowke, Archæol. Hist. Ohio, 1902; Gillman in Smithson. Rep. 1873, 1874; Hamilton in Wis. Archæol., I, no. 3, 1902; Hearne, Journey, 1796; Holmes in Am. Anthrop., III, 1901; Hoy in Trans. Wis. Acad. Sci., IV, 1878; Lapham, Antiq. of Wis., 1855; Lewis in Am. Antiq., XI, no. 5, 1889; McLean, Mound Builders, 1879; Mason in Proc. Nat. Mus., XVII, 1895; Mass. Hist. Soc. Coll., VIII, 1843; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Moore, McGuire, et al. in Am. Anthrop., n. s., V, no. 1, 1903; Moorehead (1) Prehist. Impl., 1900, (2) in



COPPER KNIFE; HAIDA; LENGTH 9 1-2 INCHES. (NIBLACK)

The Antiquarian, I, 1897; Nadaillac, Prehist. Amer., 1884; Niblack in Nat. Mus. Rep. 1888, 1890; Packard in Am. Antiq., XV, no. 2, 1893; Patterson in Nova Scotia Inst. of Sci., VII, 1888–89; Putnam (1) in Peabody Mus. Reps., XVI, 1884, (2) in Proc. A. A. A. S., XLIV, 1896; Rau (1) Archæol. Coll. Nat. Mus., 1876, (2) in Smithson. Rep. 1872, 1873; Reynolds in Am. Anthrop., I, no. 4, 1888; Schoolcraft, Ind. Tribes, I, 1851; Short, N. Am. of Antiquity, 1880; Slafter, Prehist. Copper Impl., 1879; Squier, Antiq. of N. Y. and the West, 1851; Squier and Davis, Ancient Monuments, 1848; Starr, First Steps in Human Progress, 1895; Strachey (1585), Hist. Va., Hakluyt Soc. Publ., VIII, 1843; Thomas in 12th Rep. B. A. E., 1894; Whittlesey, Ancient Mining on Lake Superior, Smithson. Cont., XIII, 1863; Willoughby in Am. Anthrop., V, no. 1, 1903; Wilson, Prehist. Man, 1862; Winchell in Engin. and Min. Jour., XXXII, Sept. 17, 1881. (W. H. H.)



KWAKIUTL CEREMONIAL COPPER; LENGTH 37 INCHES. (BOAS)

Cops. A former Papago rancheria visited by Kino and Mange in 1699; situated w. of the Rio San Pedro, probably in the vicinity of the present town of Arivaca, s. w. of Tubac, s. Ariz.

Cops.—Mange (1701) quoted by Bancroft, Ariz. and N. Mex., 358, 1889. **Humo.**—Mange, ibid.

Copway, George (*Kagĭgegabo*, 'he who stands forever.'—W. J.). A young Chippewa chief, born near the mouth of Trent r., Ontario, in the fall of 1818. His parents were Chippewa, and his father, until his conversion, was a medicine-man. George was educated in Illinois, and after acquiring considerable knowledge in English books returned to his people as a Wesleyan missionary. For many years he was connected with the press of New York city and lectured extensively in Europe and the United States, but he is noted chiefly as one of the few Indian authors. Among his published writings are: The Life, History, and Travels of Kah-ge-ga-gah-bowh (George Copway), Albany, 1847, and Philadelphia, 1847; The Life, Letters, and Speeches of Kah-ge-ga-gah-bowh, New York, 1850; The Traditional History and Characteristic Sketches of the Ojibway Nation, London and Dublin, 1850, and Boston, 1851; Recollections of a Forest Life, London, Edinburgh, and Dublin, 1851, and London, 1855; Indian Life and Indian History, Boston, 1858; The Ojibway Conquest, a Tale of the Northwest, New York, 1850; Organization of a New Indian Territory East of the Missouri River, New York, 1850; Running Sketches of Men and Places in England, France, Germany, Belgium and Scotland, New York, 1851. Copway also wrote a hymn in the Chippewa language (London, 1851) and coöperated with the Rev. Sherman Hall in the translation of the Gospel of St Luke (Boston, 1837) and the Acts of the Apostles (Boston, 1838). He died at Pontiac, Mich., about 1863.

Coquilt. One of the Diegueño rancherias represented in the treaty of 1852 at Santa Isabel, s. Cal.—H. R. Ex. Doc. 76, 34th Cong., 3d sess., 133, 1857.

Coquite. Mentioned by Mota Padilla (Historia, 164, 1742, repr. 1870) in connection with Jimena (Galisteo) and Zitos (Silos) as a pueblo which lay between Pecos and the Keresan villages of the Rio Grande in New Mexico when visited by Coronado in 1540–42. It was seemingly a Tano pueblo.

Coquitlam. A coast Salish tribe speaking the Cowichan dialect and inhabiting Fraser valley just above the delta, in British Columbia. They owned no land, being practically slaves of the Kwantlen. Pop. 25 in 1904.

Coquet-lane.—Can. Ind. Aff., pt. I, 268, 1889. **Coquetlum.**—Ibid., 309, 1879. **Coquilain.**—Trutch, Map Brit. Col., 1870. **Coquitlam.**—Can. Ind. Aff., 413, 1898. **Coquitlan.**—Ibid., 74, 79, 1878. **Coquitlane.**—Ibid., 276, 1894. **Coquitlum.**—Ibid., 316, 1880. **Koquitan.**—Brit. Col. Map, Victoria, 1872 (named as a town). **Kwikō*tl*em.**—Boas, MS., B. A. E., 1887. **Kwī'kwitlEm.**—Hill-Tout in Ethnol. Surv. Can., 54, 1902.

Cora. A tribe or group of tribes belonging to the Piman family and occupying several villages and rancherias in the Sierra de Nayarit and on the Rio de Jesus María, Jalisco, Mexico. They were a brave and warlike people, living independently in the mountain glens and ravines until 1721–22 when they were subjugated by the Spaniards and missions established among them. According to José de Ortega (Vocab. Leng. Castil. y Cora, 1732, 7, repr. 1888) the Cora language consisted of 3 dialects: the Muutzizti, spoken in the middle of the sierra; the Teacuacueitzisti, spoken in the lower part of the sierra toward the w., and the Ateacari, spoken on the banks of the Rio Nayarit (Jesus María). Orozco y Berra (Geog., 59, 281, 1864) follows the same grouping and adds Colotlan as a dialect, while he quotes Alegre to the effect that the Cora are divided into the Cora (proper), the Nayarit, and the Tecualme or Gecualme. These are probably identical with Ortega's divisions. Nayari, or Nayariti, is the name by which the Cora are known among themselves. They still use their native language, which is guttural although quite musical, but all the men and most of the women also understand Spanish to some extent. They are proud of their Indian blood, and although they have largely adopted the clothing of the white Mexicans there is very little intermarriage between the two. The native costume of the men consists of buckskin trousers and a very short tunic of homewoven woolen material dyed dark blue. The Cora, especially those of the high sierra, possess an air of independence and manliness. In speech, religion, and customs they are akin to the Huichol, and while they trade with them for red paint, wax, and feathers, and the services of Huichol shamans are highly regarded by the Cora, there is no strong alliance between the two tribes. Most of the Cora men are slightly bearded, especially on the chin. The women weave belts and bags of cotton and wool, and the men manufacture fish-nets which are used in dragging the streams. Their houses are of stone with thatched roofs, with little ventilation. Their country, notwithstanding its altitude, is malarial, yet the Cora are said to attain remarkable longevity and their women are well preserved. In the valley a disease of the eyes prevails in summer. The waters of a crater lake E. of Santa Teresa are regarded as sacred, and necessary to the performance of every ceremony. An afternoon wind which prevails daily in the hot country is believed to be beneficial to the corn, and a tamal of ashes, 2 ft. long, is sacrificed to it. Easter is celebrated by a feast and a dance—a survival of missionary training—and the *mitote* is also danced for weeks in succession to bring needed rain. Connected with their puberty ceremonies is the drinking of home-made mescal. Fasting, sometimes conducted by shamans alone, is a ceremonial feature and is thought to be necessary to insure good crops. The morning star is the principal god and protecting genius, being characterized as a brother, a youth armed with bow and arrow who once shot the powerful sun at noontime on account of his intense heat. The moon is also a god—both man and woman—and there are many others, as everything is believed to be animate and powerful. In their sacred songs the musical bow, attached to a gourd, is played. At 15 years the Cora reach the marriageable age. Marriages are arranged by the parents of the boy, who on five occasions, every eighth day, go to ask for the bride they have selected. A new-born child was named after an uncle or an aunt, and at certain intervals during childhood feasts were prepared in its honor. It is said that on the spot where the relative of a Cora was killed in a fight a piece of cloth was dipped in blood and kept as a remembrance until his death was avenged by killing the slayer or one of the males of his family. Some of the Cora still deposit the bodies of the dead in caves. The population is estimated at 2,500. The settlements pertaining to the various divisions of the Cora group are: Apozolco, Cienega, Comatlan, Corapa, Guasamota, Guaynamota, Ixtacan, Jesus María, Mesa del Nayarit, Nuestra Señora del Rosario, Peyotan, San Diego, San Francisco, San Juan Bautista, San Lucas, Santa Fé, Santa Rosa, Santa Teresa, and Tonati. See Lumholtz, Unknown Mexico, I, 1902. (F. W. H.)

Chora.—Orozco y Berra, Geog., 59, 1864. **Chota.**—Ibid. **Hashi.**—Lumholtz, Unknown Mex., I, 492, 1902 ('crocodiles': Huichol name). **Nayaerita.**—Orozco y Berra, op. cit. **Nayari.**—Lumholtz, op. cit. (own name). **Nayarita.**—Orozco y Berra, op. cit. **Nayariti.**—Lumholtz, op. cit. (alternative form of their own name).

Corapa. A pueblo pertaining to the Cora division of the Piman stock and a visita of the mission of Nuestra Señora del Rosario. Probably situated on the Rio San Pedro, Jalisco, Mexico.

S. Juan Corapa.—Orozco y Berra, Geog., 280, 1864.

Corazones (Span.: 'hearts'). A pueblo of the Opata, determined by Hodge (Coronado's March, 35, 1899) to have been situated at or near the site of the present Ures, on the Rio Sonora, Sonora, Mexico. It was so named by Cabeza de Vaca in 1536 because the inhabitants presented to him more than 600 deer hearts. It was visited also by Coronado and his army in 1540, called by his chroniclers San Hieronimo de los Corazones, and described as being situated midway between Culiacan and Cibola (Zuñi). The houses were built of mats; the natives raised corn, beans, and melons, dressed in deerskins, and used poisoned arrows. (F. W. H.)

Coraçones.—Barcía, Historiadores, I, 36, 1749. **Corazones.**—Cabeza da Vaca (1536), Smith trans., 172, 1871. **San Hieronimo.**—Castañeda (1596) in 14th Rep. B. A. E., 501, 1896. **San Hieronimo de los Corazones.**—Ibid., 484. **Villa de los Coraçones.**—Oviedo, Historia, III, 610, 1853.

Corbitant. A Massachuset sachem. He was a determined foe of the English, and when Massasoit entered into an alliance with them he strove to wrest the chieftaincy from the latter and form a league with the Narraganset to expel the intruders. He caught and tried to kill Squanto, whom he called the tongue of the English, and Hobomok, their spy and guide. With other hostile chiefs he signed a treaty of peace with the English in 1621.—Drake, Bk. Inds., 93, 1880.

Corchaug. A tribe or band formerly occupying Riverhead and Southold townships on Long id., N. Y., N. of Peconic bay, and extending W. to Wading r. Cutchogue, Mattituck, Ashamomuck, and Aquebogue were probably sites of their villages. The Yannococ Indians, N. of

Peconic r., must have been identical with the Corchaug tribe or a part of it. (J. M.)

Chorchake.—Deed of 1648 in Thompson, Long Id., 181, 1839. **Corchaug.**—Wood quoted by Macauley, N. Y., II, 252, 1829. **Corchongs.**—Thompson, Long Id., I, 386, 1843 (misprint). **Corchougs.**—Ibid., 238. **Yannacock.**—Doc. of 1667 in N. Y. Doc. Col. Hist., XIV, 601, 1883. **Yannocock.**—Ibid. **Yeannecock.**—Ibid., 602.

Coree. A tribe, possibly Algonquian, formerly occupying the peninsula s. of Neuse r., in Carteret and Craven cos., N. C. They had been greatly reduced in a war with another tribe before 1696, and were described by Archdale as having been a bloody and barbarous people. Lawson refers to them as Coranine Indians, but in another place calls them Connamox, and gives them two villages in 1701—Coranine and Raruta—with about 125 souls. They engaged in the Tuscarora war of 1711, and in 1715 the remnants of the Coree and Machapunga were assigned a tract on Mattamuskeet lake, Hyde co., N. C., where they lived in one village, probably until they became extinct. (J. M.)

Caranine.—Oldmixon (1708) in Carroll, Hist. Coll. S. C., II, 459, 1836. **Connamox.**—Lawson (1709), N. C., 383, 1860. **Coramine.**—Archdale (*ca.* 1696) in Humphreys, Account, 282, 1730. **Coranine.**—Archdale (1707) in Carroll, Hist. Coll. S. C., II, 89, 1836 (used by Lawson as the name both of the tribe and of one of its villages). **Corees.**—Drake, Ind. Chron., 175, 1836. **Cores.**—Williamson, N. C., I, 203, 1812.

Coreorgonel. The chief Tutelo town in New York, settled in 1753; situated in 1779 on the w. side of Cayuga lake inlet and on the border of the great swamp, 3 m. from the s. end of Cayuga lake. When destroyed by Dearborn in 1779 it contained 25 "elegantly built" houses. Sir Wm. Johnson, in a conference with the Six Nations in July, 1753, said to the Cayuga: "It is agreeable news that you are about to strengthen your Castle by taking in the Tedarighroones [Tutelo], and shall give a pass to those of that Nation here among you that they and the rest of them may come and join your Castle unmolested" (N. Y. Doc. Col. Hist., VI, 811, 1855). Three of these Tutelo were present at this meeting "to partake in the name of their Nation of the intended present." (J. N. B. H.)

Corcargonell.—Norris in Jour. Mil. Exped. Maj. Gen. John Sullivan in 1779, 237, 1887. **Coreorgonel.**—Dearborn, ibid., 77. **De Ho Riss Kanadia.**—Grant, ibid., 118 (corruption of the Mohawk *Tehoterigh-kanada*, 'Tutelo town'). **Kayeghtalagealat.**—Map of 1779 cited by Hale, ibid. **Todevigh-rono.**—Guy Johnson, map of 1771, cited by Hale, ibid.

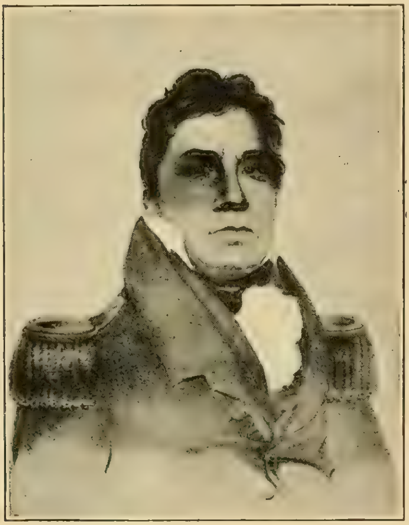
Cores. Small blocks of flint, obsidian, or other brittle stone from which flakes have been struck in such a manner as to leave them roughly cylindrical or conical in shape and with fluted sides. There has been some discussion as to whether cores are really the wasters of flake making or were intended for some practical use. The sharp angle at the base in many of them would make an excellent edge for working a hard or tough substance, such as horn or bone; but few show the slightest marks of wear. Wherever flint, obsidian, or other stone suitable for making flakes was worked, the cores also occur. On Flint Ridge in Ohio they are more abundant than at any other known locality, many thousands of them lying around the flaking shop sites. Although all are small, none being capable of yielding flakes more than 3 in. in length, there seems to be no reason for questioning the conclusion that they are the mere refuse of flake making. The use to which the flakes derived from them were applied is problematical, but they would have served as knives or scrapers or for the making of small arrowpoints. See *Stone-work*. Consult Fowke in 13th Rep. B. A. E., 1896; Holmes (1) in Bull. 21, B. A. E., 1894, (2) in 15th Rep. B. A. E., 1897, (3) in Memoirs Internat. Cong. Anthrop., 1894; Rau in Smithson. Cont., XXII, 1876. (G. F.)

CORE OF CHERT; IND. TER. (1-4)

Corn. See *Maize.*

Corn Band. A band at Spotted Tail (later Rosebud) agency, S. Dak.; probably a part of the Teton.—Cleveland in Our Church Work, Dec. 4, 1875. Cf. *Wagmezayuha.*

Cornplanter (*Kaiioñtwa‘′ko*^{n}, 'by what one plants'—Hewitt; variously written Garganwahgah, Koeentwahka, etc.). A Seneca chief, known also as John O'Bail, supposed to have been born between 1732 and 1740 at Conewaugus, on Genesee r., N. Y. Drake (Biog. and Hist. Ind., 7th ed., 111, 1837) says he was a warrior at Braddock's defeat in 1755, which is evidently a mistake, though he may have been present as a boy of 12 or 15 years. His father was a white trader named John O'Bail, or O'Beel, said by some to have been an Englishman, although Harris (Buffalo Hist. Soc. Pub., VI, 416, 1903) says he was a Dutchman, named Abeel, and Ruttenber (Tribes Hudson R., 317, 1872) also says he was a Dutch trader. His mother was a full-blood Seneca. All that is known of Cornplanter's early days is contained in a letter to the governor of Pennsylvania, in which he says he played with Indian boys who remarked the difference between the color of his skin and theirs; his mother informed him that his father resided at Albany. He visited his father, who, it appears, treated him kindly but gave him nothing to carry back; "nor did he tell me," he adds, "that the United States were about to rebel against the Government of England." He states that he was married before this visit. He was one of the parties to the treaty of Ft Stanwix in 1784, when a large cession of land was made by the Indians; he also took part in the treaty of Ft Harmar in 1789, in which an extensive territory was conveyed to the United States (although his name is not among the signers); and he was a signer of the treaties of Sept. 15, 1797, and July 30, 1802. These acts rendered him so unpopular with his tribe that for a time his life was in danger. In 1790 he, together with Halftown, visited Philadelphia to lay before Gen. Washington the grievances complained of by their people. In 1816 he resided just within the limits of Pennsylvania on his grant 7 m. below the junction of the Connewango with the Allegheny, on the banks of the latter. He then owned 1,300 acres, of which 640 formed a tract granted to him by Pennsylvania, Mar. 16, 1796, "for his many valuable services to the whites." It is said that in his old age he declared that the "Great Spirit" told him not to have anything more to do with the whites, nor even to preserve any mementos or relics they had given him. Impressed with this idea, he burned the belt and broke the elegant sword that had been given him. A favorite son (Henry Obeal), who had been carefully educated, became a drunkard, thus adding to the troubles of Cornplanter's last years. He received from the United States, for a time, a pension or grant of $250 per year. He was perhaps more than 90 years of age at the time of his death, Feb. 18, 1836. A monument erected to his memory on his reservation by the state of Pennsylvania in 1866 bears the inscription "aged about 100 years." (C. T.)



CORNPLANTER. (McKENNEY AND HALL)

Cornstalk. A celebrated Shawnee chief (born about 1720, died in 1777) who held authority over those of the tribe then settled on the Scioto, in Ohio. He was brought most prominently into notice by his leadership of the Indians in the battle of Point Pleasant, at the mouth of Great Kanawha r., W. Va., Oct. 10, 1774. Although defeated in a battle lasting throughout the day, his prowess and generalship on this occasion—where his force, mostly Shawnee, numbering probably 1,000, was opposed to 1,100 Virginia volunteers—won the praise of the whites. After this battle he entered into a treaty of peace with Lord Dunmore in Nov., 1774, at Chillicothe, Ohio, although strenuously opposed by a part of his tribe, and faithfully kept it until 1777. In the latter year the Shawnee, being incited to renew hostilities, he went to Point Pleasant and notified the settlers that he might be forced into the war. The settlers detained him and his son as hostages, and they were soon after murdered by some infuriated soldiers in retaliation for the killing of a white settler by some roving Indians, thus arousing the vindictive spirit of the Shawnee, which was not broken until 1794. Cornstalk was not only a brave and energetic warrior, but a skilful general and an orator of considerable ability. A monument was erected to his memory in the court-house yard at Point Pleasant in 1896.

Cornstalk's Town. A Shawnee village on Scippo cr., opposite Squaw Town, Pickaway co., Ohio, nearly due s. from Circleville, in 1774.—Howe, Hist. Coll. Ohio, 402, 1896.

Corn Village. A former Natchez settlement.

Corn Village.—Gayarre, La., I, 411, 1851. **Flour Village.**—Dumont in French, Hist. Coll. La., V, 48, 1853.

Corodeguachi. A former Opata pueblo on the headwaters of the Rio Sonora, N. E. Sonora, Mexico, about 25 m. below the boundary of Arizona. It was the seat of the Spanish mission of Santa Rosa, founded in 1653, and of the presidio of Fronteras, established in 1690. In 1689 the mission was abandoned on account of the hostilities of the Jocome, Suma, Jano, and Apache; and owing to Apache depredations in more recent years the settlement was deserted by its inhabitants on several occasions, once as late as about 1847. (F. W. H.)

Corodeguachi.—Bancroft, Ariz. and N. Mex., 354, 1889. **Santa Rosa Corodeguatzi.**—Doc. of 18th cent. quoted by Bandelier in Arch. Inst. Papers, IV, 529, 1892. **Santa Rosa de Coradeguatzi.**—Orozco y Berra, Geog., 343, 1854.

Corral. A rancheria of gentile Diegueños near San Diego, s. Cal., in 1775.

El Corral.—Ortega (1775) quoted by Bancroft, Hist. Cal., I, 254, 1884.

Coruano. One of 4 unidentified tribes, probably Shoshonean, formerly living E. of Tejon pass, s. Cal.—Taylor in Cal. Farmer, May 8, 1863.

Cosaque (probably from *ko^{n}shak*, 'reed'). An unidentified town in N. E. Alabama, in the same region as Cossa (Kusa), visited by Juan Pardo in 1565.—Vandera (1567) in Smith, Colec. Doc. Fla., I, 18, 1857.

Cosattuck. A Pequot village in 1667, probably near Stonington, New London co., Conn.

Causattuck.—Noyes (1667) in Mass. Hist. Soc. Coll., 3d s., X, 67-68, 1849. **Cosattuck.**—Denison (1666), ibid., 64.

Coshocton (Heckewelder derives a similar name, Coshecton, from *gichiéchton* (German form), 'finished,' 'completed'). Formerly the chief town of the Turtle tribe of the Delawares, on the site of Coshocton, Coshocton co., Ohio. Destroyed by the whites in 1781. Cf. *Goshgoshunk.*

Cashictan.—Peters (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 300, 1871. **Coochocking.**—Butterfield, Washington-Irvine Cor., 9, 1882. **Cooshacking.**—Ibid. **Coshockton.**—Rupp, West Penn., 201, 1846. **Coshocton.**—Heckewelder (1781) quoted by Butterfield, op. cit., 51. **Goschachguenk.**—Drake, Bk. Inds., bk. 5, 59, 1848. **Goschaching.**—Writer of 1784 in Harris, Tour, 214, 1805. **Goschachking.**—Heckewelder in Trans. Am. Philos. Soc., IV, 391, 1834. **Goschochking.**—Drake, Bk. Inds., bk. 5, 61, 1848. **Goshachking.**—Heckewelder, op. cit. **Goshochking.**—Ibid. **Kushacton.**—Pentecost (1782) in Butterfield, op. cit., 242. **Kushocton.**—Ibid., 241.

Cosoy. A Diegueño rancheria at which the mission of San Diego (q. v.) was established in 1769; situated at the present Old Town, on San Diego bay, s. Cal.

Cossarl. Marked by Jefferys (French Dom. Am., I, map, 134, 1761) as a native town on the extreme head of Yadkin r., in the mountains of N. W. North Carolina. Unidentified.

Costanoan Family. A linguistic family on the coast of central California. In 1877 Powell (Cont. N. A. Ethnol., III, 535) established a family which he called Mutsun, extending from San Francisco to Soledad and from the sea inland to the Sierras, and including an area in the Marin co. penin., N. of San Francisco bay, and gave vocabularies from various parts of this territory. In 1891 (7th Rep. B. A. E., 70, 92, map) Powell divided this area between two families, Moquelumnan and Costanoan. The Moquelumnan family occupied the portion of the old Mutsun territory E. of San Joaquin r. and N. of San Francisco bay.

The territory of the Costanoan family extended from the Pacific ocean to San Joaquin r., and from the Golden Gate and Suisun bay on the N. to Pt Sur on the coast and a point a short distance s. of Soledad in the Salinas valley on the s. Farther inland the s. boundary is uncertain, though it was probably near Big Panoche cr. The Costanoan Indians lived mainly on vegetal products, especially acorns and seeds, though they also obtained fish and mussels, and captured deer and smaller game. Their clothing was scant, the men going naked. Their houses were tule or grass huts, their boats balsas or rafts of tules. They made baskets, but no pottery, and appear to have been as primitive as most of the tribes of California. They burned the dead. The Rumsen of Monterey looked upon the eagle, the humming bird, and the coyote as the original inhabitants of the world, and they venerated the redwood. Their languages were simple and harmonious. Seven missions—San Carlos, Soledad, San Juan Bautista, Santa Cruz, Santa Clara, San José, and Dolores (San Francisco)—were established in Costanoan territory by the Franciscans subsequent to 1770, and continued until their confiscation by the Mexican government in 1834, when the Indians were scattered. The surviving individuals of Costanoan blood may number to-day 25 or 30, most of them "Mexican" in life and manners rather than Indian.

True tribes did not exist in Costanoan territory, the groups mentioned below being small and probably little more than village communities, without political connection or even a name other than that of the locality they inhabited.

The following divisions or settlements have been recognized: Ahwaste, Altahmo, Ansaime, Aulintac, Chalone, Costanos, Kalindaruk, Karkin, Mutsun, Olhon, Romonan, Rumsen, Saklan, Thomien, Tulomo, and Wacharon (?).

=**Costano.**—Latham in Trans. Philol. Soc. Lond., 82, 1856 (includes the Ahwastes, Olhones or Costanos, Romonans, Tulomos, Altatmos); Latham, Opuscula, 348, 1860. <**Mutsun.**—Gatschet in Mag. Am. Hist., 157, 1877 (includes Ahwastes, Olhones, Altahmos, Romonans, Tulomos); Powell in Cont. N. A. Ethnol., III, 535, 1877 (includes under this family vocabs. of Costano, Mūtsūn, Santa Clara, Santa Cruz). **Costanoan.**—Powell in 7th Rep. B, A. E., 70, map, 1891.

Costanos (Span.: 'coastmen'). Certain tribes or groups belonging to the Costanoan family on San Francisco penin., connected with Dolores mission, Cal. The term has been applied to the Olhone, Ahwaste, Altahmo, Romonan, and Tulomo collectively; also to the Olhone and Ahwaste taken together; and to the Olhone alone. The term was chosen by Powell for the name of the Costanoan family, q.v. (A. L. K.)

Coast Indians.—Ind. Aff. Rep., 124, 1850. **Coastmen.**—Latham in Proc. Philol. Soc. Lond., VI, 79, 1854. **Costanoes.**—Ind. Aff. Rep., op. cit. **Costanos.**—Schoolcraft, Ind. Tribes, II, 506, 1852. **Costeño.**—Simeon, Dict. Nahuatl, xviii, 1885.

Coste. A province and town, apparently in Alabama, visited by De Soto in 1540. Biedma says the towns were built on islands in the river.

Acosta.—Shipp, De Soto and Florida, 373, 1881. **Acoste.**—Garcilasso de la Vega, La Florida, 141,

1723. **Costa.**—French, Hist. Coll. La., n. s., II, 247, 1875. **Coste.**—Gentleman of Elvas (1557), ibid., II, 149, 1850. **Costehe.**—Biedma (1544), ibid., 102.

Cosumni. A tribe, probably Moquelumnan, formerly residing on or near Cosumnes r., San Joaquin co., Cal. According to Rice (quoted by Mooney in Am. Anthrop., III, 259, 1890) these Indians went almost naked; their houses were of bark, sometimes thatched with grass and covered with earth: the bark was loosened from the trees by repeated blows with stone hatchets, the latter having the head fastened to the handle with deer sinew. Their ordinary weapons were bows and stone-tipped arrows. The women made finely woven conical baskets of grass, the smaller ones of which held water. Their amusements were chiefly dancing and football; the dances, however, were in some degree ceremonial. Their principal deity was the sun, and the women had a ceremony which resembled the sun dance of the tribes of the upper Missouri. Their dead were buried in graves in the earth. The tribe is now practically extinct.

Cosemenes.—Beechey, Narr., I, 366, 1831. **Cosumnes.**—Hale in U. S. Expl. Exped., VI, 631, 1846. **Cosumnies.**—Taylor in Cal. Farmer, June 8, 1860. **Kosumnès.**—Duflot de Mofras, Expl., II, 376, 1844.

Cotan. An Algonquian village in 1585 about Ransomville, Beaufort co., N. C.

Cotam.—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856. **Cotan.**—Map in Smith (1629), Virginia, I, repr. 1819.

Cotechney. A town and palisade of the Tuscarora in North Carolina, which became noted in their war of 1711–18; situated, according to Hawks, on the site of Ft Barnwell, but according to Graffenried the town lay about 3 m. from the palisade, evidently on the opposite side of the Neuse, about the mouth of Contentnea cr., the name of which is probably a form of Cotechney. It was a large town, the residence of Hancock, one of the principal Tuscarora chiefs. Here Lawson and Graffenried were prisoners in 1711, and it was the scene of the execution of the former. On the outbreak of the Tuscarora war the inhabitants abandoned the town and intrenched themselves in the palisade, which was attacked by Barnwell, Jan. 28, 1712, when 400 of its defenders were killed or taken. Instead of completing his work, Barnwell, to save the lives of white prisoners held in the fort, made a worthless treaty with the remainder, who at once joined the other hostiles. (J. N. B. H.)

Catchne.—Pollock (1717) in N. C. Rec., II, 288, 1886. **Catechna.**—Graffenried (1711), ibid., I, 923, 1886. **Catechne.**—Pollock (1712), ibid., 882. **Catechnee.**—Pollock (1713), ibid., II, 39. **Catechneys.**—Pollock (1713), ibid., 38. **Contah-nah.**—Lawson (1710), Hist. N. C., 383, 1860. **Coteching.**—Pollock (1713) in N. C. Rec., II, 24, 1886. **Cotechnees.**—Pollock (1713), ibid., 62. **Cotechneys.**—Hawks, N. C., II, 547, 1858. **Hancock Fort.**—Hyde (1712) in N. C. Rec., I, 900, 1886. **Hencocks-Towne.**—Graffenried (1711), ibid., 927.

Cotejen. A Costanoan village formerly near San Francisco bay, Cal.—Mission book (1784) quoted by Taylor in Cal. Farmer, Oct. 18, 1861.

Cotocanahut. Given as one of the Cherokee "valley towns" in a document of 1755 (Royce in 5th Rep. B. A. E., 142, 1887). Not identified.

Cotohautustennuggee. A former Lower Creek town on the right bank of Upatoie cr., in Muscogee co., Ga.—Royce in 18th Rep. B. A. E., pl. cxxii, 1900.

Cotonam. A tribe affiliated with the Carrizos of the Coahuiltecan family and living in their vicinity, though their dialect differs largely from the Comecrudo language. The last of this tribe were at La Noria rancheria, in s. Hidalgo co., Tex., in 1886, and one man at Las Prietas was slightly acquainted with the native dialect. They call an Indian *χaíma*, and are the Xaimame or Haname of the Texan tribes farther N. The Tonkawa say that the Cotonam were not cannibals and that they wore sandals instead of moccasins. (A. S. G.)

Cotoplanemis. Probably a division of the Moquelumnan family, living on a reserve between Stanislaus and Tuolumne rs., Cal., in 1851; but it is possible that they may have been a band of the Cholovone division of the Mariposan family.

Co-ta-plane-mis.—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 20, 1852. **Co-to-plane-mis.**—Ibid.

Cotsjewaminck. A former village on Long Island, N. Y., probably near the W. end.—Doc. of 1645 in N. Y. Doc. Col. Hist., XIV, 60, 1883.

Cotton. Judging from the lack of mention of it by early writers on the S. portion of the United States, cotton was not cultivated by the tribes of this section, notwithstanding the favorable soil and climate. The cotton blankets seen by De Soto's troops on the lower Mississippi were said to have been brought from the W., possibly from the far-off Pueblo country of New Mexico and Arizona. Although the latter section seems less favorable to its cultivation, cotton has been raised to a considerable extent by the Pueblos, especially the Hopi, from time immemorial, and cloth, cord, thread, and seed are commonly found in ancient deposits in caves, cliff-dwellings, and ruined pueblos throughout that region. The Hopi are now the only cultivators and weavers of cotton, their products, consisting chiefly of ceremonial robes, kilts, and scarfs, finding their way through trade to many other tribes who, like the Hopi, employ them in their religious performances. In the time of Coronado (1540–42) and of Espejo (1583) cotton was raised also by the people of

Acoma and the Rio Grande villages in New Mexico, and the Pima of s. Arizona also raised the plant until about 1850; but the introduction of cheap fabrics by traders has practically brought the industry to an end everywhere among the Indians, the Hopi alone adhering to the old custom of cultivating and weaving it, and that chiefly for ceremonial garments. In ancient Hopi and Zuñi mortuary rites raw cotton was placed over the face of the dead, and cotton seed was often deposited with food vessels and other accompaniments in the grave. Consult Bandelier in Arch. Inst. Papers, iii, iv, 1890–92; Fewkes in 17th Rep. B. A. E., 1898; Holmes in 13th Rep. B. A. E., 1896; Hough in Rep. Nat. Mus., 1901; Winship in 14th Rep. B. A. E., 1896. (w. h.)

Couechitou. A former important Choctaw town destroyed in the Choctaw civil war of 1764. Its location is in doubt, but it was traditionally placed in the neighborhood of Moscow, Kemper co., Miss. (Halbert in Miss. Hist. Soc. Publ., vi, 424, 1902). This name appears on Danville's map, *ca.* 1732, in which it seems to be translated "village of the great chief." In later times it was known by the same name as Conchachitou (q. v.), usually in the contracted form Congeto, or Cooncheto, and to distinguish it it was called East Congeto. Halbert assumes that the original name was Conchachitou and interprets it as 'big reed-brake,' like the other; but if such were indeed the case it is surprising that Danville, who locates and translates Conchachitou correctly, should have erred regarding this. (j. r. s.)

Conachitow.—Lattré, map of U. S., 1784. **Couetchiou.**—Güssefeld, map of U. S., 1784. **Coué-tchitou.**—Danville map (1732) in Hamilton, Colonial Mobile, 158, 1897. **Cowachitow.**—Philippeaux, map, 1781. **Cuoerchítou.**—Bartram, Voy., i, map, 1799. **East Congeata.**—Romans, Florida, 310, 1775. **East Congeeto.**—West Fla. map, *ca.* 1775. **East Coongeeto.**—Romans, op. cit., 73.

Couna. Mentioned by Oñate (Doc. Inéd., xvi, 114, 1871) as a pueblo of New Mexico in 1598. Doubtless situated in the Salinas, in the vicinity of Abo, e. of the Rio Grande, and in all probability a Tigua or Piros village.

Counting. Two systems of counting were formerly in use among the Indians of North America, the decimal and the vigesimal. The latter, which was used in Mexico and Central America, was also in general use n. of Columbia r., on the Pacific slope, while between that area and the border of Mexico it was employed by only a few tribes, as the Pomo, Tuolumne, Konkau, Nishinam, and Achomawi. On the Atlantic side the decimal system was used by all except the Eskimo tribes. Both systems, based apparently on the finger and hand count, were as a rule fundamentally quinary. There are some indications, however, of a more primitive count, with minor tribal differences. In Siouan and Algonquian the word for 2 is generally related to that for arms or hands, and in Athapascan dialects to the term for feet. In a few languages, the Siksika, Catawba, Gabrieleño, and some others, 3 is expressed by joining the words for 2 and 1. In many others the name for 4 signifies 2 and 2, or 2 times 2, as in most of the Shoshonean dialects, and in Catawba, Haida, Tlingit, and apparently Kiowa; the Pawnee formerly applied a name signifying 'all the fingers,' or 'the fingers of the hand,' thus excluding the thumb. Five has usually a distinct name, which in most cases refers to one hand or fist. The numbers from 6 to 9 are generally based on 5, thus, $6=5+1$, $7=5+2$, etc.; or the names refer to the fingers of the second hand as used in counting; thus, among the Eskimo of Pt Barrow 6 is 'to the other hand 1', 7 'to the other hand 2', and in many dialects 6='1 on the other hand.' There are exceptions to this rule, however; for example, 6 is 3 and 3 in Haida and some other dialects; in Bellacoola the name signifies 'second 1', and in Montagnais (Algonquian), '3 on each side.' Although 7 is usually 'the second finger on the second hand', in some cases it is based on 4, as among the Montagnais, who say '4 and 3.' Eight is generally expressed by 'the third finger on the second hand'; but the Montagnais say '4 on each side', and the Haida '4 and 4'; in Karankawa it signifies '2 fathers', and in the Kwakiutl and some other languages it is '2 from 10.' In a number of languages the name for 9 signifies 1 from 10, as with the Kwakiutl, the Eskimo of n. w. Alaska, the Pawnee, and the Heiltsuk.

The numbers from 11 to 19 are usually formed in both systems by adding 1, 2, 3, 4, etc., to 10; but in the vigesimal the quinary count is carried out, 16 being $15+1$, $17=15+2$, etc., or, in some dialects, $17=10+5+2$. Many of the Indians could count to 1,000, some by a regular system, while in a number of languages, as Tlingit, Cherokee, etc., its signification is 'great 100.' In Ottawa the meaning was 'one body'; in Abnaki, 'one box'; in Iroquois dialects, 'ten hand-claps,' that is, ten hundreds; in Kiowa, 'the whole hand hundred.' Baraga and Cuoq give terms for figures up to a million or more, but it is doubtful if such were actually in use before contact with Europeans.

The common Indian method of counting on the hands, as perhaps is usual with most savage or uncivilized peoples, was to "tell off" the fingers of the left hand, beginning with the little finger, the thumb being the fifth or 5; while in counting the right hand the order was usually reversed, the thumb being counted 6, the forefinger 7, and so on to the little finger, which would be 10. The movement was therefore sinistral. Although the order in counting the first 5 on the left hand was in most cases as given above, the order of counting the second 5 was subject to greater variation. It was a common habit to bend the fingers inward as counted, but there were several western tribes whose custom was to begin with the clenched hand, opening the fingers as the count proceeded, as among the Zuñi. Among the tribes using the vigesimal system, the count of the second 10 was practically or theoretically performed on the feet, the 20 making the "complete man," and often, as among the Eskimo and Tlingit, receiving names having reference to the feet. The Zuñi, however, counted the second 10 back on the knuckles.

Indians often made use of numeral classifiers in counting, that is, the number name was modified according to the articles counted; thus, in the Takulli dialect of Athapascan *tha* means 3 things; *thane*, 3 persons; *that*, 3 times; *thatsen*, in 3 places; *thauh*, in 3 ways; *thailtoh*, all 3 things, etc. Such classifiers are found in many dialects, and in some are quite numerous.

Certain numbers have been held as sacred by most tribes; thus 4, probably owing to the frequent reference to the cardinal points in ceremonies and religious acts, has become sacred or ceremonial. Among the Creeks, Cherokee, Zuñi, and most of the Plains tribes, 7 is also considered a sacred number. For the Zuñi, Cushing says it refers to the 4 cardinal points plus the zenith, nadir, and center or ego. Some of the Pacific coast Indians regard 5 as their sacred number. Although 13 appears in most of the calendar and ceremonial counts of the cultured nations of Mexico and Central America, its use as a sacred or ceremonial number among the Indians N. of Mexico was rare, the Pawnee, Hopi, and Zuñi being notable exceptions.

Consult Brinton, Origin of Sacred Numbers, Am. Anthrop., 1894; Conant, Number Concept, 1896; Cushing, Manual Concepts, Am. Anthrop., 1892; Hayden, Ethnog. and Philol. Mo. Val., 1862; McGee, Primitive Numbers, 19th Rep. B. A. E., 1900; Thomas, Numeral Systems of Mexico and Central America, ibid.; Trumbull, Numerals in American Indian Languages, Trans. Am. Philol. Ass'n, 1874; Wilson, Indian Numerals, Canad. Ind., I, 272, 1891. (C. T.)

Coup ('blow,' 'stroke'). The French-Canadian term adopted to designate the formal token or signal of victory in battle, as used among the Plains tribes. Coups are usually "counted," as it was termed—that is, credit of victory was taken, for three brave deeds, viz, killing an enemy, scalping an enemy, or being first to strike an enemy either alive or dead. Each one of these entitled a man to rank as a warrior and to recount the exploit in public; but to be first to touch the enemy was regarded as the bravest deed of all, as it implied close approach during battle. Among the Cheyenne it was even a point of bravado for a single warrior to rush in among the enemy and strike one with quirt or gun before attempting to fire, thus doubly risking his own life. Three different coups might thus be counted by as many different persons upon the body of the same enemy, and in a few tribes 4 were allowed. The stealing of a horse from a hostile camp also carried the right to count coup. The stroke (coup) might be made with whatever was most convenient, even with the naked hand, the simple touch scoring the victory. In ceremonial parades and functions an ornamented quirt or rod was sometimes carried and used as a coup stick. The warrior who could strike a tipi of the enemy in a charge upon a home camp thus counted coup upon it and was entitled to reproduce its particular design upon the next new tipi which he made for his own use and to perpetuate the pattern in his family. In this way he was said to "capture" the tipi. Warriors who had made coups of distinguished bravery, such as striking an enemy within his own tipi or behind a breastwork, were selected to preside over the dedication of a new tipi. The noted Sioux chief Red Cloud stated in 1891 that he had counted coup 80 times. See *War and War discipline*. (J. M.)

Coups de Flèches. An unidentified tribe mentioned as on the Texas border in connection with Tawakoni, Anadarko, Hainai, Tonkawa, etc., early in the 19th century.—Robin, Voy. Louisiana, III, 5, 1807.

Cous. See *Kouse*.

Couth. A Karok rancheria on Klamath r., Cal., in 1856.—Taylor in Cal. Farmer, Mar. 23, 1860.

Couthaougoula ('lake people'). One of the 7 villages or tribes forming the Taensa confederacy in 1699.—Iberville in Margry, Déc., IV, 179, 1880.

Cowate. A village of Praying Indians, in 1677, at the falls of Charles r., Middlesex co., Mass.—Gookin (1677) in Drake, Bk. Inds., bk. 2, 115, 1848.

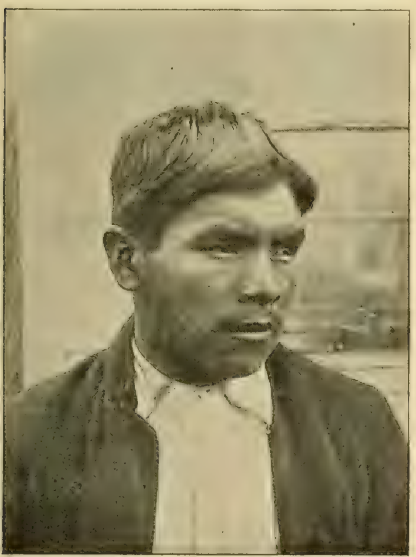
Cow Creek. A Seminole settlement of 12 inhabitants in 1880, on a stream running southward, at a point about 15 m. N. E. of the entrance of Kissimmee r. into L. Okeechobee, Brevard co., Fla.—MacCauley in 5th Rep. B. A. E., 478, 1887.

Cowee (from *Kawi'*, abbreviated form of *Kawi'yĭ*, which is possibly a contraction of *Ani'-kawi'yĭ*, 'place of the Deer clan'). A former important Cherokee settlement about the mouth of Cowee cr. of Little Tennessee r., about 10 m. below Franklin, Macon co., N. C.—Mooney in 19th Rep. B. A. E., 525, 1900.
Cowe.—Bartram, Travels, 371, 1792.

Coweeshee. Given as a Cherokee town in the Keowee district, n. w. S. C.; exact locality uncertain.—Doc. of 1755 quoted by Royce in 5th Rep. B. A. E., 143, 1887.

Coweset ('place of small pine trees.'—Trumbull). A small tribe or band formerly living in n. Rhode Island, w. of Blackstone r. In 1637 they were subject to the Narraganset, but had thrown off the connection by 1660. (J. M.)
Cawesitt.—Gookin (1674) in Mass. Hist. Soc. Coll., 1st s., i, 147, 1806. **Corvesets.**—Williams (1682), ibid., 2d s., vii, 76, 1818 (misprint). **Cowesets.**—Williams (1660) in R. I. Col. Rec., i, 460, 1856. **Cowwesets.**—Williams and Olney (1660), ibid., i, 39–41. **Cowweseuck.**—Williams (1643) in Mass. Hist. Soc. Coll., 1st s., iii, 205, 1794 (name used by the tribe). **Cowwesit.**—Williams (1675), ibid., 4th s., vi, 300, 1863.

Cowichan. A group of Salish tribes speaking a single dialect and occupying the s. e. coast of Vancouver id. between Nonoos bay and Sanitch inlet, and the valley of lower Fraser r. nearly to Spuzzum, Brit. Col. The various bands and tribes belonging to this group aggregated 2,991 in 1902. The following list of Cowichan tribes is based on information obtained from Boas: On Vancouver id.—Clemclemalats, Comiakin, Hellelt, Kenipsim, Kilpanlus, Koksilah, Kulleets, Lilmalche, Malakut, Nanaimo, Penelakut, Quamichan, Siccameen, Snonowas, Somenos, Tateke, and Yekolaos. On lower Fraser r.—Chehalis, Chilliwack, Coquitlam, Ewawoos, Katsey, Kelatl, Kwantlin, Matsqui, Musqueam, Nicomen, Ohamil, Pilalt, Popkum, Scowlitz, Siyita, Sewathen, Snonkweametl, Skawawalooks, Squawtits, Sumass, Tait, Tsakuam, and Tsenes. (J. R. S.)


COWICHAN MAN. (AM. MUS. NAT. HIST.)

Caw-a-chim.—Jones (1853) in H. R. Ex. Doc. 76, 34th Cong., 5, 1857. **Ca-witchans.**—Anderson quoted by Gibbs in Hist. Mag., vii, 74, 1863. **Cowegans.**—Fitzhue in Ind. Aff. Rep. 1857, 329, 1858. **Cowe-wa-chin.**—Starling, ibid., 170, 1852. **Cowichin.**—Douglas in Jour. Roy. Geog. Soc., 246, 1854. **Cowitchens.**—Mayne, Brit. Col., 247, 1862. **Cowitchins.**—Kane, Wand. in N. Am., 220, 1859. **Halkōmē'lEm.**—Hill-Tout in Ethnol. Surv. Can., 54, 1902 (name of Fraser R. Cowichan for themselves). **Hue-la-muh.**—Mackay quoted by Dawson in Trans. Roy. Soc. Can. for 1891, sec. ii, 7 ('the people': own name). **Hum-a-luh.**—Ibid. ('the people': name by which the Cowichan of Yale and Hope call themselves). **Kauitchin.**—Taylor in Cal. Farmer, July 19, 1862. **K·au'itcin.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Kawatskins.**—Shea, Cath. Miss., 475, 1855. **Kawichen.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., i, 234, 1848. **Kawitchen.**—Scouler in Jour. Geog. Soc. Lond., i, 224, 1841. **Kawitshin.**—Hale in U. S. Expl. Exped., vi, 221, 1846. **Kawitskins.**—Smet, Oregon Miss., 59, 1847. **Kowailchew.**—Gibbs in Pac. R. R. Rep., i, 433, 1855. **Kow-ait-chen.**—Stevens in Ind. Aff. Rep., 455, 1854. **Kowitchans.**—Keane in Stanford, Compend., 578, 1878. **Kowitsin.**—Gibbs in Cont. N. A. Ethnol., i, 181, 1877. **Qāūitcin.**—Boas, MS., B. A. E., 1887. **Quâmitchan.**—Can. Ind. Aff. Rep., lx, 1877.

Cowichan Lake. A local name for Nootka Indians who in summer live on a reservation at the n. end of Cowichan lake, s. Vancouver id. There were only 2 there in 1904.—Can. Ind. Aff., 1902, 1904.

Cowish. See *Kouse*.

Cowlitz. A Salish tribe formerly on the river of the same name in s. w. Washington. Once numerous and powerful, they were said by Gibbs in 1853 to be insignificant, numbering with the Upper Chehalis, with whom they were mingled, not more than 165. About 1887 there were 127 on Puyallup res., Wash. They are no longer known by this name, being evidently officially classed as Chehalis. (J. R. S.)
Cawalitz.—Lee and Frost, Oregon, 99, 1844. **Coneliskes.**—Domenech, Deserts of N. A., 401, 1860. **Cowelits.**—Hale in U. S. Expl. Exped., vi, 211, 1846. **Cowelitz.**—Farnham, Travels, 112, 1843. **Cow-e-na-chino.**—Starling in Ind. Aff. Rep., 171, 1852. **Cowlitch.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., i, 235, 1848. **Cowlits.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Cowlitsick.**—Drake, Book of Inds., vii, 1848. **Cowlitsk.**—Proc. Boston Soc. Nat. Hist., 84, 1851–54. **Cowlitz.**—Smet, Letters, 230, 1843. **Kaoulis.**—Duflot de Mofras, Oregon, ii, 95, 1844. **Kau'-lĭts.**—McCaw, Puyallup MS. vocab., B. A. E., 1885 (Puyallup name). **Kawelitsk.**—Hale in U. S. Expl. Exped., vi, 211, 1846. **Kowalitsks.**—Townsend, Narr., 175, 1839. **Kowelits**—Latham in Trans. Philol. Soc. Lond., 71, 1856. **Kowelitsk.**—Gallatin in Trans. Am. Ethnol. Soc., ii, 119, 1848. **Kowlitz.**—Gibbs in Cont. N. A. Ethnol., i, 164, 1877. **Nū-so-lupsh.**—Ibid., 172 (name given by Indians not on Sound to Upper Cowlitz and Upper Chehalis; refers to rapids).

Cownantico. A former division of the Skoton, living, according to the treaty of Nov. 18, 1854, on Rogue r., Oreg.
Cow-nan-ti-co.—U. S. Ind. Treaties, 23, 1873.

Cowpens. Given in a distribution roll of Cherokee annuities paid in 1799 as a Cherokee town. It may have been situated near the noted place of that name in Spartanburg co., S. C.—Royce in 5th Rep. B. A. E., 144, 1887.

Cowsumpsit. Mentioned in 1664 as if a village subject to the chief of the Wampanoag, in Rhode Island.—Deed of 1664 in Drake, Bk. Inds., bk. 3, 14, 1848.

Cow Towns. Mentioned with 9 other Upper Creek towns on Tallapoosa r., Ala.—Finnelson in Am. State Papers, Ind. Aff., I, 289, 1832.

Coya. A former village on or near middle St Johns r., Fla.
Choÿa.—De Bry, Brev. Nar., II, map, 1591. **Coya.**—Laudonnière (1564) in French, Hist. Coll. La., 287, 1869.

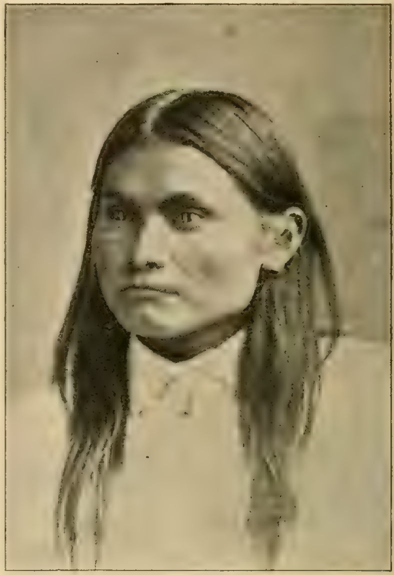
Coyabegux. A village or tribe, now extinct, mentioned by Joutel as being N. or N. W. of Maligne (Colorado) r., Tex., in 1687. This region was controlled chiefly by Caddoan tribes. The name seems to have been given Joutel by Ebahamo Indians, who were closely affiliated with the Karankawa. See Gatschet, Karankawa Indians, 35, 1891; Charlevoix, New France, IV, 78, 1870.
Cagabegux.—Joutel (1687) in French, Hist. Coll. La., I, 152, 1846. **Coiaheguxes.**—Barcia, Ensayo, 271, 1723. **Coyabegux.**—Joutel, op. cit., 136.

Coyachic. A Tarahumare settlement N. of the headwaters of the central arm of the Rio San Pedro, lat. 28° 20′, long. 106° 48′, Chihuahua, Mexico.—Orozco y Berra, Geog., 323, 1864.

Coyatee. A former Cherokee settlement on Little Tennessee r., about 10 m. below the Tellico, about the present Coytee, Loudon Co., Tenn. It was the scene of the treaty of Coyatee in 1786 between commissioners representing the state of Franklin, as Tennessee was then called, and the chiefs of the Overhill towns.—Mooney in 19th Rep. B. A. E., 63, 513, 1900.
Cawatie.—Mooney, op. cit. **Coiatee.**—Ibid. **Coytee.**—Ibid. **Coytoy.**—Ibid. **Kai-a-tee.**—Ibid.

Coycoy. A Chumashan village on one of the N. Santa Barbara ids., Cal., in 1542.—Cabrillo (1542) in Smith, Colec. Doc. Fla., 186, 1857.

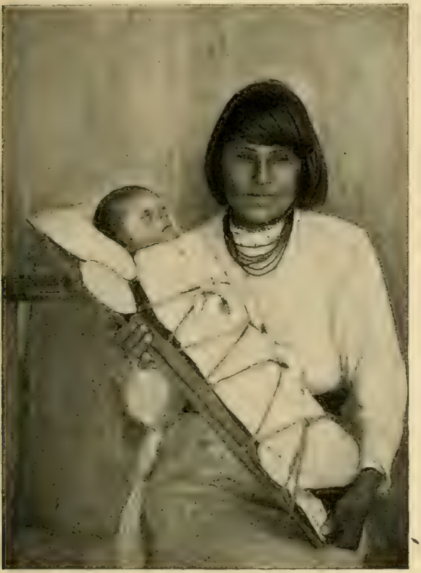
Coyoteros (Span.: 'wolf-men'; so called in consequence, it is said, of their subsisting partly on coyotes or prairie wolves (Gregg, Com. Prairies, I, 290, 1844); but it seems more probable that the name was applied on account of their roving habit, living on the natural products of the desert rather than by agriculture or hunting). A division of the Apache, geographically divided into the Pinal Coyoteros and the White Mountain Coyoteros, whose principal home was the W. or S. W. part of the present White Mountain res., E. Ariz., between San Carlos cr. and Gila r., although they ranged almost throughout the limits of Arizona and W. New Mexico. The name has evidently been indiscriminately applied to various Apache bands, especially to the Pinal Coyoteros, who are but a part of the Coyoteros. They were said to have numbered 310 under the San Carlos Agency in 1886, 647 in 1900, and 489 in 1904, but whether these figures include other Apache is not known. See *Apache*, *Tonto*. (F. W. H.)


COYOTERO APACHE MAN

Cayotes.—Emory, Recon., 70, 1848. **Colloteros.**—Bartlett, Pers. Narr., II, 601, 1854. **Coyaheros.**—H. R. Rep. 98, 42d Cong., 3d sess., 457, 1873. **Coyatero.**—Schoolcraft, Ind. Tribes, V, 203, 1855. **Coyetero.**—Cooke in Emory, Recon., map, 1848. **Coyoleno.**—Ind. Aff. Rep., 122, 1861. **Coyotaro.**—Emory, Recon., 96, 1848. **Coyote.**—Mayer, Mex., II, 122, 1853. **Coyotens.**—Lane (1854) in Schoolcraft, Ind. Tribes, V, 689, 1855. **Coyotero Apaches.**—Ind. Aff. Rep., 141, 1868. **Coyotéros.**—Hardy, Trav. in Mexico, 430, 1829. **Coystero.**—Simpson in Rep. Sec. War, 118, 1850 (misprint). **Cyotlero.**—Abert in Emory, Recon., 507, 1848. **Eiotaro.**—Pattie, Pers. Narr., 66, 1833 (misprint). **Gilands.**—Johnston in Emory, Recon., 587, 1848. **Hilend's Gila Indians.**—Ibid. ("or Kiataws, prairie wolves"). **Kiataro.**—Ibid. **Kiataw.**—Ibid. **Kiateros.**—Ibid., 591. **Koiotero.**—Ind. Aff. Rep., 246, 1877. **Paláwi.**—Gatschet, Yuma-Spr., I, 371, 1883 (Tonto name: 'they play cards'). **Pawílkna.**—Ibid., 411 (Tonto name). **Quietaroes.**—Ind. Aff. Rep., 506, 1865. **Silká.**—ten Kate, Synonymie, 6, 1884 ('on the mountain': Navaho name). **Tzĕj-glá.**—Ibid. **Wilatsu′kwe.**—Ibid., 7 (Zuñi name: 'lightning-shell people'). **Wolf-Eaters.**—Ruxton in Jour. Ethnol. Soc. Lond., II, 95, 1850 (Coyoteros or).

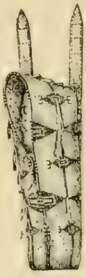
Coyyo. A village connected with the former San Carlos mission, Cal., and said to have been of the Esselen tribe.—Taylor in Cal. Farmer, Apr. 20, 1860.

Cradles. In North American ethnology, the device in which the infant was bound during the first months of life. It served for both cradle and baby's carriage, more especially the latter. In the arctic region, where the extreme cold would have been fatal, cradles were not used, the infant being carried about in the hood of the mother's fur parka; the Mackenzie r. tribes put the baby in a bag of moss. In the warmer regions also, from the boundary of Mexico southward, frames were not universal, but the child, wearing little clothing, was in some way attached to the mother and borne on her hip, where it partly rode and partly clung, or rested in hammock-like swings. The territory between these extremes was the home of the cradle, which is found in great variety. The parts of a cradle are the body, the bed and covering, the pillow and other appliances for the head, including those for head flattening, the lashing, the foot rest, the bow, the awning, the devices for suspension, and the trinkets and amulets, such as dewclaws, serving for rattles and moving attractions as well as for keeping away evil spirits. Cradles differ in form, technic, and decoration. Materials and designs were often selected with great care and much ceremony, the former being those best adapted for the purpose that nature provided in each culture area, and they, quite as much as the wish of the maker, decided the form and decoration.

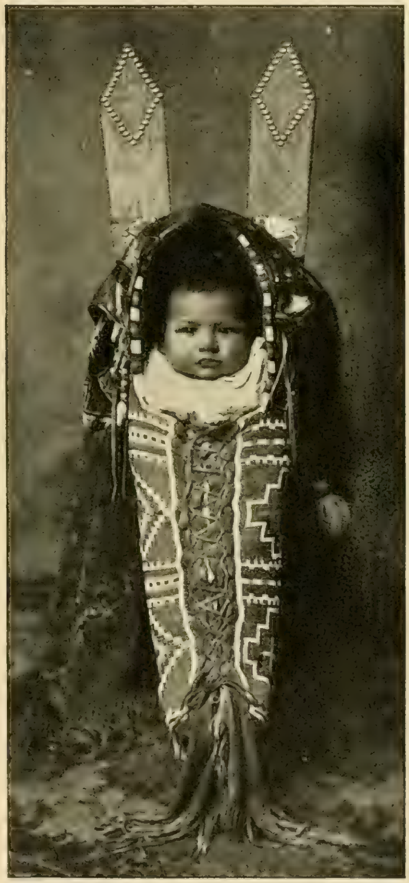

ACOMA WOMAN WITH CRADLE. (VROMAN. PHOTO.)

Bark cradles.—These were used in the interior of Alaska and in the Mackenzie drainage basin. They were made of a single piece of birch or other bark, bent into the form of a trough, with a hood, and tastefully adorned with quillwork. The bed was of soft fur, the lashing of babiche. They were carried on the mother's back by means of a forehead band.

Skin cradles.—Adopted in the area of the buffalo and other great mammals. The hide with the hair on was rolled up, instead of bark, and in much the same way, to hold the infant; when composed of hide only they were seldom decorated.

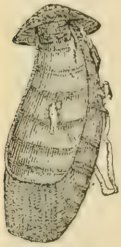

SIOUX CRADLE

Lattice cradles.—On the plains, cradles made of dressed skins were lashed to a lattice of flat sticks, especially among the Kiowa, Comanche, and others; but all the tribes now borrow from one another. In these are to be seen the perfection of


KIOWA CRADLE. (RUSSELL, PHOTO.)

this device. The infant, wrapped in furs, was entirely encased. Over the face was bent a flat bow adorned with pendants or amulets and covered, in the best examples, with a costly hood. The whole upper surface of the hide was a field of beadwork, quillwork, or other decoration, in which symbolic and heraldic devices were wrought. The frame was supported and carried on the mother's back or swung from the pommel of a saddle by means of bands attached to the lattice frame in the rear. Among some tribes the upper ends of the frame projected upward and were decorated.

Board cradles.—Nearly akin to the last named is the form seen among the Iroquoian and Algonquian tribes of the E., in which a thin, rectangular board takes the place of the lattice. It was frequently carved and gorgeously painted, and had a projecting foot rest. The bow was also bent to a right angle and decorated. The infant, after swaddling, was laid upon the board and lashed fast by means of a long band. The tree for the Pawnee cradle-board was carefully selected, and the middle taken out so that the heart or life should be preserved, else the child would die. Equal care was taken that the head of the cradle should follow the grain. The spots on the wildcat skin used for a cover symbolized the stars, the bow the sky, and the crooked furrow cut thereon signified the lightning, whose power was typified by the arrows tied to the bow (Fletcher). All the parts were symbolic.


HUPA CRADLE OF WICKER

Dugout cradles.—On the N. Pacific coast the infant was placed in a little box of cedar. The region furnished material, and the adz habit, acquired in canoe excavation, made the manufacture easy. Interesting peculiarities of these cradles are the method of suspending them horizontally, as in Siberia, the pads of shredded bark for head flattening, and the relaxation of the child's body in place of straight lacing. Decorative features are almost wanting.

Matting cradles.—Closely allied to dugout cradles and similar in the arrangement of parts are those found in contiguous areas made from the bast of cedar.

Basket cradles.—On the Pacific slope and throughout the interior basin the basket cradle predominates and exists in great variety. Form, structure, and decoration are borrowed from contiguous regions. In British Columbia the dugout cradle is beautifully copied in coiled work and decorated with imbrications. The Salish have developed such variety in basketry technic that mixed types of cradles are not surprising. In the coast region of N. California and Oregon cradles are more like little chairs; the child's feet are free, and it sits in the basket as if getting ready for emancipation from restraint. The woman lavishes her skill upon this vehicle for the object of her affection. Trinkets, face protectors, and soft beds complete the outfit. Elsewhere in California the baby lies flat. In the interior basin the use of basketry in cradles is characteristic of the Shoshonean tribes. In certain pueblos of New Mexico wicker coverings are placed over them.

Hurdle cradles.—These consist of a number of rods or small canes or sticks arranged in a plane on an oblong hoop and held in place by lashing with splints or cords. The Yuman tribes and the Wichita so made them. The bed is of cottonwood bast, shredded, and the child is held in place in some examples by an artistic wrapping of colored woven belts. The Apache, Navaho, and Pueblo tribes combine the basket, the hurdle, and the board cradles, the Navaho covering the framework with drapery of the softest buckskin and loading it with ornaments. The ancient cliff-dwellers used both the board and the hurdle forms.

Hammock cradles.—Here and there were tribes that placed their infants in network or wooden hammocks suspended by the ends. In these the true function of the cradle as a sleeping place is better fulfilled, other varieties serving rather for carrying.

Among the San Carlos Apache at least the cradle is made after the baby is born, to fit the body; later on a larger one is prepared. The infant was not placed at once after birth into the cradle after the washing; a certain number of days elapsed before the act was performed with appropriate ceremonies. When the mother was working about the home the infant was not kept in the cradle, but was laid on a robe or mat and allowed free play of body and limbs. The final escape was gradual, the process taking a year or more. The cradle distorted the head by flattening the occiput as a natural consequence of contact between the resistant pillow and the immature bone, and among certain tribes this action was enhanced by pressure of pads. The Navaho are said to adjust the padding under the shoulders also. Hrdlicka finds skull deformations more pronounced and common in males than in females (see *Artificial head deformation*). In many tribes scented herbs were placed in the bedding. Among the Yuma difference was sometimes made in adorning boys' and girls' cradles, the former being much more costly. Some tribes make a new cradle for each child, but among the Pueblo tribes, particularly, the cradle was a sacred object, handed down in the family, and the number of children it had carried was frequently shown by notches on the frame. Its sale would, it is thought, result in the death of the child. If the infant died while in the helpless age, the cradle was either thrown away (Walapai and Tonto), broken up, burned, or placed on the grave (Navaho and Apache), or buried with the corpse, laced up inside as in life (cliff-dwellers, Kiowa). The grief of the mother on the death of an infant is intensely pathetic. The doll and the cradle were everywhere playthings of Indian girls. See *Child life*, *Moss-bag*.

Consult Fewkes in 15th Rep. B. A. E., 1897; Hrdlicka in Am. Anthrop., VII, nos. 2, 3, 1905; Mason in Rep. Nat. Mus., 161–212, 1887; Porter, ibid., 213–235.
(O. T. M.)

Cranetown. A former Wyandot village on the site of the present Royalton, Fairfield co., Ohio. It was known to the Indians as Tarhe, from the name of a chief in 1790, at which time it contained about 500 inhabitants in 100 wigwams built of bark.—Howe, Hist. Coll. Ohio, I, 588, 1898.

Tarhetown.—Ibid.

Cranetown. A former Wyandot village in Crawford co., Ohio, 8 or 10 m. N. E. of the present Upper Sandusky.—Royce in 18th Rep. B. A. E., pl. clvi, 1899.

Craniology. See *Anatomy*, *Artificial head deformation*, *Physiology*.

Crayfish Town (probably translated from Cherokee *Tsistûnä'yĭ*, 'crawfish place'). A former Cherokee settlement in upper Georgia about 1800. (J. M.)

Crazy Horse. An Oglala Sioux chief. He is said to have received this name because a wild pony dashed through the village when he was born. His bold, adventurous disposition made him a leader of the southern Sioux, who scorned reservation life and delighted to engage in raiding expeditions against the Crows or the Mandan, or to wreak vengeance on whites wherever they could safely attack them. When the Sioux went on the warpath in 1875, on account of the occupancy of the Black-hills and other grievances, Crazy Horse and Sitting Bull were the leaders of the hostiles. Gen. Reynolds, commanding a column of the army of Gen. Crook, in the winter of 1875 surprised Crazy Horse's camp and captured his horses, but the Indians succeeded in stampeding the herd in a blinding snowstorm. When Gen. Crook first encountered Crazy Horse's band on Rosebud r., Mont., the former was compelled to fall back after a sharp fight. The band at that time consisted of about 600 Minneconjou Sioux and Cheyenne. Later Crazy Horse was joined on Powder r. by warlike Sioux of various tribes on the reservation, others going to swell the band of Sitting Bull in Dakota. Both bands united and annihilated the column of Gen. George A. Custer on Little Bighorn r., Mont., June 25, 1876. When Gen. Nelson A. Miles pursued the Sioux in the following winter the two camps separated again s. of Yellowstone r., Crazy Horse taking his Cheyenne and Oglala and going back to Rosebud r. Gen. Mackenzie destroyed his camp on a stream that flows into Tongue r., losing several men in the engagement. Gen. Miles followed the band toward Bighorn mts. and had a sharp engagement in which the troops could scarcely have withstood the repeated assaults of double their number without their artillery, which exploded shells among the Indians with great effect. Crazy Horse surrendered in the spring with over 2,000 followers. He was suspected of stirring up another war and was placed under arrest on Sept. 7, 1877, but broke from the guard and was shot. See Miles, Pers. Recol., 193, 244, 1896.

Creation myths. See *Mythology*, *Religion*.

Credit Indians. A Missisauga band formerly living on Credit r., at the w. end of L. Ontario. About 1850 they removed to Tuscarora, on Grand r., Ontario, by invitation of the Iroquois.—Jones, Ojebway Inds., 211, 1861.

Cree (contracted from Kristinaux, French form of *Kenistenoag*, given as one of their own names). An important Algonquian tribe of British America whose former habitat was in Manitoba and Assiniboia, between Red and Saskatchewan rs. They ranged northeastward down Nelson r. to the vicinity of Hudson bay, and northwestward almost to Athabasca lake. When they first became known to the Jesuit missionaries a part of them resided in the region of James bay, as it is stated as early as 1640 that "they dwell on the rivers of the north sea where Nipissings go to trade with them"; but the Jesuit Relations of 1661 and 1667 indicate a region farther to the N. W. as the home of the larger part of the tribe. A portion of the Cree, as appears from the tradition given by Lacombe (Dict. Lang. Cris), inhabited for a time the region about Red r., intermingled with the Chippewa and Maskegon, but were attracted to the plains by the buffalo, the Cree like the Chippewa being essentially a forest people. Many bands of Cree were virtually nomads, their movements being governed largely by the food supply. The Cree are closely related, linguistically and otherwise, to the Chippewa. Hayden regarded them as an offshoot of the latter, and the Maskegon another division of the same ethnic group.

At some comparatively recent time the Assiniboin, a branch of the Sioux, in consequence of a quarrel, broke away from their brethren and sought alliance with the Cree. The latter received them cordially and granted them a home in their territory, thereby forming friendly relations that have continued to the present day. The united tribes attacked and drove southwestward the Siksika and allied tribes who formerly dwelt along the Saskatchewan. The enmity between these tribes and both the Siksika and the Sioux has ever since continued. After the Cree obtained firearms they made raids into the Athapascan country, even to the Rocky mts. and as far N. as Mackenzie r., but Churchill r. was accounted the extreme N. limit of their territory, and in their cessions of land to Canada they claimed nothing beyond this line. Mackenzie, speaking of the region of Churchill r., says the original people of this area, probably Slaves, were driven out by the Cree.

As the people of this tribe have been friendly from their first intercourse with both the English and the French, and until quite recently were left comparatively undisturbed in the enjoyment of their territory, there has been but little recorded in regard to their history. This consists almost wholly of their contests with neighboring tribes and their relations with the Hudson Bay Co. In 1786, according to Hind, these Indians, as well as those of surrounding tribes, were reduced to less than half their former numbers by smallpox. The same disease again swept off at least half the prairie tribes in 1838. They were thus reduced, according to Hind, to one-sixth or one-eighth of their former population. In more recent years, since game has become scarce, they have lived chiefly in scattered bands, depending largely on trade with the agents of the Hudson Bay Co. At present they are gathered chiefly in bands on various reserves in Manitoba, mostly with the Chippewa.

Their dispersion into bands subject to different conditions with regard to the supply and character of their food has resulted in varying physical characteristics; hence the varying descriptions given by explorers. Mackenzie, who describes the Cree comprehensively, says they are of moderate stature, well proportioned, and of great activity. Their complexion is copper-colored and their hair black, as is common among Indians. Their eyes are black, keen, and penetrating; their countenance open and agreeable. In regard to the women he says: "Of all the nations which I have seen on this continent, the Knisteneaux women are the most comely. Their figure is generally well proportioned, and the regularity of their features would be acknowledged by the more civilized people of Europe. Their complexion has less of that dark tinge which is common to those savages who have less cleanly habits." Umfreville, from whom Mackenzie appears to have copied in part what is here stated, says that they are more inclined to be lean of body than otherwise, a corpulent Indian being "a much greater curiosity than a sober one." Clark (Sign Language, 1885) describes the Cree seen by him as wretchedly poor and mentally and physically inferior to the Plains Indians; and Harmon says that those of the tribe who inhabit the plains are fairer and more cleanly than the others.

Their hair was cut in various fashions, according to the tribal divisions, and by some left in its natural state. Henry says the young men shaved off the hair except a small spot on the crown of the head. Their dress consisted of tight leggings, reaching nearly to the hip, a strip of cloth or leather about 1 ft. wide and 5 ft. long passing between the legs and under a belt around the waist, the ends being allowed to hang down in front and behind; a vest or shirt reaching to the hips; sometimes a cap for the head made of a piece of fur or a small skin, and sometimes a robe thrown over the dress. These articles, with moccasins and mittens, constituted their apparel. The dress of the women consisted of the same materials, but the shirt extended to the knees, being fastened over the shoulders with cords and at the waist with a belt, and having a flap at the shoulders; the arms were covered to the wrist with detached sleeves. Umfreville says that in trading, fraud, cunning, Indian finesse, and every concomitant vice was practised by them from the boy of 12 years to the octogenarian, but where trade was not concerned they were scrupulously honest. Mackenzie says that they were naturally mild and affable, as well as just in their dealings among themselves and with strangers; that any deviation from these traits is to be attributed to the influence of the white traders. He also describes them as generous, hospitable, and exceedingly good natured except when under the influence of spirituous liquor. Chastity was not considered a virtue among them, though infidelity of a wife was sometimes severely punished. Polygamy was common; and when a man's wife died it was considered his duty to marry her sister, if she had one. The arms and utensils used before trade articles were introduced by the whites were pots of stone, arrow-points, spearheads, hatchets, and other edged tools of flint, knives of buffalo rib, fishhooks made out of sturgeon bones, and awls from bones of the moose. The fibrous roots of the white pine were used as twine for sewing their bark canoes, and a kind of thread from a weed for making nets. Spoons and pans were fashioned from the horns of the moose (Hayden). They sometimes made fishhooks by inserting a piece of bone obliquely into a stick and sharpening the point. Their lines were either thongs fastened together or braided willow bark. Their skin tipis, like those of the n. Athapascans, were raised on poles set up in conical form, but were usually more commodious. They occasionally erect a larger structure of lattice work, covered with birch bark, in which 40 men or more can assemble for council, feasting, or religious rites.

The dead were usually buried in shallow graves, the body being covered with a pile of stones and earth to protect it from beasts of prey. The grave was lined with branches, some of the articles belonging to the deceased being placed in it, and in some sections a sort of canopy was erected over it. Where the deceased had distinguished himself in war his body was laid, according to Mackenzie, on a kind of scaffolding; but at a later date Hayden says they did not practise tree or scaffold burial. Tattooing was almost universal among the Cree before it was abandoned through the influence of the whites. The women were content with having a line or two drawn from the corners of the mouth toward the angles of the lower jaw; but some of the men covered their bodies with lines and figures. The Cree of the Woods are expert canoemen and the women lighten considerably their labors by the use of the canoe, especially where lakes and rivers abound. A double-head drum and a rattle are used in all religious ceremonies except those which take place in the sweat house. Their religious beliefs are generally similar to those of the Chippewa.

The gentile form of social organization appears to be wanting. On account of the uncertain application of the divisional names given by the Jesuit missionaries and other early writers it is impossible to identify them with those more modernly recognized. Richardson says: "It would, however, be an endless task to attempt to determine the precise people designated by the early French writers. Every small band, naming itself from its hunting grounds, was described as a different nation." The first notice of the Cree divisions is given in the Jesuit Relation of 1658, which states that they are composed of four nations or peoples, as follows: Alimibegouek, Kilistinons of the bay of Ataouabouscatouek, Kilistinons of the Nipisiriniens, and Nisibourounik. At least 3 of these divisions are erroneously located on the Creuxius map of 1660, and it is evident from the Relation that at least 3 of them were supposed by the writer to have been situated somewhere s. or s. w. of James bay. Nothing additional is heard of them in the subsequent notices of the tribe, which is otherwise divided into the Paskwawininiwug and Sakawininiwug (people of the plains and of the woods), the former subdivided into Sipiwininiwug and Mamikininiwug (river and lowland people), the latter into Sakittawawininiwug and Ayabaskawininiwug (those of Cross lake and those of Athabasca). In 1856 the Cree were divided, according to Hayden, into the following bands, all or nearly all taking their names from their chiefs: Apistekaihe, Cokah, Kiaskusis, Mataitaikeok, Muskwoikakenut, Muskwoikauepawit, Peisiekan, Piskakauakis, Shemaukau, and Wikyuwamkamusenaikata, besides several smaller bands and a considerable number around Cross lake, in the present Athabasca, who were not attached to any band. So far as now known the ethnic divisions, aside from the Cree proper, are the Maskegon and the Monsoni. Although these are treated as distinct tribes, they form, beyond doubt, integral parts of the Cree. It was to the Maskegon, according to Richardson, that the name Kilistenaux, in its many forms, was anciently applied, a conclusion with which Henry apparently agrees.

In 1776, before smallpox had greatly reduced them, the population of the Cree proper was estimated at about 15,000. Most of the estimates during the last century give them from 2,500 to 3,000. There are now about 10,000 in Manitoba (7,000 under agencies) and about 5,000 roving in Northwest Territory; total, 15,000. (J. M. C. T.)

Ana.—Petitot, Kutchin MS. vocab., B. A. E., 1869 ('foes': Kutchin name). **Annah.**—Mackenzie, Voy., 291, 1802 ('foes': Chipewyan name). **Ayisiyiniwok.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883 (name used by themselves). **Castanoe.**—Stanwix conf. (1759) in Rupp, West. Penn., app., 140, 1846. **Chahis.**—Maximilian, Trav., II, 234, 1841 (Hidatsa name). **Christaneaux.**—Buchanan, N. Am. Inds., 156, 1824. **Christenaux.**—Writer of 1719 in Minn. Hist. Soc. Coll., V, 424, 1885. **Christeneaux.**—Hutchins (1764) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Chris'-te-no.**—Lewis and Clark, Trav., 55, 1806. **Christenois.**—Ibid., 30. **Christianaux.**—La Harpe (1700), in French, Hist. Coll. La., III, 27, 1851. **Christianeaux.**—Gale, Upper Miss., map, 1867. **Christianux.**—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 37, 1851. **Christinaux.**—Dobbs, Hudson Bay, 20, 1744. **Christineaux.**—French writer (1716) in Minn. Hist. Soc. Coll., V, 422, 1885. **Christinos.**—Proces verbal (1671) in Margry, Déc., I, 97, 1875. **Christinou.**—Hervas (*ca.* 1785) quoted by Vater, Mith., pt. 3, sec. 3, 348, 1816. **Chritenoes.**—Fisher, Interesting Acct., 190, 1812. **Cithinistinee.**—Writer of 1786 in Mass. Hist. Soc. Coll., 1st s., III, 24, 1794. **Clintinos.**—Ramsey in Ind. Aff. Rep., 72, 1850 (misprint). **Clistenos.**—Rafinesque, introd. to Marshall, Ky., I, 32, 1824. **Clistinos.**—La Hontan, New Voy., I, 231, 1703. **Cnistineaux.**—Neill, Minn., 111, 1858. **Crees.**—Harmon, Jour., 313, map, 1820. **Cries.**—Smet, Missions, 109, 1848. **Criqs.**—Henry, Trav. in Can., 214, 1809. **Criques.**—Charlevoix (1667), New France, III, 107, 1868 (so called by Canadians). **Cris.**—Dobbs, Hudson Bay, map, 1744. **Cristeneaux.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Cristinaux.**—Montreal treaty (1701) in N. Y. Doc. Col. Hist., IX, 722, 1855. **Cristineaux.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883. **Cristinos.**—La Chesnaye (1697) in Margry, Déc., VI, 7, 1886. **Crists.**—Vaudreuil (1716), ibid., 496. **Crus.**—Gunn in Smithson. Rep., 399, 1867. **Cyininook.**—Kingsley, Stand. Nat. Hist., pt. 6, 148, 1883. **Eithinyook.**—Gallatin in Trans. Am. Antiq. Soc., II, 23, 1836. **Eithinyoowuc.**—Franklin, Jour. Polar Sea, 96, 1824 ('men': their own name). **Ennas.**—Petitot in Can. Rec. Sci., I, 49, 1884 ('strangers', 'enemies': Athapascan name). **Eta.**—Petitot, Hare MS. vocab., B. A. E., 1869 ('foe': Kawchodinne name). **Ethinu.**—Richardson, Arct. Exped., II, 1, 1851. **Ethinyu.**—Ibid., 34. **Eythinyuwuk.**—Ibid., 1 (own name). **Guilistinons.**—Jes. Rel. 1670, 79, 1858. **Gū'tskīā'wē.**—Chamberlain, inf'n, 1903 ('liars': Kutenai name). **Hillini-Lle'ni.**—Petitot in Jour. Roy. Geog. Soc., 650, 1883. **Ininyuwë-u.**—Richardson, Arct. Exped., II, 33, 1851. **Inninyu-wuk.**—Ibid., 70 (name used by themselves). **Iyiniwok.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883 ('men': name used by themselves). **Ka-lis-te-no.**—Lewis and Clark quoted by Vater, Mith., pt. 3, sec. 3, 408, 1816. **Keiscatch-ewan.**—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 37, 1851 ('people of Saskatchewan r.'). **Keiskatchewan.**—Ibid., 38. **Kelistenos.**—Schoolcraft, Ind. Tribes, VI, 33, 1857. **Ke-nish-té-no-wuk.**—Morgan, Consang. and Affin., 287, 1871. **Ke-nis-te-noag.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 33, 1885 (Chippewa name). **Kenistenoo.**—Ind. Aff. Rep., 454, 1838. **Kenistenos.**—Burton, City of the Saints, 117, 1861. **Kilisteno.**—Prichard, Phys. Hist. Mankind, V, 410, 1847. **Kilistinaux.**—Jes. Rel. 1670, 92, 1858. **Kilistinon.**—Jes. Rel. 1658, 20, 1858. **Kilistinos.**—Du Lhut (1684) in Margry, Déc., VI, 51, 1886. **Kilistinous.**—Charlevoix quoted by Vater, Mith., pt. 3, sec. 3, 407, 1816. **Killestinoes.**—Boudinot, Star in the West, 107, 1816. **Killini.**—Petitot in Jour. Roy. Geog. Soc., 650, 1883. **Killisteneaux.**—Army officer (1812) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Killistenoes.**—Mass. Hist. Soc. Coll., 2d s., X, 99, 1823. **Killistinaux.**—Henry, Trav. in Can., 247, 1809. **Killistini.**—Duponceau quoted by Petitot in Jour. Roy. Geog. Soc., 649, 1883. **Killistinoer.**—Vater, Mith., pt. 3, sec. 3, 257, 1816 (German form). **Killistinoes.**—Edwards (1788) in Mass. Hist. Soc. Coll., 1st s., IX, 92, 1804. **Killistinons.**—Henry, Trav. in Can., 247, 1809. **Killistinous.**—Jefferys, Fr. Doms., I, 44, 1760. **Killistins.**—Ibid., map. **Kinishtinak.**—Belcourt (before 1853) in Minn. Hist. Soc. Coll., I, 227, 1872 (trans.: 'being held by the winds'). **Kinishtino.**—Baraga, Eng.-Otch. Dict., 63, 1878 (Chippewa name). **Kinisteneaux.**—Mackenzie (1801) quoted by Kendall, Trav., II, 289, 1809. **Kinistinaux.**—Henry, Trav. in Can., 214, 1809. **Kinistineaux.**—Ibid., 247. **Kinistinoes.**—Harmon, Jour., 67, 1820. **Kinistinons.**—Jes. Rel. 1672, 54, 1858. **Kinistinuwok.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883 (Chippewa name). **Kinstenaux.**—Lewis and Clark, Trav., 105, 1840. **Kinstinaux.**—Gallatin in Trans. Am. Ethnol. Soc., II, 104, 1848. **Kiristinon.**—Jes. Rel. 1640, 34, 1858. **Kislistinons.**—Du Chesneau (1681) in N. Y. Doc. Col. Hist., IX, 161, 1855. **Kisteneaux.**—Ramsey in Ind. Aff. Rep., 71, 1850. **Klistinaux.**—Gallatin in Trans. Am. Antiq. Soc., II, 23, 1836. **Klistinons.**—Jes. Rel. (1671) quoted by Ramsey in Ind. Aff. Rep., 71, 1850. **Klistinos.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883. **Kneestenoag.**—Tanner, Narr., 315, 1830 (Ottawa name). **Knisteaux.**—Howe, Hist. Coll., 357, 1851. **Knistenaus.**—Lewis and Clark, Trav., 45, 1806. **Knistenaux.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 11, 1814. **Knisteneau.**—Farnham, Trav., 32, 1843. **Knisteneaux.**—Gass, Jour., 42, note, 1807. **Knisteneux.**—Harmon, Jour., 313, 1820. **Knisteno.**—Wrangell, Ethnol. Nachr., 100, 1839. **Knistenoos.**—Brackenridge, Views of La., 86, 1815. **Knistinaux.**—Gallatin in Trans. Am. Antiq., Soc., II, 23, 1836. **Knistineaux.**—Shea, Cath. Miss., 141, 1855. **Knistinos.**—Kingsley, Stand. Nat. Hist., pt. 6, 148, 1883. **Krees.**—Henry, MS. vocab. (1812), Bell copy, B. A. E. **Kricqs.**—Bacqueville de la Potherie, Hist. Am., I, 170, 1753. **Kriés.**—Baudry des Lozières, Voy. a la Le., 242, 1802. **Kriqs.**—Lettres Édif., I, 645, 1695. **Kris.**—Jefferys, Fr. Doms, I, map, 1760. **Kristenaux.**—Kingsley, Stand. Nat. Hist., pt. 6, 148, 1883. **Kristeneaux.**—Franklin, Jour. to Polar Sea, 96, 1824. **Kristinaux.**—Gallatin in Trans. Am. Antiq. Soc., II, 23, 1836. **Kristino.**—Morse, Rep. to Sec. War, 34, 1822. **Kyristin8ns.**—Jes. Rel. 1641, 59, 1858. **Mehethawas.**—Keane in Stanford, Compend., 521, 1878. **Ministeneaux.**—Boudinot, Star in the West, 127, 1816 (misprint). **Naehiaok.**—Kingsley, Stand. Nat. Hist., pt. 6, 148, 1883. **Nahathaway.**—West, Jour., 19, 1824. **Naheawak.**—Long, Exped. St Peter's R., I, 376, 1824. **Nahhahwuk.**—Tanner, Narr., 315, 1830 (said to be their own name). **Nahiawah.**—Prichard, Phys. Hist. Mankind, V, 410, 1847. **Nahioak.**—Maximilian, Trav., I, 454, 1839. **Nakawawa.**—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 38, 1851. **Naka-we-wuk.**—Ibid. **Nathehwy-withinyoowuc.**—Franklin, Journ. to Polar Sea, 96, 1824 ('southern men'). **Nathe'-wywithin-yu.**—Ibid., 71. **Nation du Grand-Rat.**—La Chesnaye (1697) in Margry, Déc., VI, 7, 1886. **Né-a-ya-óg.**—Hayden, Ethnol. and Philol. Mo. Val., 235, 1862 ('those who speak the same tongue': own name). **Ne-heth-a-wa.**—Umfreville (1790) in Maine Hist. Soc. Coll., VI, 270, 1859. **Nehethé-wuk.**—Richardson, Arct. Exped., II, 36, 1851 ('exact men': own name). **Nehethowuck.**—Shea, note in Charlevoix, New Fr., III, 107, 1868. **Nehethwa.**—Umfreville (1790) quoted by Vater, Mith., pt. 3, sec. 3, 418, 1816. **Nehiyaw.**—Baraga, Ojibwa Dict., 1878 (Chippewa name). **Nehiyawok.**—Lacombe, Dict. des Cris, X, 1874 (own name; from *iyiniwok*, 'those of the first race'). **Nenawehks.**—Keane in Stanford, Compend., 525, 1878. **Nenawewhk.**—Walch, map, 1805. **Nena Wewhok.**—Harmon, Jour., map, 1820. **Nithe-wuk.**—Hind, Lab. Penin., II, 10, 1863. **Northern Uttawawa.**—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 38, 1851. **O'pimmitish Ininiwuc.**—Franklin, Journ. Polar Sea, 56, 1824 ('men of the woods'). **Quenistinos.**—Iberville (1702) in Minn. Hist. Soc. Coll., I, 342, 1872. **Queristinos.**—Iberville in Margry, Déc., IV, 600, 1880. **Re-nis-te-nos.**—Culbertson in Smithson. Rep. 1850, 122, 1851. **ṡa-hē'.**—Matthews, Hidatsa Inds., 200, 1877 (Hidatsa name). **Saie'kuŭn.**—Tims, Blackfoot Gram. and Dict., 124, 1889 (Siksika name; sing.). **Schahi.**—Maximilian, Trav., II, 234, 1841 (Hidatsa name). **sha-i-yé.**—Matthews, Hidatsa Inds., 200, 1877 (Assiniboin name). **Shi-e-á-la.**—Hayden, Ethnog. and Philol. Mo. Val., 235, 1862 (Sioux name). **Shi-é-ya.**—Ibid. (Assiniboin name: 'enemies,' 'strangers'). **Southern Indians.**—Dobbs, Hudson Bay, 95, 1744 (so called by the Hudson bay traders).

Creek Path (transl. of *Ku'să-nûñnâ'hĭ*). A former important Cherokee settlement, including also a number of Creeks and Shawnee, where the trail from the Ohio region to the Creek country crossed Tennessee r., at the present Guntersville, Marshall co., Ala. It was later known as Gunter's Landing, from a Cherokee mixed-blood named Gunter.—Mooney in 19th Rep. B. A. E., 526, 1900.

Creeks. A confederacy forming the largest division of the Muskhogean family. They received their name from the English on account of the numerous streams in their country. During early historic times the Creeks occupied the greater portion of Alabama and Georgia, residing chiefly on Coosa and Tallapoosa rs., the two largest tributaries of Alabama r., and on Flint and Chattahoochee rs. They claimed the territory on the E. from the Savannah to St Johns r. and all the islands, thence to Apalache bay, and from this line northward to the mountains. The s. portion of this territory was held by dispossession of the earlier Florida tribes. They sold to Great Britain at an early date their territory between Savannah and Ogeechee rs., all the coast to St Johns r., and all the islands up to tidewater, reserving for themselves St Catherine, Sapelo, and Ossabaw ids., and from Pipemakers bluff to Savannah (Morse, N. Am., 218, 1776). Thus occupying a leading position among the Muskhogean tribes the Creeks were sufficiently numerous and powerful to resist attacks from the northern tribes, as the Catawba, Iroquois, Shawnee, and Cherokee, after they had united in a confederacy, which they did at an early day. The dominating tribes at the time of the confederation seem to have been the Abihka (or Kusa), Kasihta, Kawita, Oakfuskee, and some other tribe or tribes at the junction of Coosa and Tallapoosa rs. Nothing certain can be said of their previous condition, or of the time when the confederacy was established, but it appears from the narratives of De Soto's expedition that leagues among several of these towns existed in 1540, over which head chiefs presided.

For more than a century before their removal to the W., between 1836 and 1840, the people of the Creek confederacy occupied some 50 towns, in which were spoken 6 distinct languages, viz, Muscogee, Hitchiti, Koasati, Yuchi, Natchez, and Shawnee. The first three were of Muskhogean stock, the others were entirely alien incorporations. About half the confederacy spoke the Muscogee language, which thus constituted the ruling language and gave name to the confederacy. The meaning of the word is unknown. Although an attempt has been made to connect it with the Algonquian *maskeg*, 'swamp,' the probabilities seem to favor a southern origin. The people speaking the cognate Hitchiti and Koasati were contemptuously designated as "Stincards" by the dominant Muscogee. The Koasati seem to have included the ancient Alibamu of central Alabama, while the Hitchiti, on lower Chattahoochee r., appear to have been the remnant of the ancient people of s. E. Georgia, and claimed to be of more ancient occupancy than the Muscogee. Geographically the towns were grouped as Upper Creek, on Coosa and Tallapoosa rs., Ala., and Lower Creek, on middle or lower Chattahoochee r., on the Alabama-Georgia border. While the Seminole (q. v.) were still a small body confined to the extreme N. of Florida, they were frequently spoken of as Lower Creeks. To the Cherokee the Upper Creeks were known as *Ani-Kusa*, from their ancient town of Kusa, or Coosa, while the Lower Creeks were called *Ani-Kawita*, from their principal town Kawita, or Coweta. The earlier Seminole emigrants were chiefly from the Lower Creek towns.

The history of the Creeks begins with the appearance of De Soto's army in their country in 1540. Tristan de Luna came in contact with part of the group in 1559, but the only important fact that can be drawn from the record is the deplorable condition into which the people of the sections penetrated by the Spaniards had been brought by their visit. Juan del Pardo passed through their country in 1567, but Juan de la Vandera, the chronicler of his expedition, has left little more than a list of unidentifiable names. The Creeks came prominently into history as allies of the English in the Apalachee wars of 1703-08, and from that period continue almost uniformly as treaty allies of the South Carolina and Georgia colonies, while hostile to the Spaniards of Florida. The only serious revolt of the Creeks against the Americans took place in 1813-14—the well-known Creek war, in which Gen. Jackson took a prominent part. This ended in the complete defeat of the Indians and the submission of Weatherford, their leader, followed by the cession of the greater part of their lands to the United States. The extended and bloody contest in Florida, which lasted from 1835 to 1843 and is known as the Seminole war, secured permanent peace with the southern tribes. The re-

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moval of the larger part of the Creek and Seminole people and their negro slaves to the lands assigned them in Indian Ter. took place between 1836 and 1840.

The Creek woman was short in stature but well formed, while the warrior, according to Pickett (Hist. Ala., 87, ed. 1896), was "larger than the ordinary race of Europeans, often above 6 ft. in height, but was invariably well formed, erect in his carriage, and graceful in every movement. They were proud, haughty, and arrogant; brave and valiant in war." As a people they were more than usually devoted to decoration and ornament; they were fond of music, and ball play was their most important game. Exogamy, or marriage outside the clan, was the rule; adultery by the wife was punished by the relatives of the husband; descent was in the female line. In government it was a general rule that where one or more clans occupied a town they constituted a tribe under an elected chief, or *miko*, who was advised by the council of the town in all important matters, while the council appointed the "great warrior" or *tustenuggi-hlako*. They usually buried their dead in a square pit under the bed where the deceased lay in his house. Certain towns were consecrated to peace ceremonies and were known as "white towns," while others set apart for war ceremonials were designated as "red towns." They had several orders of chiefly rank. Their great religious ceremony was the annual *puskita* (see *Busk*), of which the lighting of the new fire and the drinking of the black drink (q. v.) were important accompaniments.

The early statistics of Creek population are based on mere estimates. It is not known what numerical relation the mixed bloods hold to the full bloods and their former negro slaves, nor the number of their towns (having a square for annual festivities) and villages (having no square). In the last quarter of the 18th century the Creek population may have been about 20,000, occupying from 40 to 60 towns. Knox in 1789 (Am. State Pap., I, 1832) estimates them at 6,000 warriors, or a total of 24,000 inhabitants in 100 towns; but these evidently included the Seminole of Florida. Bartram, about 1775, credits the whole confederacy, exclusive of the Seminole, with 11,000 in 55 towns. Hawkins, in 1785, gave them 5,400 men, representing a total of about 19,000. Estimates made after the removal to Indian Ter. place the population between 15,000 and 20,000. In 1904 the "Creeks by blood" living in the Creek Nation, numbered 9,905, while Creek freedmen aggregated 5,473. The number of acres in their reserve in 1885 was 3,215,395, of which only a portion was tillable, and 90,000 were actually cultivated.

Some of the more important earlier treaties of the United States with the Creek Indians are: Hopewell, S. C., Nov. 28, 1785; New York, Aug. 7, 1790; Coleraine, Ga., June 29, 1796; Ft Jackson, Ala., Aug. 9, 1814; Creek agency on Flint r., Jan. 22, 1818; Indian Spring, Creek Nation, Jan. 8, 1821; Washington, D. C., Jan. 24, 1826, and Mar. 24, 1832; Ft Gibson, Ind. T., Nov. 23, 1838.

At present the Creek Nation in Indian Ter. is divided into 49 townships ("towns"), of which 3 are inhabited solely by negroes. The capital is Okmulgee. Their legislature consists of a House of Kings (corresponding to the Senate) and a House of Warriors (similar to the National House of Representatives), with a head chief as executive. Several volumes of their laws have been published.

The Creek clans follow, those marked with an asterisk being extinct; the final *algi* means 'people': Ahalakalgi (Bog potato), Aktayatsalgi, Atchialgi (Maize), *Chukotalgi, Fusualgi (Bird), Halpadalgi (Alligator), Hlahloalgi (Fish), Hutalgalgi (Wind), *Isfanalgi, Itamalgi, Itchhasualgi (Beaver), Itchualgi (Deer), Katsalgi (Panther), Koakotsalgi (Wild-cat), Kunipalgi (Skunk), *Muklasalgi, Nokosalgi (Bear), *Odshisalgi (Hickory-nut), *Okilisa, *Oktchunualgi (Salt), Osanalgi (Otter), *Pahosalgi, Sopaktalgi (Toad), Takusalgi (Mole), Tsulalgi (Fox), *Wahlakalgi, Wotkalgi (Raccoon), Yahalgi (Wolf).

Below is a list of the Creek towns and villages. The smaller contained 20 to 30 cabins and the larger as many as 200. Tukabatchi, the largest, is said to have had 386 families in 1832. The towns were composed of irregular clusters of 4 to 8 houses, each cluster being occupied by the representatives of a clan.

Upper Creek towns.—Abihka, Abikudshi, Alkehatchee, Anatichapko, Assilanapi, Atasi, Atchinaalgi, Atchinahatchi, Aucheucaula, Canjauda, Cayomulgi, Chakihlako, Chananagi, Chatoksofki, Chatukchufaula, Chiaha, Cholocco Litabixee, Conaliga, Coosahatchi, Cow Towns, Eufaula, Fusihatchi, Ghuaclahatche, Hatchichapa, Hillabi, Hlanudshiapala, Hlaphlako, Hlahlokalka, Huhliwahli, Ikanachaka, Ikanhatki, Imukfa, Ipisogi, Istapoga, Istudshilaika, Kailaidshi, Keroff, Kitchopataki, Kohamutkikatska, Kulumi, Kusa, Littefutchi, Lutchapoga, Muklassa, New Eufaula, Ninnipaskulgees, Niuyaka, Oakfuskee, Oakfuskudshi, Okchayi, Okchayudshi, Ooeasa, Opilhlako, Oselarneby, Otituchina, Pakan Tallahassee, Pinhoti, Potchushatchi, Sakapatayi, Satapo, Saugahatchi, Sukaispoka, Taladega, Talasi, Talasihatchi, Talapoosa, Taliposehogy, Tukabatchi, Tukabatchi

Tallahassee, Tukpafka, Tukhtukagi, Tuskegee, Uktahasasi, Ullibahali, Wakokayi, Weogufka, Wetumpka, Wewoka, Woksoyudshi. (See also *Alibamu.*)

Lower Creek and Hitchiti towns.—Amakalli, Apalachicola, Apatai, Chattahoochee, Chiaha, Chiahudshi, Chihlakonini, Chiskatalofa, Chukahlako, Cotohautustennuggee, Donally's Town, Ematlochee, Finhalui, Hatchichapa, Hihagee, Hlekatska, Hogologes, Hotalihuyana, Huhlitaiga, Itahasiwaki, Kaila, Kasihta Kawaiki, Kawita, Nipky, Ocheeses, Ocmulgee, Oconee, Okitiyakni, Osotchi, Sawokli, Sawokliudshi, Sechar-lecha, Suolanocha, Tamali, Telmocresses, Wikaihlako.

Ani′-Gu′sǎ.—Mooney in 19th Rep. A. B. E., 509, 1900 (Cherokee name, from Kusa, their principal ancient town). **Anikōēssa.**—ten Kate, Reizen in N. A., 422, 1885 (Cherokee name). **Ani′-Ku′sǎ.**—Mooney, op. cit. (alternative form of Cherokee name). **Copas.**—Carver, Trav., map, 1778 (possibly the same; see *Kópa*, the Yuchi name, below). **Creek Indians.**—Craven (1712) in N. C. Col. Rec., I, 898, 1886. **Greek nation.**—H. R. Rep. 854, 27th Cong., 2d sess., 12, 1842 (misprint). **Humásko.**—Gatschet, Creek Migr. Leg., I, 60, 1884 (Shawnee name, singular). **Humaskógi.**—Ibid. (pl. form). **Kópa.**—Gatschet, Yuchi MS., B. A. E., 1885 (Yuchi name, from *ko* 'man,' *pa* 'to burn,' referring to their custom of burning prisoners at the stake). **Kreeks.**—Mandrillon, Spectateur Américain, map, 1785. **Krichos.**—Hervas, Idea dell' Universo, XVII, 90, 1784. **Krihk.**—Gatschet, inf'n (German form of several writers). **Kúsa.**—Gatschet, inf'n (Cherokee name, pl. *Anikúsa;* so called after Kusa, their earliest center). **Ku-û′-sha**—Gatschet, Creek Migr. Leg., I, 59, 1884 (Wyandot name, after Cherokee name). **Machecous.**—Smith, Bouquet's Exped., 69, 1766 (probably misspelled for *Mashcouqui;* misspelling handed down by Hutchins, Jefferson, and Schoolcraft). **Mackóɥe.**—Dorsey, Kansas MS. vocab., B. A. E., 1882 (Kansa name). **Macku̱′ɥe.**—Dorsey, Osage MS. vocab., B. A. E., 1883 (Osage name). **Maskógi.**—Gatschet, Creek Migr. Leg., I, 59, 1884. **Maskókálgi.**—Ibid. (own name, plural). **Maskóki.**—Ibid. **Maskokúlki.**—ten Kate, Reizen in N. A., 411, 1885 (*úlki* trans. 'people'). **Masquachki.**—Heckewelder in Barton, New Views, app., 9, 1798 (Delaware name: 'swampy land', 'Swampylanders'). **Mobilian.**—Shea, Cath. Miss., 22, 1855. **Mo-cko′-ɥi.**—Dorsey, Kwapa MS. vocab., B. A. E., 1891 (Quapaw name). **Moskoky.**—Morse, Rep. to Sec. War, 311, 1822. **Mucogulgee.**—Schoolcraft, Ind. Tribes, III, 511, 1853. **Musaogulge.**—Ker, Travels, 337, 1816 (misprint). **Muscagee.**—N. Y. Doc. Col. Hist., VI, 709, 1855. **Muscogee.**—Ind. Aff. Rep., 73, 1849. **Muscogeh.**—Brinton, Floridian Penin., 144, 1859. **Muscogulges.**—Bartram, Travels, 149, 1791. **Muscolgees.**—Rafinesque, introd. to Marshall, Ky., I, 30, 1824. **Muscows.**—Brinton, Floridian Penin., 144, 1859. **Musgogees.**—Schoolcraft, Ind. Tribes, I, 134, 1851. **Muskogee.**—Pike, Travels, 159, 1811. **Muskogolgees.**—Nuttall, Jour., 277, 1821. **Muskohge.**—Adair, Am. Ind., 257, 1775. **Muskohgee.**—Worsley, View of Am. Inds., 95, 1828. **Muskokes.**—Smith, Cabeça de Vaca, 164, note, 1871. **Mus-koo-gee.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 265, 1850. **Musqua.**—Woodward, Reminiscences, 13, 1859. **Sko′-ki ha^n-ya′.**—Dorsey, Biloxi MS. Dict., B. A. E., 1892 (Biloxi name). **Umashgohak.**—Gatschet, inf'n (Fox name). **Western Indians.**—Brinton, Floridian Penin., 144, 1859.

Cremation. See *Mortuary customs.*

Crescents. See *Banner stones.*

Cristone. A ruined pueblo on Gallinas cr., S. of Tierra Amarilla, N. W. N. Mex.—Cope in Wheeler Survey Rep., VII, 355, 1879.

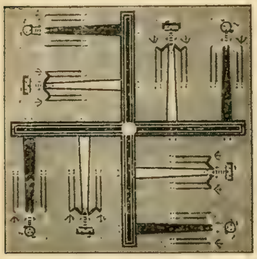
Croatan. A village in 1585 on an island then called by the same name, which appears to have been that on which C. Lookout is situated, on the coast of Carteret co., N. C. The inhabitants seem to have been independent of the chiefs of Secotan. It is thought that the lost colony of Lane, on Roanoke id., joined them and that traces of the mixture were discernible in the later Hatteras Indians. (J. M.)

Croatan.—Lane (1586) in Smith (1629), Virginia, I, 92, repr. 1819. **Croatoan.**—Strachey (*ca.* 1612), Virginia, 43, 145, 1849. **Crooton.**—Lane, op. cit., 86.

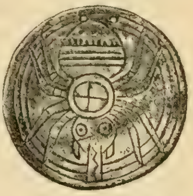
Croatan Indians. The legal designation in North Carolina for a people evidently of mixed Indian and white blood, found in various E. sections of the state, but chiefly in Robeson co., and numbering approximately 5,000. For many years they were classed with the free negroes, but steadily refused to accept such classification or to attend the negro schools or churches, claiming to be the descendants of the early native tribes and of white settlers who had intermarried with them. About 20 years ago their claim was officially recognized and they were given a separate legal existence under the title of "Croatan Indians," on the theory of descent from Raleigh's lost colony of Croatan (q. v.). Under this name they now have separate school provision and are admitted to some privileges not accorded to the negroes. The theory of descent from the lost colony may be regarded as baseless, but the name itself serves as a convenient label for a people who combine in themselves the blood of the wasted native tribes, the early colonists or forest rovers, the runaway slaves or other negroes, and probably also of stray seamen of the Latin races from coasting vessels in the West Indian or Brazilian trade.

Across the line in South Carolina are found a people, evidently of similar origin, designated "Redbones." In portions of W. N. C. and E. Tenn. are found the so-called "Melungeons" (probably from French *melangé*, 'mixed') or "Portuguese," apparently an offshoot from the Croatan proper, and in Delaware are found the "Moors." All of these are local designations for peoples of mixed race with an Indian nucleus differing in no way from the present mixed-blood remnants known as Pamunkey, Chickahominy, and Nansemond Indians in Virginia, excepting in the more complete loss of their identity. In general, the physical features and complexion of the persons of this mixed stock incline more to the Indian than to the white or negro. See *Métis, Mixed bloods.* (J. M.)

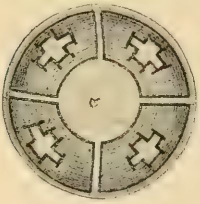
Cross. This symbol or device, which in some of its familiar forms is known as the swastika, was in common use all over America in pre-Columbian times. N. of the Rio Grande it assumed many forms, had varied significance and use, and doubtless originated in many different ways.


NAVAHO ALTAR-FLOOR SYMBOL OF THE FOUR WORLD-QUARTERS. (J. STEVENSON)

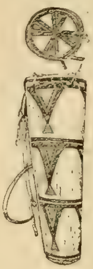
Some of these ways may be briefly suggested: (1) Primitive man adjusts himself to his environment, real and imaginary, by keeping in mind the cardinal points as he understands them. When the Indian considers the world about him he thinks of it as divided into the four quarters, and when he communicates with the mysterious beings and powers with which his imagination peoples it—the rulers of the winds and rains—he turns his face to the four directions in stipulated order and addresses them to make his appeals and his offerings.


SHELL GORGET WITH FIGURE OF SPIDER AND CONVENTIONALIZED CROSS MARKING. (2-5)

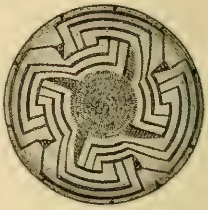
Thus his worship, his ceremonies, his games, and even his more ordinary occupations in many cases are arranged to conform to the cardinal points, and the various symbolic representations associated with them assume the form of the cross (see *Color symbolism*, *Orientation*). This was and is true of many peoples and is well illustrated in the wonderful altar paintings of the tribes of the arid region (see *Dry-painting*).


NAVAHO BASKET TRAY WITH CROSSES REPRESENTING THE FOUR WORLD-QUARTERS AND STARS OR CLOUDS. (1-15)

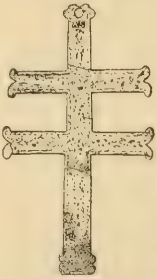
Such crosses, although an essential part of symbolism and religious ceremony, exist only for the purposes of the occasion and are brushed away when the ceremony is ended, but nevertheless they pass into permanent form as decorations of ceremonial objects—as pottery, basketry, and costumes—retaining their significance indefinitely. (2) Distinct from the crosses thus derived in form and significance are those having a pictorial origin; such are the conventional delineations of animal and vegetal forms or their markings, or those representing the cosmic bodies, as the sun and the stars, particularly the morning and evening stars as among the tribes of the S. W.


CROSS FORMED BY THE ORNAMENTAL ARRANGEMENT OF FOUR TIPI FIGURES ON AN ARAPAHO MEDICINE-CASE LID. (KROEBER)

These figures, generally very simple in form, may be symbols of mythic powers and personages; and when used in non-symbolic art they may in time lose the symbolic character and remain in art as mere formal decorative patterns. (3) Distinct from these again are a large class of crosses and cross-like forms which have an adventitious origin, being the result of the combined mechanical and esthetic requirements of embellishment. In nearly all branches of art in which surface ornament is an important factor the spaces available for decorative designs are squares, rectangles, circles, and ovals, or are borders or zones which are divided into squares or parallelograms for ready treatment. When simple figures, symbolic or nonsymbolic, are filled into these spaces, they are introduced, not singly, since the result would be unsatisfactory from the point of view of the decorator; not in pairs, as that would be little better, but in fours, thus filling the spaces evenly and symmetrically.


PIMA BASKET WITH PSEUDO CROSS (SWASTIKA) FORMED ADVENTITIOUSLY OF THE INTERSPACES OF FOUR SCROLL-FRET UNITS. (1-12)

This quadruple arrangement in a multitude of cases produces the cross which, although a pseudo cross, is not always to be distinguished from the cross symbol. The separate elements in such crosses may be figures of men, insects, mountains, clouds, frets, and scrolls, or what not, and of themselves symbolic, but the cross thus produced is an accident and as a cross is without significance.


SILVER CROSS (ROMAN CATHOLIC) FROM A MOUND IN WISCONSIN; 1-3. (THOMAS)

(4) In very many cases designs are invented by the primitive decorator who fills the available spaces to beautify articles manufactured, and the arrangement in fours is often the most natural and effective that can be devised. These designs, primarily nonsignificant, may have meanings read into them by the woman as she works the stitches of her basketry or beadwork, or by others subsequently, and these ideas may be wholly

distinct from those associated with the cross through any other means.

It is thus seen that the cross naturally and freely finds its way into the art of primitive peoples, and that it may have great variety of form and diversity of meaning. There seems no reason whatever for supposing that the cross of the American aborigines, in any of its phases, is derived from the cross of the Old World, or that the ideas associated with it are at all analogous with those that cluster about the Christian cross. It is well known, however, that the Christian cross was introduced everywhere among the American tribes by the conquerors and colonists as a symbol of the religion which they sought to introduce, and being adopted by the tribes it is embodied to some extent in the post-Columbian native art. Crosses of silver, such as were commonly worn as pendants on rosaries, are frequently recovered from mounds and burial places of the aborigines.

Consult Barrett in Am. Anthrop., VII, no 4, 1905; Beauchamp in Bull. 73, N. Y. State Mus., 1903; Blake, The Cross, Ancient and Modern, 1888; Brinton in Proc. Am. Philos. Soc., XXVI, 1889; J. O. Dorsey (1) in 11th Rep. B. A. E., 1894, (2) in The Archæologist, 1894; Fletcher in Rep. Peabody Mus., III, 1884; Holmes (1) in 20th Rep. B. A. E., 1903, (2) in Am. Anthrop., II, 1889; Jones in Smithson. Rep. 1881, 1883; Kroeber in Bull. Am. Mus. Nat. Hist., XVIII, 1902; McAdams, Records of Ancient Races, 58, 1887; Stevenson in 8th Rep. B. A. E., 1891; Tooker in Am. Antiq., XX, no. 6, 1898; Wilson in Rep. Nat. Mus. 1894, 1896. (W. H. H.)

Crossweeksung ('the house of separation' (?).—Boudinot). A former Delaware village in Burlington co., N. J., probably about the present Crosswicks. A mission was established there by Brainerd in 1745. (J. M.)

Crossweeckes.—Doc. of 1674 in N. Y. Doc. Col. Hist., II, 682, 1858. **Crossweeksung.**—Boudinot, Star in the West, 278, 1816. **Crosweek.**—Ibid., 117.

Croton-bug. The water cockroach (*Blatta germanica*), from Croton, the name of a river in Westchester co., N. Y., which has been applied also to the metropolitan reservoir system. Tooker considers the word a personal name and derives it from *kloltin*, in the Delaware dialect of Algonquian, signifying 'he contends.' (A. F. C.)

Crow Dog (*Kangisunka*). An Oglala Sioux chief. He took no prominent part in the Sioux war of 1876, but in 1881 he shot Spotted Tail in a brawl, and for this was tried before a jury and sentenced to be hanged, but the United States Supreme Court ordered his release on habeas corpus, ruling that the Federal courts had no jurisdiction over crimes committed on reservations secured to Indian tribes by treaty. Other deeds attested his fearless nature, and when the Ghost-dance craze emboldened the Oglala to go upon the warpath, angered by a new treaty cutting down their reservation and rations, Crow Dog was one of the leaders of the desperate band that fled from Rosebud agency to the Bad-lands and defied Gen. J. A. Brooke's brigade. He was inclined to yield when friendlies came to persuade them, and when the irreconcilables caught up their rifles to shoot the waverers he drew his blanket over his head, not wishing, as he said, to know who would be guilty of slaying a brother Dakota. When the troops still refrained from attacking, and the most violent of his companions saw the hopelessness of their plight, he led his followers back to the agency toward the close of Dec., 1890. (F. H.)

Crowmocker (transl. of *Kâg′-ahyelis′kĕ*, a chief's name). A former Cherokee settlement on Battle cr., which falls into Tennessee r. below Chattanooga, Tenn. (J. M.)

Crow Mockers Old Place.—Royce in 5th Rep. B. A. E., map, 1887.

Crow People. A division of the Crows, distinguished from the Minesetperi.—Culbertson in Smithson. Rep. 1850, 144, 1851.

Crows (trans., through French *gens des corbeaux*, of their own name, *Absároke*, crow, sparrowhawk, or bird people). A Siouan tribe forming part of the Hidatsa group, their separation from the Hidatsa having taken place, as Matthews (1894) believed, within the last 200 years. Hayden, following their tradition, placed it about 1776. According to this story it was the result of a factional dispute between two chiefs who were desperate men and nearly equal in the number of their followers. They were then residing on Missouri r., and one of the two bands which afterward became the Crows withdrew and migrated to the vicinity of the Rocky mts., through which region they continued to rove until gathered on reservations. Since their separation from the Hidatsa their history has been similar to that of most tribes of the plains, one of perpetual war with the surrounding tribes, their chief enemies being the Siksika and the Dakota. At the time of the Lewis and Clark expedition (1804) they dwelt chiefly on Bighorn r.; Brown (1817) located them on the Yellowstone and the E. side of the Rocky mts.; Drake (1834) on the S. branch of the Yellowstone, in lat. 46°, long. 105°. Hayden (1862) wrote: "The country usually inhabited by the Crows is in and near the Rocky mts., along the sources of

Powder, Wind, and Bighorn rs., on the s. side of the Yellowstone, as far as Laramie fork on the Platte r. They are also often found on the w. and n. side of that river, as far as the source of the Musselshell and as low down as the mouth of the Yellowstone.''

CROW MAN

According to Maximilian (1843) the tipis of the Crows were exactly like those of the Sioux, set up without any regular order, and on the poles, instead of scalps were small pieces of colored cloth, chiefly red, floating like streamers in the wind. The camp he visited swarmed with wolf-like dogs. They were a wandering tribe of hunters, making no plantations except a few small patches of tobacco. They lived at that time in some 400 tents and are said to have possessed between 9,000 and 10,000 horses. Maximilian considered them the proudest of Indians, despising the whites; ''they do not, however, kill them, but often plunder them.'' In stature and dress they corresponded with the Hidatsa, and were proud of their long hair. The women have been described as skilful in various kinds of work, and their shirts and dresses of bighorn leather, as well as ther buffalo robes, embroidered and ornamented with dyed porcupine quills, as particularly handsome. The men made their weapons very well and with much taste, especially their large bows, covered with horn of the elk or bighorn and often with rattlesnake skin. The Crows have been described as extremely superstitious, very dissolute, and much given to unnatural practices; they are skilful horsemen, throwing themselves on one side in their attacks, as is done by many Asiatic tribes. Their dead were usually placed on stages elevated on poles in the prairie.

The population was estimated by Lewis and Clark (1804) at 350 lodges and 3,500 individuals; in 1829 and 1834, at 4,500; Maximilian (1843) counted 400 tipis; Hayden (1862) said there were formerly about 800 lodges or families, in 1862 reduced to 460 lodges. Their number in 1890 was 2,287; in 1904, 1,826. Lewis (Stat. View, 1807) said they were divided into four bands, called by themselves Ahaharopirnopa, Ehartsar, Noota, and Pareescar. Culbertson (Smithson. Rep. 1850, 144, 1851) divides the tribe into (1) Crow People, and (2) Minesetperi, or Sapsuckers. These two divisions he subdivides into 12 bands, giving as the names only the English equivalents. Morgan (Anc. Soc., 159, 1877) gives the following bands: Achepabecha, Ahachik, Ashinadea, Ashbochiah, Ashkanena, Booadasha, Esachkabuk, Esekepkabuk, Hokarutcha, Ohotdusha, Oosabotsee, Petchaleruhpaka, and Shiptetza.

The Crows have been officially classified as Mountain Crows and River Crows, the former so called because of their custom of hunting and roaming near the mountains away from Missouri r., the latter from the fact that they left the mountain section about 1859 and occupied the

CROW WOMAN

country along the river. There was no ethnic, linguistic, or other difference between them. The Mountain Crows numbered 2,700 in 1871 and the River Crows 1,400 (Pease in Ind. Aff. Rep., 420, 1871). Present aggregate population, 1,826. See Hayden, Ethnog. and Philol. Mo. Valley, 1862; Maximilian, Trav., 1843; Dorsey in 11th and 15th Reps. B. A. E., 1894, 1897; McGee in 15th Rep. B. A. E., 1897; Simms, Traditions of the Crows, 1903.

Absaraka.—Brackett, Absaraka MS. vocab., B. A. E., 1879. **Absarakos.**—Warren, Nebr. and Ariz., 50, 1875. **Absaroka.**—Schoolcraft, Ind. Tribes, I, 259, 1851. **Ab-sar′-o-kas.**—Morgan in N. Am. Rev., 47, 1870. **Absarokes.**—Schoolcraft, Ind. Tribes, I, 523, 1851. **Absároki.**—Am. Natur., 829, 1882. **Absoroka.**—Drake, Bk. Inds., x, 1848. **A-i-nun′.**—Hayden, Ethnog. and Philol. Mo. Valley, 326, 1862 ('Crow people': Arapaho name). **Ap-sah-ro-kee.**—Bonner, Life of Beckwourth, 298, 1856 (trans.: 'sparrowhawk people'). **Äpsárräkă.**—Everette in Pilling, Proof Sheets, 942, 1885. **Apsaruka.**—Maximilian, Trav., 174, 1843. **Ap-shâ-roo-kee.**—Orig. Jour. Lewis and Clark, VI, 267, 1905. **Atsharoke.**—Smet, Letters, 51, 1843 (trans. 'crow', attributed to their robberies). **Aub-sa′-ro-ke.**—Hayden, Ethnog. and Philol. Mo. Valley, 402, 1862 (own name: 'anything that flies'). **Corbeaus.**—Orig. Jour. Lewis and Clark, VI, 103, 1905. **Corbeaux.**—Perrin du Lac, Voy. dans les Louisianes, 337, 1805. **Crow Indians.**—Orig. Jour. Lewis and Clark, I, 189, 1904. **De Corbeau.**—Clark (1804) in Orig. Jour. Lewis and Clark, I, 130, 1904. **de Curbo.**—Ibid. **Gens des Corbeau.**—Lewis and Clark, Discov., 41, 1806 (French name). **Hahderuka.**—Maximilian, Trav., 174, 1843 (Mandan name). **Haideroka.**—Ibid. (Hidatsa name). **Hapsa-ro-kay.**—Gebow, Sho-sho-nay Vocab., 8, 1868 (Shoshoni name). **Hapsaroke.**—Burton, City of Saints, 151, 1861. **Hounena.**—A. L. Kroeber, inf'n, 1905 (Arapaho name: 'crow men'). **I-sa-po′-a.**—Hayden, Ethnog. and Philol. Mo. Valley, 264, 1862 (Siksika name). **Issăppo′.**—Tims, Blackfoot Gram. and Dict., 125, 1889 (Siksika name; sing. Issăppo′-ekuŭn). **Kaṅgitoka.**—Iapi Oaye, XIII, no. 9, 33, 1884 (Yankton name: 'raven foes'). **Kaŋ-ġi′-wi-ca-ṡa.**—Cook, MS. Yankton vocab., B. A. E., 184, 1882. **Ka′-xi.**—Dorsey, Winnebago MS., B. A. E., 1886 (Winnebago name). **Kee′-hât-sâ.**—Orig. Jour. Lewis and Clark, VI, 103, 1905. **Keeheet-sas.**—M'Vickar, Hist. Exped. Lewis and Clark, I, map, 1842. **Kee′-kât′-sâ.**—Lewis and Clark, Discov., 41, 1806. **Kiħnatsa.**—Matthews, Hidatsa Inds., 39, 1877 (Hidatsa name: 'they who refused the paunch'). **Kikastas.**—Keane in Stanford, Compend., 518, 1878. **Kiqatsa.**—Am. Naturalist, 829, Oct., 1882. **Kite.**—Orig. Jour. Lewis and Clark, I, 130, 1904 (De Corbeau or). **Kokokiwak.**—Gatschet, Fox MS., B. A. E., 1882 (Fox name). **Long Haired Indians.**—Sanford, U. S., clxvii, 1819. **O-e′-tun′-i-o.**—Hayden, Ethnog. and Philol. Mo. Valley, 290, 1862 (Cheyenne name). **O-tun-nee.**—Bonner, Life of Beckwourth, 452, 1856 (Cheyenne name: 'crow'). **Pår-is-cå-òh-pån-gå.**—Long, Exped. Rocky Mts., II, lxxxiv, 1823 (Hidatsa name: 'crow people'). **Ravin Indians.**—Orig. Jour. Lewis and Clark, I, 220, 1904. **Stéămtshi.**—Hoffman in Proc. Am. Philos. Soc., 371, 1886 (Salish name). **Stèmchi.**—Giorda, Kalispelm Dict., pt. 2, 81, 1879 (Kalispel name). **Stémtchi.**—Gatschet, Salish MS., B. A. E., 1884 (Salish name). **Stimk.**—Gatschet, Okinagin MS., B. A. E., 1884 (Okinagan name). **Upsàraukas.**—Browne in Beach, Ind. Miscel., 83, 1877. **Upsaroças.**—Keane in Stanford, Compend., 470, 1878. **Ŭp-så-rŏ-kå.**—Long, Exped. Rocky Mts., II, lxxix, 1823 (own name). **Up-shar-look-kar.**—Orig. Jour. Lewis and Clark (1806), V, 21, 1905 (Chopunnish name). **Upsook.**—Schoolcraft, Ind. Tribes, IV, 181, 1854. **Up-sor-ah-kay.**—Anon. Crow MS. vocab., B. A. E. **Yaχ-ka′-a.**—Gatschet, Wandot MS., B. A. E., 1881 (Wyandot name: 'crow').

Crow Town (trans. of *Kâgûnyĭ*, 'crow place,' from *kâ′gû* 'crow,' *yĭ* locative). A former Cherokee town on the left bank of Tennessee r., near the mouth of Raccoon cr., Cherokee co., N. E. Ala. It was one of the so-called "five lower towns" built by those Cherokee, called Chickamauga, who were hostile to the American cause during the Revolutionary period, and whose settlements farther up the river had been destroyed by Sevier and Campbell in 1782. The population of Crow Town and the other lower settlements was augmented by Creeks, Shawnee, and white Tories until it reached a thousand warriors. The towns were destroyed in 1794. See Mooney in 19th Rep. B. A. E., 54, 1900.

Crow-wing. Mentioned by Neill (Hist. Minn., 386, 1858) as one of the Chippewa bands that took part in the treaty of 1826. There was a village of the same name at the mouth of Crow Wing r., in N. central Minnesota, which was the home of Hole-in-the-Day in 1838.

Cuaburidurch. A former Maricopa rancheria on the Rio Gila, Ariz.; visited by Father Sedelmair in 1744.—Bancroft, Ariz. and N. Mex., 366, 1889.

Cuactataugh. A village, probably belonging to the Patuxent, on the E. bank of Patuxent r., in Anne Arundel co., Md., in 1608.—Smith (1629), Virginia, I, map, repr. 1819.

Cuampis. Mentioned as a division of the Faraon Apache.

Cuampes.—Orozco y Berra, Geog., 59, 1864. **Cuampis.**—Villa Señor y Sanchez, Theatro Am., II, 413, 1748.

Cuanrabi. Given as the name of a Hopi village in 1598 in connection with Naybí (Oraibe), Xumupamí (Shumopovi), and Esperiez (Oñate, 1598, in Doc. Inéd., XVI, 137, 1871). Not identified.

Cubac. A former rancheria, probably of the Papago, visited by Father Garcés in 1771; situated in the neighborhood of San Francisco Atí, W. from the present Tucson, S. Ariz. Distinct from Tubac.

Cubac.—Arricivita (1791) quoted by Bancroft, Ariz. and N. Mex., 387, 1889. **Cubic.**—Orozco y Berra, Geog., 348, 1864.

Cubero (from Pedro Rodriguez Cubero, governor of New Mexico, 1697-1703). Formerly a pueblo, established in 1697 by rebel Queres from Santo Domingo, Cieneguilla, and Cochiti, 14 m. N. of Acoma, at the site of the present town of that name in New Mexico. It was probably abandoned in the early part of the 18th century (Bancroft, Ariz. and N. Mex., 221, 1889). According to Laguna tradition Cubero was formerly a pueblo of the Laguna and Acoma people, who were driven out by the Mexican colonists a century ago. (F. W. H.)

Covera.—Bancroft, Ariz. and N. Mex., 281, 1889 (or Cubero). **Covero.**—Emory, Recon., 133, 1848. **Cubero.**—Bancroft, op. cit. **Cuvarro.**—Hughes, Doniphan's Exped., 149, 1848. **Govero.**—Eastman, map in Schoolcraft, Ind. Tribes, IV, 24-25, 1854. **Punyeestye.**—Powell in 7th Rep. B. A. E., 83, 1891.

Punyitsiama.—Hodge, field notes, B. A. E., 1895 (Laguna name).

Cubo Guasibavia. A former rancheria, apparently Papago, visited by Kino and Mange in 1701; situated in a volcanic desert in N. W. Sonora, Mexico, between the Rio Salado and the Gulf of California, 2 m. from the shore.

Cubo Guasibavia.—Kino (1701) quoted by Bancroft, No. Mex. States, I, 495, 1884. **Duburcopota.**—Ibid.

Cuchendado. A Texan tribe, the last that Cabeza de Vaca met before he left the Gulf coast to continue inland.—Cabeza de Vaca, Nar. (1542), Smith trans., 137, 1871.

Cuchillones (Span: 'knifers,' 'knife people'). A former Costanoan division or village E. of San Francisco bay, Cal. In 1795, according to Engelhardt (Franciscans in Cal., 1897), they became involved in a quarrel with the neophytes of San Francisco mission, whereupon their rancheria was attacked by the Spaniards.

Cuchian.—Taylor in Cal. Farmer, Oct. 18, 1861.

Cuchiyaga ('place where there has been suffering'). A former Calusa village on one of the keys on the S. W. coast of Florida, about 1570.

Cuchiaga.—Fontaneda (*ca.* 1575) in French, Hist. Coll. La., 2d s., II, 256, 1875. **Cuchiyaga.**—Fontaneda, Mem., Smith trans., 19, 1854.

Cucho. An Indian province or settlement of New Mexico, noted, with Cibola (Zuñi), Cicuich (Pecos), and others, in Ramusio, Nav. et Viaggi, III, 455, map, 1565. Probably only another form of Cicuich or Cicuyé, duplication being common in early maps of the region.

Cuchuta. A former Opata pueblo and the seat of a Spanish mission founded in 1653; situated in N. E. Sonora, Mexico, near Fronteras; pop. 227 in 1678, 58 in 1730. It was abandoned on account of depredations by the Suma and Jano, warlike Mexican tribes.

Chu-ui-chu-pa.—Bandelier in Arch. Inst. Papers, IV, 59, 1890 (same?). **Cuchuta.**—Doc. of 1730 cited by Bancroft, No. Mex. States, I, 514, 1884. **San Francisco Javier Cuchuta.**—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 369, 1857.

Cuchuveratzi ('valley or torrent of the fish called matalote [the Gila trout].'—Bandelier). A former Opata settlement a few miles N. E. of Fronteras, on the headwaters of the Rio Bavispe, in the N. E. corner of Sonora, Mexico.—Bandelier in Arch. Inst. Papers, IV, 520, 1892.

Cuclon. Given as a Cherokee town in a document of 1799 (Royce in 5th Rep. B. A. E., 144, 1887). Not identified.

Cucomogna. A former Gabrieleño rancheria in Los Angeles co., Cal., now called Cucamonga.—Taylor in Cal. Farmer, June 8, 1860.

Coco Mongo.—Pac. R. R. Rep., III, pt. 3, 34, 1856. **Cucamungabit.**—Caballeria, Hist. San Bernardino Val., 1905. **Cucomogna.**—Ried (1852) quoted by Taylor in Cal. Farmer, June 8, 1860.

Cucoomphers. Mentioned as a tribe living in the mountains near Mohave r., S. E. Cal., not speaking the same language as the Mohave or the Paiute (Antisell in Pac. R. R. Rep., VII, 104, 1854). They were perhaps Serranos.

Cucompners.—Taylor in Cal. Farmer, Jan. 31, 1862 (misprint).

Cuculato. A Yuman tribe living W. of lower Rio Colorado in 1701, when they were visited by Father Kino. Consag (1746) classes them with the gulf or southern divisions of the Cocopa.

Cuculato.—Venegas, Hist. Cal., I, 58, 1759. **Cuculutes.**—Taylor in Browne, Res. Pac. Slope, app., 54, 1869.

Cucurpe. A Eudeve pueblo, containing also some Tegui Opata, and the seat of a Spanish mission subordinate to Arivechi, founded in 1647; situated on the headwaters of the Rio San Miguel de Horcasitas, the W. branch of the Rio Sonora, Mexico, about 25 m. S. E. of Magdalena. Pop. 329 in 1678, 179 in 1730. It is still inhabited by Opata. (F. W. H.)

Cucurpe.—Doc. of 1730 cited by Bancroft, No. Mex. States, I, 513, 1884. **Cucurpo.**—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 74, 1726. **Reyes de Cucurpe.**—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 344, 1857. **Santos Reyes Cucurpe.**—Bancroft, No. Mex. States, I, 245, 1884.

Cudurimuitac. A former Maricopa rancheria on the Rio Gila, s. Ariz., visited by Father Sedelmair in 1744.—Bancroft, Ariz. and N. Mex., 366, 1889.

Cuercomache. Apparently a division or rancheria of the Yavapai on one of the heads of Diamond cr., near the Grand Canyon of the Colorado, Ariz., in the 18th century. They lived N. E. of the Mohave, of whom they were enemies, and are said to have spoken the same language as the Havasupai. (F. W. H.)

Yabipais Cuercomaches.—Garcés (1776), Diary, 231, 410, 1900. **Yavipai cuercomache.**—Orozco y Berra, Geog., 41, 1864 (after Garcés).

Cuerno Verde (Span.: 'green horn'). A celebrated Comanche warrior who led various raids against the Spanish settlements along the Rio Grande in New Mexico in the latter part of the 18th century. A force of 645 men, including 85 soldiers and 259 Indians, was led against him by Juan de Anza, governor of New Mexico, in 1778, and in a fight that took place 95 leagues N. E. of Santa Fe, Cuerno Verde was killed, together with 4 of his subchiefs, his "high priest," his eldest son, and 32 of his warriors. His name is commemorated in Greenhorn r. and mt., Colo. (F. W. H.)

Cueva Pintada (Span.: 'painted cave,' on account of numerous pictographs on its walls). A natural cave in the S. wall of the Potrero de las Vacas, about 25 m. W. of Santa Fe, N. Mex., anciently used for ceremonial purposes and still one of the points to which ceremonial pilgrimages are made by the Queres. A few cliff-dwellings of the excavated type occur near by in the face of the cliff overlooking the Cañada de la Cuesta Colorada. The small excavated rooms within and about the rim of the cave were probably not used for places of abode, but rather as shrines where idols and other ceremonial objects were deposited. (E. L. H.)

Tsé-ki-a-tán-yi.—Lummis in Scribner's Mag., 96, 1893. **Tsíkyätitans'.**—Hodge, field notes, B. A. E., 1895. **Tzek-iat-a-tanyi.**—Bandelier, in Arch. Inst. Papers, IV, 156, 1892 (Queres name).

Cuiapaipa. A rancheria and reservation of 36 Mission Indians in s. California. Their land, consisting of 880 acres, is an unproductive waterless tract 125 m. from Mission Tule River agency.

Cuiapaipa.—Lummis in Out West, XXI, 578, 1904. **Cuyapipa.**—Ind. Aff. Rep., 175, 1902. **Cuyapipe.**—Lummis, op. cit. (given as common but incorrect form). **Guaypipa.**—Ind. Aff. Rep., 146, 1903.

Cuirimpo. A Mayo settlement on the Rio Mayo, between Navajoa and Echojoa, s. w. Sonora, Mexico.

Concepcion Cuirimpo.—Orozco y Berra, Geog., 356, 1864. **Corimpo.**—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 1726. **Couirimpo,**—Orozco y Berra, op. cit., map. **Curinghóa.**—Hardy, Travels, 438, 1829.

Cuitciabaqui. A former rancheria of the Papago, visited by Father Kino in 1697; situated on the w. bank of the Rio Santa Cruz, in the vicinity of the present Tucson, s. Ariz. According to Father Och a mission was established at the Papago settlement of "Santa Catharina" in 1756 by Father Mittendorf, but he was forced to abandon it, evidently shortly afterward, on account of cruel treatment by the natives. This is doubtless the same. (F. W. H.)

S. Catharina,—Och (1756), Nachrichten, I, 71, 1809. **Sta. Catalina.**—Kino, map (1701) in Bancroft, Ariz. and N. Mex., 360, 1889. **Sta Catalina Cuitciabaqui.**—Bernal (1697) quoted by Bancroft, ibid., 356. **Sta. Catarina.**—Mange, ibid., 358. **Sta Catarina Caituagaba.**—Ibid.

Cuitoas. A tribe mentioned in connection with the Escanjaques (Kansa). Their habitat and identity are unknown.—Duro, Don Diego de Peñalosa, 57, 1882.

Cuitoat. A former settlement, evidently of the Papago, between San Xavier del Bac and Gila r., s. Ariz; visited by Father Garcés in 1775. The name has been confused with Aquitun.

Cuitoa.—Font (1775) quoted by Coues, Garcés Diary, I, 84, 1900. **Cuitoat.**—Arricivita, Crónica Seraf., II, 416, 1792. **Cuytoa.**—Font, op cit. **Quitcac.**—Coues, op cit. **Quitoa.**—Garcés (1775), Diary, 65, 1900. **Quitoac.**—Ibid., 64.

Cujant. Apparently a former Papago rancheria in N. w. Sonora, Mexico, between the mouth of the Gila and the settlement of Sonoita in 1771.—Coues, Garcés Diary, 37, 1900.

Cultus-cod. A name of the blue, or buffalo, cod (*Ophiodon elongatus*), an important food fish of the Pacific coast from Santa Barbara to Alaska; so called from *cultus*, signifying 'worthless,' in the Chinook jargon, a word ultimately derived from the Chinook dialect of the Chinookan stock and in frequent use on the Pacific coast. (A. F. C.)

Cumaro. A Papago village in s. Arizona, near the Sonora border, having 200 families in 1871.

Camaro.—Ind. Aff. Rep., 135, 1865. **Cumaro.**—Taylor in Cal. Farmer, June 19, 1863. **Cumera.**—Browne, Apache Country, 291, 1869 (misquoting Poston). **Cumero.**—Poston in Ind. Aff. Rep. 1863, 385, 1864. **Del Cumero.**—Bailey, ibid., 208, 1858.

Cummaquid. A village subject to the Wampanoag, formerly at Cummaquid harbor, Barnstable co., Mass. Qyannough, from whom Hyannis takes its name, was chief in 1621–23. Hyanaes village still existed in 1755. (J. M.)

Cummaquid.—Mourt (1622) in Mass. Hist. Soc. Coll., 2d s., IX, 53, 1822. **Hyanaes.**—Douglass, Summary, I, 188, 1755. **Wayanaes,**—Ibid.

Cumpa. Located as a Navaho settlement by Pike (Exped., 3d map, 1810). It is more likely either the name of a locality or a confounding of the Kwiumpus division of the Paiute of s. w. Utah.

Cumpus. A Teguima Opata pueblo and the seat of a Spanish mission founded in 1644; situated on the Rio Soyopa (or Moctezuma), N. of Oposura, lat. 30° 20′, N. E. Sonora, Mexico. Pop. 887 in 1678, 146 in 1730.

Asuncion Amipas.—Doc. of 1730 quoted by Bancroft, No. Mex. States, 246, 1884 (or Comupas). **Comupas.**—Ibid. **Cúmpas.**—Hardy, Travels, 437, 1829. **Cumupas.**—Ribas (1645) quoted by Bandelier in Arch. Inst. Papers, III, 58, 1890.

Cumshewa (corrupted from *Gô′mshewa*, or *Gô′msewa*, the name of its chief). A former Haida town at the N. entrance of Cumshewa inlet, Queen Charlotte ids., Brit. Col. By the natives it was known as Hlkenul. It was almost entirely occupied by the Stawas-haidagai, q. v. According to John Work's estimate, 1836–41, there were then 20 houses in the place and 286 people. This agrees closely with that still given by Cumshewa people as the former number. Cumshewa was one of the last towns abandoned when all the Indians of this region went to Skidegate.—Swanton, Cont. Haida, 279, 1905.

Casswer.—Downie in Jour. Roy. Geog. Soc., XXXI, 251, 1861. **Comshewars.**—Dunn, Hist. Oreg., 281, 1844. **Crosswer.**—Downie, op. cit. **Cumshawas.**—Scouler in Jour. Roy. Geog. Soc., XI, 219, 1841. **Cumshewa.**—Dawson, Q. Charlotte Ids., 168B, 1880. **Cumshewes.**—Scouler in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Cumshuwaw.**—Can. Ind. Aff., 128, 1879. **Gumshewa.**—Deans, Tales from Hidery, 82, 1899. **Kit-ta-wās.**—Dawson, Q. Charlotte Ids., 168, 1880 (Tsimshian name). **Koumchaouas.**—Duflot de Mofras, Oreg., I, 337, 1844. **Kumshahas.**—Latham in Trans. Philol. Soc. Lond., 73, 1856. **Kumshewa.**—Dawson, op. cit., 168. **Kumshiwa.**—Tolmie and Dawson, Vocabs. Brit. Col., 26, 1884. **Łkê′nAl.**—Swanton, Cont. Haida, 279, 1905 (Haida name). **Tlkinool.**—Dawson, op. cit., 168 (Haida name).

Cumumbah. A division of the Ute, formerly living in Salt Lake, Weber, and Ogden valleys, Utah. They are said to have been a mixture of Ute and Shoshoni, the Ute element largely predominating in their language; pop. 800 in 1885. They are not now separately enumerated.

Cawaupugos.—Collins in Ind. Aff. Rep., 125, 1861.

Cum-i-um-has.—Hurt, ibid., 1856, 230, 1857. **Cummin-tahs.**—Head, ibid., 149, 1868. **Cumpes.**—Pino, Noticias Hist. N. Mex., 83, 1849. **Cumumbah.**—West (1858) in H. R. Ex. Doc. 29, 37th Cong., 2d sess., 113, 1862. **Cum-um-pahs.**—Simpson (1859), Exped. Across Utah, 34, 460, 1876. **Cun-i-um-hahs.**—Hurt in Ind. Aff. Rep. 1856, 228, 1857. **Kumumbar.**—Doty in Ind. Aff. Rep. 1864, 175, 1865. **Treaber Utes.**—Hurt in Ind. Aff. Rep. 1855, 197, 1856 (misprint for *Weber*). **Weber River Yutas.**—Burton, City of Saints, 578, 1861. **Weber-Utes.**—Cooley in Ind. Aff. Rep., 17, 1865.

Cumuripa. A Nevome pueblo and the seat of a Spanish mission founded in 1619; situated on the w. tributary of the Rio Yaqui, about 12 m. N. N. E. of Buena Vista, and about 20 m. N. of Cocori, in Sonora, Mexico; pop. 450 in 1678 and 165 in 1730, but the village contained only 4 families in 1849. It is now practically a white Mexican town. The inhabitants, also called Cumuripa, probably spoke a dialect slightly different from the Nevome proper. (F. W. H.)

Comoripa.—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 74, 1726. **Comuripa.**—Rivera (1730) quoted by Bancroft, No. Mex. States, I, 513, 1884. **Cumuripa.**—Escudero, Noticias Son. y Sin., 99, 1849. **S. Pablo Comuripa.**—Zapata (1678) quoted by Bancroft, op. cit., 246. **S. Pedro.**—Sonora Catalogo quoted by Bancroft, ibid.

Cuñeil. A tribe, evidently Yuman, described by Garcés in 1775–76 (Diary, 444, 450, 1900) as inhabiting the territory between San Diego, s. Cal., and the mouth of the Rio Colorado. They were friendly with the Cocopa. From their habitat and the similarity in their names they would seem to be identical with the Comeya, but Garcés mentions the latter, under the name Quemayá, as if distinct. On the map of Father Pedro Font (1777), who was a companion of Father Garcés, the Cuñeil are located in N. Lower California, between lat. 31° and 32°. According to Gatschet the name *Kunyil*, or *Kuneyil*, in the Comeya dialect, signifies 'all men,' 'people.' (F. W. H.)

Cuñai.—Orozco y Berra, Geog., 353, 1864. **Cunyeel.**—Font (1777), map in Coues, Garcés Diary, 1900.

Cunitcacahel ('water of the great rocks'). A rancheria, probably Cochimi, connected with Purísima mission, which was near the w. coast of Lower California, about lat. 26° 20′.—Doc. Hist. Mex., 4th s., v, 188, 1857.

Cunquilipinoy. Mentioned as a pueblo of the province of Atripuy, in the region of the lower Rio Grande, N. Mex., in 1598.—Oñate (1598) in Doc. Inéd., XVI, 115, 1871.

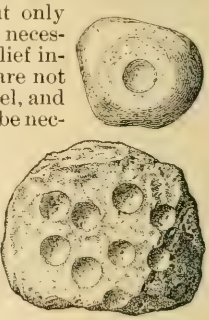
Cupheag ('a place shut in,' from *kuppi*, 'closed'). The Algonquian name of Stratford, Fairfield co., Conn. There was probably a village of the same name there before the English settlement in 1639.—Benj. Trumbull, Hist. Conn., I, 109, 1818; J. H. Trumbull, Ind. Names Conn., 13, 1881.

Cuppunaugunnit. Mentioned as if a Pequot village in 1637, probably in New London co., Conn.

Cuppunaugunnit.—Williams (1637) in Mass. Hist. Soc. Coll., 4th s., VI, 201, 1852. **Cuppunnaugunnit.**—Ibid.

Cups. See *Receptacles.*

Cupstones. Blocks of stone unworked except for small cavities made in them. These cups vary from a rough pecking, probably the initial stage, to smooth, hemispherical depressions 2 in. in diameter; at the bottom of many of the latter is a secondary pit as though made with a flint drill or gouge. They range in number from 1 to 20, though rarely one stone may contain 50 or 100. In a majority of cases they are of sandstone. On irregular blocks the pits are on one side only, extending over less than half the surface; on flat slabs they are always on both sides. Many theories have been advanced to account for these cupstones; but while any suggestion may apply to a few specimens, it will not fit the majority. There is a prevalent idea that they were used for cracking nuts in, for which reason the blocks are sometimes called nutstones; but only casual inspection is necessary to prove this belief incorrect. The holes are not often on the same level, and in any case it would be necessary to pick the stone up and turn it over each time it was used. They are also supposed to be for grinding paint, or to steady drills, spindles, or firesticks; but it is evident that only one pit could be used at a time for any of these purposes. Undoubtedly the real explanation awaits determination. Cupstones are the most abundant and widespread of the larger relics. They not only occur on many village sites but are scattered at random over the country, often in places where diligent search fails to disclose aboriginal relics of any other form. See *Problematical objects.* Consult Fowke in 13th Rep. B. A. E., 1896; Rau in Cont. N. A. Ethnol., v, 1882. (G. F.)



CUPSTONES; OHIO. (1-10)

Cuquiarachi. A former pueblo of the Teguima Opata and the seat of a Spanish mission founded in 1653; situated about 6 m. southward from Fronteras, N. E. Sonora, Mexico. Pop. 380 in 1678; 76 in 1730. When visited by Bartlett in 1850 it was deserted, apparently on account of the Apache. (F. W. H.)

Cocuiárachi.—Bartlett, Personal Narrative, I, 273, 1854. **Cuquiarachi.**—Bandelier in Arch. Hist. Papers, IV, 529, 1892 (wrongly identified with Fronteras). **Cuquiaratzi.**—Orozco y Berra, Geog., 343, 1864. **Cuquiarichi.**—Mange (*ca.* 1700) quoted by Bancroft, No. Mex. States, I, 233, 1884. **Cuquiurachi.**—Hamilton, Mexican Handbook, 47, 1883. **San Ignacio Cuqiuarachi.**—Zapata (1678) quoted by Bancroft, op. cit., 246.

Curepo.—A Chinipa rancheria in Chihuahua, Mexico, in 1601.—Bancroft, No. Mex. States, I, 211, 1886.

Curly Head (*Babisĭgandĭbe*). A chief of the Mississippi (or Sandy lake) Chippewa, born about the middle of the 18th century, on the s. shore of L. Superior. He removed to the upper Mississippi about 1800 with a number of the Crane (Businausee) gens, of which he was a member, and settled near the site of the present Crow Wing, Minn. Here his band was augmented by the bravest warriors and hardiest hunters of the eastern Chippewa until it became a bulwark against the Sioux raiders who hitherto had harried the Chippewa as far as the shores of L. Michigan. The white traders lavished gifts upon him, which he freely shared with his followers. His lodge was always well supplied with meat, and the hungry were welcomed. The peace and friendship that generally prevailed between the white pioneers and the Chippewa were due chiefly to Curly Head's restraining influence. He was visited in 1805 by Lieut. Z. M. Pike, who passed the winter in his neighborhood. He died while returning from the conference, known as the treaty of Prairie du Chien, held Aug. 19, 1825, in which his name appears as "Babaseekeendase, Curling Hair." According to Warren (Hist. Ojibway, 47, 1885) he was both civil and war chief of his people.

Cusabo. A collective term used to designate the Combahee, Coosa, Edisto, Etiwaw, Kiawaw, St Helena, Stono, Wapoo, and Westo Indians, formerly living between Charleston, S. C., and Savannah r. Their territory was the Chicora of Ayllon and other early Spanish adventurers, and it is probable that some, if not most of the tribes mentioned, belonged to the Uchean stock. They early became reduced through the raids of Spanish slavers and the connivance of the colonists. In Jan., 1715, they were reported to number 295 inhabitants in 4 villages, but during the Yamasi war in that year they and other tribes were expelled or exterminated. See Mooney, Siouan Tribes of the East, Bull. B. A. E., 86, 1894.

Corsaboys.—Doc. of 1719 in Rivers, Hist. S. C., 93, 1874. **Cusabees.**—Rivers, Hist. S. C., 38, 1856. **Cussobos.**—Simms, Hist. S. C., 56, 1860.

Cusarare (corruption of *Usárare*, from *usáka*, 'eagle'). A small Tarahumare rancheria situated a short distance s. of Bocoyna, on the E. slope of the Sierra Madre, in lat. 28°, w. Chihuahua, Mex. —Lumholtz (1) in Scribner's Mag., XVI, 40, 1894; (2) Unknown Mex., I, 136, 1902.

Cusawatee (*Kúsăwetíyĭ*, 'old Creek place'). A former important Cherokee settlement on lower Coosawatee r., in Gordon co., Ga.

Coosawatee.—Mooney, in 19th Rep. B. A. E., 526, 1900. **Coosawaytee.**—Doc. of 1799 quoted by Royce in 5th Rep. B. A. E., 144, 1887. **Kúsăwetíyĭ.**—Mooney, op. cit. (proper Cherokee name). **Tensawattee.**—Doc. quoted by Mooney, ibid.

Cuscarawaoc ('place of making white beads.'—Tooker). A division of the Nanticoke; mentioned by Capt. John Smith as a tribe or people living at the head of Nanticoke r., in Maryland and Delaware, and numbering perhaps 800 in 1608. Their language was different from that of the Powhatan, Conestoga, and Atquanachuke. Heckewelder believed them to be a division of the Nanticoke, the correctness of which Bozman (Maryland, I, 112–121, 1837) has clearly demonstrated. For a discussion of the name see Tooker, Algonquian Series, IX, 65, 1901. (J. M.)

Cuscarawaoke.—Simons in Smith (1629), Virginia, I, 178, repr. 1819. **Cuskarawaocks.**—Bozman, Maryland, I, 110, 1837. **Huokarawaocks.**—Schoolcraft, Ind. Tribes, VI, 131, 1857. **Kuscarawaoks.**—Smith (1629), op. cit., 74. **Kuscarawocks.**—Brinton, Lenape Leg., 23, 1885. **Kuskaranaocke.**—Prier in Purchas, Pilgrimes, IV, 1713, 1626. **Kuskarawack.**—Smith's map (1615) in Purchas, ibid., p. 1692. **Nuskarawaoks.**—Strachey (*ca.* 1612), Virginia, 41, 1849.

Cuscatomiu. See *Kiskitomas.*

Cuscowilla. The principal Seminole town on Cuscowilla lake, Alachua co., Fla. It was established by Creeks from Oconee, Ga., who first settled at Alachua Old Town but abandoned it on account of its unhealthfulness.—Bartram (Travels, 1791) found 30 houses there in 1775.

Cushaw. See *Cashaw.*

Cushna. A division of the Maidu on the upper waters of the s. fork of Yuba r., Sierra co., Cal.; pop. about 600 in 1850.—Ind. Aff. Rep., 124, 1850; Taylor in Cal. Farmer, May 31, 1861.

Cushook. A band residing in 1806 on the E. bank of Willamette r., Oreg., just below the falls, their number estimated at 650. Probably a branch of the Chinookan tribe of Clowwewalla.

Cashhooks.—Orig. Jour. Lewis and Clark, IV, 233, 1905. **Cashook.**—Lewis and Clark, Exped., II, 216, 1814. **Clishhooks.**—Cass (1834) quoted by Schoolcraft, Ind. Tribes, III, 609, 1853. **Cushhooks.**—Lewis and Clark, Exped., II, 474, 1814. **Cushhouks.**—Nouv. Ann. Voy., XII, map, 1821.

Cushtusha (*Kashtih-asha*, 'fleas are there'). A former Choctaw town on the s. side of Cushtusha cr., about 3 m. s. w. of the old town of Yazoo, Neshoba co., Miss.—Halbert in Miss. Hist. Soc. Publ., VI, 431, 1902.

Castachas.—Charlevoix, Hist. Nouv. France, Shea ed., VI, 104, 1872. **Cuctachas.**—Romans, Florida, map, 1775. **Custachas.**—West Fla. map, *ca.* 1775. **Custusha.**—Halbert in Ala. Hist. Soc. Trans., 73, 1899.

Cusihuiriachic ('where the upright pole is'). A former Tarahumare settlement, now a white Mexican town, on the headwaters of the Rio San Pedro, lat. 28° 12′, long. 106° 50′, w. central Chihuahua, Mexico.

Cusihuirachic.—Orozco y Berra, Geog., map, 1864. **Cusihuiriachic.**—Lumholtz in Scribner's Mag., XVI, 32, July, 1894.

Cussewago. A village of the Seneca and of remnants of other wandering tribes, situated in 1750 where Ft Le Bœuf was afterward built, on the site of the present Waterford, Erie co., Pa.
Casewago.—N. Y. Doc. Col. Hist., x, 259, 1858. **Cussewago.**—Gist (1753) in Mass. Hist. Soc. Coll., 3d s., v, 104, 1836.

Custaloga's Town. The Delawares had two villages, each known as Custaloga's Town, from the name of its chief, probably one and the same person. The first village was near French cr., opposite Franklin, Venango co., Pa., in 1760; the other was on Walhonding r., near Killbucks cr., in Coshocton co., Ohio, in 1766. The chief of this second village was chief of the Unalachtigo Delawares, and had probably removed from the first village about 1763. The name is also written Costeloga, Custalaga, Custologa, Custologo, Kustaloga. (J. M.)

Cutalchich. A tribe or subtribe that visited the Avavare, in whose country Cabeza de Vaca (Smith trans., 72–74, 84, 1851) stayed during the latter part of his sojourn in Texas in 1528–34. They spoke a language different from that of the Avavare, and lived inland near the Maliacon and the Susola. Learning of Cabeza de Vaca's success in treating the sick, the Cutalchich applied to him for help, and in return for his services gave "flints a palm and a half in length, with which they cut," and which "were of high value among them." They showed their gratitude also by leaving with him, as they departed, their supply of prickly pears, one of their staple foods. Although the Cutalchich dwelt in the region occupied in part by agricultural Caddoan tribes, they seem not to have cultivated the soil, but to have subsisted on roots and fruits, as did the tribes nearer the coast. Their ethnic relations are not determined. (A. C. F.)
Cultalchulches.—Cabeza de Vaca (1529), Smith trans., 137, 1871. **Cutalches.**—Ibid., note, 127. **Cutalchiches.**—Ibid., note, 139. **Cuthalchuches.**—Ibid., 121.

Cutans. A name used by Rafinesque (introd. to Marshall, Ky., I, 23, 1824) for the people of an imaginary prehistoric empire of North America.

Cutchogue. The present Cutchogue in Suffolk co., Long id., N. Y., occupies the site of a former Indian village, probably of the same name, which was in the Corchaug territory.—Thompson, Long Island, I, 392, 1843.
Catsjajock.—Stuyvesant (1647) in N. Y. Doc. Col. Hist., XIV, 79, 1883. **Catsjeyick.**—Doc. of 1645, ibid., 60.

Cuteco. A former division of the Varohio in w. Chihuahua, Mexico, probably in Chinipas valley.—Orozco y Berra, Geog., 58, 1864.

Cutespa. A Calusa village on the s. w. coast of Florida, about 1570.—Fontaneda Memoir (*ca.* 1575), Smith trans., 19, 1854.

Cutha Aimethaw. A former Choctaw village placed by Romans (Florida, map, 1775) in the present Kemper co., Miss., on the headwaters of an affluent of Sukinatcha cr.

Cuthi Uckehaca (possibly a corruption of *Kati Oka-hikia*, 'thorn-bush standing in water'). A former Choctaw town which seems to have been near the mouth of Parker cr., which flows into Petickfa cr., Kemper co., Miss.—Halbert in Miss. Hist. Soc. Publ., VI, 426, 1902.
Cuthi Uskehaca.—Romans, Florida, map, 1775.

Cuts. An unidentified band of the Sihasapa.—Culbertson in Smithson. Rep. 1850, 141, 1851.
Des Coupes.—Culbertson, ibid.

Cuttatawomen. According to Capt. John Smith, the name of 2 tribes of the Powhatan confederacy in Virginia in 1608, each having a principal village of the same name. One village was on the Rappahannock, at Corotoman r., in Lancaster co., and the tribe numbered about 120. The other was about Lamb cr., on the Rappahannock, in King George co., and the tribe numbered about 80. (J. M.)
Cuttatawoman.—Smith (1629), Virginia, I, map, repr. 1819. **Cuttatawomen.**—Smith, ibid., 117. **Cuttawomans.**—Jefferson, Notes, 139, 1801.

Cuyamaca. A former Diegueño village about 50 m. E. N. E. from San Diego mission, s. Cal.—Hayes (1850) quoted by Bancroft, Nat. Races, I, 458, 1882.

Cuyamunque. A former Tewa pueblo on Tesuque cr., between Tesuque and Pojoaque, about 15 m. N. W. of Santa Fé, N. Mex. With Nambe and Jacona the population was about 600 in 1680, when the Pueblo rebellion, which continued with interruptions until 1696, resulted in the abandonment of the village in the latter year and the settlement of its surviving inhabitants in the neighboring Tewa pueblos. In 1699 the site of Cuyamunque was granted to Alonzo Rael de Aguilar, and regranted in 1731 to Bernardino de Sena, who had married the widow of Jean l'Archévèque, the murderer of La Salle. It is now a "Mexican" hamlet. See Bandelier in Arch. Inst. Papers, IV, 85, 1892; Meline, Two Thousand Miles, 231, 1867. (F. W. H.)
Coyamanque.—Cope in Ann. Rep. Wheeler Surv., app. LL, 76, 1875. **Cuya Mangue.**—Vetancurt, Teatro Mex., III, 317, 1871. **Cuyamanque.**—Domenech, Deserts, I, 443, 1860. **Cuyammique.**—Vargas (1692) quoted by Bancroft, Ariz. and N. Mex., 199, 1889. **Cuyamonge.**—Pullen in Harper's Weekly, 771, Oct. 4, 1890. **Cuya-mun-ge.**—Bandelier in Ritch, New Mexico, 201, 1885. **Cuyamunguè.**—Buschmann, Neu-Mexico, 230, 1858. **Cuyamunque.**—Bandelier in Arch. Inst. Papers, I, 23, 1881. **Cuyo, Monque.**—Davis, El Gringo, 88, 1857. **Ku Ya-mung-ge.**—Bandelier in Arch. Inst. Papers, IV, 85, 1892.

Cuyamus. A Chumashan village formerly on the mesa near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Cuyuhasomi ('fish people,' from *cuyu* 'fish,' *hasomi* 'people'). A phratry of the ancient Timucua of Florida.—Pareja (1617) quoted by Gatschet in Proc. Am. Philos. Soc., XVII, 492, 1878.

Cuyuhasomiaroqui. A clan of the Cuyuhasomi phratry of the Timucua of Florida.—Pareja (1617) quoted by Gatschet in Proc. Am. Philos. Soc., XVII, 492, 1878.

Cuyuhasomiele. A clan of the Cuyuhasomi phratry of the Timucua of Florida.—Pareja (1617) quoted by Gatschet in Proc. Am. Philos. Soc., XVII, 492, 1878.

Daahl. The Earth or Sand clan of Jemez pueblo, N. Mex. A corresponding clan existed also at the former related pueblo of Pecos.

Daáhl.—Hodge in Am. Anthrop., IX, 350, 1896 (Pecos form). **Dâ'ât'hl.**—Ibid. (Jemez form). **Pâh-käh-täh.**—Hewett in Am. Anthrop., n. s., VI, 431, 1904 (Pecos form).

Dachizhozhin ('renegades'). A division of the Jicarillas whose original home was around the present Jicarilla res., N. N. Mex.

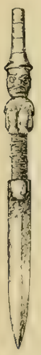
Dáchizh-ó-zhĭ'n.—Mooney, field notes, B. A. E., 1897. **Náchizh-ó-zhĭ'n.**—Ibid.

Dadens (*Da'dens*). A Haida town on the s. coast of North id., fronting Parry passage, Queen Charlotte ids., British Columbia. It was the chief town of the Yaku-lanas previous to their migration to Prince of Wales id.; afterward the site was used as a camp, but, it is said, was not reoccupied as a town. It figures prominently in accounts of early voyagers, from which it would appear either that it was still occupied in their time or that it had only recently been abandoned. (J. R. S.)

Da'dens lnagā'-i.—Swanton, Cont. Haida, 281, 1905 (lnagā'-i = 'town'). **Tartanee.**—Douglas quoted by Dawson, Queen Charlotte Ids., 162, 1880.

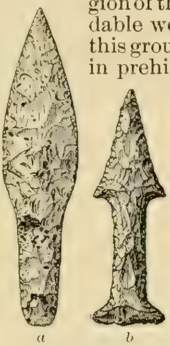
Dadjingits (*Dadjî'ñgits*, 'common-hat village'). A Haida town on the N. shore of Bearskin bay, Skidegate inlet, Queen Charlotte ids., Brit. Col. It was occupied for a brief time by part of the Gitins of Skidegate, afterward known as Nasagas-haidagai, during a temporary difference with the other branch of the group.—Swanton, Cont. Haida, 279, 1905.

Dagangasels (*Dāgaña sêls*, 'common food-steamers'). A subdivision of the Kona-kegawai of the Haida. They were of low social rank, and the name was used probably in contempt.—Swanton, Cont. Haida, 273, 1905.


DAGGER OF STEEL; TLINGIT. (NIBLACK)

Daggers. Sharp-pointed, edged implements, intended to thrust and stab. Daggers of stone do not take a prominent place among the weapons of the northern tribes, and they are not readily distinguished from knives, poniards, lance-heads, and projectile points, save in rare cases where the handle was worked in a single piece with the blade. Bone was well suited for the making of stabbing implements and the long 2-pointed copper poniard of the region of the great lakes was a formidable weapon. The exact use of this group of objects as employed in prehistoric times must remain largely a matter of conjecture. The introduction of iron soon led to the making of keen-pointed knives, as the dirk, and among the N. W. coast tribes the manufacture of broad-bladed daggers of copper and iron or steel, modeled after European and Asiatic patterns, became an important industry.

For daggers of stone consult Moorehead, Prehist. Impls., 1900; Rau in Smithson. Cont., XXII, 1876; Thruston, Antiq. of Tenn., 1897; for metal daggers, see Niblack in Rep. Nat. Mus. 1888, 1890. (W. H. H.)



STONE DAGGERS. *a*, OF CHALCEDONY; ILLINOIS; LENGTH 10 IN. *b*, OF FLINT; ALABAMA; LENGTH 7 1-4 IN.

Dahet (*Daxē't*, 'fallen stunned'). A former Tlingit village in the Sitka country, Alaska. (J. R. S.)

Dahnohabe ('stone mountain'). A Pomo village said to have been on the w. side of Clear lake, Lake co., Cal., with 70 inhabitants in 1851.

Dah-no-habe.—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 109, 1853. **Do-no-ha-be.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 136, 1853.

Dahoon. An American holly, *Ilex dahoon*. The term was first applied by Catesby (1722–26), probably from one of the Indian languages of the s. Atlantic states, though nothing definite seems to be known about the word. (A. F. C.)

Dahua (*Da'x̣ua*). A Haida town N. of Lawn hill, at the mouth of Skidegate inlet, Queen Charlotte id., Brit. Col. It belonged to the Djahui-skwahladagai, and was noted in legend as the place where arose the troubles which resulted in separating the later w. coast Indians from those of Skidegate inlet. It was also the scene of a great battle between the inlet people and those of the w. coast, in which the latter were defeated.—Swanton, Cont. Haida, 279, 1905.

Daiyu (*Daiyū'*, 'giving-food-to-others town'). A Haida town on Shingle bay, E. of Welcome point, Moresby id., w. Brit. Col. It was owned by a small band, the Daiyuahl-lanas or Kasta-kegawai, which received one of its names from that of the town.—Swanton, Cont. Haida, 279, 1905.

Daiyuahl-lanas (*Daiyū ał lā'nas*, 'people of the town where they always give away food'). A division of the Raven clan of the Haida, named from one of its towns. A second name for the band was Kasta-kegawai (Q!ā′sta qē′gawa-i), 'those born at Skidegate cr.' It formerly occupied the coast between Alliford bay and Cumshewa point, but is now nearly extinct.—Swanton, Cont. Haida, 269, 1905.

K·āstak·ē′rauāi.—Boas, Fifth Rep. N. W. Tribes Canada, 26, 1889. **Q!ā′sta qē′gawa-i.**—Swanton, op. cit. **Tai′ōtl lā′nas.**—Boas, Twelfth Rep. N. W. Tribes Canada, 24, 1898.

Dakanmanyin ('walks shining'). A subgens of the Han gens of the Kansa.

Dakaⁿ maⁿyiⁿ.—Dorsey in 15th Rep. B. A. E., 231, 1897.

Dakota ('allies'). The largest division of the Siouan family, known commonly as Sioux, according to Hewitt a French-Canadian abbreviation of the Chippewa *Nadowe-is-iw*, a diminutive of *nadowe*, 'an adder,' hence 'an enemy.' *Nadoweisiw-eg* is the diminutive plural. The diminutive singular and plural were applied by the Chippewa to the Dakota, and to the Huron to distinguish them from the Iroquois proper, the true 'adders' or 'enemies.' According to Chippewa tradition the name was first applied to a body of Indians living on an island somewhere E. of Detroit (W. Jones).

Dakota, Nakota, Lakota are the names used by themselves, in the Santee, Yankton, and Teton dialects respectively. J. O. Dorsey, in his classification of the Siouan languages, divides the Dakota group into 4 dialects: Santee, Yankton, Assiniboin, and Teton. The Assiniboin, however, constitute a separate tribe. The close linguistic relation of the divisions—the differences being largely dialectic—indicates that they are branches of an original group, the development probably being augmented by incorporations. At the time of Long's expedition (1825), when the bands were still near their respective localities, the country inhabited by the group was, according to him, bounded by a curved line extending E. of N. from Prairie du Chien on the Mississippi, so as to include all the E. tributaries of the Mississippi, to the first branch of Chippewa r.; thence by a line running W. of N. to Spirit lake; thence westwardly to Crow Wing r., Minn., and up that stream to its head; thence westwardly to Red r., and down that stream to Pembina; thence southwestwardly to the E. bank of the Missouri near the Mandan villages; thence down the Missouri to a point probably not far from Soldiers r.; thence E. of N. to Prairie du Chien, Wis. This tract includes the territory between lat. 42° to 49°, and long. 90° 30′ to 99° 30′, but omits entirely the vast region occupied by the various bands of the Teton Sioux W. of the Missouri from the Yellowstone southward to the Platte.

The first positive historical mention of this people is found in the Jesuit Relation for 1640, where it is said that in the vicinity of the "Nation des Puans" (Winnebago) are the "Nadvesiv" (Nadowessioux), "Assinipour" (Assiniboin), etc. In the Jesuit Relation for 1642 it is stated that the Nadouessis are situated some 18 days' journey N. W. or W. of Sault Ste Marie, "18 days farther away." According to their tradition, the Chippewa first encountered the Dakota at Sault Ste Marie. Dr Thomas S. Williamson, who spent several years among the Dakota of the Mississippi, says (Schoolcraft, Ind. Tribes, I, 247, 1851) that they claimed to have resided near the confluence of the Mississippi and Minnesota rs. for several generations; that before they came to the Mississippi they lived at Mille lac, which they call Isanta-mde, 'knife lake,' from which is probably derived the name Isanyati, 'dwelling at the knife,' by which the Dakota of the Missouri call those who lived on Mississippi and Minnesota rs. Rev. A. L. Riggs asserts that Isanyati, from which Santee is derived, was properly applied only to the Mdewakanton, which would seem to identify this tribe with Hennepin's Issati. He also remarks that most of these Indians with whom he conversed could trace their history no further back than to Mille lac, but that some could tell of wars they had with the Chippewa before they went thither and trace their history back to Lake of the Woods. He adds that all their traditions show that they came from the N. E. and have been moving toward the S. W., which would imply that they came from some point N. of the lakes. Du Luth (1678) and Hennepin (1680) found some of the Dakota at and in the region of Mille lac, named by the latter in his text L. Issati, and in his autograph map L. Buade. These included the Mdewakanton, part of the Sisseton, part if not all of the Wahpeton, and probably the Wahpekute. Hennepin's map places the Issati (Mdewakanton) close to L. Buade, the Oüa de Battons (Wahpeton) a little to the N. E. of the lake, the Hanctons (Yankton or Yanktonai) some distance to the N., and the Tinthonha or Gens des Prairies (Teton) to the W., on the upper Mississippi. If this may be considered even approximately correct, it indicates that parts at least of some of the western tribes still lingered in the region of the upper Mississippi, and indeed it is well known that very few of the Sioux crossed the Missouri before 1750. Mallery's winter count (10th Rep. B. A. E., 266, 1894) places their entrance into the Black-hills, from which they dispossessed the Cheyenne and the Kiowa, at about 1765. Referring to their location in the latter part of the 17th century, Hennepin (Descr. La., Shea trans., 201, 1880) says: "Eight leagues above St. Anthony of Padua's falls on the right, you find the river of the Issati or Nadoussion [Rum r.], with a very narrow mouth, which you can ascend to the N. for about 70 leagues to L. Buade [Mille lac] or of the Issati where it rises. . . . In the neighborhood of L. Buade are many other lakes, whence issue several rivers, on the banks of which live the Issati, Nadouessans, Tinthonha (which means 'prairie-men'), Ouadebathon River People, Chongaskethon Dog, or Wolf tribe (for *chonga* among these nations means dog or wolf), and other tribes, all which we comprise under the name Nadonessiou." Here the Issati are distinguished from the Tinthonha (Teton), Ouadebathon (Wahpeton), Chongaskethon (Sisseton), and Nadouessans (perhaps the Wahpekute). From the time of Le Sueur's visit (1700) the Dakota became an important factor in the history of the N. W. Their gradual movement westward was due chiefly to the persistent attacks of the Chippewa, who received firearms from the French, while they themselves were forced to rely almost wholly on bows and arrows.

Lieut. Gorrell, an English officer, mentions their condition in this respect as late as 1763 (Wis. Hist. Soc. Coll., I, 36, 1855): "This day, 12 warriors of the Sous came here [Green Bay, Wis.]. It is certainly the greatest nation of Indians ever yet found. Not above 2,000 of them were ever armed with fire-arms, the rest depending entirely on bows and arrows and darts, which they use with more skill than any other Indian nation in North America. They can shoot the wildest and largest beasts in the woods at 70 or 100 yds. distance. They are remarkable for their dancing; the other nations take the fashion from them." He mentions that they were always at war with the Chippewa. On the fall of the French dominion the Dakota at once entered into friendly relations with the English. It is probable that the erection of trading posts on L. Pepin enticed them from their old residence on Rum r. and Mille lac, for it was in this section that Carver (1766) found those of the eastern group. He says (Travels, 37, 1796): "Near the river St. Croix reside three bands of the Naudowessie Indians, called the River bands. This nation is composed, at present, of 11 bands. They were originally 12, but the Assinipoils [Assiniboin] some years ago, revolting, and separating themselves from the others, there remain only at this time 11. Those I met here are termed the River bands, because they chiefly dwell near the banks of this river: the other 8 are generally distinguished by the title, Naudowessies of the Plains, and inhabit a country that lies more to the westward. The names of the former are Nehogatawonahs, the Mawtawbauntowahs, and Shahsweentowahs." During an investigation by Congress in 1824 of the claim by Carver's heirs to a supposed grant of land, including the site of St Paul, made to Carver by the Sioux, Gen. Leavenworth stated that the Dakota informed him that the Sioux of the Plains never owned any land E. of the Mississippi.

During the Revolution and the War of 1812 the Dakota adhered to the English. There was, however, one chief who sided with the United States in 1812; this was Tohami, known to the English as Rising Moose, a chief of the Mdewakanton who joined the Americans at St Louis, where he was commissioned by Gen. Clark. By the treaty of July, 1815, peace between the Dakota and the United States was established, and by that of Aug., 1825, the boundary lines between them and the United States and between them and the various tribes in the N. W. were defined. The boundaries of the Sioux and other northwestern tribes were again defined by the treaty of Sept. 17, 1851. Their most serious outbreak against the whites occurred in Minnesota under Little Crow in 1862, when about 700 white settlers and 100 soldiers lost their lives and some of the most horrible cruelties known to history were committed by the Indians; but the entire Dakota group never participated unitedly in any of the modern wars or outbreaks. The bands engaged in the uprising mentioned were the Mdewakanton, Wahpekute, Wahpeton, and Sisseton. Although this revolt was quelled and the Sioux were compelled for a time to submit to the terms offered them, a spirit of unrest continued to prevail. By the treaty of 1867 they agreed to relinquish to the United States all their territory S. of Niobrara r., W. of long. 104°, and N. of lat. 46°, and promised to retire to a large reservation in S. W. Dakota before Jan. 1, 1876. On the discovery of gold in the Black-hills the rush of miners thither became the occasion of another outbreak. This war was participated in by such well-known chiefs as Sitting Bull, Crazy Horse, Spotted Tail, Rain-in-the-face, Red Cloud, American Horse, Gall, and Crow King, and was rendered famous by the cutting off of Maj. Gen. George A. Custer and five companies of cavalry on the Little Bighorn, June 25, 1876. A final rising during the Ghost-dance excitement of 1890–91 was subdued by Gen N. A. Miles.

The Dakota are universally conceded to be of the highest type, physically, mentally, and probably morally, of any of the western tribes. Their bravery has never been questioned by white or Indian, and they conquered or drove out every rival except the Chippewa. They are educated in their own language, and through the agency of missionaries of the type of Riggs, Williamson, Cleveland, and Cook, many books in the Dakota language have been printed, and papers in Dakota are issued regularly. (See Pilling, Bibliog. Siouan Lang., Bull. B. A. E., 1887.)

Socially, the Dakota originally consisted of a large number of local groups or bands, and, although there was a certain tendency to encourage marriage outside the band, these divisions were not true gentes, remembered blood relationship, according to Clark, being the only bar to marriage. Personal fitness and popularity determined chieftainship more than heredity, but where descent played any part it was usually from father to son. The tipi might belong to either parent and was obtained by that parent through some ancestor who had had its character revealed in a dream or who had captured it in war. The authority of the chief was limited by the band council, without whose approbation little or nothing could be accomplished. War parties were recruited by individuals who had acquired reputation as successful leaders, while the shamans formulated ceremonial dances and farewells for them. Polygamy was common, the wives occupying different sides of the tipi. Remains of the dead were usually, though not invariably, placed on scaffolds.

Early explorers usually distinguished these people into an Eastern or Forest and a Western or Prairie division. A more complete and accurate classification, one which is also recognized by the people themselves, is the following:

1. Mdewakanton; 2. Wahpeton; 3. Wahpekute; 4. Sisseton; 5. Yankton; 6. Yanktonai; 7. Teton, each of which is again subdivided into bands and subbands. These seven main divisions are often known as "the seven council fires." The first four named together constitute the Isanyati, Santee, or eastern division, of which the Mdewakanton appear to be the original nucleus, and speak one dialect. Their home was in Minnesota prior to the outbreak of 1862. The Yankton and Yanktonai—the latter subdivided into (*a*) Upper and (*b*) Hunkpatina or Lower—held the middle territory between L. Traverse and Missouri r. in E. Dakota, and together spoke one dialect, from which the Assiniboin was an offshoot. The great Teton division, with its subdivisions, Upper and Lower Brulé, Oglala, Sans Arcs, Sihasapa or Blackfoot, Miniconjou, Oohenonpa or Two Kettle, Hunkpapa, etc., and comprising together more than half the nation, held the whole tribal territory w. of the Missouri and spoke one dialect.

The following are names of divisions, groups, or bands that are spoken of as pertaining to the Dakota. Some of these have not been identified; others are mere temporary geographical or local bands: Black Tiger, Broken Arrows, Cascarba, Cazazhita, Chanshushka, Chasmuna, Cheokhba, Cheyenne Sioux, Congewichacha, Farmer's band, Fire Lodge, Flandreau Indians, Gens du Large, Grand Saux, Grey Eagle, Horheton, Late Comedu, Lean Bear, Long Sioux, Menostamenton, Micacoupsiba, Minisha, Neecoweegee, Nehogatawonahs, Newastarton, Northern Sioux, Ocatamenetons, Ohahkaskatohyante, Oughetgeodatons, Oujatespouitons, Pehiptecila, Pineshow, Psinchaton, Psinoumanitons, Psinoutanhinhintons, Rattling Moccasin, Red Leg's band, Redwood, Shahsweentowahs, Sioux of the Broad Leaf, Sioux of the Des Moyan, Sioux of the East, Sioux of the Meadows, Sioux of the West, Sioux of the Woods, Sioux of the Lakes, Sioux of the River St Peter's, Souon, Star band, Talonapi, Tashunkeeota, Tateibombu's band, Tatkannai, Ticicitan, Touchouasintons, Traverse de Sioux, Upper Sioux, Waktonila, White Cap Indians, White Eagle band, Wiattachechah.

In 1904 the Dakota were distributed among the following agencies and school superintendencies: Cheyenne River (Miniconjou, Sans Arcs, and Two Kettle), 2,477; Crow Creek (Lower Yanktonai), 1,025; Ft Totten school (Sisseton, Wahpeton, and Pabaksa), 1,013; Riggs Institute (Santee), 279; Ft Peck (Yankton), 1,116; Lower Brulé (Lower Brulé), 470; Pine Ridge (Oglala), 6,690; Rosebud (Brulé, Waglukhe, Lower Brulé, Northern, Two Kettle, and Wazhazha), 4,977; Santee (Santee), 1,075; Sisseton (Sisseton and Wahpeton), 1,908; Standing Rock (Sihasapa, Hunkpapa, and Yanktonai), 3,514; Yankton (Yankton), 1,702; under no agency (Mdewakanton in Minnesota), 929; total, 26,175. Including the Assiniboin the total for those speaking the Dakota language is 28,780. A comparison of these figures with those taken in previous years indicates a gradual decline in numbers, but not so rapid a decrease as among most North American tribes.

Ab-boin-ee Sioux.—Ramsey in Ind. Aff. Rep., 83, 1850. **Ab-boin-ug.**—Warren in Minn. Hist. Coll., v, 36, 1885 (Chippewa name: 'roasters,' from their custom of torturing foes). **Abbwoi-nug.**—Tanner, Narr., 57, 1830. **Ab-oin.**—Warren in Minn. Hist. Coll., v, 162, 1885. **Aboinug.**—Schoolcraft, Ind. Tribes, II, 141, 1852. **Abwoinug.**—Schoolcraft, Ind. Tribes, v, 39, 1855. **Ba-akush'.**—Gatschet, Caddo and Yatassi MS. vocab., B. A. E., 82 (Caddo name). **Ba-ra-shūp'-gi-o.**—Hayden, Ethnog. and Philol. Mo. Val., 402, 1862 (Crow name). **Bevan-acs.**—Ramsey in Ind. Aff. Rep., 70, 1849 (usual Chippewa name; *ev* misprint for *w*). **Bewanacs.**—Lapham, Blossom and Dousman, Inds. of Wis., 15, 1870. **Boin-acs.**—Ramsey in Ind. Aff.

Rep., 70, 1849 (French notation of Bwanacs). **Boines.**—Long, Exped. St Peter's R., I, 389, 1824. **Bwa^{n}.**—Trumbull, MS. letter to Dorsey, Aug. 25, 1876. **Bwan-acs.**—Ramsey in Ind. Aff. Rep., 74, 1849. **Bwoinug.**—Tanner, Narr., 316, 1830. **Bwoirnug.**—Ibid., 144. **Caa^{n}′.**—Dorsey in Cont. N. A. Ethnol., VI, pt. 1, 339, 1890 (Omaha and Ponca, and Pawnee name). **Caa^{n}′qti.**—Dorsey, Dhegiha MS. Dict., B. A. E., 1878 (Omaha name: 'real Dakota'). **Ca′ha^{n}.**—Dorsey, Tciwere MS. vocab., B. A. E., 1879 (so called by Iowa, Oto, Missouri, Kansa, and Osage). **Ca^{n}-ha^{n}.**—David St Cyr in Dorsey, Winn. MS., B. A. E., 1886 (Winnebago name). **Chah′-ra-rat.**—Grinnell, Pawnee Hero Tales, 92, 1889 (Pawnee name). **Chi8.**—Charlevoix, New France, ed. Shea, III, 31, 1868. **Ciou.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IX, 611, 1855. **Cioux.**—Doc. of 1693, ibid., 570. **Coupe-gorge.**—Blackmore in Jour. Ethnol. Soc. Lond., I, 301, 1869 ('cutthroats': so called by the French from their gesture). **Coupes-gorges.**—Burton, City of Saints, 95, 1862. **Cruel.**—Shea, Cath. Miss., 348, 1855. **Cuouex.**—Lewis and Clark, Exped., I, 70, note, 1893. **Cutthroats.**—Marcy, Army Life on Border, 33, 1866 (given erroneously as the translation of Dakota). **Dacorta.**—Lewis and Clark, Exped., I, 61, 1814. **Dacota.**—Long, Exped. St Peter's R., II, 245, 1824. **Dacotah.**—Howe, Hist. Coll., 357, 1851 (translated 'allied tribes'). **Dahcotah.**—Tanner, Narr., 18, 1830. **Dahcotas.**—Gallatin in Trans. Am. Antiq. Soc., II, 121, 1836. **Dahkota.**—Parker, Minn. Handbk., 13, 1857. **Dahko-tah.**—Tanner, Narr., 146, 1830. **Dakoias.**—Shea, Early Voy., 120, note, 1861 (misprint for Dakotas). **Dakotah.**—Neill, Hist. Minn., xliv, note, 1858. **Dakotas.**—Ramsey in Ind. Aff. Rep., 69, 1849. **Dakotha.**—Smet, Mission de l' Oregon, 264, 1848. **Darcota.**—Lewis and Clark, Exped., I, 183, 1817. **Darcotar.**—Lewis and Clark, Discov., 30, 1806. **Dareotas.**—Rafinesque in Marshall, Hist. Ky., I, 28, 1824. **Dawta.**—Domenech, Deserts of N. Am., II, 28, 1860. **Docota.**—Drake, Bk. Inds., vii, 1848. **Guerriers.**—Jes. Rel. 1658, 21, 1858. **Hadovesaves.**—Alcedo, Dict. Geog., III, 213, 1788 (misprint). **Hadovessians.**—Harris, Coll. Voy. and Trav., II, 919, 1705 (misprinted from Lahontan). **Hand Cutters.**—Burton, City of Saints, 124, 1862 (Ute name). **I ta ħá tski.**—Matthews, Ethnog. Hidatsa, 159, 1877 (Hidatsa name: 'long arrows'). **$\overset{2}{\text{I}}$t-$\overset{2}{\text{å}}$ns-k$\overset{1}{\text{e}}$.**—Long, Exped. Rocky Mts., II, lxxxiv, 1823. **Kaispa.**—Wilson in Rep. N. W. Tribes Can., 11, 1888 (Sarsi name). **Kious.**—La Metairie (1682) in French, Hist. Coll. La., II, 25, 1875. **K'odalpä-K'iñago.**—Mooney in 14th Rep. B. A. E., 1057, 1896 ('necklace people': Kiowa name). **Lacota.**—Morgan in Beach, Ind. Misc., 220, 1877. **La-cotahs.**—Ruxton, Life in Far West, 112, 1849. **La-ko′-ta.**—Riggs, Dakota Gram. and Dict., 135, 1851. **La Sues.**—Croghan (1765), Jour., 38, 1831. **Madowesians.**—Lewis and Clark, Exped., I, 61, 1814. **Ma-ko′-ta.**—Hayden, Ethnog. and Philol. Mo. Val., 402, 1862 (Crow name). **m$\overset{4}{\text{å}}$r-$\overset{4}{\text{å}}$n-sh$\overset{1}{\text{o}}$-b$\overset{2}{\text{i}}$sh-k$\overset{1}{\text{o}}$.**—Long, Exped. Rocky Mts., II, lxxix, 1823 (Crow name: 'cutthroats'). **Mattaugwessawacks.**—Sproat, Scenes Sav. Life, 188, 1868. **Maudowessies.**—McIntosh, Orig. N. Am. Inds., 103, 1853. **Minishúpsko.**—Col. H. L. Scott, inf'n, 1906 (Crow name, of opprobrious meaning). **Nacotah.**—Featherstonhaugh, Canoe Voy., I, 168, 1847. **Nadawessi.**—Ramsey in Ind. Aff. Rep., 71, 1849. **Na-da-wessy.**—Ibid., 70. **Naddouwessioux.**—Brackenridge, Views of La., 77, 1815. **Nadesis.**—Güssefeld, Charte von Nord Am., 1797. **Nadiousioux.**—Long, Exped. St Peter's R., II, 323, 1824. **Nadissioux.**—N. Y. Doc. Col. Hist., index, 304, 1861. **Nadoeses.**—Barcia, Ensayo, 291, 1723. **Nadoessi.**—Coues and Kingsley, Stand. Nat. Hist., pt. 6, 167, 1883. **Nadoessians.**—Salverte, Hist. Men, Nat., and Places, I, 66, 1864. **Nadoessious.**—La Chesnaye (1697) in Margry, Déc., VI, 6, 1886. **Nadonaisi.**—Burton, City of Saints, 96, 1862 (Chippewa name: 'enemies'). **Nadonaisioug.**—Domenech, Deserts N. Am., II, 26, 1860. **Nadonechiouk.**—Ibid. **Nadonessioux.**—Blackmore in Jour. Ethnol. Soc. Lond., I, 301, 1869 (misprint). **Nadonessis.**—Lahontan, New Voy., I, 115, 1703. **Nadooessis.**—Jefferys, Am. Atlas, map 8, 1776. **Nadouags.**—Bacqueville de la Potherie, Hist. Am., II, 49, 1753. **Nadouagssioux.**—Ibid., 147. **Nadouaissious.**—Ibid., 179. **Nadouaissioux.**—Ibid., 62. **Nadouayssioux.**—Ibid., 56. **Nad8echi8ec.**—Charlevoix, New France, III, 31, 1868. **Nadouechiouec.**—Rel. of 1660 in Margry, Déc., I, 54, 1876. **Nadouechiouek.**—Jes. Rel. 1658, 21, 1858. **Nadoüechio8ec.**—Ibid., 1660, 27. **Nadoüecious.**—Ibid., 1670, 98. **Nadoüecis.**—Ibid., 1670, 97. **Nad8e8is.**—Shea, Discov. Miss. Val., xxi, 1852. **Nadouesans.**—Hennepin, New Discov., map, 1698. **Nadouesciouz.**—Domenech, Deserts N. Am., II, 26, 1860. **Nadouesiouack.**—Neill, Hist. Minn., 102, 1858. **Nadouesiouek.**—Jes. Rel. 1656, 39, 1858. **Nadouesioux.**—Perrot (1689) in Margry, Déc., V, 33, 1883. **Nadouesiouz.**—Williamson in Minn. Hist. Coll., I, 297, 1872. **Nadouessans.**—La Salle's Exped. (1679-81), in Margry, Déc., I, 481, 1876. **Nadouesse.**—French map (1710) in Minn. Hist. Coll., II, 256, 1872. **Nadoussians.**—Niles (1760) in Mass. Hist. Col., 4th s., V, 541, 1861. **Nadouessies.**—Hayden, Ethnog. and Philol. Mo. Val., 380, 1862. **Nadouessions.**—La Metairie (1682) in French, Hist. Coll. La., II, 25, 1875. **Nadouessiou.**—Hennepin (1683) quoted by Shea, Discov., 131, 1852. **Nadoüessioüak.**—Jes. Rel. 1665, 7, 1858. **Nadouessiouek.**—Ibid. 1667, 23. **Nadoüessious.**—Ibid. 1670, 99. **Nadouessioux.**—Doc. of 1681 in N. Y. Doc. Col. Hist., IX, 161, 1855. **Nadoüessis.**—Jes. Rel. 1642, 97, 1858. **Nadouessons.**—Coxe, Carolana, 42, 1741. **Nadouessoueronons.**—Sanson, map of Can. (1657) in Am. Antiq., I, 233, 1879. **Nadoussians.**—Hennepin, New Discov., I, 178, 1698 (made equivalent to Issati). **Nadoussieux.**—Du Chesneau (1681) in N. Y. Doc. Col. Hist., IX, 153, 1855. **Nadoussioux.**—Doc. (1679), ibid, 795. **Nadouwesis.**—Hayden, Ethnog. and Philol. Mo. Val., 380, 1862. **Nadovesaves.**—Barcia, Ensayo, 238, 1723. **Nadovessians.**—Hennepin (1680) in French, Hist. Coll. La., I, 211, 1846. **Nä-do-wa-see-wug.**—Morgan in N. Am. Rev., 53, 1870. **Nadowasis.**—Mackenzie, Voy., lx, 1802. **Nadowassis.**—Maximilian, Trav., 148, 1843. **Nadowaysioux.**—Schoolcraft, Ind. Tribes, III, 51, 1853. **Nadowesee.**—Schiller quoted by Neill, Hist. Minn., 89, 1858. **Nadowesi.**—Mooney in 14th Rep. B. A. E., 1057, 1896 ('little snakes,' or 'little enemies': common Algonquian name). **Nadowesioux.**—Kingsley, Stand. Nat. Hist., VI, 167, 1885. **Nadowessi.**—Rafinesque in Marshall, Hist. Ky., I, 28, 1824. **Nadowessiern.**—Adelung, Mithridates, III, 244, 1816. **Nadowessies.**—Henry, Trav., 46, 1809. **Nado-wessiouex.**—Shea, Cath. Miss., 348, 1855. **Nadowessioux.**—Henry, Trav., 197, 1809. **Nadowesteaus.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Nadsnessiouck.**—Domenech, Deserts N. Am., II, 26, 1860. **Nadussians.**—Jefferys, Am. Atlas, map 5, 1776. **Naduwessi.**—Ramsey in Ind. Aff. Rep., 70, 1849. **Nadvesiv.**—Le Jeune in Jes. Rel. 1640, 35, 1858. **Nahcotah.**—Featherstonhaugh, Canoe Voy., I, 223, 1847. **Nahdawessy.**—Ramsey in Minn. Hist. Coll., I, 45, 1872. **Nahdowaseh.**—Jones, Ojibway Inds., 129, 1861. **Nahtooessies.**—Snelling, Tales of Northwest, 137, 1830. **Nakota.**—Burton, City of Saints, 95, 1862. **Nandawissees.**—Umfreville (1790) in Me. Hist. Coll., 6th s., 270, 1859. **Nandoesi.**—Maximilian, Trav., 148, 1843. **Nandoessies.**—Lahontan quoted by Ramsey in Ind. Aff. Rep., 72, 1849. **Nandowese.**—Drake, Ind. Chron., 186, 1836. **Nandowessies.**—Prichard, Phys. Hist. Mankind, V, 410, 1847. **Nandswesseis.**—Harmon, Jour., 165, 1820 (misprint). **Naoudoouessis.**—B. de Lozières, Voy. à la Louisiane, 348, 1802. **Narcotah.**—Schoolcraft, Trav., 291, 1821. **Natenéhima.**—Mallery in Proc. A. A. A. S., XXVI, 352, note, 1877. **Nat-e-ne′-hin-a.**—Hayden, Ethnog. and Philol. Mo. Val., 326, 1862 (Arapaho name: 'cutthroats'). **Natni.**—Mooney in 14th Rep. B. A, E., 1057, 1896 (Arapaho name). **Natnihina.**—Ibid. **Na′-to-wo-na.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 (Cheyenne name, applied to Mdewakanton, Sisseton, Wahpekute, and Wahpeton). **Nátuesse.**—Gatschet, MS., B. A. E., 1878 (Potawatomi name: 'small snake,' because farther w., therefore less to be dreaded). **Nátuessuag.**—Gatschet in Am. Antiq., II, 78, 1879 (Potawatomi name). **Naudawissees.**—Umfreville quoted by Hayden, Ethnog. and Philol. Mo. Val., 380, 1862. **Naudewessioux.**—Trumbull in Johnson Cyclop., II, 1156, 1877. **Naudoessi.**—Ramsey in Ind. Aff. Rep., 72, 1849. **Naudouescioux.**—Morgan in N.

Am. Rev., 53, 1870. **Naudoüessi.**—Ramsey in Ind. Aff. Rep., 69, 1849. **Naudouisioux.**—Raymbault (1642) quoted by Brackett in Smithson. Rep. 1876, 466, 1877. **Naudouisses.**—Ibid. **Naudouwessies.**—Brown, West. Gaz., 360, 1817. **Naud-o-wa-se.**—Warren in Minn. Hist. Coll., V, 280, 1885. **Naud-o-wa-se-wug.**—Ibid., 72. (Chippewa name: 'like unto adders'). **Naudowasses.**—Schuyler et al. (1702) in N. Y. Doc. Col. Hist., IV, 979, 1854. **Naudowesies.**—Carver, Trav., ix, 1778. **Naudowesse.** — Lewis, Trav., 233, 1809. **Naudowesseeg.**—Tanner, Narr., 316, 1830 (Ottawa name: 'roasters'). **Naudowessies.**—Carver, Trav., 56, 1778. **Naudowissies.**—Morgan in N. Am. Rev., 53, 1870. **Naudussi.**—Jefferys, Am. Atlas, map, 2, 1776. **Nauduwassies.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s., II, 12, 1814. **Nawdowessie.**—Carver, Trav., 59, 1778. **Nawdowissnees.**—Schoolcraft, Ind. Tribes, VI, 34, 1857 (Algonquian nickname: 'our enemies'). **Ndakotahs.**—Nicollet, Rep. on Upper Mississippi, 10, 1843. **Nedouessaus.**—Hennepin quoted by Neill in Minn. Hist. Coll., I, 256, 1872. **Noddouwessces.**—Brackenridge, Views of La., 77, 1815. **Nod-o-way-se-wug.**—Schoolcraft, Ind. Tribes, II, 139, 1852. **Nodoweisa.**—Linn (1839) in Sen. Ex. Doc. 204, 26th Cong., 1st sess., I, 1840. **Nodowessies.**—Bradbury, Trav., 41, 1817. **Nord oüests.**—Bradford quoted by Ramsey in Ind. Aff. Rep., 70, 1849 (evident corruption of *Nadouessiou*). **Nottawessie.**—Adelung, Mithridates, III, 264, 1816. **Nottoweasses.**—Croghan (1759), Hist. West. Penn., 146, note, 1851. **Nuktúsĕm.**—Gatschet. MS., 1884 (Salish name: 'cutthroats'). **Nŭqtu′.**—Hoffman in Proc. Am. Philos. Soc., 371, 1886 (Salish name). **Nχtúsum.**—Gatschet MS., B. A. E., 1884 (Okinagan name). **O-bwah-nug.**—Schoolcraft, Ind. Tribes, V, 193, 1855 (Chippewa name). **Óceti ṡakowiŋ.**—Riggs, Dakota Gram. and Dict., xv, 1851 (own name: 'seven council fires'). **Ochente Shakoan.**—Long, Exped. St Peters R., I, 377, 1824. **Ochente Shakons.**—Coues and Kingsley, Stand. Nat. Hist., pt. 6, 169, 1883. **Ocheti Shaowni.**—Warren, Dacota Country, 15, 1855. **Ohó-hómo.**—ten Kate, Synonymie, 8, 1884 ('those on the outside'). **Ohò-omò-yo.**—Mallery in Proc. A. A. A. S., XXVI, 352, note, 1877. **O-o′-ho-mo-i′-o.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 (Cheyenne name). **Óshahak.**—Gatschet, MS., 1883 (Fox name). **Osheti Shakowin.**—Burton, City of Saints, 95, 1862. **Otchenti-Chakoang.**—Balbi, Atlas Ethnog., 55, 1826. **Pain-pe-tse-menay.** — Gebow, Sho-sho-nay Vocab., 18, 1868 (Shoshoni name). **Pakota.**—U. S. Stat., X, 71, 1853 (misprint). **Pambizimina.**—Mooney in 14th Rep. B. A. E., 1057, 1896 ('beheaders': Shoshoni name). **Pámpe Chyimina.**—Burton, City of Saints, 124, 1862 (Ute name: 'hand-cutters'). **Pani.**—Schuyler et al (1702) in N. Y. Doc. Col. Hist., IV, 979, 1854 (given as French name; confused with Pawnee). **Papitsinima.**—Mooney in 14th Rep. B. A. E., 1057, 1896 ('beheaders': Comanche name). **Píshakulk.**—Mooney, inf'n, 1892 (Yakima name: 'beheaders'). **Ponarak.**—Jes. Rel. 1656, 39, 1858 (misprint). **Poualac.**—Mallery in Proc. A. A. A. S., XXVI, 352, note, 1877. **Poualak.**—Jes. Rel. 1658, 21, 1858 (Chippewa name; incorrectly transl. 'warriors'). **Poualakes.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Poualaks.**—Boucher (1660) in Margry, Déc., I, 55, 1875. **Pouanak.**—Tailhan, Perrot Mém., 232, note, 1864. **Roasters.**—Ramsey in Ind. Aff. Rep., 83, 1850 (Ab-boin-ee Sioux, or). **Sáhagi.**—Gatschet, MS., B. A. E., 1879 (Shawnee name). **Saoux.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s., II, 12, 1814. **Saux.**—Hurlbert in Jones, Ojebway Inds., 178, 1861. **Sceouex.**—Lewis and Clark, Exped., I, 70, note, 1893. **Sceoux.**—Clark, MS., Codex B, quoted in Lewis and Clark Exped., I, 101, note, 1893. **Scieux.** — Henry (1801) quoted by Neill in Minn. Hist. Coll., V, 453, 1885. **Sciou.**—Neill, Hist. Minn., 149, 1858. **Scioux.**—Doc. (1693) in N. Y. Doc. Col. Hist., IX, 570, 1855. **Scouex.**—Lewis and Clark, Exped., I, 70, note, 1893. **Seauex.**—Clark, Codex B, quoted in Lewis and Clark Exped., I, 128, note, 1893. **Seaux.**—Lewis and Clark, Exped., I, 70, note, 1893. **Shahañ.**—Dorsey quoted by Mooney in 14th Rep. B. A. E., 1057, 1896 (Osage, Kansa, and Oto name). **Shánana.**—Gatschet, MS., B. A. E., 1884 (Kiowa Apache name). **Sicouex.**—Lewis and Clark, Exped., I, 70, note, 1893. **Sieouex.**—Ibid. **Sieux.**—Coxe, Carolana, 20, 1741. **Siooz.**—Jefferys, Am. Atlas, map 8, 1776. **Sios.**—Alegre, Hist. Comp. Jesus, I, 336, 1841. **Siou.**—Lamothe Cadillac (1703) in Margry, Déc., V, 329, 1883. **Siouse.**—Perrot, Mém., 232, 1864. **Sioust.**—Doc. (1767) in N. Y. Doc. Col. Hist., VII, 989, 1856. **Sioux.**—Morel (1687) in Margry, Déc., V, 32, 1883. **Siouxes.**—Bacqueville de la Potherie, Hist. Am., IV, 33, 1753. **Siouxs.**—Lewis and Clark, Discov., 7, 1806. **Sioxes.**—Poole, Among the Sioux, 153, 1881. **Siroux.**—Perrot, Mém., 55, 1864. **Sivux.**—Boudinot, Star in the West, 128, 1816 (misprint). **Siwer.**—Balbi, Atlas Ethnog., 55, 1826. **Soo.**—Lewis and Clark, Discov., 30, 1806. **Soues.**—Lewis and Clark, Exped., I, 70, note, 1893. **Souex.**—Ibid. **Souix.**— Ibid. **Sous.**—Gorrell (1761) in Wis. Hist. Soc. Coll., I, 26, 1855. **Soux.**—Lewis and Clark, Exped., I, 70, note, 1893. **Su.**—Gatschet, Kaw vocab., B. A. E., 27, 1878 (Kansa form). **Sue.**—Croghan (1765), Jour., 38, 1831. **Suil.**—Ibid., 37. **Sun-nun′-at.**—Hayden, Ethnog. and Philol. Mo. Val., 357, 1862 (Arikara name). **Suouex.**—Lewis and Clark, Exped., I, 70, note, 1893. **Tsaba'kosh.**—Mooney in 14th Rep. B. A. E., 1057, 1896 ('cutthroats': Caddo name). **Túyĕtchískĕ.**—ten Kate, Synonymie, 9, 1884 (Comanche name: 'cutthroats'). **Wadoüissians.**—Hennepin quoted by Ramsey in Ind. Aff. Rep., 72, 1849. **Wanak.**—Belcourt (1850–56) in Minn. Hist. Coll., I, 235, 1872 (Chippewa name). **Wä-sä-sa-o-no.**—Morgan in N. Am. Rev., 52, note, 1870 (Iroquois name). **Wä-sä′-seh-o-no.**—Morgan, League of Iroquois, 268, 1851 (Seneca name). **Yu^{n}ssáha.**—Gatschet, Wyandot MS., B. A. E., 1879 (Wyandot name: 'birds'). **Zue.**—Croghan (1759), Hist. West. Penn., 146, note, 1851 (given as French form).

Dakota turnip. See *Tipsinah.*

Daktlawedi. A Tlingit clan belonging to the Wolf phratry. It is found at Tongas, Killisnoo, and among the Chilkat, while the Tsaguedi of Kake is a branch.

Dăklá-wēti. — Krause, Tlinkit Ind., 118, 1885. **DAq! ḷawe′dî.**—Swanton, field notes, B. A. E., 1904. **Takla-uēdi.**—Krause, op. cit., 116. **Taktla-uēdi.**—Ibid., 120.

Dakubetede. A group of Athapascan villages formerly on Applegate cr., Oreg. The inhabitants spoke a dialect practically identical with that employed by the Taltushtuntede who lived on Gallice cr. not far from them. They were intermarried with the Shasta, who, with the Takilman, were their neighbors. With other insurgent bands they were removed to the Siletz res. in 1856.

Applegate Creek.—Palmer in Ind. Aff. Rep., 464, 1854. **Da′-ku-be tĕ′-de.**—Dorsey in Jour. Am. Folk-lore, III, 235, 1890 (own name). **Do-dah-ho.**—Gibbs, letter to Hazen, B. A. E., 1856. **Etch-kah-taw-wah.**—Palmer in Ind. Aff. Rep., 464, 1854. **Nĭ′ckitc hītclûm.**—Dorsey, Alsea MS. vocab., B. A. E., 1884 (Alsea name: 'people far up the stream'). **Spena.**—Gibbs, letter to Hazen, 1856, B. A. E. **Ts'û-qûs-li′-qwŭt-me′ ʇûnnĕ.**—Dorsey in Jour. Am. Folk-lore, III, 235, 1890 (Naltûnnetûnnĕ name).

Dalles Indians. The Chinookan tribes formerly living at The Dalles, Oreg., and on the opposite side of Columbia r. While tribes of other stocks, notably Shahaptian, frequently visited The Dalles during the summer, they were not permanent residents. Of the Chinookan tribes the Wasco were important, and the term is sometimes limited to that tribe. (L. F.)

Dalles.—U. S. Ind. Treat. (1855), 622, 1873. **Dalles Indians.**—White in Ind. Aff. Rep., 204, 1844. **Dalls Indians.** — Lee and Frost, Oregon, 96, 1844. **La Dalle Indians.**—M'Vickar, Hist. Exped. Lewis and Clark, II, 386, note, 1842. **La Dalles Indians.**—Parker, Jour., 140, 1846.

Dance. Nature is prodigal of life and energy. The dance is universal and instinctive. Primarily the dance expresses the joy of biotic exaltation, the exuberance of life and energy; it is the ready physical means of manifesting the emotions of joy and of expressing the exultation of conscious strength and the ecstasy of successful achievement—the fruitage of well-directed energy. Like modern music, through long development and divergent growth the dance has been adapted to the environment of many and diverse planes of culture and thought; hence it is found among both savage and enlightened peoples in many complex and differing forms and kinds. But the dance of the older time was fraught with symbolism and mystic meaning which it has lost in civilization and enlightenment. It is confined to no one country of the world, to no period of ancient or modern time, and to no plane of human culture.

Strictly interpreted, therefore, the dance seems to constitute an important adjunct rather than the basis of the social, military, religious, and other activities designed to avoid evil and to secure welfare. A contrary view renders a general definition and interpretation of the dance complex and difficult, apparently requiring a detailed description of the various activities of which it became a part. For if the dance is to be regarded as the basis of these activities, then these ceremonies and observances must be defined strictly as normal developments of the dance, a procedure which is plainly erroneous. The truth appears to be that the dance is only an element, not the basis, of the several festivals, rites, and ceremonies performed in accordance with well-defined rules and usages, of which it has become a part. The dance was a powerful impulse to their performance, not the motive of their observance.

Among the Indians N. of Mexico the dance usually consists of rhythmic and not always graceful gestures, attitudes, and movements of the body and limbs, accompanied by steps usually made to accord with the time of some form of music, produced either by the dancer or dancers or by one or more attendant singers. Drums, rattles, and sometimes bone or reed flutes are used to aid the singers. Every kind and class of dance has its own peculiar steps, attitudes, rhythm, figures, song or songs with words and accompanying music, and costumes.

The word or logos of the song or chant in savage and barbaric planes of thought and culture expressed the action of the *orenda*, or esoteric magic power, regarded as immanent in the rite or ceremony of which the dance was a dominant adjunct and impulse. In the lower planes of thought the dance was inseparable from the song or chant, which not only started and accompanied but also embodied it.

Some dances are peculiar to men and others to women. Some dances are performed by a single dancer, others belong respectively to individuals, like those of the *Onthonrontha* ('one chants') among the Iroquois; other dances are for all who may wish to take part, the number then being limited only by the space available; still others are for specified classes of persons, members of certain orders, societies, or fraternities. There are, therefore, personal, fraternal, clan or gentile, tribal, and inter-tribal dances; there are also social, erotic, comic, mimic, patriotic, military or warlike, invocative, offertory, and mourning dances, as well as those expressive of gratitude and thanksgiving. Morgan (League of the Iroquois, I, 278, 1904) gives a list of 32 leading dances of the Seneca Iroquois, of which 6 are costume dances, 14 are for both men and women, 11 for men only, and 7 for women only. Three of the costume dances occur in those exclusively for men, and the other 3 in those for both men and women.

In general among the American Indians the heel and the ball of the foot are lifted and then brought down with great force and swiftness in such wise as to produce a resounding concussion. Usually the changes of position of the dancer are slow, but the changes of attitude are sometimes rapid and violent. The women employ several steps, sometimes employed also by the men, among which are the shuffle, the glide, and the hop or leap. Holding both feet together and usually facing the song altar, the women generally take a leap or hop sidewise in advance and then a shorter one in recoil, so that after every two hops the position is slightly advanced. They do not employ the violent steps and forceful attitudes in vogue among the men. They keep the body quite erect, alternately advancing either shoulder slightly, which gives them a peculiar swaying or rocking motion, resembling the waving of a wind-rocked stalk of corn. Indeed, among the Onondaga, Cayuga, and other Iroquois tribes, one of the names for "woman" (*wathonwisas*, 'she sways or rocks') is a term taken from this rocking or swaying motion.

Among some tribes, when the warriors were absent on a hunting or war expedition, the women performed appropriate dances to insure their safety and success. Among the same people in the dances in which women may take part, these, under the conduct of a leader with one or more aids, form a circle around the song altar (the mat or bench provided for the singer or singers), maintaining an interval of from 2 to 5 feet. Then, outside of this circle the men, under like leadership, form another circle at a suitable distance from that of the women. Then the two circles, which are usually not closed between the leaders and the ends of the circles, move around the song altar from the right to the left in such manner that at all times the heads of the circles of dancers move along a course meeting the advancing sun (their elder brother), whose apparent motion is conversely from the left to the right of the observer. In the Santee Dakota dance a similar movement around the center of the circle from right to left is also observed. Among the Muskhogean tribes, however, the two circles move in opposite directions, the men with the course of the sun and the women contrary to it (Bartram). Among the Santee the women may dance only at the meeting of the "medicine" society of which they are members; they alone dance the scalp dance while the warriors sing. Rev. John Eastman says that in dancing the Santee form 3 circles, the innermost composed of men, the middle of children, and the outermost of women. According to Le Page Du Pratz, these circles, among the Natchez, moved in opposite directions, the women turning from left to right, and the men from right to left. This movement of the circles from right to left seems designed to prevent the dancer in the entire course around the song altar from turning his back to the sun.

The Mandan and other Siouan tribes dance in an elaborate ceremony, called the Buffalo dance, to bring game when food is scarce, in accordance with a well-defined ritual. In like manner the Indians of the arid region of the S. W. perform long and intricate ceremonies with the accompaniment of the dance ceremonies which, in the main, are invocations or prayers for rain and bountiful harvests and the creation of life. Among the Iroquois, in the so-called green-corn dance, the shamans urge the people to participate in order to show gratitude for bountiful harvests, the preservation of their lives, and appreciation of the blessings of the expiring year. The ghost dance, the snake dance, the sun dance, the scalp dance, and the calumet dance (q. v.), each performed for one or more purposes, are not developments from the dance, but rather the dance has become only a part of the ritual of each of these important observances, which by metonymy have been called by the name of only a small but conspicuous part or element of the entire ceremony.

Consult Bartram, Travels, 1792; Jesuit Relations, Thwaites ed., I–LXXIII, 1896–1901; Margry, Déc., I–VI, 1875–86; Morgan, League of the Iroquois, 1857, 1904; Lafitau, Mœurs des Sauvages, 1724; Le Page Du Pratz, Hist. de la Louisiane, 1758. (J. N. B. H.)

Danokha (*Danoχa*). A former Pomo village on the N. shore of Clear lake, Cal. (S. A. B.)

Dapishul (*Dá-pi-shūl*, 'high sun'). A former Pomo village in Redwood valley, Mendocino co., Cal.—Powers in Cont. N. A. Ethnol., III, 155, 1877.

Daquinatinno (Caddo: *atino* 'red'). A tribe of N. E. Texas in 1687, said to be allies of the Caddo, and probably related to them.—Joutel (1687) in Margry, Déc., III, 410, 1878. Cf. *Daquio*, *Daycao*.

Daquio. One of the bands, mostly Caddoan, who were allies of the Caddo in Texas in 1687 (Margry, Déc., III, 410, 1878). Possibly the same as the Daycao of the narratives of De Soto's expedition of 1542 (Gentl. of Elvas (1557) in Bourne, Narr. De Soto, I, 182, 1904).

Darby's Village. A former Huron village on upper Darby cr., about midway between the present Columbus and Marysville, Ohio.—Royce in 18th Rep. B. A. E., pl. clvi, 1899.

Dart sling. See *Throwing-stick*.

Dasamonquepeuc. An Algonquian village on the coast of Dare co., N. C., opposite Roanoke id., in 1587.

Dasamanquepeio.—Strachey (*ca.* 1612), Virginia, 147, 1849. **Dasamanquepeuk.**—Ibid., 152. **Dasamonpeack.**—Lane (1586) in Smith (1629), Virginia, I, 91, repr. 1819. **Dasamonquepeio.**—Hakluyt (1600), Voy., III, 344–345, repr. 1810. **Dasamonquepeuk.**—Strachey, op. cit., 151. **Dasamoquepeuk.**—Ibid., 150. **Dasamotiqueperc.** — Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856 (misprint). **Dassamonpeack.**—Lane, op. cit., 92. **Dassamopoque.**—Smith (1629), Virginia, I, map, repr. 1819. **Dessamonpeake.**—Morse, N. Am., 159, 1776. **Dessamopeak.**—Schoolcraft, Ind. Tribes, VI, 93, 1857.

Dasoak ('flying'). A clan of the Huron.

Datcho. An unidentified Texan tribe or division hostile to the Caddo in 1687.—Joutel (1687) in Margry, Déc., III, 409, 1878. Cf. *Kadohadacho*.

Daupom Wintun ('sloping-ground Wintun'). A Wintun tribe formerly living in Cottonwood valley, Shasta co., Cal.

Cottonwoods.—Powers in Cont. N. A. Ethnol., III, 230, 1877. **Daú-pum Wintūn.**—Ibid. **Valley Indians.**—Ibid. **Waikemi.**—Kroeber, inf'n, 1903 (Yuki name of Cottonwood Creek Wintun; probably the same).

Davis, John. A full-blood Creek, born in the "Old Nation." In the War of 1812, when a boy, he was taken prisoner, and was reared by a white man. He emigrated from Alabama in 1829, and was educated at the Union Mission after reaching Indian Territory. He had good talents, and in early manhood became a valuable helper to the missionaries as interpreter and speaker in public meetings. He was an active worker in 1830, and died about 10 years later. Two daughters survive him, who were educated in the Presbyterian boarding school, one of whom, Susan, wife of John McIntosh, rendered important service to Mrs A. E. W. Robertson in her Creek translations. Davis was joint author with J. Lykens in translating the Gospel of John into Creek, published at the Shawanoe Baptist Mission, Ind. Ter., in 1835, and was also a collaborator with R. M. Loughridge, D. Winslett, and W. S. Robertson in the translation into Creek of two volumes of hymns.—Pilling, Bibliog. Muskhogean Lang., Bull. B. A. E., 1889.

Dawes Commission. See *Commission to the Five Civilized Tribes.*

Daycao. A territory that lay 10 days' journey beyond the extreme westerly point reached by Moscoso, of De Soto's expedition, in 1542. The name was strictly that of a stream, possibly Trinity r., Texas, and is spoken of also as if designating an Indian "province." See Gentl. of Elvas in Hakluyt Soc. Publ., IX, 138-140, 1851.

Dayoitgao ('there where it issues'). A former Seneca village situated at Squakie hill, on Genesee r., near Mt Morris, N. Y. It received the name Squawkiehah from the fact that 700 Fox (Muskwaki) captives were settled there by the Iroquois in 1681-83. The site was sold by the Seneca in 1825 and relinquished by them in 1827. (J. N. B. H.)

Da-yo-it-gä-o.—Morgan, League Iroq., 435, 1851. **Squakie Hill village.**—Ibid., 468. **Squawkie Hill.**—Conover, Kanadesaga and Geneva MS., B. A. E. (= Squawkiehah Ganadahah, 'Squawkiehah village lying high'). **Squawkihows.**—Cusick, Sketches Six Nations, 20, 1828. **Squawky Hill.**—Morris treaty (1797) in U. S. Ind. Treat., 820, 1873.

De. The Coyote clans of the Tewa pueblos of San Juan, Tesuque, and San Ildefonso, N. Mex. Those of Tesuque and San Ildefonso are extinct.

Dé-tdóa.—Hodge in Am. Anthrop., IX, 350, 1896 (*tdóa*='people').

Deadoses. A small Texan tribe which in the 18th century lived with other tribes on San Xavier r., probably the San Miguel, which joins Little r. and flows into the Brazos about 150 m. from the gulf. In 1767-68 they were said to reside between Navasota and Trinity rs., and in 1771 were mentioned with the Tonkawa, Comanche, Towash (Wichita), and others as northern Texas tribes in contradistinction to the Cocos (Coaque), Karankawa, and others of the coast region. If the Mayeyes were really related to the Tonkawa, as has been asserted, the fact that this tribe is mentioned with them may indicate that the language of the Deadoses resembled that of the Tonkawa. They may have been swept away by the epidemic that raged among the Indians of Texas in 1777-78. (H. E. B. J. R. S.)

Decoration. See *Adornment*, *Art*, *Clothing*, *Ornament.*

Deep Creek Spokan. A former Spokan colony that lived 17 m. s. w. of Spokane falls, now Spokane, Wash. The colony was established for farming purposes; pop. about 30 in 1880.—Warner in Ind. Aff. Rep., 67, 1880.

Deer Skins. Apparently a division of the northern Athapascans, as they are mentioned as belonging to a group including the Beaver Hunters, Flatside Dogs (Thlingchadinne), and Slaves.—Smet, Oregon Missions, 164, 1847.

Defense. See *Fortification.*

Deformation. See *Artificial head deformation.*

Degataga. See *Stand Watie.*

Dekanawida ('two river-currents flowing together.'—Hewitt). An Iroquois prophet, statesman, and lawgiver, who lived probably during the second and third quarters of the 15th century, and who, conjointly with Hiawatha, planned and founded the historical confederation of the five Iroquois tribes. According to a circumstantial tradition, he was born in the vicinity of Kingston, Ontario, Canada, in what then was probably Huron territory. He was reputed to have been one of 7 brothers. Definite tradition gives him rank with the demigods, owing to the masterful *orenda* or magic power with which he worked tirelessly to overcome the obstacles and difficulties of his task, the astuteness he displayed in negotiation, and the wisdom he exhibited in framing the laws and in establishing the fundamental principles on which they were based and on which rested the entire structure of the Iroquois confederation. Omens foreshadowed his birth, and portents accompanying this event revealed the fact to his virgin mother that Dekanawida would be the source of evil to her people, referring to the destruction of the Huron confederation by that of the Iroquois. Hence at his birth his mother and grandmother, with true womanly patriotism, sought to spare their country woes by attempting to drown the new-born infant by thrusting it through a hole made in the ice covering a neighboring river. Three attempts were made, but in the morning after each attempt the young Dekanawida was found unharmed in the arms of the astonished mother. Thereupon the two women decided that it was decreed that he should live, and so resolved to rear him. Rapidly he grew to man's estate, and then, saying that he must take up his foreordained work, departed southward, first assuring his mother that in the event of his death by violence or sorcery, the otter skin flayed entire which, with the head downward, he had hung in a corner of the lodge, would vomit blood. Dekanawida was probably a Huron by blood, but perhaps an Iroquois by adoption. In the long and tedious negotiations preceding the final establishment of the historical confederation of the five Iroquois tribes, he endeavored to persuade the Erie and the Neuter tribes also to join the confederation; these tribes, so far as known, were always friendly with the Huron people, and their representatives probably knew of Dekanawida's Huron extraction. Many of the constitutional principles, laws, and regulations of the confederation are attributed to him. His chiefship did not belong to the hereditary class, but to the merit class, commonly styled the 'pine-tree chiefs.' Hence, he could forbid the appointment of a successor to his office, and could exclaim, "To others let there be successors, for like them they can advise you. I have established your commonwealth, and none has done what I have." But it is probable that prohibition was attributed to him in later times when the true nature of the merit chiefs had become obscured. Hence it is the peculiar honor of the merit chiefs of to-day not to be condoled officially after death, nor to have successors to their chieftaincies. For these reasons the title Dekanawida does not belong to the roll of 50 federal league chiefships. (J. N. B. H.)

Dekanisora. An Onondaga chief who came into prominence in the latter part of the 17th century, chiefly through his oratorical powers and his efforts to maintain peace with both the French and the English. He was first mentioned by Charlevoix in 1682 as a member of an embassy from the Iroquois to the French at Montreal. He was also one of the embassy to the French in 1688, which was captured by Adario (Le Rat), and then released by the wily captor under the plea that there had been a mistake, blaming the French for the purpose of widening the breach between them and the Iroquois. Colden (Hist. Five Nat., I, 165, 1755) says Dekanisora was tall and well made, and that he "had for many years the greatest reputation among the Five Nations for speaking, and was generally employed as their speaker in their negotiations with both French and English." His death is supposed to have occurred about 1730, as he was a very old man when he was a member of an embassy at Albany in 1726. (C. T.)

Dekanoagah ('between the rapids.'—Hewitt). A village, inhabited by Seneca, Nanticoke, Conoy, and remnants of other tribes, placed by Gov. Evans (Day, Penn., 391, 1843) in 1707 on Susquehanna r., about 9 m. from Pequehan, the Shawnee village on the E. side of the Susquehanna, just below Conestoga cr., in Lancaster co., Pa.

Dekaury, Choukeka. A chief, eldest of the Winnebago, born about 1730. He was the son of Sabrevoir De Carrie, an officer of the French army in 1699, and Hopoekaw, daughter of a principal Winnebago chief, whom he married in 1729, spoken of by Carver (Travels, 20, 1796) as the queen of the Winnebago. Their son, Choukeka ('Spoon'), was known to the whites as Spoon Dekaury. After having been made chief he became the leader of attacks on the Chippewa during a war with the Winnebago, but he maintained friendly relations with the whites. It was principally through his influence that the treaty of June 3, 1816, at St Louis, Mo., was brought about. He died at Portage, Wis., in the same year, leaving 6 sons and 5 daughters.

Dekaury, Konoka. The eldest son and successor of Choukeka Dekaury, born in 1747. He was named Konoka ('Eldest') Dekaury, and is often mentioned as "Old Dekaury," but is equally well known as Schachipkaka. Before his father's death, in 1816, Konoka had joined a band of Winnebago who took part, in 1813, in the attack led by Proctor on Ft Stephenson, on lower Sandusky r., Ohio, which was gallantly defended by Maj. George Croghan. He fought also in the battle of the Thames, in Canada. He was held for a time, in 1827, as a hostage at Prairie du Chien for the delivery of Red Bird. His band usually encamped at the portage of Wisconsin r., the site of the present Portage, Wis. Mrs Kinzie (Wau-Bun, 89, 1856) describes him as "the most noble, dignified, and venerable of his own or indeed of any other tribe," having a fine Roman countenance, his head bald except for a solitary tuft of long, silvery hair neatly tied and falling back on his shoulders, and exhibiting a demeanor always courteous, while his dress was always neat and unostentatious. An unpleasant peculiarity of his face was an immense hanging under lip. He signed the treaty of Prairie du Chien Aug. 19, 1825, on behalf of the Winnebago, and died on Wisconsin r. Apr. 20, 1836.

Other members of the family, whose name has been variously written DeKaury, DeKauray, DayKauray, Day Korah, Dacorah, and DeCorrah, were noted. From Choukeka's daughters, who married white men, are descended several well-known families of Wisconsin and Minnesota.

(C. T.)

Delaware. A confederacy, formerly the most important of the Algonquian stock, occupying the entire basin of Delaware r. in E. Pennsylvania and S. E. New York, together with most of New Jersey and Delaware. They called themselves Lenápe or Leni-lenápe, equivalent to 'real men,' or 'native, genuine men'; the English knew them as Delawares, from the name of their principal river; the French called them Loups, 'wolves,' a term probably applied originally to the Mahican on Hudson r., afterward extended to the Munsee division and to the whole group. To the more remote Algonquian tribes they, together with all their cognate tribes along the coast far up into New England, were known as Wapanachki, 'easterners,' or 'eastern land people,' a term which appears also as a specific tribal designation in the form of Abnaki. By virtue of admitted priority of political rank and of occupying the central home territory, from which most of the cognate tribes had diverged, they were accorded by all the Algonquian tribes the respectful title of "grandfather," a recognition accorded by courtesy also by the Huron. The Nanticoke, Conoy, Shawnee, and Mahican claimed close connection with the Delawares and preserved the tradition of a common origin.

JACK HARRY (WAIAWAKWAKUMAU, TRAMPING EVERYWHERE)—DELAWARE

The Lenápe, or Delawares proper, were composed of 3 principal tribes, treated by Morgan as phratries, viz: Munsee, Unami, and Unalachtigo (q. v.), besides which some of the New Jersey bands may have constituted a fourth. Each of these had its own territory and dialect, with more or less separate identity, the Munsee particularly being so far differentiated as frequently to be considered an independent people.

The early traditional history of the Lenápe is contained in their national legend, the Walam Olum (q. v.). When they made their first treaty with Penn, in 1682, the Delawares had their council fire at Shackamaxon, about the present Germantown, suburb of Philadelphia, and under various local names occupied the whole country along the river. To this early period belongs their great chief, Tamenend, from whom the Tammany Society takes its name. The different bands frequently acted separately but regarded themselves as part of one great body. About the year 1720 the Iroquois assumed dominion over them, forbidding them to make war or sales of lands, a condition which lasted until about the opening of the French and Indian war. As the whites, under the sanction of the Iroquois, crowded them out of their ancient homes, the Delawares removed to the Susquehanna, settling at Wyoming and other points about 1742. They soon crossed the mountains to the headwaters of the Allegheny, the first of them having settled upon that stream in 1724. In 1751, by invitation of the Huron, they began to form settlements in E. Ohio, and in a few years the greater part of the Delawares were fixed upon the Muskingum and other streams in E. Ohio, together with the Munsee and Mahican, who had accompanied them from the E., being driven out by the same pressure and afterward consolidating with them. The Delawares, being now within reach of the French and backed by the western tribes, asserted their independence of the Iroquois, and in the subsequent wars up to the treaty of Greenville in 1795 showed themselves the most determined opponents of the advancing whites. The work of the devoted Moravian missionaries in the 17th and 18th centuries forms an important part of the history of these tribes (see *Gnadenhuetten*, *Missions*). About the year 1770 the Delawares received permission from the Miami and Piankishaw to occupy the country between the Ohio and White rs., in Indiana, where at one time they had 6 villages. In 1789, by permission of the Spanish government, a part of them removed to Missouri, and afterward to Arkansas, together with a band of Shawnee. By 1820 the two bands had found their way to Texas, where the Delawares numbered at that time probably at least 700. By the year 1835 most of the tribe had been gathered on a reservation in Kansas, from which they removed, in 1867, to Indian Ter. and incorporated with the Cherokee Nation. Another band is affiliated with the Caddo and Wichita in w. Oklahoma, besides which there are a few scattered remnants in the United States, with several hundred in Canada, under the various names of Delawares, Munsee, and Moravians.

It is impossible to get a definite idea of the numbers of the Delawares at any given period, owing to the fact that they have always been closely connected with other tribes, and have hardly formed one compact body since leaving the Atlantic coast. All the estimates of the last century give them and their connected tribes from about 2,400 to 3,000, while the estimates within the present century are much lower. Their present population, including the Munsee, is about 1,900, distributed as follows: Incorporated with Cherokee Nation, Ind. T., 870; Wichita res., Oklahoma, 95; Munsee, with Stockbridges, in Wisconsin, perhaps 260; Munsee, with Chippewa, in Kansas, perhaps 45; "Moravians of the Thames," Ontario, 347; "Munsees of the Thames," Ontario, 122, with Six Nations on Grand r., Ontario, 150.

According to Morgan (Anc. Soc., 171, 1877) the Delawares have 3 clans (called by him gentes), or phratries, divided into 34 subclans, not including 2 subclans now extinct. These clans, which are the same among the Munsee and Mahican, are: (1) Took-seat ('round paw,' 'wolf'). (2) Pokekooungo ('crawling,' 'turtle'). (3) Pullaook ('non-chewing,' 'turkey'). These clans—Wolf, Turtle, and Turkey—are commonly given as synonymous with Munsee, Unami, and Unalachtigo, the 3 divisions of the Delawares, exclusive of the New Jersey branch. According to Brinton tney are not clans, but mere totemic emblems of the 3 geographic divisions above named. Of these the Unami held the hereditary chieftainship. The New Jersey branch probably formed a fourth division, but those bands broke up at an early period and became incorporated with the others. Many of them had originally removed from the w. bank of Delaware r. to escape the inroads of the Conestoga. The 3 clans as given by Morgan are treated under the better known geographic names.

The Took-seat, or Wolf clan, has the following 12 subdivisions: (1) Maangreet (big feet); (2) Weesowhetko (yellow tree); (3) Pasakunamon (pulling corn); (4) Weyarnihkato (care enterer, i. e. cave enterer?); (5) Tooshwarkama (across the river); (6) Olumane (vermilion); (7) Punaryou (dog standing by fireside); (8) Kwineekcha (long body); (9) Moonhartarne (digging); (10) Nonharmin (pulling up stream); (11) Longushharkarto (brush log); (12) Mawsootoh (bringing along).

The Pokekooungo, or Turtle clan, has the following 10 subdivisions, 2 others being extinct: (1) Okahoki (ruler); (2) Takoongoto (high bank shore); (3) Seeharongoto (drawing down hill); (4) Oleharkarmekarto (elector); (5) Maharolukti (brave); (6) Tooshkipakwisi (green leaves); (7) Tungulungsi (smallest turtle); (8) Welunungsi (little turtle); (9) Leekwinai (snapping turtle); (10) Kwisaesekeesto (deer).

The Pullaook, or Turkey clan, has the following 12 subdivisions: (1) Moharala (big bird); (2) Lelewayou (bird's cry); (3) Mookwungwahoki (eye pain); (4) Mooharmowikarnu (scratch the path); (5) Opinghoki (opossum ground); (6) Muhhowekaken (old shin); (7) Tongonaoto (drift log); (8) Noolamarlarmo (living in water); (9) Muhkrentharne (root digger); (10) Muhkarmhukse (red face); (11) Koowahoke (pine region); (12) Oochukham (ground scratcher).

The divisions of the Munsee, according to Ruttenber, were the Minisink, Waoranec, Waranawonkong, Mamekoting, Wawarsink, and Catskill. He names among the Unami divisions the Navasink, Raritan, Hackensack, Aquackanonk, Tappan, and Haverstraw, all in n. New Jersey, but there were others in Pennsylvania. Among the Unalachtigo divisions in Pennsylvania and Delaware were probably the Neshamini, Shackamaxon, Passayonk, Okahoki, Hickory Indians (?), and Nantuxets. The Gachwechnagechga, or Lehigh Indians, were probably of the Unami division. Among the New Jersey bands not classified are the Yacomanshaghking, Kahansuk, Konekotay, Meletecunk, Matanakons, Eriwonec, Asomoche, Pompton (probably a Munsee division), Rancocas, Tirans, Siconesses (Chiconessex), Sewapoo (perhaps in Delaware), Kechemeche, Mosilian, Axion, Calcefar, Assunpink, Naraticon, and Manta (perhaps a Munsee division). The Nyack band, or village, in Rockland co., N. Y., may have belonged to the Unami. The Papagonk band and the Wysox probably belonged to the Munsee. See also *Munsee*, *Unami*, *Unalachtigo*.

The following were Delaware villages: Achsinnink, Ahasimus (Unami ?), Alamingo, Allaquippa, Alleghany, Anderson's Town, Aquackanonk, Au Glaize, Bald Eagle's Nest, Beaversville, Beavertown, Bethlehem (Moravian), Black Hawk, Black Leg's Village, Buckstown, Bullets Town (?), Cashiehtunk (Munsee ?), Catawaweshink (?), Chikohoki (Unalachtigo), Chilohocki (?), Chinklacamoose (?), Clistowacka, Communipaw (Hackensack), Conemaugh (?), Coshocton, Crossweeksung, Custaloga's Town, Edgpiiliik, Eriwonec, Frankstown (?), Friedenshuetten (Moravian), Friedensstadt (Moravian), Gekelemukpechuenk, Gnadenhuetten (Moravian), Goshgoshunk, Grapevine Town (?), Greentown (?), Gweghkongh (Unami ?), Hespatingh (Unami ?), Hickorytown, Hockhocken, Hogstown (?), Hopocan, Jacob's Cabins (?), Jeromestown (?), Kalbauvane (?), Kanestio, Kanhanghton, Katamoonchink (?), Kickenapawling (?), Kiktheswemud (?), Killbuck's Town, Kishakoquilla, Kiskemeneco, Kiskominitoes (?), Kittaning, Kohhokking, Kuskuski, Languntennenk (Moravian), Lawunkhannek (Moravian), Lichtenau (Moravian), Little Munsee Town, Macharienkonck (Minisink), Macock, Mahoning, Mechgachkamic (Unami ?), Meggeckessou (?), Meniolagomeka, Meochkonck (Minisink), Minisink (Minisink), Mohickon John's Town (Mahican ?), Munceytown (Munsee), Murdering Town (?), Muskingum, Nain (Moravian), Newcomerstown, New Town, Nyack (Unami), Ostonwackin, Outaunink (Munsee), Owl's Town, Pakadasank (Munsee ?), Papagonk (?), Passayonk, Passycotcung (Munsee ?), Peckwes (?), Peixtan (Nanticoke ?), Pematuning (?), Pequottink (Moravian), Playwickey, Pohkopophunk, Queenashawakee, Rancocas, Raystown (?), Remahenonc (Unami ?), Roymount, Salen (Moravian), Salt Lick, Sawcunk (with Shawnee and Mingo), Sawkin (?), Schepinaikonck (Munsee), Schipston (?), Schoenbrunn (Moravian), Seven Houses, Shackamaxon, Shamokin (with Seneca and Tutelo), Shannopin, Shenango (with others), Sheshequin, Shingiss, Skehandowa (with Mahicans and Shawnee), Snakestown (?), Soupnapka (?), Three Legs (?), Tioga (with Munsee and others), Tom's Town, Tullihas, Tuscarawas, Venango (?), Wakatomica (with Mingo), Wechquetank (Moravian), Wekeeponall, Welagamika, White Eyes, White Woman, Will's Town (?), Woapikamikunk, Wyalusing, Wyoming, Wysox (?). (J. M.)

Abnaki.—For various forms applied to the Delawares, see under *Abnaki*. **Ă-ko-tcă-kă' nĕ^n'.**—Hewitt, Mohawk MS. vocab., B. A. E., 1882 ('one who stammers in his speech': Mohawk name used in derision of the strange tongue. See other forms under *Mahican*). **Ă-ko-tcă-kă-nhă'.**—Hewitt, Oneida MS. vocab., B. A. E. (Oneida name). **A-kots-ha-ka-nen.**—Hewitt, Mohawk MS. vocab., B. A. E. (Mohawk form). **Ă-ku-tcă-ka''-nhă'.**—Hewitt, inf'n, 1886 (Tuscarora form). **Anakwan'kĭ.**—Mooney in 19th Rep. B. A. E., 508, 1900 (Cherokee name; an attempt at the Algonquian *Wapanaqti*, 'easterners'). **Auquitsaukon.**—Stiles (1756) in Mass. Hist. Soc. Coll., 1st s., VII, 74, 1801. **Delawar.**—Lords of Trade (1756) in N. Y. Doc. Col. Hist., VII, 120, 1856. **Delawaras.**—Mt Johnson Conference (1755), ibid., VI, 977, 1855. **Delawares.**—Lords of Trade (1721), ibid., V, 623, 1855. **De Lawarrs.**—Watts (1764) in Mass. Hist. Soc. Coll., 4th s., X, 524, 1871. **Delaways.**—Cowley (1775) in Arch. of Md., Jour. of Md. Convention, 94, 1892. **Delewares.**—Glen (1750) in N. Y. Doc. Col. Hist., VI, 588, 1855. **Delewars.**—Campbell (1761) in Mass. Hist. Soc. Coll., 4th s., IX, 423, 1871. **Deleways.**—Croghan (1760), ibid., 248. **Deluas.**—Soc. Geog. Mex., 268, 1870. **Dillewars.**—Lewis and Clark, Trav., 12, 1806. **Lenais.**—Boudinot, Star in the West, 127, 1816. **Lenalenape.**—Am. Pion., I, 408, 1842. **Lenalinepies.**—Jefferson (1785?), quoted by Schoolcraft, Ind. Tribes, V, 669, 1855. **Lenap.**—Rafinesque, introd. to Marshall, Ky., I, 31, 1824. **Lenape.**—Heckewelder in Mass. Hist. Soc. Coll., 2d s., X, 98, 1823. **Lenapegi.**—Gatschet, Shawnee MS. vocab., B. A. E., 1879 (Shawnee name). **Lenappe.**—Boyd, Ind. Local Names, 44, 1885. **Lenappys.**—Gordon (1728) quoted by Brinton, Lenape Leg., 33, 1885. **Lenawpes.**—Schoolcraft, Ind. Tribes, I, 65, 1851. **Lenelenape.**—Am. Pion., II, 189, 1843. **Lenelenoppes.**—Proud, Penn., II, 295, 1798. **Lenepee.**—Gale, Upper Miss., map, 1867. **Leni-Lenape.**—Nuttall, Jour., 250, 1821. **Lenna-lenape.**—Drake, Bk. Inds., vii, 1848. **Lennape.**—Ibid., bk. 5, 179. **Lennapewi.**—Squier quoted in Beach, Ind. Miscel., 28, 1877. **Lenni-lappe.**—Maximilian, Trav., 39, note, 1843. **Lenni-Lenápe.**—Loskiel (1794) quoted by Barton, New Views, app. 1, 1798. **Lenni-Lennápe.**—Barton, ibid., X. **Lenno Lenapees.**—Schoolcraft in N. Y. Hist. Soc. Proc., 80, 1844. **Lenno Lenapi.**—Schoolcraft, Ind. Tribes, VI, 573, 1857. **Lenno-Lennape.**—Gallatin in Trans. Am. Antiq. Soc., II, 44, 1836. **Lenopi.**—Easton treaty (1757) in N. Y. Doc. Col. Hist., VII, 294, 1856. **Lenoppea.**—Vater, Mith., pt. 3, sec. 3, 366, 1816. **Leonopi.**—Thompson in Jefferson, Notes, 283, 1825. **Leonopy.**—Conference of 1759 quoted by Brinton, Lenape Leg., 34, 1885. **Linapis.**—Rafinesque, Am. Nations, I, 121, 1836. **Linapiwi.**—Squier quoted in Beach, Ind. Miscel., 28, 1877. **Linnelinopies.**—Croghan (1759) quoted by Jefferson, Notes, 142, 1825. **Linni linapi.**—Rafinesque (1833) quoted by Brinton, Lenape Leg., 162, 1885. **Linnilinopes.**—Boudinot, Star in the West, 127, 1816. **Linnope.**—McCoy, Ann. Reg. Ind. Aff., 27, 1836. **Llenilenapés.**—Nuttall, Jour., 283. 1821. **Loup.**—'Wolf,' the name applied by the French to the Delawares, Munsee, and Mahican; for forms see under *Mahican*. **Mochomes.**—Yates and Moulton in Ruttenber, Tribes Hudson R., 47, 1872 ('Grandfather': title given to the Delawares by those Algonquian tribes claiming descent from them). **Nar-wah-ro.**—Marcy, Red River, 273, 1854 (Wichita name). **Renapi.**—Gallatin in Trans. Am. Antiq. Soc., II, 44, 1836 (given as Swedish form, but properly the form used by the New Jersey branch of the tribe). **Renni Renape.**—Duponceau in Mass. Hist. Soc. Coll., 2d s., VII, note, 1822 (form used in New Jersey and Delaware). **Sag-a-na'-gä.**—Morgan, League Iroq., 338, 1851 (Iroquois name). **Tcă-kă'-nĕ^n.**—Smith and Hewitt, Mohawk and Onondaga MS. vocabs., B. A. E., 1881 (Mohawk and Onondaga name). **Tcă-kă'-nhă'.**—Smith and Hewitt, Tuscarora, Cayuga, Seneca, Oneida, and Onondaga MS. vocabs., B. A. E., 1884 (Cayuga, Oneida, and Onondaga name). **Tsă-kă-nhă'-o-nä^n.**—Ibid. (Seneca name). **Wapanachki.**—For various forms applied to the Delawares see under *Abnaki*.

Deluge myths. See *Mythology*.

Descent. See *Clan and Gens*, *Family*. *Kinship*, *Social organization*.

Des Chutes. A loosely defined Shahaptian group living formerly on and about Deschutes r., Oreg. The term probably included remnants of several tribes. The name has passed out of use, and the Indians, if any survive, are probably on the Warm Springs res., Oreg., under other names. (L. F.)

De Chentes.—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848 (misprint). **De Chute river.**—Farnham, Trav., 112, 1843. **De Chutes.**—

Lane in Ind. Aff. Rep., 160, 1850. **Des Chutes.**—Wilkes in Pac. R. R. Rep., I, 417, 1855. **Des Chute's River.**—Gibbs in Pac. R. R. Rep., I, 417, 1855. **Deshoot.**—Palmer in Ind. Aff. Rep., 194, 1855. **Deshoots.**—Palmer in H. R. Ex. Doc. 93, 34th Cong., 1st sess., 23, 1856. **Fall Indians.**—Parker, Jour., 137, 1842. **Falls Indians.**—M'Vickar, Hist. Exped. Lewis and Clark, II, 386, note, 1842.

Deshu. A former Chilkat town at the head of Lynn canal, Alaska.

Dashu.—Emmons in Mem. Am. Mus. Nat. Hist., III, pl. v, 1903. **Decu′.**—Swanton, field notes, B. A. E., 1904.

Deshuhittan ('people of the house at the end of the road'). A Tlingit clan at Killisnoo, Alaska, belonging to the Raven phratry. Formerly they lived at Angun.

Dashiton.—Emmons in Mem. Am. Mus. Nat. Hist., III, pl. xiii, 1903. **De′citan.**—Swanton, field notes, B. A. E., 1904 (contracted form of name). **Decū′hît tān.**—Ibid. **Dēschītān.**—Krause, Tlinkit Ind., 118, 1885.

Desnedekenade ('people of the great river'). A tribe of the Chipewyan group of the Athapascan family living along the banks of Great Slave r., Athabasca, Canada. There were 122 enumerated at Ft Resolution and 256 at Smith Landing in 1904.

Des-nèdhè-kkè-nadè.—Petitot, Autour du lac des Esclaves, 363, 1891.

Desnedeyarelottine ('people of the great river below'). An Etchareottine division living on the banks of upper Mackenzie r., British America.

Des-nèdhè-yaρè-l'Ottinè.—Petitot, Autour du lac des Esclaves, 363, 1891. **Gens du Fort Norman.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Tess-cho tinneh.**—Ross quoted by Gibbs, MS., B. A. E., 1866. **Tρi-kka-Gottinè.**—Petitot, Autour, op. cit. ('people on the water').

Dest. A former village, probably Timuquanan, in Florida, lat. 28° 30′, near a small lake.—Bartram, Voy., I, map, 1799.

Destcaraguetaga. Named by La Salle (Margry, Déc., II, 149, 1877) with the Mahican, Manhattan, Minisink, and others as a New England tribe in 1681. Unidentified.

Destchetinaye ('tree in a spring of water'). A Coyotero band or clan at San Carlos agency, Ariz., in 1881; considered by Bourke (Jour. Am. Folk-lore, III, 112, 1890) to be an offshoot of a former clan of which the Titsessenaye also formed part.

Destchin ('red paint'). An Apache band or clan at San Carlos agency and Ft Apache, Ariz., in 1881 (Bourke in Jour. Am. Folk-lore, III, 111, 1890); coordinate with the Chie of the Chiricahua and the Theshchini of the Navaho.

Deshtchin.—Gatschet, Apache MS., B. A. E., 1883. **Dis-cheiné.**—White, Apache Names of Ind. Tribes, MS., B. A. E.

Detsanayuka (*Detsănáyuka*, 'bad campers'). A division of the Comanche, formerly called Nokoni ('wanderers'), but on the death of a chief bearing the latter name their designation was changed. In 1847 they were said to number 1,750, in 250 lodges, evidently a gross exaggeration; in 1869 their number was 312, and in 1872 they were reported at 250. Their present population is unknown, as no official account is now taken of the various Comanche divisions. (J. M.)

Detsănáyuka.—Mooney in 14th Rep. B. A. E., 1044, 1896. **Go-about band.**—Sen. Ex. Doc. O, 39th Cong., 1st sess., 4, 1866. **Nacanes.**—Pénicaut (1712) in Margry, Déc., V, 504, 1883. **Nacanne.**—Jefferys (1763), Am. Atlas, map 5, 1776. **Naconômes.**—Rivera, Diario, leg. 2,602, 1736. **Nacunes.**—Boudinot, Star in the West, 127, 1816. **Na-ko-nies.**—Neighbors in Ind. Aff. Rep., 577, 1848. **No-co-me.**—Leavenworth (1868) in H. R. Misc. Doc. 139, 41st Cong., 2d sess., 6, 1870. **Noconee.**—Neighbors in Ind. Aff. Rep. 1856, 175, 1857. **Noconi.**—Pimentel, Cuadro Desc., II, 347, 1865 (or Yiuhta, confused with Ute). **Noconi Comanches.**—Leavenworth in Sen. Ex. Doc. 60, 40th Cong., 2d sess., 3, 1869. **No-coo-nees.**—Butler in H. R. Doc. 76, 29th Cong., 2d sess., 6, 1847. **No′koni.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 300, 1886 (trans. 'movers'). **No-ko-nies.**—Neighbors in Schoolcraft, Ind. Tribes, II, 127, 1852. **People in a Circle.**—Butler in H. R. Doc. 76, 29th Cong., 2d sess., 6, 1847. **Tist′shinoie′ka.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 299, 1886 (trans. 'bad movers'). **Tistshnoie′ka.**—Ibid., 300. **Tüχtchĕnóyika.**—Gatschet, Comanche MS., B. A. E., 1893 (trans. 'people removing from place to place'). **Wanderers.**—Alvord in H. R. Ex. Doc. 240, 41st Cong., 2d sess., 151, 1870.

Devil. See *Religion*.

Devil's Medicine-man Band. A Sihasapa band; not identified.—Culbertson in Smithson. Rep. 1850, 141, 1851.

Deyodeshot ('there is a spring,' from the neighboring Avon Springs.—Hewitt). A modern Seneca settlement that formerly stood about 2 m. S. E. of the present site of East Avon, on the site of the ancient Seneca settlement of Keinthe. (J. M.)

De-o′-de-sote.—Morgan, League Iroq., 468, 1851. **Dĕyodĕ′s'hot.**—Hewitt, inf'n, 1886 (correct Seneca form). **Dyudoosot.**—Shea, note in Charlevoix, New France, III, 289, 1868. **Gandachioragon.**—Jes. Rel. 1672, 24, 1858. **Gandachiragou.**—Jes. Rel. 1670, 69, 1858. **Gannondata.**—Denonville (1687) quoted by Morgan, League Iroq., 316, 1851. **Gannounata.**—Denonville (1687) in N. Y. Doc. Col. Hist., IX, 367, 1855. **Ganochiaragon.**—La Salle (1682) in Margry, Déc., II, 217, 1877. **Keint-he.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 251, 1853. **Onnenatu.**—Belmont (1687) quoted by Conover, Kanadesaga and Geneva MS., B. A. E. **Ounnenatu.**—Ibid. **Saint Jean.**—Mission name about 1670. **Saint John.**—The same. **Tanochioragon.**—Writer of 1686 in Margry, Déc., II, 99, 1877.

Deyohnegano ('at the cold spring'). (1) A former Seneca village near Caledonia, N. Y.; (2) A former Seneca village on Allegany res., Cattaraugus co., N. Y., near Allegheny r.

Allegany Village.—Morgan, League Iroq., 466, 1851. **Cananouagan.**—La Tour, map, 1779. **Cold Spring Village.**—Brown, West. Gaz., 355, 1817. **Deónagäno.**—Morgan, League Iroq., 466, 1851. **Dĕyo-hne-gă′-no.**—Hewitt, inf'n, 1886. **Dunewangua.**—Procter (1791) in Am. State Papers, Ind. Aff., I, 152, 1832.

Deyonongdadagana ('two little hills close together.'—Hewitt). An important Seneca village formerly on the W. bank of Genesee r. near Cuylerville, N. Y. The tract was sold by the Indians in 1803.

De-o-nun′-dä-gä-a.—Morgan, League Iroq., 426, 1851. **De-yo-noñ-dă-dä-gä^{n}′-ă.**—Hewitt, inf'n, 1886. **Little Beard's Town.**—Morris deed (1797) in Am. State Papers, Ind. Aff., I, 627, 1832.

Dhatada. One of the four gentes of the Hangashenu subdivision of the Omaha.

The meaning is lost, although Dorsey translates it 'bird.'

Ȼatada.—Dorsey in 3d Rep. B. A. E., 219, 1885; 15th Rep. B. A. E., 226, 1897. **Lä'-tä-dä.**—Morgan, Anc. Soc., 155, 1877.

Dhegiha ('on this side.'—Fletcher). A term employed by J. O. Dorsey to distinguish a group of the Siouan family comprising the Omaha, Ponca, Osage, Kansa, and Quapaw tribes. Dorsey arranged the group in two subdivisions: the Quapaw or Lower Dhegiha, consisting of the Quapaw only; and the Omaha, or Upper Dhegiha, including with the Omaha, the Osage, Kansa, and Ponca. See *Chiwere*.

Ȼegiha.—Dorsey in 3d Rep. B. A. E., 211, 1885 (Ponca and Omaha name for themselves). **Ȼəqaha.**—Dorsey, Osage MS., B. A. E., 1883 (name of Osage for themselves). **Dȼe-tú'.**—Dorsey, Kwapa MS. vocab., B. A. E., 1891 (used by the Quapaw in speaking of themselves). **Dhegiha.**—Dorsey in Am. Antiq., 168, 1879. **Yegaha.**—Dorsey, Kansas MS., B. A. E., 1883 (name of Kansa for themselves on their own land).

Dhighida. A Ponca gens, divided into the subgentes Sindeagdhe and Wamiitazhi, according to Dorsey. The meaning of the name is lost.

Ȼixida.—Dorsey in 15th Rep. B. A. E., 228, 1897 (trans. 'bird'). **De-a-ghe'-ta.**—Morgan, Anc. Soc., 155, 1877 (trans. 'many people').

Dhiu. Mentioned by Oñate (Doc. Inéd., xvi, 114, 1871) as a pueblo of New Mexico in 1598. Doubtless situated in the Salinas, in the vicinity of Abo, E. of the Rio Grande, and in all probability a village of the Piros or the Tigua.

Dictionaries. Dictionaries have been made of at least 63 different North American Indian languages belonging to 19 linguistic families, besides many vocabularies of other languages. Of 122 dictionaries mentioned below more than half are still in manuscript.

Beginning with the Eskimauan family, vocabularies of Greenland Eskimo have been supplied by the labors of Egede (1750), Fabricius (1804), Kleinschmidt (1871), Rink (1877), and Kjer and Rasmussen (1893); of Labrador Eskimo, by Erdmann (1864); of Chiglit (Kopagmiut), by Petitot (1876); and there are collections by Pinart of the Aleutian Fox (Unalaskan Aleut) dialect (1871, MS.), and of that of the Kaniagmiut (1871–72, MS.).

In the Athapascan languages there are the dictionaries of Végréville for the Chipewyan (1853–90, MS.), the threefold dictionary of Petitot for the Montagnais (Chipewyan), Peau de Lièvre (Kawchodinne), and Loucheux (Kutchin) (1876); of Radloff for the Kenai (Knaiakhotana) (1874); of Garrioch (1885) for the Beaver (Tsattine); of Morice for the Tsilkotin (1884, MS.); of Matthews (1890, MS.) and Weber (1905, MS.) for the Navaho; and of Goddard for the Hupa (1904, MS.).

Of the languages of the Algonquian family, the Cree has dictionaries by Watkins (1865), Lacombe (1874), and Végréville (*ca.* 1800, MS.); the Montagnais, by Silvy (*ca.* 1678, MS.), Favre (1696, MS.), Laure (1726, MS.), and Lemoine (1901); the Algonkin, 3 by anonymous Jesuit fathers (1661, 1662, 1667, all MS.) and 1 each by André (*ca.* 1688, MS.), Thavenet (*ca.* 1815, MS.), and Cuoq (1886); the Micmac, by Rand (Micmac-English, 1854, MS., and English-Micmac, 1888); the Malecite-Passamaquoddy, by Demillier (*ca.* 1840, MS.); the Abnaki, by Rasles (1691, first printed in 1833), Aubéry (1712–15, MS.), Lesueur (*ca.* 1750, MS.), Nudénans (1760, MS.), Mathevet (*ca.* 1780, MS.), and Vetromile (1855–75, MS.); the Natick Massachuset, by Trumbull (1903); the Delaware, by Ettwein (*ca.* 1788, MS.), Dencke (*ca.* 1820, MS.), Henry (1860, MS.), Zeisberger (1887), and Brinton and Anthony (1888); the Ojibwa (Chippewa), by Belcourt (*ca.* 1840, MS.), Baraga (1853, new ed. 1878–80), Wilson (1874), and Férard (1890, MS.); the Potawatomi, by Bourassa (*ca.* 1840, MS.) and Gailland (*ca.* 1870, MS.); the Ottawa, by Jaunay (*ca.* 1740, MS.); the Shawnee, by Gatschet (1894, MS.); the Peoria Illinois, by Gravier (*ca.* 1710, MS.) and Gatschet (1893, MS.); the Miami Illinois, by Le Boulanger (*ca.* 1720, MS.); the Menominee, by Krake (1882–89, MS.) and Hoffman (1892); the Blackfoot (Siksika), by Lacombe (1882–83, MS.), Tims (1889), and McLean (1890, MS.).

In the Iroquoian languages there are dictionaries of the Huron (Wyandot), by Le Caron (1616–25, MS.), Sagard (1632, repr. 1865), Brebœuf (*ca.* 1640, MS.), Chaumonot (*ca.* 1680, MS.), and Carheil (1744, MS.); of the Iroquois Mohawk, by Bruyas (1862), Marcoux (1844, MS.), and Cuoq (1882); of the Iroquois Seneca, by Jesuit fathers (MS.); the Iroquois Onondaga, by Jesuit fathers (printed in 1860); of the Iroquois Tuscarora, by Mrs E. A. Smith (1880–82, MS.) and Hewitt (1886, MS.); besides extended glossaries of the Cherokee, by Gatschet (1881, MS.) and Mooney (1885, MS.; and 1900, 19th Rep. B. A. E.).

In the Muskhogean languages there are the dictionaries of the Choctaw by Byington (*ca.* 1865, MS.), Wright (1880), and Rouquette (*ca.* 1880, MS.); of the Maskoki (Creek), by Robertson (1860–89, MS.) and Loughridge (1882, MS.).

The Siouan family is provided with dictionaries of the Santee Dakota by Riggs (1852, 1890) and Williamson (1871, 1886); of the Yankton Dakota, by Williamson (1871); of the Quapaw, the Biloxi, the Winnebago, and the Dhegiha

(Omaha), by Dorsey (1891–95, MS.); of the Hidatsa, by Matthews (1873–74); and of the Kansa, by Bourassa (*ca.* 1850, MS.).

Other linguistic families are represented by dictionaries or extended glossaries as follows: Natchesan, Natchez lexicon, by Gatschet (1893, MS.); Chitimachan, Shetimasha (Chitimacha), by Gatschet (*ca.* 1880, MS.); Caddoan, Pawnee, by Dunbar (1880, MS.); Tonkawan, Tonkawa, by Gatschet (*ca.* 1877, MS.); Kiowan, Kiowa, by Mooney (1900, MS.); Shoshonean, Snake (Shoshoni), by Gebow (1864, 1868), and Comanche, by Rejon (1866); Koluschan, Chilkat, by Everette (*ca.* 1880, MS.); Chimmesyan, Tsimshian, by Boas (1898, MS.); Salishan, Kalispel by Giorda (1877–79), Twana by Eells (*ca.* 1880, MS.), and Nisqualli by Gibbs (1877); Chinookan, Chinook by Gibbs (1863) and Boas (1900, MS.), and Chinook jargon by Blanchet (1856), Gibbs (1863), Demers (1871), Gill (1882), Prosch (1888), Tate (1889), Coones (1891), Bulmer (1891, MS.), St Onge (1892, MS.), and Eells (1893, MS.); Kitunahan, Kutenai, by Chamberlain (1891–1905, MS.); Shahaptian, Nez Percé by McBeth (1893, MS.) and Gatschet (1896, MS.); Lutuamian, Klamath by Gatschet (1890); Shastan, Shasta, by Gatschet (1877, MS.); Piman, Cora by Ortega (1732, repr. 1888), Opata by Pimentel (1863), and Tarahumare by Steffel (1791) and Lumholtz (1894, MS.). (W. E.)

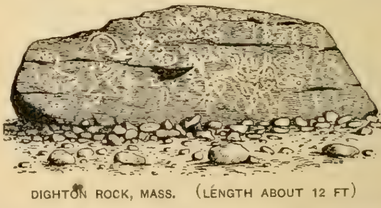
Diegueños. A collective name, probably in part synonymous with Comeya, applied by the Spaniards to Indians of the Yuman stock who formerly lived in and around San Diego, Cal., whence the term; it included representatives of many tribes and has no proper ethnic significance; nevertheless it is a firmly established name and is here accepted to include the tribes formerly living about San Diego and extending s. to about lat. 31° 30′. A few Diegueños still live in the neighborhood of San Diego. There are about 400 Indians included under this name as attached to the Mission agency of California, but they are now officially recognized as part of the "Mission Indians." The rancherias formerly occupied by the Diegueños, so far as known, are: Abascal, Awhut, Cajon, Camajal, Campo, Capitan Grande, Cenyowpreskel(?), Cojuat, Coquilt, Corral, Cosoy, Cuyamaca, Ekquall, Focomae, Gueymura, Hasoomale, Hassasei, Hataam, Hawai, Honwee Vallecito, Icayme, Inomassi, Inyaha, Kwalwhut, Laguna, La Punta, Lorenzo, Mactati, Maramoydos, Mataguay, Matamo, Matironn, Mattawottis, Melejo, Mesa Chiquita, Mesa Grande, Meti, Nellmole, Nipaguay, Otai, Otat, Pocol, Prickaway, San Felipe, San José, San Luis, Santa Isabel, Sequan, Suahpi, Tacahlay, Tahwie, Tapanque, Toowed, Valle de las Viejas, Wahti, Xamacha, Xana, and Yacum. The Conejos, the Kiliwi, and the Coyotes are mentioned as former Diegueño bands. (H. W. H.)

Daigano.—Palmer in Am. Nat., XI, 736, 1877. **Diagano.**—Ibid., 743. **Diegana.**—Ind. Aff. Rep., 361, 1859. **Diegeenos.**—Whipple, Exp'n from San Diego to the Colorado, 2, 1851. **Diegenes.**—Sleigh (1873) in H. R. Ex. Doc. 91, 43d Cong., 1st sess., 6, 1874. **Diegino.**—Burton (1856) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 115, 1857. **Diegmons.**—Jackson and Kinney, Rep. Miss. Ind., 20, 1883. **Dieguinos.**—Wozencraft (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 288, 1853. **Diegunos.**—Whipple (1849) in Schoolcraft, Ind. Tribes, II, 100, 1852. **Digenes.**—Ind. Aff. Rep., 13, 1879. **Diogenes.**—Ind. Aff. Rep. 1902, 595, 1903. **Disguino.**—Burton (1856) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 127, 1857. **Kamia.**—A. L. Kroeber, inf'n, 1905 (Mohave name; cf. *Comeya*). **Llégeenos.**—Whipple, Exp'n from San Diego to the Colorado, 2, 1851 (misprint). **Lligunos.**—Whipple (1849) in Schoolcraft, Ind. Tribes, II, 100, 1852 (misprint).

Digger. Said by Powell to be the English translation of Nuanuints, the name of a small tribe near St George, s. w. Utah. It was the only Paiute tribe practising agriculture, hence the original signification of the name, "digger." In time the name was applied to every tribe known to use roots extensively for food and hence to be "diggers." It thus included very many of the tribes of California, Oregon, Idaho, Utah, Nevada, and Arizona, tribes speaking widely different languages and embracing perhaps a dozen distinct linguistic stocks. As the root-eaters were supposed to represent a low type of Indian, the term speedily became one of opprobium. (H. W. H.)

Digging sticks. See *Agriculture*, *Perforated stones*.

Dighton Rock. A mass of silicious conglomerate lying in the margin of Taunton r., Bristol co., Mass., on which is an ancient, probably prehistoric, inscription. The length of the face measured at the base is 11½ ft. and the height a little more than 5 ft. The whole face, to within a few inches of the ground, is covered with the inscription, which consists of irregular lines and outline figures, a few having a slight resemblance to runes; others triangular and circular, among which can be distinguished 3 outline faces. The earliest copy was that of Danforth in 1680. Cotton Mather copied a part as early as 1690 and sent a rude woodcut of the entire inscription to the Royal Society of Great Britain in 1712. Copies were also made

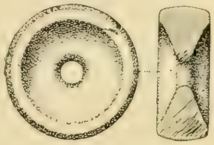


DIGHTON ROCK, MASS. (LENGTH ABOUT 12 FT) by Isaac Greenwood in 1730; by Stephen Sewell, of Cambridge, in 1768; by Prof. Winthrop in 1788; by Joseph Gooding in 1790; by Edward A. Kendall in 1807; by Job Gardner in 1812, and one for the Rhode Island Historical Society in 1830. Soon after this the suggestion was made that it was a runic inscription of the Norsemen, and the interest excited by this caused it to be frequently copied and published. The subject, with accompanying figures, was thoroughly discussed by Danish antiquaries, especially by Rafn, in Antiquitates Americanæ (1837). The earlier drawings mentioned above are reproduced by Mallery (10th Rep. B. A. E., pl. xi, 1893). The annexed illustration from a photograph is perhaps the most nearly correct of any published. The opinions advanced in regard to the origin and signification of the inscription vary widely. The members of the French Academy, to whom a copy was sent, judged it to be Punic; Lort, in a paper in Archæologia (London, 1786), expressed the opinion that it was the work of a people from Siberia; Gen. Washington, who saw Winthrop's drawings at Cambridge in 1789, pronounced the inscription similar to those made by the Indians; Davis and Kendall also ascribed it to the Indians, the former thinking it represented an Indian deer hunt. The Danish antiquaries decided that it was the work of the Northmen; Prof. Finn Magnusen interpreted the central portion, assuming it to consist of runes, as meaning that Thorfinn with 151 men took possession of the country; and even Dr De Costa was persuaded that the central part is runic. Buckingham Smith, according to Haven (Proc. Am. Antiq. Soc., Apr. 29, 1863), was inclined to believe it to consist of ciphers used by the Roman Catholic Church. Schoolcraft, although charged with wavering in his opinion, decided without reservation in 1853 that it was entirely Indian. The latter author submitted several drawings of the inscription to an Algonquian chief, who, rejecting a few of the figures near the center, interpreted the remainder as the memorial of a battle between two native tribes. Although this Indian's explanation is considered doubtful, the general conclusion of students in later years, especially after Mallery's discussion, is that the inscription is the work of Indians and belongs to a type found in Pennsylvania and at points in the W.

Following are the more important writings on the subject of Dighton Rock: Antiquitates Americanæ, 1837; Archæologia, viii, 1786; T. Ewbank, N. Am. Rock-writing, 1866; Gravier in Compte-rendu Cong. Internat. des Américanistes, i, 1875; Haven in Proc. Am. Antiq. Soc., Apr. 29, 1863, Oct. 21, 1864, Oct., 1867; Kendall, Trav., 11, 1809; Mallery in 10th Rep. B. A. E., 1893; Mem. Am. Acad. Arts and Sci., ii, pt. 2, 1804, iii, pt. 1, 1809; Philos. Trans. Roy. Soc. Lond., xxviii, 1714; Rau (1) in Am. Antiq., i, 1878; (2) in Mag. Am. Hist., Feb., 1878, Apr., 1879; Schoolcraft, Ind. Tribes, i, 1851, iv, 1854; Trans. Soc. Antiquaries, Lond., 1732; Winsor, Hist. Am., i, 1884. (c. t.)

Dippers and Ladles. See *Receptacles.*

Discoidal stones. Prehistoric objects of unknown use (see *Problematical objects*) whose most typical form is that of a double-convex or double-concave lens. The perimeter is a circle and the sides range from considerably convex through plane to deeply concave. The diameter varies from 1 in. to 8 in., the thickness from one-fourth of an inch to 6 in., very rarely passing these limits; the two dimensions have no definite relation to each other. Some specimens are convex on one face and plane on the other; but when one face is concave the other is also. Of the latter form many have a secondary depression at the center; others have a perforation which is sometimes enlarged until the disk becomes a ring. They are made principally of very hard rock, as quartz, flint, jasper, novaculite, quartzite, porphyry, syenite, and the like, though stone as soft as marble, sandstone, barite, and even steatite was sometimes chosen. No type of relics is more difficult to classify than these disks. The name first given them, and by which they are still commonly known, is "chunkey stones," from the native name of the game played with analogous disks by southern Indians. But the description of the game, considered in connection with the great variation in size and material of the specimens, shows that only a small percentage of them could have been thus utilized. Culin believes that a limited number may be definitely regarded as chunkey stones. He recognizes three types: (1) perforated (least common); (2) symmetrical, unperforated; (3) asymmetrical, unperforated. A similar diversity is observed in the stones used in the analogous Hawaiian game of *maika* (24th Rep. B. A. E., 1906). From the smooth, symmetrical, highly polished chunkey stone they merge by insensible gradations into mullers, pestles, mortars, pitted stones, polishing and grinding stones, hammers, sinkers, club heads, and ornaments, for all of which purposes except the last they may have been used in some of their stages, so that no dividing line is possible. They present various styles



Disk of Granite; Virginia. (1-6)

and degrees of finish. Many retain their natural surface on both sides with the edge worked off by grinding or pecking, the latter marks possibly resulting from use as hammers. The sides may be ground down while the edge remains untouched; or, when made from a thick pebble, the sides may be pecked and the edge ground. Some specimens which are entirely unworked require very close examination to distinguish them from others whose whole surface has been artificially produced. It is possible, however, to arrange a large number of specimens from one locality in a regular series from a roughly chipped disk to a finished product of the highest polish and symmetry. The finest specimens, in greatest numbers, come from the states s. of the Ohio r., and from Arkansas eastward to the Atlantic. The territory within a radius of 100 m. around Chattanooga, Tenn., and for about the same distance around Memphis, is especially rich in them. From s. e. Ohio to central Missouri a considerable number has been found, though few of them are as well wrought as those from the S. Rather rough ones occur along the Delaware r. Beyond the limits indicated the type practically disappears. Discoidal stones corresponding closely with eastern types, save that the faces are rarely concave, are found in the Pueblo country and in the Pacific states. See *Chunkey*.

Objects of the class here described are referred to by numerous authors, including Fowke (1) Archæol. Hist. Ohio, 1902, (2) in 13th Rep. B. A. E., 1896; Jones, Antiq. So. Inds., 1873; Moorehead, Prehist. Impls., 1900; Squier and Davis, Ancient Monuments, 1848; Rau, Archæol. Coll. Nat. Mus., 1876; Thruston, Antiq. Tenn., 1897. (G. F.)

Disease. See *Health*.

Dishes. Vessels for the preparation and serving of food and other purposes were manufactured by all Indian tribes. While their use as receptacles prescribes a concavity of circular, oval, or oblong outline, there is a great variety of shape, decoration, etc., according to individual taste or tribal custom, and a wide range of material, as stone, shell, bone, ivory, horn, rawhide, bark, wood, gourd, pottery, and basketry.

The vessels for serving food were not used to hold individual portions, for the Indians ate in common; but the little dishes held salt and other condiments, small quantities of delicate foods, etc. The larger dishes contained preparations of corn or other soft vegetables, and the trays and platters were for game, bread, etc., or for mixing or preparing food. In many cases the cooking pot held the common meal, and portions were taken out by means of small dishes and ladles, in which they were cooled and eaten. Some dishes had special uses, as platters, mats, and trays for drying fruits, roasting seeds, etc., and as ceremonial bowls, baskets, etc.

From archeological sites have been collected many examples of dishes. Some made of soapstone were found in several Eastern and Southern states, and in Wyoming and California. Vessels formed of seashells, cut principally from *Busycon*, and also from *Cassis*, *Strombus*, and *Fasciolaria*, were found in Ohio, Indiana, Illinois, Iowa, Arkansas, Georgia, and Florida. Dishes of pottery come from many parts of the United States and some made of wood from Florida.

The Indians in general used dishes of wood, and even where pottery, basketry, and bark were common, wooden vessels were made. Each region supplied suitable woods. A predilection for burl wood and knots was general. The majority of existing wooden vessels were fashioned with iron tools, but before metal was introduced they were excavated by means of fire and stone tools. Eskimo wooden dishes were sometimes cut from a single piece, but they usually had a rim of bent wood fastened to the excavated bottom and were oval in shape. Those of the N. W. coast tribes were boxes of rectangular shape, with scarfed and bent sides attached to the bottom; but the Indians also had excavated dishes carved to represent animal forms in great variety, and small bowls of horn occur. The Salishan tribes made dishes of wood and horn which were elaborately carved. The northern Athapascans as a rule used dishes, platters, and trays of birch bark folded and sewed, but among some tribes the dishes were like those of the Eskimo.

The Chippewa had well-finished wooden dishes of rectangular, oval, or circular shape. The Iroquois made excellent dishes, cups, bowls, etc., of burl wood, and sometimes furnished them with handles. The Plains Indians also used in preference burl or knot wood, and while as a rule their dishes were simple in outline and homely, some specimens were well carved and finished. The Virginia and other Southern Indians cut dishes, often of large size, from soft wood; of these the Cherokee and Choctaw bowls and platters made of tupelo are noteworthy. The Ute made rude oval bowls with projections at the ends, and oblong platters and knot bowls with handles. The Paiute used for dishes the carapace of the box turtle. The Pueblos, while relying mainly on pottery and basketry, had dishes wrought from knots and mountain-sheep horn. The Pima and Papago made oblong trays and shallow platters from mesquite wood. The Hupa of n. California cut large, flat trays from redwood. The tribes of the Santa Barbara region, California, inlaid wooden vessels with mother-of-pearl.

Bark dishes were extensively used by tribes within the birch area and to some extent by all the forest Indians. Those of the S. made great use of gourds.

The Pueblo Indians employed pottery and to some extent basketry for dishes, and the same is true in a lesser degree of some of the Plains and Eastern tribes. Southwestern and Californian Indians made use of basketry almost exclusively. See *Bark*, *Basketry*, *Bowls*, *Implements*, *Pottery*, *Receptacles*, *Woodwork*.

Consult Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., I, no. 1, 1903; Holmes in 20th Rep. B. A. E., 1903; Moore in Jour. Acad. Nat. Sci. Phila., X–XII, 1894–1903; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Swanton in Mem. Am. Mus. Nat. Hist., V, 1905; Turner in 11th Rep. B. A. E., 1894. (W. H.)

Distancia. One of the villages of the Opata.—Hrdlicka in Am. Anthrop., VI, 72, 1904.

Ditsakana (*Ditsä′kăna*, 'sewers'). A Comanche division, the name of which was formerly Widyu ('awl'), but on the death of a chief bearing the same name it was changed to Ditsakana. They were also popularly known as Yamparika, from their habit of eating yampa root. They were estimated to number 356 in 1869, and 200 in 1872, but their present population is unknown, as the Comanche divisions are not officially recognized. (J. M.)

Ditsä′kăna.—Mooney in 14th Rep. B. A. E., 1044, 1896. **Etsitü′biwat.**—Ibid. ('northerners'). **Gūi-yūs.**—Butcher and Lyendecher, MS. Comanche vocab., B. A. E., 1867. **It-chit-a-bud-ah.**—Neighbors in Schoolcraft, Ind. Tr., II, 128, 1852. **Jupes.**—Bol. Soc. Mex., V, 318, 1857. **Lamparacks.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 265, 1850. **Lemparack.**—Latham in Trans. Philol. Soc. Lond., 1856. **Llamparicas.**—Escudero, Noticias Nuevo Mex., 83, 1849. **Root Diggers.**—Butler in H. R. Doc. 76, 29th Cong., 2d sess., 6, 1847. **Root-Eaters.**—Schoolcraft, Ind. Tribes, I, 522, 1851. **Sampa-ricka.**—Maximilian, Trav., 510, 1843. **Tapparies Comanches.**—Alvord in Sen. Ex. Doc. 18, 40th Cong., 3d sess., 23, 1869 (misprint). **Teachatz-kennas.**—Ibid., 36. **Teckat Kenna.**—McKusker in Sen. Ex. Doc. 40, 40th Cong., 3d sess., 14, 1869. **Ted-Chath-Kennas.**—Ibid. **Tedchat-kenna.**—Ibid. **Titsakanai.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 300, 1886 ('the sewing people'). **Tupes.**—Domenech, Deserts, II, 21, 1860. **Wĭ′dyu.**—Mooney in 14th Rep. B. A. E., 1044, 1896 ('awl'). **Wiuini′em.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 300, 1886. **Yachakeenees.**—Penney in Ind. Aff. Rep. 1869, 101, 1870 (probably the same; Yamparakas also given). **Yamhareek.**—Ruxton, Life in Far West, 201, 1849. **Yamparack.**—Burnet in Schoolcraft, Ind. Tribes, I, 230, 1851. **Yamparakas.**—Penney in Ind. Aff. Rep. 1869, 101, 1870. **Yamparecks.**—Keane in Stanford, Compend., 544, 1878. **Yampareekas.**—Hazen in Ind. Aff. Rep. 1869, 388, 1870. **Yamparicas.**—Mayer, Mexico, II, 123, 1853. **Yam′pari′ka.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 299, 1886 ('yampa eaters'). **Yam-pa-se-cas.**—Neighbors in Ind. Aff. Rep., 574, 1848. **Yampatéka.**—ten Kate, Reizen in N. Am., 384, 1885. **Yampaxicas.**—Domenech, Deserts, II, 21, 1860. **Yamperack.**—Drake, Bk. Inds., xii, 1848. **Yamperethka.**—Battey, Advent., 90, 1875. **Yam-per-rikeu.**—Leavenworth in H. R. Misc. Doc. 139, 41st Cong., 2d sess., 6, 1870. **Yam-pe-uc-coes.**—Butler in H. R. Doc. 76, 29th Cong., 2d sess., 6, 1847. **Yampirica.**—Sen. Ex. Doc. O, 39th Cong., 1st sess., 4, 1866. **Yam-pi-ric-coes.**—Butler in H. R. Doc. 76, 29th Cong., 2d sess., 8, 1847. **Yäpä.**—Mooney in 14th Rep. B. A. E., 1044, 1896. **Yapainé.**—Pimentel, Cuadro Descr., II, 347, 1865. **Yaparehca.**—Ibid. **Yā-pă-rēs-kă.**—Butcher and Lyendecher, Comanche MS. vocab., B. A. E., 1867. **Ya′pa-re′χka.**—Gatschet, MS. vocab., B. A. E., 1884. **Yapparickoes.**—McKusker in Sen. Ex. Doc. 40, 40th Cong., 3d sess., 13, 1869. **Yappariko.**—Alvord in Sen. Ex. Doc. 18, 40th Cong., 3d sess., 6, 1868.

Diwá‘lĭ. See *Bowl*.

Djahui-gitinai (*Djax̣ui′ gîtînā′i*, 'seaward Eagles'). A division of the Eagle clan of the Haida. They considered themselves a part of the Gitins of Skidegate, being simply those who lived farthest outward down Skidegate inlet, Queen Charlotte ids., Brit. Col. They formed the main part of the Eagle population at Naikun and C. Ball.—Swanton, Cont. Haida, 274, 1905.

Dj′āaquīg′it ′ena′i.—Boas, 5th Rep. N. W. Tribes Can., 26, 1889; ibid., 12th Rep., 25, 1898. **Tsāagwī′gyit′inai′.**—Ibid.

Djahui-hlgahet-kegawai (*Djax̣ui′lgā′-xet qē′gawa-i*, 'those born on the seaward side of Pebble town'). A subdivision of the Hlgahet-gitinai, of the Haida of Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 274, 1905.

Djahui-skwahladagai (*Djax̣ui′ sqoā′ładaga-i*, 'down-the-inlet Skwahladas'). A division of the Raven clan of the Haida. They were probably once a part of the Skwahladas who lived on the w. coast of Queen Charlotte ids., Brit. Col., being distinguished from them by the fact that they lived seaward (*djahui*) down Skidegate inlet.—Swanton, Cont. Haida, 269, 1905.

Djāaqui′sk·uatl′adagā′i.—Boas, 5th Rep. N. W. Tribes Can., 26, 1889. **Tsāagwīsguatl′adegai′.**—Ibid., 12th Rep., 25, 1898.

Djestyedje ('long lake'). A former village of the Kansa on Kansas r., near Lawrence, Kans.—Dorsey, Kansa MS. vocab., B. A. E., 1882.

Djigogiga (*Djīgogī′ga*). A legendary Haida town of the Kasta-kegawai on Copper bay, Moresby id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 279, 1905.

Djigua (*Djī′gua*). A legendary Haida town on the n. shore of Cumshewa inlet, Queen Charlotte ids., Brit. Col., whence the ancestress of the Djiguaahl-lanas, Kaiahl-lanas, Kona-kegawai, and Stawas-haidagai is said to have come.—Swanton, Cont. Haida, 94, 1905.

Djiguaahl-lanas (*Djī′gua ał lā′nas*, 'Djī′gua town people'). A prominent division of the Eagle clan of the Haida, so named from a legendary town on the n. side of Cumshewa inlet, whence their ancestress, who was also the ancestress of the Kaiahl-lanas, Kona-kegawai, and Stawas-haidagai, is said to have come. They lived in the town of Kloo.—Swanton, Cont. Haida, 273, 1905.

Tsēgoatl lā'nas.—Boas, 12th Rep. N. W. Tribes Can., 25, 1898.

Djihuagits (*Djixuágîts*, Masset dialect *Chawagis*, 'always low water'). A Haida town on a creek just S. of Naikun, E. coast of Graham id., N. W. Brit. Col. Anciently it belonged to the Naikun-kegawai, but afterward to the Chawagis-stustae.—Swanton, Cont. Haida, 280, 1905.

Djishtangading. A Hupa village at a bend in Trinity r. at the extreme s. end of Hupa valley, Cal., below the mouth of Tishtangatang cr. (P. E. G.)

Djictañadiñ.—Goddard, Life and Culture of the Hupa, 12, 1903. **Pa-tes-oh.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 194, 1853. **Pat-isch-oh.**—Meyer, Nach dem Sacramento, 282, 1855. **Peht-sau-an.**—Gibbs, MS., B. A. E., 1852. **Peph-soh.**—Gibbs in Schoolcraft, Ind. Tribes, III, 139, 1853. **Pétsawan.**—Goddard, inf'n, 1903 (Yurok name). **Tish-tan'-a-tan.**—Powers in Cont. N. A. Ethnol., III, 73, 1877.

Djus-hade (*Djus xade'*, 'people of Djus island'). A division of the Eagle clan of the Haida, living on an island of the same name at the entrance of Tsooskahli, Queen Charlotte ids., and closely related to the Widja-gitunai, Tohlka-gitunai, and Chets-gitunai. They afterward moved to the mouth of Masset inlet. A branch of the Kuna-lanas received the same name.—Swanton, Cont. Haida, 275, 1905.

Dzōs hāedrai'.—Boas, 12th Rep. N. W. Tribes Can., 23, 1898.

Dockmackie. A name of the maple-leaved arrowwood (*Viburnum acerifolium*). The Indians used this plant for external application in tumors, etc. The terminal *-ie* suggests that the word came from them first to the Dutch, and from these to English-speakers. According to Miss L. S. Chamberlain (Am. Nat., XXXV, 3, 1901), the Delawares smoked *dogekumak*. W. R. Gerard (Gard. and For., IX, 262, 1896) says it is from a Mahican word meaning 'it is cooling,' which would be related to the Chippewa *takaiamagad*, 'it is cool.' A Delaware origin is however more probable. (A. F. C.)

Doestoe ('live where there are large falls of water'). A subdivision of Apache under chiefs Chiquito and Disalin in 1875.

Does-to'-e.—White, Apache Names of Ind. Tribes, MS., B. A. E.

Dog. A former division of the Foxes.

Dog. See *Many Horses.*

Dog Creek. A Shuswap village or band on upper Fraser r. below the mouth of Chilcotin r., Brit. Col. Pop. 14 in 1904.—Can. Ind. Aff. 1904, pt. 2, 72, 1904.

Dogachamus. A name for *Cornus circinata*, cited by Gerard (Gard. and For., IX, 263, 1896), who states that it is a corruption of *damaganatikwamosi*, 'pipe-stem bush,' in the Penobscot dialect of Algonquian. The word is also spelled *dogackerme.* (A. F. C.)

Dogekumak. See *Dockmackie.*

Dogi. Mentioned by Lederer (Discov., 2, 1672) as a people who inhabited the piedmont region of Virginia before the appearance of the historic tribes in that section. They were extinct at the time of his journey in 1670. Apparently distinct from the Doeg (Nanticoke).

Tacci.—Lederer, op. cit.

Do-gitunai (*Dō-gîtʌnā'-i*, 'Gitans of the west coast'). A division of the Eagle clan of the Haida. They are said to have branched off from the Mamun-gitunai, and, as the name implies, their towns and camping places were on the w. coast of Queen Charlotte id., Brit. Col.—Swanton, Cont. Haida, 275, 1905.

Tōgyit'inai'.—Boas, 12th Rep. N. W. Tribes Can., 22, 1898.

Dogs. A band or a secret order of the Hidatsa.—Culbertson in Smithson. Rep. 1850, 143, 1851.

Dogs. See *Domestication.*

Dog Soldiers. See *Military societies.*

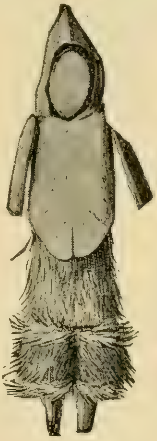
Doguenes. A tribe or division of a tribe met by Cabeza de Vaca about 1527, when they were living on the mainland near the coast, probably in the vicinity of San Antonio bay, Tex. The region was probably occupied by Karankawan people, but the data are too meager to determine the ethnic relations of the Doguenes. See Gatschet, Karankawa Inds., 46, 1891.

Aguenes.—Cabeza de Vaca (1555), Bandelier trans., 120, 1905. **Deaguanes,**—Ibid., 79. **Deguenes.**—Ibid., 123. **Doguenes.**—Cabeza de Vaca, Smith trans., 137, 1871. **Draguanes.**—Ibid., 56, ed. 1851.

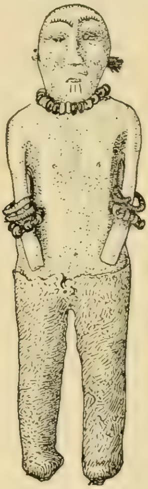
Dohasan (*Dohásän*, 'little bluff'; also *Dohá*, *Doháte*, 'bluff'). The hereditary name of a line of chiefs of the Kiowa for nearly a century. It has been borne by at least four members of the family, viz: (1) The first of whom there is remembrance was originally called Pá-doʻgâ'-i or Padóʻgâ, 'White-faced-buffalo-bull,' and this name was afterward changed to Dohá or Doháte. He was a prominent chief. (2) His son was originally called Ä'anoñ'te (a word of doubtful etymology), and afterward took his father's name of Doháte, which was changed to Dohásän, 'Little Dohate,' or 'Little-bluff,' for distinction. He became a great chief, ruling over the whole tribe from 1833 until his death on Cimarron r. in 1866, since which time no one has had unquestioned allegiance in the tribe. His portrait was painted in 1834 by Catlin, who calls him Teh-toot-sah, and his name appears in the treaty of 1837 as "To-ho-sa, the Top of the Mountain." (3) His son, whose widow is Ankímä, inherited his father's name, Dohásän. He was also a distinguished warrior, and died about 1894. His scalp shirt and war-bonnet case are in the National Museum. (4) The nephew of the great Dohásän II and cousin of the last mentioned (3) was also called Dohásän, and always wore a silver cross with the name "Tohasan" engraved upon it. He was the author of the Scott calendar and died in 1892. Shortly before his death he changed his name to Dánpä′, 'shoulder-blade,' from *dán*, 'shoulder' (?), leaving only Ankímä's husband (3) to bear the hereditary name, which is now extinct. Dohasan II, the greatest chief in the history of the Kiowa tribe, in 1833 succeeded Aʻdáte, who had been deposed for having allowed his people to be surprised and massacred by the Osage in that year. It was chiefly through his influence that peace was made between the Kiowa and Osage after the massacre referred to, which has never been broken. In 1862, when the Cheyenne, Arapaho, Comanche, Kiowa, and Kiowa Apache were assembled on Arkansas r. to receive annuities, the agent threatened them with punishment if they did not cease their raids. Dohasan listened in perfect silence to the end, when he sprang to his feet, and calling the attention of the agent to the hundreds of tipis in the valley below, replied in a characteristic speech: "The white chief is a fool. He is a coward. His heart is small—not larger than a pebble stone. His men are not strong—too few to contend against my warriors. They are women. There are three chiefs—the white chief, the Spanish chief, and myself. The Spanish chief and myself are men. We do bad toward each other sometimes—stealing horses and taking scalps—but we do not get mad and act the fool. The white chief is a child, and, like a child, gets mad quick. When my young men, to keep their women and children from starving, take from the white man passing through our country, killing and driving away our buffalo, a cup of sugar or coffee, the white chief is angry and threatens to send his soldiers. I have looked for them a long time, but they have not come. He is a coward. His heart is a woman's. I have spoken. Tell the great chief what I have said." In addition to the treaty of 1837 Dohasan was also a signer of the treaty of Ft Atkinson, Ind. T., July 27, 1853, and that of Oct. 18, 1865, on Little Arkansas r., Kansas. See Mooney in 17th Rep. B. A. E., pt. 1, 1898.

Dokis Band. A Chippewa band, so named from their chief, residing on a reservation of 30,300 acres at the head of French r., where it leaves L. Nipissing, Ontario. They have a large admixture of French blood, are Roman Catholics, and obtain a livelihood by hunting and fishing and by working in adjacent lumber camps. The band numbered 62 in 1884 and 78 in 1904. (J. M.)

Dolls. Dolls were common among all the American tribes. They were fashioned from stone, wood, clay, skin, dough, corncobs, plants, and rags. Those used merely as playthings were frequently elaborately dressed by the mother in accordance with tribal costumes. Human hair was sometimes fastened to the head and arranged in the tribal style, the face was painted, the eyebrows were marked, and tattoo lines were indicated. Labrets of bone or shell were put in place among the tribes which used these objects, and the doll was further adorned with earrings, bracelets, and necklaces. The Eskimo father carved the small bone or ivory dolls more or less elaborately, and made them stand upright, to the great delight of the children. Among these people there was a festival in which small figures or dolls were used to represent the dead, at which time the people prepared and partook of food in their presence in memory of the time when those represented were living. The corncob and rag dolls were usually of the child's own manufacture. Those made of dough were used in a social ceremony among the Iroquois. Dolls were provided with cradles, clothing, tents, and vessels and utensils of clay.

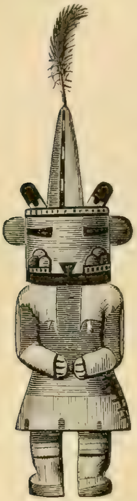


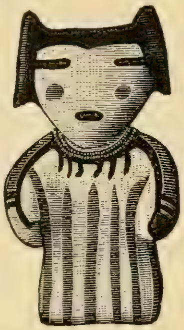
EASTERN ESKIMO DOLL



WESTERN ESKIMO DOLL

In the S. W. and the extreme N. little figures were made for ceremonies in which mythic ancestors or dead relatives were remembered. Travelers have sometimes mistaken these figures for idols. Among the Hopi these little figures are of soft cottonwood, so cut and painted as to indicate in miniature the elaborate headdress, decorated face, body, and clothing of those who represent kachinas, or impersonations of ancestral "breath bodies" or spirits of men. These dolls are not worshipped, but are made by the priests in their kivas during the great spring ceremonies as presents for the little girls, to whom they are presented on the morning of the last day of the festival by men personating kachinas (Fewkes). In this way the young become familiar with the complicated and symbolic masks, ornaments, and garments worn during tribal and religious ceremonies. See *Amusements*, *Child life*, *Games*.


HOPI KACHINA DOLL OF WOOD (1-4)


HOPI DOLL OF CLAY (1-2)

Consult Dorsey and Voth in Field Columb. Mus. Publ., 55 and 66; Fewkes in 17th, 19th, and 21st Reps. B. A. E., and Internat. Archiv. Ethnog., VII, 1894; Mooney in 17th Rep. B. A. E., 1898; Nelson in 18th Rep. B. A. E., 1899; Turner in 11th Rep. B. A. E., 1894. (A. C. F.)

Dolores (contracted from Span. *Nuestra Señora de los Dolores*, 'Our Lady of Sorrows'). A mission established among the Pima by Father Kino in 1687, just above Cucurpe on the headwaters of the w. branch of the Rio Sonora, in N. W. Sonora, Mexico. According to Venegas it had 2 visitas (probably Remedios and Cocospera) in 1721. Pop. 29 in 1730.

Dolores.—Mange (1699) in Bancroft, Ariz. and N. Mex., 352, 1889. **Los Dolores.**—Orozco y Berra, Geog., 347, 1864. **Nuestra Señora de los Dolores.**—Kino (1694) in Doc. Hist. Mex., 4th s., I, 248,1856.

Dolores. A Spanish Franciscan mission established in California within the site of the city of San Francisco on Oct. 9, 1776. When Gov. Portola, in searching for Monterey, came to the bay of San Francisco, that had remained hidden to all previous explorers, Father Junipero Serra regarded it as a miraculous discovery, for the visitador-general in naming the missions to be established at the havens of the coast had said to the mission president, who was disappointed because the name of the founder of the order was omitted, that if St Francis desired a mission he must show his port. The missionaries impatiently brooked the obstacles that delayed planting a mission at the port that their patron saint had revealed. The site was beside the lagoon of Nuestra Señora de los Dolores, hence the mission of San Francisco de Assisi came to be known as Dolores mission. There were no natives present when the mission was opened. The inhabitants, the Romonan, had been driven from the peninsula by a hostile tribe who burned their rancherias and killed all who did not escape on rafts. When the fugitives returned to find their home occupied by the Spaniards they were disposed to contend for its possession. In the first fight the soldiers fired in the air, in the next they shot a native, upon which the savages begged for peace, but fled when the Spaniards released after a whipping those that they had captured, and were not seen again until spring. The missionaries gradually won their confidence after they returned and in October baptized 17 adults. At the end of 5 years there were 215 converts, and in 1796 they numbered 720. The neophytes when harshly treated could escape easily by water, and after 280 had run away and the soldiers were unable to stay the exodus the head missionary sent out a party of 15 Christian Indians, of whom 7 were slain by the Cuchillones. A priest, Father Fernandez, brought charges against the missionary fathers, and Gov. Borica demanded that they reform their treatment—long tasks, scant rations, and cruel punishments, evidenced by 200 escapes and as many deaths within a year. Although Father Lasuen, the mission president, promised and endeavored to remedy the alleged evils, the Indians continued to run away, and the missionaries, in 1797, sent out another party of neophytes to gather in the lost flock, but the former barely escaped the fate of the preceding party. The Saclan harbored the fugitives and threatened to kill the mission Indians if they continued to work and the soldiers if they interfered. The governor sent a detachment of troops to punish them, and in the fight 2 soldiers were wounded and 7 natives killed. The Cuchian were also attacked and the soldiers returned with 83 of the fugitive Christians. During the decade 1,213 natives were baptized and 1,031 buried, and at the end of the 18th century the neophyte population was 644. The cattle had increased to 8,200 head, and the crop in 1800 was 4,100 bushels, half of it wheat. The land about the mission was sterile, and fields 12 m. distant were planted. The neophytes first dwelt in rude huts of willow poles and tule, but between 1793 and 1798 adobe houses were built for every family and the thatched roofs of the church and mission buildings were replaced with tiles. On looms made by the Indians woolen cloth was produced in quantities sufficient to clothe the converts and blankets were woven for the presidio. In 1796 the manufacture of coarse pottery was begun. In 1820 the neophyte population was 622, but the mortality continued to be greater than in any other mission. In 1830 the population was 219. The sheep fell off to one-fifth of the former number and only a third as much grain was produced as in 1810. The decline was due to the division of the mission when San Rafael was founded in a healthier location in 1817 and San Francisco Solano in 1823. While the baptisms were exceeded only at San José, there were 2,100 deaths at San Francisco Dolores and San Rafael, whither half the neophytes were removed, in the 10 years ending with 1820. Solano, founded with the intention of transferring the entire mission, received half the neophytes of the parent mission, but returned a part when it was constituted an independent establishment. The buildings fell into ruin, except the church, which is still standing as part of the Dolores mission church of San Francisco. The number of neophytes fell to 204 in 1832, and in 1840 there were 89 at San Mateo and about 50 scattered about the district. The civilian administrator found little property in 1834 and soon none was left. The neophytes received nothing; they were never organized in a pueblo, but were apportioned among the settlers and held in servitude against their will. In 1843 the last remnant, 8 aged starvelings, appealed to the Government for help.

The tribes that came first under the influence of the Dolores mission were the Ahwaste, Altahmo, Olhon, Romonan, and Tulomo, all speaking the same language, the Costanoan, as did some other tribes, not so numerous, that lived on or near the thickly peopled shores of San Francisco bay. They subsisted by hunting and fishing. Both sexes often wore their hair short, having the custom of cutting it when afflicted by sorrow or misfortune. Those of the s. allowed their hair to grow and wore the long carefully dressed braids adorned with beads and trinkets wound about the head like a turban. The medicine-men, through their incantations, pretended to be able to bring fish as well as to cure the sick. Of the blubber of stranded whales and of seals they were extremely fond, and they ate nuts, berries, and camas bulbs, and made bread of seeds and acorns. The people who came to the mission from the opposite shore of the bay and the estuary were of lighter hue and more corpulent than the coast Indians. The men went naked, coating themselves with mud on cold mornings; the women wore an apron of sedge or rushes reaching before and behind to the knees and a cloak of the same material over their shoulders. People are said to have married and parted without ceremony, mothers taking their children with them, and men often took whole families of sisters for their wives. These Indians burned their dead.

The following list of rancherias and tribes from which the mission drew its neophytes is adapted from those recorded in the parish books (Taylor in Cal. Farmer, Oct. 18, 1861):

Abmoctac, Acnagis, Acyum, Aleta, Altahmo, Aluenchi, Amutaja, Anamas, Anamon, Anchin, Aramay, Assunta, Atarpe, Cachanegtac, Caprup, Carascan, Cazopo, Chagunte, Chanigtac, Chapugtac, Chayen, Chipisclin, Chipletac, Chiputca, Chuchictac, Chupcan, Churmutce, Chutchin, Chynau, Conop, Elarroyde, Flunmuda, Gamchines, Genau, Guanlen, Guloismistac, Halchis, Horocroc, Huimen, Hunctu, Itaes, Joquizara, Josquigard, Juniamuc, Juris, Lamsim, Libantone, Livangebra, Livangelva, Luianeglua, Luidneg, Macsinum, Malvaitac, Mitline, Muingpe, Naig, Naique, Napa, Olestura, Ompivromo, Otoacte, Oturbe, Ousint, Patnetac, Petaluma, Proqueu, Pructaca, Pruristac, Puichon, Purutea, Puycone, Quet, Sadaues, Sagunte, Saraise, Saruntac, Satumuo, Saturaumo, Sicca, Sipanum, Siplichiquin, Siscastac, Sitintajea, Sitlintaj, Sittintac, Ssalayme, Ssichitca, Ssipudca, Ssiti, Ssogereate, Ssupichum, Subchiam, Suchui, Sunchaque, Talcan, Tamalo, Tatquinte, Timigtac, Timsin, Titivu, Torose, Totola, Tubisuste, Tuca, Tupuic, Tupuinte, Tuzsint, Uchium, Urebure, Ussete, Vagerpe, Vectaca, Yacmui, Yacomui, Zomiomi, Zucigin. The names of the tribes which furnished the early converts were Ahwaste, Bolbone, Chiguau, Cuchillones, Chuscan, Cotejen, Junatca, Karkin, Khulpuni, Olemos, Olhon, Olmolococ, Olpen, Quemelentus, Quirogles, Saclan, Salzon (Suisun), Sanchines, Saucou, Sichican, Uchium, Uquitinac.

See Hittell, Hist. Cal., 1885–97; Bancroft, Hist. Cal., 1886–90; Palou, Life of Serra, 102, 1884.

Domestication. The Indian learned a great deal from and was helped in his efforts by the actions of animals in their wild state. The period of domestication began when he held them in captivity for the gratification of his desires or they became attached to him for mutual benefit. In this process there are gradations:

1. Commensalism begins when food is left for serviceable animals to devour,

so that these may give notice of danger or advantage. The coyote is said to reveal the presence of the mountain lion. Small animals are tolerated for their skins and flesh. Plants would be sown to attract such creatures as bees, and tame animals would be regularly fed at later stages.

2. Confinement is represented by such activities as keeping fish and other aquatic animals in ponds; caging birds and carrying off their young, gallinaceous fowl last; tying up dogs or muzzling them; corralling ruminants, and hobbling or tethering wild horses so as to have them near, keep them away from their enemies, or fatten them for eating. The aborigines had no difficulty in breeding some animals in confinement, but few wild birds will thus propagate, and the Indians could obtain those to tame only by robbing nests. Lawson says of the Congaree of North Carolina that "they take storks and cranes before they can fly and breed them as tame and familiar as dung-hill fowls."

3. Keeping animals for their service or produce, as dogs for retrieving game or catching fish, hawks for killing birds; various creatures for their fleece, hides, feathers, flesh, milk, etc., and taming them for amusement and for ceremonial or other purposes, were a later development. Roger Williams says the Narraganset Indians of Rhode Island kept tame hawks about their cabins to frighten small birds from the fields.

4. Actually breaking them to work, training dogs, horses, and cattle for packing, sledding, hauling travois, and, later, for riding, constitutes complete domestication.

In pre-Columbian times the dog was the most perfectly subdued animal of the North Americans, as much so as the llama in w. South America. But other species of mammals, as well as birds, were in different degrees rendered tractable. After the coming of the whites the methods of domesticating animals were perfected, and their uses multiplied. Moreover, horses, sheep, cattle, donkeys, hogs, and poultry were added to the list, and these profoundly modified the manners and customs of many Indian tribes.

Domestication of animals increased the food supply, furnished pets for old and young, aided in raising the Indian above the plane of low savagery, helped him to go about, multiplied his wants, furnished a standard of property and a medium of exchange, took the load from the back of women, and provided more abundant material for economic, artistic, and ceremonial purposes.

Domestication had a different development in each culture area. In the Arctic region the dog was preeminent; it was reared with unremitting care, the women often suckling the puppies; all its life it was trained to the sled. As the dogs were never perfectly tamed, it was no easy task to drive a team of them; yet by the aid of dogs and sleds, in combination with umiaks, the whole polar area of America was exploited by the Eskimo, who found these an excellent means of rapid transit from Asia to the Atlantic. In recent years the successful introduction of the reindeer among the Alaskan tribes has proved a blessing. The Mackenzie-Yukon district is a canoe country, and domestication of the dog was not vigorously prosecuted until the Hudson's Bay Company gave the stimulus. But southward, among the Algonquian and Siouan tribes of the great lakes and the plains, this animal attained its best as a hunter and a beast of burden and traction. It was also reared for food and for ceremonial purposes. Not more than 50 pounds could be borne by one dog, but twice that amount could be moved on a travois. The coming of the horse (q. v.) to the great plains was a boon to the Indian tribes, all of which at once adopted the new instrument of travel and transportation. The horse was apotheosized; it became a standard of value, and fostered a greater diversity of occupations. But the more primitive methods of domestication were still practised throughout the middle region. In the N. Pacific area dogs were trained to hunt; but here and elsewhere this use of the dog was doubtless learned from the whites. Morice writes of the Athapascan tribes of the interior of British Columbia: "Owing to the semi-sedentary state of those Indians and the character of their country, only the dog was ever domesticated among them in the common sense of the word. This had a sort of wolfish aspect, and was small, with pointed, erect ears, and uniformly gray, circumstances which would seem to imply that the domesticating process had remained incomplete. The flesh of those wolf dogs was relished by the employees of the Northwestern and Hudson's Bay companies, who did not generally eat that of those of European descent. In a broader sense, those aborigines also occasionally domesticated and have continued to domesticate other animals, such as black bears, marmots, foxes, etc., which they took when young and kept as pets, tied up to the tent post or free. Such animals, as long as they remained in a state of subjection, were considered as members of the family and regarded as dogs, though often called by the endearing names of 'sons,' 'daughters,' 'grandsons,' etc. Birds were never caged, but might be seen at times hobbling about with the tips of their wings cut."

In the California-Oregon area birds of gay plumage were caged, plucked, and then set free. On Santa Catalina id. birds called large crows by the Spaniards were kept and worshipped, recalling Boscana's story of the Shoshonean condor cult on the adjacent California coast. In the S. W., the desert area, the whole development of domestication is seen. The coyote was allowed to feed about the camps. The Querecho (Vaquero Apache) of Coronado in 1541 had a great number of large dogs which they obliged to carry their baggage when they moved from place to place (see *Travois*). Some of the Pueblo tribes practised also the caging of eagles, the rearing of turkeys, and, since the coming of the Spaniards, the herding of sheep, goats, burros, and horses. (O. T. M.)

Donacona. A Huron chief found by Jacques Cartier, in 1535, residing with his people at the junction of St Croix and St Lawrence rs., Canada. Although Cartier was well received and kindly treated by this chief, he managed, partly by stratagem and partly by force, to convey the latter aboard his vessel and carry him to France where he soon died. (C. T.)

Donally's Town. A (Creek?) settlement mentioned in 1793 as situated on Flint r., Ga.—Melton in Am. State Papers, Ind. Aff., II, 372, 1832.

Dooesedoowe ('plover.'—Hewitt). A clan of the Iroquois.

Asco.—French writer (1666) in N. Y. Doc. Col. Hist., IX, 47, 1855. **Doo-ese-doo-wé.**—Morgan, League Iroq., 46, 1851 (Seneca form). **Nicohès.**—French writer (1666), op. cit. **Tă-wis-tă-wis.**—Hewitt, inf'n, 1886 (Tuscarora name).

Dostlan-lnagai (*Dō-sʟ!an-lnagā′-i*, 'west-coast rear-town people'). A local subdivision of the Stlenga-lanas, one of the larger Haida divisions on the Raven side, who lived on the N. W. coast of Queen Charlotte ids., Brit. Col. A small section of them was called Kaiihl-lanas.—Swanton, Cont. Haida, 271, 1905.

Dū Hāadē.—Harrison in Proc. and Trans. Roy. Soc. Can., 2d s., II, sec. 2, 124, 1895. **Tōstlᴇngilnagai′.**—Boas, 12th Rep. N. W. Tribes Can., 22, 1898.

Dotame. A tribe of which Lewis and Clark learned from Indian informants. They were said to speak the Comanche language and to number 30 warriors, or 120 souls, in 10 lodges. No traders had been among them; they trafficked usually with the Arikara, were hostile toward the Sioux, but friendly with the Mandan, the Arikara, and with their neighbors. From the use of the name in connection with Cataka (Kiowa Apache) and Nemousin (Comanche), the Dotame are seemingly identifiable with the Kiowa.

Detame.—Fisher, New Trav., 26, 1812. **Do-ta ma.**—Orig. Jour. Lewis and Clark, VI, 102, 1905. **Do-ta-me.**—Ibid.

Dotchetonne. An unidentified Texan tribe allied to the Caddo in 1687 (Joutel in Margry, Déc., III, 409, 1878). The ending suggests *dinne*, *tinne*, the Athapascan term for 'people,' and hence a possible Apache connection.

Dotle. A Koyukukhotana village on Koyukuk r., Alaska; pop. 12 in 1885.

Dotlĕkákat.—Allen, Rep. on Alaska, 140, 1887.

Dotuskustl (*Dō′t!ᴀsk!ᴀsʟ*, 'those who left the west coast'). A subdivision of the Sagua-lanas, a division of the Eagle clan of the Haida. The name seems to imply that they formerly lived on the W. coast of Queen Charlotte ids., Brit. Col., but in historical times they were in the town of Kung, in Naden harbor, with the other Sagua-lanas.—Swanton, Cont. Haida, 275, 1905.

Doughnut stones. See *Perforated stones.*

Douglas. The local name for a body of Lower Lillooet between Lillooet and Harrison lakes, Brit. Col.; pop. 76 in 1904.—Can. Ind. Aff. 1904, pt. II, 74, 1905.

Doustioni. A tribe, formerly living on Red r. of Louisiana, that from its proximity to the Natchitoches and the Yatasi was probably kindred thereto and belonged to the Caddo confederacy. The people are mentioned by Joutel, in 1687, as allies of the Kadohadacho. Pénicaut, in 1712, met them with a party of Natchitoches, and remarks that for the 5 years previous they had been constantly wandering, and living by the chase (Margry, Déc., V, 488). Their warriors at that time numbered about 200. The cause of the abandonment of their village is unknown, but when in 1714 they accepted the invitation of St Denys to settle near the Natchitoches, and seed was given them, they seem to have returned to their agricultural and village life. In 1719 La Harpe speaks of them as numbering 150 and dwelling on an island in Red r. not far distant from the French post among the Natchitoches. If any survive they are merged with the kindred Caddo in Oklahoma. (A. C. F.)

Douesdonqua.—Joutel (1687) in Margry, Déc., III, 409, 1878. **Doustiany.**—Pénicaut (1712), ibid., V, 498, 1883. **Doustionis.**—Pénicaut (1713) in French, Hist. Coll. La., n. s., I, 117, 1869.

Dragging-canoe (translation of his Indian name, Tsíyu-gûnsínĭ; known also as Cheucunsene and Kunnesėe). A prominent leader of those Cherokee who were hostile to the Americans during the Revolutionary war. He moved with his party to the site of Chickamauga, where he continued to harass the Tennessee settlements until 1782, when the Chickamauga towns were broken up. His people then moved farther down the river and established the "five lower towns," but these also were destroyed in 1794. In accounts of the Creek war Dragging-canoe is mentioned as one of the prominent Cherokee chiefs in alliance with Jackson, and a participant in the last great encounter at Horseshoe Bend.—Mooney in 19th Rep. B. A. E., 54, 63, 97, 1900.

Dramatic representation. Among many tribes ceremonies were dramatic in character. Every religious rite had its dramatic phases or episodes expressive of beliefs, emotions, or desires, but in certain instances the dramatic element dominated and became differentiated from the ceremony. In such cases there were masked and costumed actors with stage setting, effigies, and other properties, and events, historical or mythic, in the cultural history or life of the tribe were represented. The most elaborate of these exhibitions were those of the Pueblo peoples and the tribes of the N. W. coast. Among the Hopi a dramatic representation occurs yearly in March either in the open plaza or in a kiva. The space between the fire and one end of the room is set apart as the stage; at the rear a decorated screen is placed, behind which are men who sound shell trumpets and manipulate the effigies of a plumed serpent, which, at times, are projected through the screen and contend with the actors in front. Marionettes of the Corn-maids are occasionally employed and are skilfully managed; birds walk about and whistle; imitation fields of corn are swept over by serpent effigies, and men representing primal gods struggle with the effigies in an effort to overcome them. The stage setting and personnel are changed for every act, and during the change blankets are held around the fire to darken the kiva.

In the large wooden dwellings of the N. W. myths and legends were dramatized. The performance took place at one end of the house, where concealed openings in the painted wall admitted the actors who personated gods and heroes, and there were devices to give realistic effect to strange and magical scenes. Songs and dances accompanied the dramatic presentation.

Some of the great tribal ceremonies of the inland peoples, while religious in initiative, were social in general character. They portrayed episodes in the past history of the tribe for the instruction of the younger generation. There were societies a part of whose function was to preserve the history of its membership. This was done by means of song and the dramatic representation of the acts the song commemorated.

The Pawnee were remarkable for their skill in sleight-of-hand performances. Seeds were sown, plants grew, blossomed, and yielded fruit; spears were thrust through the body and many other surprising feats performed in the open lodge with no apparent means of concealment. During many dramatic representations, particularly those which took place in the open air, episodes were introduced in which a humorous turn was given to some current event in the tribe. Sometimes clowns appeared and by their antics relieved the tensity of the dramatic presentation. Among the Pueblo Indians these "delight-makers," as Bandelier translates the name of the *Koshare* of the Queres villagers, constitute a society which performs comedies in the intervals of the public dances. See *Ceremony*, *Dance*.

Consult Bandelier, Delight Makers, 1900; Boas in Rep. Nat. Mus., 1895; Dorsey and Voth in Field Columb. Mus. Publ., Anthrop. ser.; Fewkes (1) in 15th and 19th Reps. B. A. E., 1897, 1900; (2) Proc. Wash. Acad. Sci., II, 1900; (3) various articles in Am. Anthrop. and Jour. Am. Folk-lore; Fletcher in Proc. A. A. A. S., XLV, 1896; Matthews in Mem. Am. Mus. Nat. Hist., VI, 1902; Powell in 19th Rep. B. A. E., 1900; Stevenson in 23d Rep. B. A. E., 1905. (A. C. F.)

Dreams and Visions. Most revelations of what was regarded by the Indians as coming from the supernatural powers were believed to be received in dreams or visions. Through them were bestowed on man magical abilities and the capacity to foresee future events, to control disease, and to become able to fill the office of priest or of leader. It was the common belief of the Indians that these dreams or visions must be sought through the observance of some rite involving more or less personal privation; an exception is found in the Mohave who believe that the dream seeks the individual, coming to him before birth, or during infancy, as well as in mature life. In general the initiation of a man's personal relations to the unseen through dreams and visions took place during the fast which occurred at puberty, and the thing seen at that time became the medium of supernatural help and knowledge, and in some tribes determined his affiliations. It was his sacred object. It had no reference to his kindred, but was strictly personal in its efficacy, and he painted it on his person or his belongings as a prayer for assistance—a call for help in directing his actions. Any dream of ordinary sleep in which this object appeared had meaning for him and its suggestions were heeded. Men with a natural turn of mind toward the mysterious frequently became shamans and leaders in rites which dealt with the occult. Such persons, from the time of their first fast, cultivated their ability to dream and to have visions; the dreams came during natural sleep, the visions during an ecstasy when the man was either wholly or partially unconscious of his surroundings. It was generally believed that such men had power to bring or to avert disaster through direct communication with the unseen.

Many of the elaborate ceremonies observed among the tribes were said to have been received through visions, the actual performance following faithfully in detail the prefiguration of the vision. So, too, many of the shrines and their contents were believed to have been supernaturally bestowed in a vision upon some one person whose descendants were to be the hereditary keepers of the sacred articles. The time for the performance of rites connected with a shrine, and also other ceremonies, frequently depended on an intimation received in a dream.

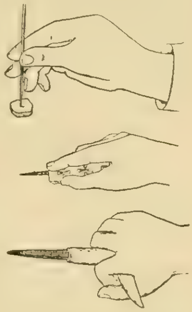
The dreams of a man filling an important position, as the leader of a war party, were often regarded as significant, especially if he had carried with him some one of the sacred tribal objects as a medium of supernatural communication. This object was supposed to speak to him in dreams and give him directions which would insure safety and success. Forecasting the future was deemed possible by means of artificially induced visions. The skin of a freshly killed animal, or one that had been well soaked for the purpose, was wound around the neck of a man until the gentle pressure on the veins caused insensibility, then in a vision he saw the place toward which his party was going and all that was to take place was prefigured. In some tribes a skin kept for this special purpose was held sacred and used for divining by means of an induced vision. Some Indians employed plants, as the peyote, or mescal button, for like purposes. That the spirit left the body and traveled independently, and was able to discern objects distant both in time and space, was believed by certain tribes; others thought that the vision came to the man as a picture or in the form of a complete dramatic ceremony.

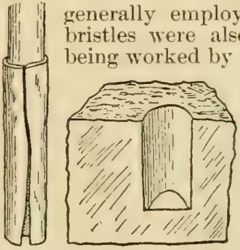
The general belief concerning dreams and visions seems to have been that the mental images seen with closed eyes were not fancies but actual glimpses of the unseen world where dwelt the generic types of all things and where all events that were to take place in the visible world were determined and prefigured.

Consult Fletcher in 22d Rep. B. A. E., 1903; Kroeber in Am. Anthrop., IV, no. 2, 1902; Mooney in 14th Rep. B. A. E., 1896. (A. C. F.)

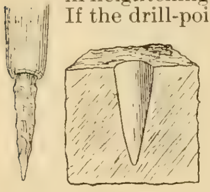
Dress. See *Adornment*, *Clothing*.

Drills and Drilling. The first drill was a development of the primitive awl, a sharp-pointed instrument of bone, stone, or copper which was held in one hand, pressed against the object, and turned back and forth until a hole was bored. The point was set in a socket of bone or wood. By setting it in a transverse handle increased pressure and leverage were obtained, with increased penetrating power. Artificially perforated objects of bone, fish bones, ivory, pottery, stone, and wood, common to all periods of the world's history, are found in mounds, caves, shell-heaps, and burial places of the Indians. The holes vary from an eighth to a half inch in diameter, and from a fourth of an inch to 6 in. or more in depth. Shell, bone, and stone were drilled to make beads. Stone pipes with bowl and stem openings of different sizes were common, and whistles were made of stone and bone. Tubes in stone, several inches long, with walls scarcely an eighth of an inch thick, were accurately drilled. The columella of the Busycon shell was bored through for beads. The graceful butterfly-shaped objects found throughout E. United States were perforated with surprising accuracy. It has been said that in prehistoric times the natives bored holes through pearls by means of heated copper spindles. The points of drills were made of copper rolled into a hollow cylinder or of pieces of reed, or of solid metal, stone, shell, or wood. Boring by means of hollow drills was usual among all early races of Europe, Asia, and Africa; it was common also in Mexico, and instances are not rare in the mounds of Ohio and elsewhere in the United States, but in North America solid drill points were generally employed. Grass and bristles were also used as drills, being worked by twirling between the thumb and the index finger. Points of hard stone or metal usually cut by direct contact, but where the points were of wood, dry or wet sand proved more effectual. At times the points were separate from the shafts and were firmly attached to the latter by strings of hide or vegetal fiber. The rapidity with which a drill cuts depends on the velocity of the revolution, the weight and size of its different parts, the hardness of the abrading material and of the object drilled, the diameter of the hole, and its depth. The

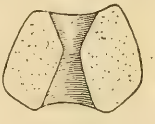

SINGLE HAND DRILLS

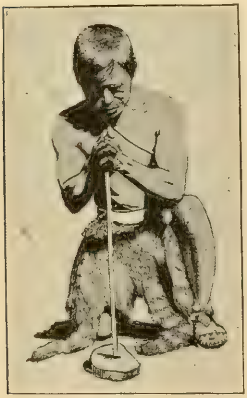

TUBULAR DRILL OF SHEET-COPPER AND SECTION OF BORING

point used is indicated by the form of the perforation. The frequency with which objects are found bored from both sides is proof that the Indian appreciated the advantage of reducing friction. Progress in the elaboration of drills consisted mainly in heightening speed of revolution. If the drill-point be of wood much depends on its hardness, for when too hard the wood grinds the sand to powder, while if it be too soft the grains catch at the base of the cavity and cut away the shaft. Only wood of proper texture holds the sand as in a matrix and enables it to cut to the best advantage. The insides of drill holes show by the character of their striæ whether the cutting was accomplished by direct pressure or with the aid of sand.

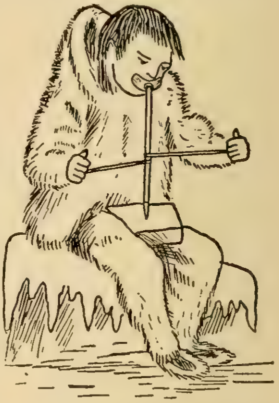

Drill-point of Stone and Section of Boring

The simplest form of drill was a straight shaft, varying from a fourth to three-fourths of an inch in diameter and from 10 in. to 2 ft in length. This shaft was revolved in alternating directions between the hands, or, when the shaft was held horizontally, it was rolled up and down the thigh with the right hand, the point of the drill being pressed against the object held in the left hand; or at times the object was held between the naked feet while the drill was revolved between the hands. This drill was in use at the time of Columbus and is the only one represented in the Mexican codices (Kingsborough, Antiq. of Mex., I, pl. 39). With the exception of the strap drill, which was apparently used only in the far N., this is the only form of drill referred to by early American writers.

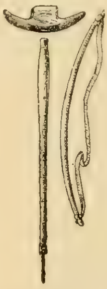

Section of Bead with Biconical Perforation

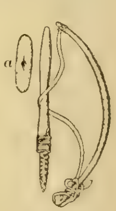

The Revolving Shaft Drill Used by a Hupa

The strap drill, used both as a fire drill and as a perforator, is an improvement on the shaft drill, both in the number of its revolutions and in the pressure which may be imparted to the shaft. The shaft is kept in position by means of the headpiece of wood, which is held in the teeth. A thong that is wound once round the shaft, one end being held in each hand, is pulled alternately to the right and to the left. The thong was sometimes furnished with hand pieces of bone or bear's teeth to give a firmer grip to the strap. This drill, apparently known to the cave people of France, as it certainly was to the early peoples of Greece, Egypt, and India, has been used by the Greenlanders from early times and is employed also by the Aleut. To a person using the strap drill the jar to the teeth and head is at first quite severe, but much of the disagreeable sensation disappears with use.


Strap Drill Used by Eskimo of Alaska

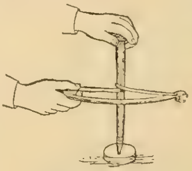
Closely related to the strap drill, but a great improvement over the latter, is the bow drill, which can be revolved with much greater speed. The head piece of the bow drill is held in position with the left hand, while the strap is attached to the two ends of a bow, and after wrapping around the shaft, as with the strap drill, is alternately revolved by a backward and forward motion of the bow.


Eskimo Bow Drill Showing Parts

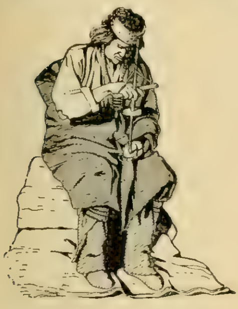


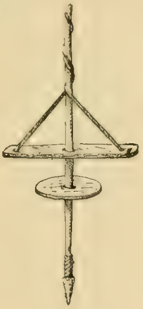
Bow Drill with Stone Point. *a*, Hand-Piece

The pump drill, still employed in the arts, is said to have been known to the Iroquois and is used by the Pueblo Indians. This drill consists of a shaft which passes through a disk of stone, pottery, or wood, and a crosspiece through which the shaft also runs; to each end of the crosspiece is attached a string or buckskin thong having sufficient play to allow it to cross the top of the shaft and to permit the crosspiece to reach close to the disk. This

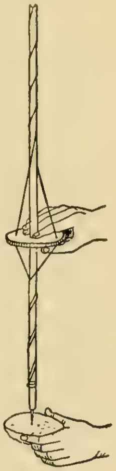

Use of Bow Drill

disk is turned to wind the string about the shaft; this raises the crosspiece. By pressing down the crosspiece after a few turns have been taken, the shaft is made to revolve and the disk receives sufficient impetus to rewind the string, which by successive pressure and release, continues the reciprocal movement necessary to cutting. The speed attained by the pump drill is much greater than with the bow drill or the strap drill, and the right hand is left free to hold the object that is being drilled. The pump drill, although long in common use among the Pueblo Indians, is probably of foreign origin.


USE OF PUMP DRILL BY A ZUÑI


PUMP DRILL

A remarkable and unique drill was recently used by the Indians of Round valley, Cal., for drilling small holes through hard white shells. Its shaft is of hard wood, the disk taking the place of the crosspiece and the weight of the shaft giving sufficient impetus. The thong of this drill passes over the shaft and through opposite sides of the disk, and is attached to the shaft near the bottom. The disk moves freely up and down the shaft, and the thong is so wrapped that as the string unwinds from the top of the shaft it winds below, and vice versa. This drill revolves little if any faster than the shaft drill, and appears to cut chiefly, but not entirely, with the downward pressure. The use of this drill is apparently confined to a very restricted area. See *Shellwork*, *Stonework*.


DISK DRILL; CALIFORNIA

Consult Hough, Firemaking Apparatus, Rep. Nat. Mus. for 1888; McGuire, A Study of the Primitive Methods of Drilling, Rep. Nat. Mus. for 1894. (J. D. M.)

Dry-painting. An art existing among the Indians, especially those of the S. W., the products of which have been named sand altars, sand pictures or paintings, and sand mosaics by various authors. It is doubtless of aboriginal origin and of great antiquity, but it has come to the knowledge of white people only within the last 25 years. The art has been found among various Pueblo tribes of New Mexico and Arizona, among the wilder Navaho and Apache of the same region, and, in crude form, among the Cheyenne, Arapaho, and Siksika. According to Navaho information, dry-painting was practised also by the Ute and the cliff-dwellers, but the latter may refer to one or more of the Hopi clans that occupied Canyon de Chelly, Arizona, within comparatively recent time (see *Asa*). There is evidence of a wide extent of the art among the Indians, but it is probable that it has been yet more widely practised in the past, or may even be more widely practised at the present among tribes who have concealed it from civilized men.

So far as can be learned dry-painting has reached its greatest perfection among the Navaho, whose designs are larger, more numerous, and more elaborate than those of any other tribe. These Indians make their pictures almost exclusively in connection with religious ceremonies and draw them of various sizes. Some of their larger pictures, in their great 9 days' ceremonies, are 10 or 12 ft in diameter, and represent, in conventional forms, various gods of their mythology, divine ceremonies, lightning, sunbeams, rainbows, mountains, animals, and plants, having a mythic or traditional significance. Among this people, in order to prepare a groundwork for a sacred picture in the lodge, several young men collect, with ceremonial observances, a quantity of dry sand, which is carried in blankets, thrown on the floor of the lodge, spread over a surface of sufficient size and to the depth of 2 or 3 in., and made smooth and level by means of the broad oaken battens used in weaving. The pigments represent the 5 sacred colors of Navaho mythology—white, blue, yellow, black, and red. For the greater part of the work the white, yellow, and red are made of finely powered sandstone of these colors; the black of powdered charcoal mixed with a little sandstone to give it stability; and the "blue" (really gray) of black and white mixed. These powders are prepared before the picture is begun and are kept on improvised trays of juniper bark. Sometimes, for certain ornamental parts of the work, more precious pigments than these are used. To apply the pigments the artist picks up a small quantity between his first and second fingers and his opposed thumb and allows it to flow slowly as he moves his hand. When he takes up his pinch of powder, he blows on his fingers to remove aberrant particles and to keep them from falling on the picture out of place. When he makes a mistake he does not brush away the colored powder, but obliterates it by pouring sand on it, then draws the correct design on the new surface. The drawings are begun as near the center as the design will permit, due regard being paid to the points of the compass, which have an established order of precedence in Navaho ceremony. The figures in the periphery of the picture are made last, in order that the operators may not have to step over and thus possibly spoil the finished work. The pictures are drawn according to an exact system, except in certain well-defined cases where the artist is allowed to indulge his fancy. On the other hand, some parts are measured by palms, and not the slightest deviation can be made from the established design. Straight and parallel lines are drawn with the aid of a tightened cord. The naked bodies of the gods are first drawn and then the clothing is put on. The shaman who enacts the part of master of ceremonies does little more than direct and criticize the work. A number of men who have been initiated into the mystery of the ceremony perform the labor, each working on a different part, and often spending many hours on one picture. When it is finished, ceremonies are performed over it, and then with song and ceremony it is obliterated. When no semblance of it remains, the sand of which it was made is gathered in blankets and thrown away at a distance from the lodge. In the ceremonies of the Pueblo Indians a picture is allowed to remain several days, while the Navaho make and destroy a picture in a day. No permanent copies of the dry-paintings are preserved by the Navaho; indeed, until recently they had no means of making such copies. The paintings are not made in the summer, hence their designs must be carried from winter to winter in the fallible memories of men; yet the shamans declare that the pictures have been transmitted unaltered for many generations. Although this declaration may reasonably be doubted, there is some evidence in its favor.

During the Sun-dance ceremony of the Cheyenne a dry-painting is made in a lodge to represent the morning star. The field of the painting is of plain sand, and the design is made in a strictly prescribed manner by the use of black, red, yellow, and white dry paint, in order. Dotted lines representing stars form part of the painting, in this case those in white being drawn first because the white stars appear first in the morning. The unbroken lines are roads; the white represents the lodge-maker and his wife, the red line the road of the Cheyenne, the black the trail of the buffalo, and yellow the path of the sun. The dry-painting made by the Arapaho in their Sun-dance ceremony, while of symbolic significance, is of a much simpler character.

The sand pictures of the Hopi differ considerably from those of the Navaho. Some of the best are made in midsummer during the ceremonies of the Antelope society. In making dry-paintings the Hopi chief of the ceremony commonly begins at the periphery and follows the ceremonial circuit of the cardinal points in the use of pigments—first drawing yellow (north), then green or blue (west), then red (south), and finally white (east). The field of the picture, which is always made secretly in kivas among the Hopi, is valley sand sifted on the floor from a basket. These Indians never use cords or other measuring instruments. When the dry-painting is effaced pinches of the sand used in making it are deposited in prescribed places; e. g., a portion of the sand of an Antelope dry-painting is placed in a shrine of each cardinal point by the Snake chief (Fewkes).

See Dorsey in Field Columb. Mus. Publ., Anthrop. ser., IV, 1903, and IX, no. 2, 1905; Voth, ibid., III, nos. 2, 4, 1901, 1903; Dorsey and Voth, ibid., III, nos. 1, 3, 1901, 1902; Fewkes in Jour. Am. Ethnol. and Archæol., IV, 1894, and in various reports of the B. A. E.; Matthews (1) in 5th Rep. B. A. E., 1887, (2) in Mem. Am. Mus. Nat. Hist., VI, 1902, (3) Navaho Legends, 1897; Stevenson in 8th Rep. B. A. E., 1891. (W. M.)

Dsihlnaothihlni ('encircled mountain'). A Navaho clan, so named from Dsilnaothil mt., its original home.

Dsilanoçí'lni.—Matthews in Jour. Am. Folk-lore, III, 103, 1890 (misprint). **Dsilnaoçîl¢ine.**—Ibid., 91. **Dsilnaoçîlni.** — Ibid. **Dsĭ'*l*nao*tĭ'l*ni.** — Matthews, Navaho Leg., 30, 1897.

Dsihlthani ('brow of the mountain'). A Navaho clan.

Biçàni.—Matthews in Jour. Am. Folk-lore, III, 104, 1890 (distinct from Bĭ*t*á'ni, 'folded arms'; see *Bithani*). **Bĭ*t*áni.**—Matthews, Navaho Leg., 30, 1897. **Dsilçàni.**—Matthews in Jour. Am. Folk-lore, III, 104, 1890. **Dsĭ*lt*áni.**—Matthews, Navaho Leg., 30, 1897.

Dsihltlani ('base of the mountain'). A Navaho clan.

Dsĭ*l*tlá'ni.—Matthews, Navaho Leg., 30, 1897. **Dsiltlá'ni.**—Matthews in Jour. Am. Folk-lore, III, 103, 1890.

Dtakhtikianpandhatazhi ('does not eat deer and elk'). Given as a subgens of the Ponca gens Nikapashna, but seemingly an error.

ꓕaqti kĭ A^{n}pa^{n} ¢atajĭ—Dorsey in 15th Rep. B. A. E., 228, 1897.

Dtedhezedhatazhi ('does not eat buffalo tongues'). A subgens of the Ponca gens

Washabe. J. O. Dorsey also gives it as a Nikapashna gens, but this is seemingly an error.

ʇe ¢eze ¢atajĭ.—Dorsey in 15th Rep. B. A. E., 228, 229, 1897.

Dtepaitazhi (‘touch no buffalo head’). A subgens of the Dhatada gens of the Omaha.

ʇe-ḍa it‘ajĭ.—Dorsey in 15th Rep. B. A. E., 226, 1897.

Dtepaitazhi (‘does not touch a buffalo head or skull’). A subgens of the Washabe gens of the Ponca.

ʇe-da it‘ajĭ.—Dorsey in 15th Rep. B. A. E., 229, 1897.

Dtesanhadtadhishan (pertaining to the sacred skin of an albino buffalo cow). Given as a subgens of the Hanga gens of the Omaha, but it is seemingly an error.

Hañga-qti.—Dorsey in 15th Rep. B. A. E., 227, 1897 (‘real Hanga’). ʇe-¢eze-¢atajĭ.—Ibid. (‘do not eat buffalo tongues’). ʇesaⁿhaʇa-¢icaⁿ.—Ibid. **Wacabe.**—Ibid. (‘dark buffalo’).

Dtesinde (‘buffalo tail’). Given as a subgens of the Washabe gens of the Ponca.

ʇe-¢eze ¢atajĭ.—Dorsey in 15th Rep. B. A. E., 229, 1897 (‘does not eat buffalo tongues’). ʇe-jiñga ¢atajĭ.—Ibid. (‘does not eat a very young buffalo calf’). ʇe-sĭnde.—Ibid., 228.

Dtesindeitazhi (‘does not touch a buffalo tail’). Given as a subgens of the Ponca gens Nikapashna.

ʇe-sĭnde-it‘ajĭ.—Dorsey in 15th Rep. B. A. E., 228, 1897.

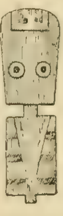
Duahe. Mentioned by Oviedo (Hist. Gen. Indies, III, 628, 1853) as one of the provinces or villages visited by Ayllon in 1520; probably on the South Carolina coast.

Duasno. A former Kawia village on or near the Cahuilla res., s. Cal. (Jackson and Kinney, Rep. Miss. Ind., 18, 1883). Possibly intended for Durazno (Span. ‘peach’).

Dubois. Mentioned only by McKenney and Hall (Ind. Tribes, III, 79, 1854) in a list of tribes. Possibly intended for Gens des Bois (Hankutchin, Tschantoga, etc.); otherwise unidentified.

Duck Lake. A local name for a band of Okinagan in s. w. British Columbia; pop. 24 in 1901.—Can. Ind. Aff. for 1901, pt. II, 166.

Duck tablets. Prehistoric objects of undetermined use, made of wood, bone, and metal, and representing in a conventional manner the figure of a duck. The most typical examples are certain paddle-like objects of wood found by Cushing in excavations at Key Marco, Fla., and connected by him with other similar forms in stone and silver found also in Florida, as well as with various other classes of objects thought to embody the duck motive, such as the birdstone (q.v.), the banner stone (q.v.), and the calumet (q.v.). Although these tablets were undoubtedly symbolic, the exact significance and manner of use can not be determined, and they are therefore classed with problematical objects (q. v.). See Cushing in Proc. Am. Philos. Soc., xxxv, 1897. (W. H. H.)



DUCK TABLET OF WOOD; FLORIDA; ABOUT 1-30. (CUSHING)

Ducoigne, Jean Baptiste. A Kaskaskia chief at the beginning of the 19th century, noted mainly for his firm adherence to the United States and friendship for the whites. Reynolds (Pion. Hist., III, 22, 1887) describes him as a cunning half-blood of considerable talent. In his Memoirs, Gen. W. H. Harrison, who had dealings with Ducoigne, speaks of him as "a gentlemanly man, by no means addicted to drink, and possessing a very strong inclination to live like a white man; indeed has done so as far as his means would allow." Writing to the Secretary of War, he says: "Ducoigne's long and well-proved friendship for the United States has gained him the hatred of all the other chiefs and ought to be an inducement with us to provide as well for his happiness, as for his safety." According to Reynolds, Ducoigne asserted that neither he nor his people had shed the blood of white men. He was a signer of the treaties of Vincennes, Aug. 7 and 13, 1803; by the latter the United States agreed to build a house and inclose 100 acres of land for him. He had two sons, Louis and Jefferson, and a daughter, Ellen, who married a white man and in 1850 was living in Indian Ter. The name of Louis appears on behalf of the Kaskaskia in the treaty of Edwardsville, Ill., Sept. 25, 1818. Ducoigne's death probably occurred shortly before Oct., 1832, as it is stated in the treaty at Castor Hill, of that date, that there should be reserved "to Ellen Ducoigne, the daughter of their late chief," a certain tract of land. The name is perpetuated in that of the town of Duquoin, Perry co., Ill. (C. T.)

Duel. See *Nith songs*.

Dueztumac. A former Maricopa rancheria about 45 leagues (120 m.) above the mouth of the Rio Gila in s. w. Arizona; visited by Father Sedelmair in 1744.—Bancroft, Ariz. and N. Mex., 366, 1889.

Santa María del Agua Caliente.—Ibid., 367 (probably the same).

Dugh-sokum. Given as the name of a tribe (Mallet in Ind. Aff. Rep., 198, 1877), but really that of the place where Port Madison, Wash., now stands. (Boulet in letter, Mar. 22, 1886).

Duharhe. A country on the coast of Florida, seen by Lucas Vazquez de Ayllon in 1520, whose people were light in color and had abundant hair. The chief who ruled over this and other provinces was said to have been nourished on a certain food that caused him to grow to a gigantic size.—Barcia, Ensayo, 4, 1723.

Dukes, Joseph. An interpreter, the son of half-blood Choctaw parents, born in the old Choctaw country, in the present Mississippi, in 1811. He attended one of the early mission schools at Mayhew, where he made such progress that he often acted as interpreter for Rev. Cyrus Kingsbury, the pioneer missionary, who never learned the Choctaw language. After the Choctaw had ceded to the United States their lands in the E., he remained in Mississippi for some years, helping Rev. Cyrus Byington prepare a Choctaw grammar and dictionary. In 1851 or 1852 he preached under the direction of Rev. Allen Wright at Wheelock, Ind. Ter., and assisted Mr Wright in translating the Old Testament. When Mr Wright was succeeded by Rev. John Edwards, in 1853, Dukes taught the latter Choctaw and aided him in translation in addition to his preaching. The first draft of the whole of the Old Testament from Genesis to II Kings, as well as of the Psalms, is attributed to him, and he probably translated also some portions of the New Testament. He died in 1861. He was the author of The History of Joseph and His Brethren (Utica, 1831, repr. 1836).—Pilling, Bibliog. Muskh. Lang., Bull. B. A. E., 1889.

Dulastunyi (*Dulastûñ'yĭ*, 'potsherd place'). A former Cherokee settlement on Nottely r., Cherokee co., N. C., near the Georgia line. A half-breed Cherokee ball captain who formerly lived there, John Butler, or Tsanugásita (Sour John), having been defeated in a ball game, said, in contempt of his men, that they were of no more use than broken pots.—Mooney in 19th Rep. B. A. E., 406, 1900.

Dulchioni. A tribe, probably Caddoan, formerly living in villages on Red r. of Louisiana, 3 leagues below those of the Natchitoches. They were visited by Bienville and St Denys in 1700, when on their journey up Red r. to open trade between the Spanish and French provinces, and by La Harpe in 1719. Further than these brief references little is known of this tribe or of its subsequent fate. (A. C. F.)

Dulchanois.—La Harpe (1719) in French, Hist. Coll. La., III, 19, 1851. **Dulchinois.**—Ibid., 72. **Oulchionis.**—La Harpe in Margry, Déc., VI, 277, 1886.

Duldulthawaiame ('village where there are plenty of humming insects'). A former village of the Mishikhwutmetunne on Coquille r., Oreg.

Dul-dul' ça-wai'-ă-mĕ.—Dorsey in Jour. Am. Folklore, III, 232, 1890.

Dull Knife. A chief of a band of Northern Cheyenne who first came into public notice in 1868 when, as one of the representatives of his tribe, he signed the treaty of Ft Laramie, May 10, made by the Northern Cheyenne and Northern Arapaho with the United States, his name appearing as "Tah-me-la-pash-me, or Dull Knife." In 1875, or early in 1876, Dull Knife's band, numbering about 400 warriors, suddenly attacked Washakie's band of Shoshoni, at that time on Bighorn r. near the mouth of Gray Bull r. In 1876 the Northern Cheyenne, including Dull Knife's band, joined the Sioux under Sitting Bull in their general uprising during this and the following year. They were present at and were participants in the Custer massacre on the Little Bighorn in June, 1876, and according to Chief Gall's statement, at the beginning of the battle the Cheyenne fought Custer's command while the Sioux attacked Reno's force, and after the latter had been driven back, the entire body of warriors turned on Custer's command. On Nov. 25, 1876, the cavalry under Col. Mackenzie attacked Dull Knife's camp at daybreak, destroying 173 lodges and capturing 500 ponies. Although the Indians escaped, with heavy loss, they later surrendered and were moved to Oklahoma and placed with the Southern Cheyenne. Greatly dissatisfied with their new home, an attempt was made by a large party under Dull Knife to escape to the N. in Sept., 1878. They were pursued and a part of them captured and confined at Ft Robinson, Nebr., whence they made a desperate attempt to escape on the night of Jan. 9, 1879, during which most of them, including Dull Knife, were killed. Consult Dunn, Massacres, 1886; Ellis, Ind. Wars, 1892; Ind. Aff. Rep. 1877–79; Mooney in 14th Rep. B. A. E., 1896. See the article *Cheyenne*. (C. T.)

Durango. A former Tepehuane settlement, now the capital of the Mexican state of the same name.—Orozco y Berra, Geog., 318, 1864.

Dustayalunyi (*Dústăyalûñ'yĭ*, 'where it made a noise, as of thunder or shooting,' apparently referring to a lightning stroke). A former Cherokee settlement about the mouth of Shooting cr., an affluent of Hiwassee r., near Hayesville, Clay co., N. C.—Mooney in 19th Rep. B. A. E., 517, 1900.

Dutch influence. The influence of the Dutch on the Indians N. of Mexico was confined to the period (1609–64) from Hudson's visit to the surrender of New Amsterdam and its dependencies to the English. The region in which this influence was exerted lies between the Susquehanna and Connecticut rs., and between the Atlantic and L. Ontario. Ft Orange, now the city of Albany, was a noted trading post of the Dutch, and there they came in contact with the Iroquoian tribes of the N., in addition to the Algonquian tribes of the S. The harsh conduct of Hudson toward the Indians met by him on Hudson r. was in part responsible for many subsequent conflicts between the Dutch and the natives. The Dutch were agents in furnishing brandy to the Indians of their territory and to the surrounding tribes, thereby undoing much of the good sought to be accomplished by the French authorities. The United Company of the New Netherlands, which exercised the first controlling influence in the region of Hudson r., was succeeded in 1621 by the powerful West India Company, and in 1632 was founded the fort on Connecticut r. where is now the city of Hartford. The trade in furs with the Pequot and other tribes was extensive. Disputes soon occurred that proved detrimental to trade, and De Forest (Hist. Inds. of Conn., 73, 1852) considers that it was the loss of the Dutch trade which induced the Pequot to invite the English of Massachusetts bay to settle in Connecticut, an act that led ultimately to their own destruction. Quarrels between the Dutch of New Amsterdam and the Indians, and the savage conduct of Gov. Kieft in 1642, led to much slaughter of natives during the next 2 years, and stirred up many of the Connecticut tribes against both the English and the Dutch. Some of them had engaged in intriguing, now against one, now against the other party of the whites. Friederici (Indianer und Anglo-Americaner, 16, 1900) takes a more favorable view of the attitude of the Dutch toward the Indians in general than that entertained by many authorities. The Dutch helped the Iroquois confederacy against the northern Algonquian hordes, and the wars thus initiated were in progress when the English conquest took place. They also aided the Mahican against the Mohawk (Ruttenber, Ind. Tribes of Hudson R., 56, 1872) and the Seneca against the Munsee, to whom the Swedes had supplied arms. Many troubles arose from the cupidity of the traders and settlers who sold firearms and liquors to the Indians, regardless of the general policy of the government (Nelson, Inds. of New Jersey, 1894). An interesting relic of Dutch influence is the title "Kora" given by the modern Iroquois of Canada to the governor-general, or to the King of England, a corruption of Corlaer, the name of one of the Dutch governors of New Amsterdam. (A. F. C.)

Dwamish. A small body of Salish near Seattle, Wash., which city was named from a chief of this and the Suquamish tribes. Their proper seat, according to Gibbs, was at the outlet of L. Washington. In 1856 they were removed to the E. shore of Bainbridge id., but owing to the absence of a fishing ground were shortly afterward taken to Holderness point, on the W. side of Elliot bay, which was already a favorite place for fishing. The name, being well known, has been improperly applied collectively to a number of distinct bands in this neighborhood. Their population about 1856 is variously given from 64 to 312. The remnant is incorporated with the Snohomish and others under the Tulalip school, N. W. Wash., altogether numbering 465 in 1904. (J. R. S.)

Dawamish.—Simmons (1856) in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 73, 1857. **Dewamish.**—Shaw (1856), ibid., 113. **Du-a+bc′.**—McCaw, Puyallup, MS. vocab., B. A. E., 1885 (Puyallup name). **Dugh-dwabsh.**—Mallet in Ind. Aff. Rep., 198, 1877. **Dwahmish.**—Maynard (1856) in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 86, 1857. **Dwa-mish.**—Stevens in Ind. Aff. Rep., 453, 1854. **D'Wamish.**—Gibbs in Pac. R. R. Rep., I, 436, 1855. **Lake Indians.**—Page (1856) in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 82, 1857. **Neamitch.**—Farnham, Travels, 111, 1843. **Nee-wam-ish.**—Starling in Ind. Aff. Rep., 170, 1852. **Nowamish.**—Gibbs in Pac. R. R. Rep., I, 432, 1855. **Nuna-mish.**—Starling in Ind. Aff. Rep., 171, 1852. **N'Wamish.**—Gibbs in Pac. R. R. Rep., I, 432, 1855. **Port Orchard.**—Wilkes, ibid., 435. **Tsa-bah-bish.**—Maynard (1856) in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 86, 1857. **Tsa-bah-bobs.**—Ibid., 82. **Tsah-bahbish.**—Ibid., 86. **T'sakbahbish.**—Stevens (1856), ibid., 46.

Dwarfs. See *Anatomy*, *Physiology*, *Popular fallacies*.

Dyami (*D'ya′-mi*). The Eagle clans of the Keresan pueblos of Laguna, Acoma, Santa Ana, Sia, San Felipe, and Cochiti, N. Mex. The Eagle clan of Laguna claims to have come originally from Acoma; that of Acoma forms a phratry with the Soshka (Chaparral-cock) clan, while that of Cochiti is extinct. (F. W. H.)

D'yámi-háno.—Hodge in Am. Anthrop., IX, 350, 1896 (Sia, San Felipe, and Santa Ana forms; *háno*='people'). **Dyámi-hánuch.**—Ibid. (Cochiti form). **Ti-ä′-mi.**—Stevenson in 11th Rep. B. A. E., 19, 1894 (Sia form). **Tya-me.**—Bandelier in Arch. Inst. Papers, III, 293, 1890 (applied to the clan fetish). **Tyame hanutsh.**—Bandelier, Delight Makers, 181, 1890. **Tyámi-háno^{ch}.**—Hodge, op. cit. (Laguna form). **T'yámï-hánoq^{ch}.**—Ibid. (Acoma form).

Dyani (*Dya′-ni*). The Deer clans of Sia and San Felipe pueblos, N. Mex.; the latter clan is extinct.

Dyáni-hano.—Hodge in Am. Anthrop., IX, 350, 1896 (*háno*='people'). **Tä′ñe.**—Stevenson in 11th Rep. B. A. E., 19, 1894.

Dyapige. A prehistoric Tano pueblo S. E. of Lamy, "some distance in the mountains," N. central New Mexico.

Dyap-i-ge.—Bandelier in Arch. Inst. Papers, IV, 100, 1892 (Tewa name).

Dye (*D'ye*). The Gopher clans of the Tewa pueblos of San Juan, Santa Clara, San Ildefonso, and Tesuque, N. Mex.

Dyé-tdóa.—Hodge in Am. Anthrop., IX, 351, 1896 (*tdóa*='people').

Dyea. A former Chilkat village which became noted subsequently in the time of the Yukon gold excitement, but is now practically dead owing to the building of the Yukon and White Pass railway to Skagway.

Daiyê′.—Swanton, field notes, B. A. E., 1904.

Dyes and Pigments. Most of the Indian tribes of North America made permanent dyes from organic materials. The demand for these dyes arose when basketry, quillwork, and other textile industries had reached a considerable degree of advancement, and there was need of diversity of color in ornamentation, as well as permanency of color, which pigments alone could not supply.

Dyes.—The California tribes and many others who made baskets were usually satisfied with natural colors. These are the red and black of bark, the white of grass stems, the pale yellow of peeled rods or rushes, and the brown of root bark. A few dyes were known, however, notably a black or dark gray on splints which had been buried in mud. The Hupa obtained bright yellow from lichens, another color from the roots of the Oregon grape, and a brownish red from alder bark. Most of the tribes of the S. W. use only black for designs on baskets, and, rarely, red dyes. The Hopi, however, have a larger number of native dyes for basketry splints than any other tribe, and the Apache, Walapai, and Havasupai have a number of vegetal dyes that are not used in basketry. The Abnaki and other tribes made fugitive stains from pokeberries and fruits of the blueberry and elder. Lichens, goldenseal, bloodroot, and the bark of the butternut and other trees were also used by the northern and eastern tribes, and in southern regions the prickly pear. The Virginia Indians, according to Hariot, used sumach, a kind of seed, a small root, and the bark of a tree to dye their hair, as well as to color their faces red and to dye mantles of deerskin and the rushes for baskets and mats. The tribes of the N. W. coast employed a number of harmonious vegetal colors in their baskets. Most of the native dyes of the Indians were superseded by others introduced, especially in late years by aniline colors.

Quillwork, formerly widespread, was generally superseded by beadwork, and the native dyes employed in the art have fallen almost into disuse. Some of the N. W. coast tribes, the Eskimo, and the northern Athapascans alone practise quillworking in its purity, but its former range was extensive.

Native vegetal blanket dyes are found in use only among the Chilkat of Alaska, who still retain them in weaving their ceremonial shawls. The Nez Percés and the Navaho formerly used permanent vegetal dyes of pleasing colors for wool. With the latter these dyes have given way so recently to aniline colors that the details of their manufacture have not become lost. The use of dyes required a knowledge of mordants; for this purpose urine was commonly employed by the Navaho, Hopi, and Zuñi, besides an impure native alum, and an iron salt mixed with organic acids to produce black. It has been assumed that, since the weaver's art seems to be accultural with the Navaho, the mordant dyes may have been derived from the Pueblos, who, in turn, may have received them from the Spaniards. Matthews, however, controverts the opinion that the Navaho learned the art of weaving from the Pueblos; and indeed there is no reason why the Indians should not have become acquainted with various mordants through the practise of the culinary art or other domestic arts in which fire is employed.

Pigments.—The inorganic colors used by the Indians were mostly derived from iron-bearing minerals, such as ochers and other ores, and stained earths. These furnished various tints, as brown, red, green, blue, yellow, orange, and purple. The search for good colors was assiduously pursued; quarries were opened and a commerce in their products was carried on. White was derived from kaolin, limestone, and gypsum; black from graphite, powdered coal, charcoal, or soot; green and blue from copper ores, phosphate of iron, etc. Pigments were used for facial decoration, red being most prized, for which reason the vermilion of the trader was eagerly adopted, but the intent of face painting was generally totemic or religious and not merely ornamental. Pigments were rubbed into soft tanned skins, giving the effect of dye, and were mixed with various media for painting the wood and leather of boxes, arrows, spears, shields, tipis, robes, parfleche cases, etc. Among the Southwestern tribes in particular pigments were mixed with sand for dry-paintings (q. v.), while pigments of iron earths or kaolin were employed for decorating pottery. In connection with the preparation and use of pigments are grinding slabs and mullers, mortars and pestles, brushes and paint sticks, and a great variety of pouches and pots for carrying or for preserving them. The media for applying the pigments varied with the objects to be decorated and with tribal or personal usage. In general, face paint was mixed with grease or saliva, while the medium for wood or skin was grease or glue. The N. W. coast Indians put grease on their faces before applying the paint. Among some of the Pueblos, at least, an emulsion of fat seeds was made with the pigment, and this was applied by spurting from the mouth. See *Adornment*, *Art*, *Dry-painting*, *Mines and Quarries*, *Ornament*, *Painting*.

Consult Dorsey in Field Columb. Mus. Publ., Anthrop. ser.; Fewkes in 17th Rep. B. A. E., 1898; Goddard, Life and Culture of the Hupa, 1903; Holmes in Am. Anthrop., v, no. 3, 1903; Hough

(1) in Am. Anthrop., xi, May, 1898; (2) in Rep. Nat. Mus., 1900 and 1901; Kroeber in Bull. Am. Mus. Nat. Hist., xviii, pt. 1, 1902; Mason, Aboriginal American Basketry, 1902; Matthews in 3d Rep. B. A. E., 1884; Pepper, Native Navajo Dyes, in Papoose, Feb., 1902; Stephen in Internat. Folk-lore Cong., i, 1898; Wissler in Bull. Am. Mus. Nat. Hist., xviii, pt. 3, 1904. (W. H.)

Dyosyowan ('it is oil-covered.'—Hewitt). An important former Seneca village on Buffalo cr., Erie co., N. Y.

Buffalo.—Kirkland (1788) in Am. State Pap., Ind. Aff., i, 211, 1832. **Dyo′-syo-wä^n.**—Hewitt, inf'n, 1887 (Seneca name). **Tehoseroron.**—Treaty of Oct. 22, 1784, in U. S. Ind. Treat., 922, 1873. **Teyoheghscolea.**—Kirkland, op. cit.

Dyrnaeskirk. A former Eskimo missionary station on Eriksfjord, s. Greenland.—Crantz, Hist. Greenland, i, map, 1767.

Eagle. Among the many birds held in superstitious and appreciative regard by the aborigines of North America, the eagle, by reason of its majestic, solitary, and mysterious nature, became an especial object of worship. This is expressed in the employment of the eagle by the Indian for religious and esthetic purposes only. The wing-bones were fashioned into whistles to be carried by warriors or used in ceremonies, and the talons formed powerful amulets or fetishes, having secondary value as ornaments; the feathers were, however, of greatest importance. The capture of eagles for their feathers was a hazardous branch of hunting, requiring great skill. Among some tribes eagle-killing was delegated to certain men. Owing to the difficulty of getting within bowshot of the bird, it was often trapped or the eyrie was visited to secure the young. Eagles are still kept in captivity by the Pueblo Indians as in the time of Coronado (14th Rep. B. A. E., 516, 1896). The striking war-bonnet of the Plains tribes was made of eagle feathers and was highly valued, for it is said that one pony was the price of a perfect tail of 12 feathers of the "war eagle," i. e., the white plumes with black tips. Other varieties, with bars across the feathers, are regarded as inferior (Mooney). Warriors of the Plains tribes usually wore the feathers of the golden eagle only, and it is probable that the customs of many tribes prescribed like discriminations as to feathers of different species. Many tribes wore one or more eagle feathers in the hair, and these feathers were often cut, colored, or otherwise decorated with some cognizance of the wearer (see *Heraldry*). It was the custom of the Pillager Chippewa to allow a warrior who scalped an enemy to wear on his head two eagle feathers, and the act of capturing a wounded prisoner on the battlefield earned the distinction of wearing five. Fans made of the primary feathers of the eagle formed an accessory to the costume of the Sioux and other tribes. Eagle feathers were also attached as ornaments to the buckskin shirts worn by men, and war costumes and paraphernalia, including shields, were ornamented with them. As one of the prominent totemic animals, the eagle gave its name to many clans and religious fraternities. It is probable that nearly every tribe in the United States recognizing clan or gentile organization had an eagle clan or gens at some period in its history.

The eagle held an important place in symbolic art. It was depicted by all the methods of art expression known to the Indian, appearing on pottery, basketry, textiles, beadwork, quillwork, shields, crests, totem poles, house and grave posts, pipes, rattles, and objects pertaining to cult and ceremony. It was also represented in the primitive drama connected with ceremonies. Many tribes possessed eagle deities, as the Kwahu, the eagle kachina of the Hopi of Arizona, and the Eagle god of the Miwok of California.

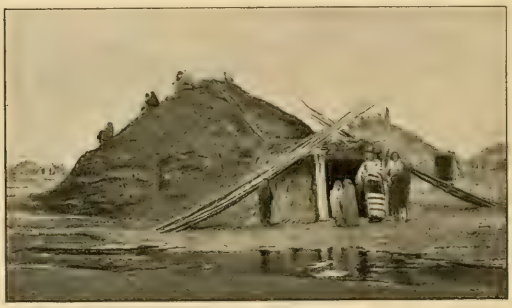
Among the Haida, passes made with eagle fans were thought to be effectual in conjuring, and this use reappears in many tribes. The wing-bones were often employed as sucking tubes, with which medicine-men pretended to remove disease. The Tlingit and other North Pacific tribes used eagle down for ceremonial sprinkling on the hair, masks, and dance costume; it was also scattered in the air, being blown through a tube or sprinkled by hand. The Pawnee and other Plains tribes as well as the Pueblos also used the down in ceremonies, and it was probably a general custom. Among the Hopi the eagle is generally associated with the Sky god, and its feathers are used with disks to represent the Sun god (Fewkes).

The use of eagle feathers in religion is nowhere better shown than among the Pueblos, when downy plumes are attached to masks, rattles, prayer-sticks (q. v.), and other cult objects entering into ceremonies. For this purpose a great quantity of feathers is yearly required. The Hopi clans claimed the eagle nests in the localities where they formerly resided, and caught in traps or took from the nests eaglets, whose down was used in ceremonies. The eaglets, when required for feathers, have their heads washed; they are killed by pressure on the thorax, and buried with appropriate rites in special cemeteries, in which offerings of small wooden images and bows and arrows are yearly deposited. The interior Salish also are said by Teit to have property in eagles. Near the present Hopi villages there are shrines in which offerings of eagle eggs carved from wood are placed during the winter solstice for the increase of eagles. Among the Zuñi, feathers shed by their captive eagles have special significance, though the feathers are also regularly plucked and form a staple article of trade.

The mythology of almost every tribe is replete with eagle beings, and the widespread thunderbird myth relates in some cases to the eagle. In Hopi myth the Man-eagle is a sky-being who lays aside his plumage after flights in which he spreads devastation, and the hero who slays him is carried to the house in the sky by eagles of several species, each one in its turn bearing him higher. The Man-eagle myth is widely diffused, most tribes regarding this being as a manifestation of either helpful or maleficent power.

See Fewkes, Property Rights in Eagles among the Hopi, Am. Anthrop., II, 690–707, 1900; Hoffman in 14th Rep. B. A. E., 1896; Mooney (1) ibid., (2) in 19th Rep. B. A. E., 1900. (W. H.)

Eagle Hills Assiniboin. A band of Assiniboin of 35 lodges living in 1808 between Bear hills and South Saskatchewan r., Assiniboia, Canada.—Henry-Thompson Jour., Coues ed., II, 523, 1897.


PAWNEE EARTH LODGE

Earth lodge. A dwelling partly underground, circular in form, from 30 to 60 ft in diameter, with walls about 6 ft high, on which rested a dome-shaped roof with an opening in the center to afford light within and to permit the egress of smoke. The entrance was a projecting passageway from 6 to 14 ft long. The method of construction was first to draw a circle on the ground and excavate the earth within it from 2 to 4 ft deep. About 1½ ft within the circle were set crotched posts some 8 or 10 ft apart, on which were laid beams. Outside these posts were set others, one end of them braced against the bottom of the bank of earth at the periphery of the circle, and the other end leaning against the beams, forming a close stockade, an opening being left at the E. side for the entrance. Midway between the center of the excavation and the stockade were planted 4, 6, or 8 tall crotched posts, forming an inner circle. In the crotches were laid heavy beams to support the roof. The bark was stripped from all the posts and beams. The roof was formed of long, slender, tapering tree trunks, stripped of bark. The large ends were tied with strings of the inner bark of the elm to the beams at the top of the stockade, and the middle to those resting in the crotches of the inner circle of posts. The slender ends were cut so as to form the circular opening in the center of the roof, 2 or 3 ft in diameter. Outside this framework branches of willow were placed close together across the posts of the wall and the beams of the roof, and bound tightly to each pole, beginning at the ground and continuing upward to the central opening. Over the willow branches a heavy thatch of coarse dried grass was laid, tied in bundles and arranged so that it would shed water. Over the thatch was placed a thick coating of sods, cut so that they could be lapped, and laid like shingles. The wall and roof were afterward carefully tamped with earth and made impervious to rain. The long entranceway was built in the same manner as the lodge, and thatched and sodded at the same time. The grass of the sod continued to grow, and wild flowers brightened the walls and roof of the dwelling. The blackened circle around the central opening in the roof, produced by the heat and smoke, was the only suggestion that the verdant mound was a human abode. Within, the floor was made hard by a series of tampings, in which both water and fire were used. The fireplace was circular in shape and slightly excavated. A curtain of skin hung at the opening from the passageway into the lodge. The outer door was covered with a skin that was stiffened by sticks at the top and bottom, which was turned to one side to give entrance to the passageway. The couches of the occupants were placed around the wall, and frequently were inclosed by reed mats which could be raised or lowered. More than one family sometimes occupied a lodge, and in such case the families took different sides. The back part, opposite the entrance, was reserved for the keeping of sacred objects and the reception of guests. In the winter curtains of skin were hung from the beams of the inner circle of posts, making a smaller room about the fireplace. The shields and weapons of the men were suspended from these inner posts, giving color to the interior of the dwelling, which was always picturesque, whether seen at night, when the fire leaped up and glinted on the polished blackened roof and when at times the lodge was filled with men and women in their gala dress at some social meeting or religious ceremony, or during the day when the shaft of sunlight fell through the central opening over the fireplace, bringing into relief some bit of aboriginal life and leaving the rest of the lodge in deep shadow. Few, if any, large and well-built earth lodges exist at the present day. Even with care a lodge could be made to last only a generation or two.

Ceremonies attended the erection of an earth lodge from the marking of the circle to the putting on of the sods. Both men and women took part in these rites and shared in the labor of building. To cut, haul, and set the heavy posts and beams was the men's task; the binding, thatching, and sodding that of the women.

The earth lodge was used by the Pawnee, Arikara, Omaha, Ponca, Osage, and other tribes. A similar abode was found in the Aleutian ids., on Kodiak id., and in s. w. Alaska. There were habitations among some of the California tribes that had features in common with the earth lodge, and there are evidences of relationship between it, the Navaho hogan, and one form of Pima dwelling.

Among the Pawnee are preserved the most elaborate ceremonies and traditions pertaining to the earth lodge. These tribes are said to have abandoned the grass house of their kindred at some distant period and, under the teaching of aquatic animals, to have learned to construct the earth lodge. According to their ceremonies and legends, not only the animals were concerned with its construction—the badger digging the holes, the beaver sawing the logs, the bears carrying them, and all obeying the directions of the whale—but the stars also exercised authority. The earlier star cult of the people is recognized in the significance attached to the four central posts. Each stood for a star—the Morning and Evening stars, symbols of the male and female cosmic forces, and the North and South stars, the direction of chiefs and the abode of perpetual life. The posts were painted in the symbolic colors of these stars—red, white, black, yellow. During certain ceremonies corn of one of these colors was offered at the foot of the post of that color. In the rituals of the Pawnee the earth lodge is made typical of man's abode on the earth; the floor is the plain, the wall the distant horizon, the dome the arching sky, the central opening the zenith, dwelling place of Tirawa, the invisible power which gives life to all created beings.

The history of the distribution of this kind of dwelling among peoples widely scattered is a problem not yet fully solved. See *Grass lodge*, *Habitations*. (A. C. F.)

East Abeika. (*Aiabeka*, 'unhealthful place'). A former Choctaw town at the mouth of Straight cr., an affluent of the Sukenatcha, in Kemper co., Miss. Called East Abeika to distinguish it from another town of the same name.—Halbert in Miss. Hist. Soc. Publ., VI, 425, 1902. See *Abihka*.

Abeeka.—Romans, Florida, 313, 1775. **Aiabeka.**—Halbert, op. cit. **East Abecka.**—Ibid., 309. **East Abeika.**—West Florida map, *ca.* 1775.

Eastern Indians. A collective term applied by the early New England writers to all the tribes N. E. of Merrimac r. It is used by Hubbard as early as 1680. These tribes, including the Pennacook, Abnaki, Malecite, and Micmac, were generally in the French interest and hostile to the English. (J. M.)

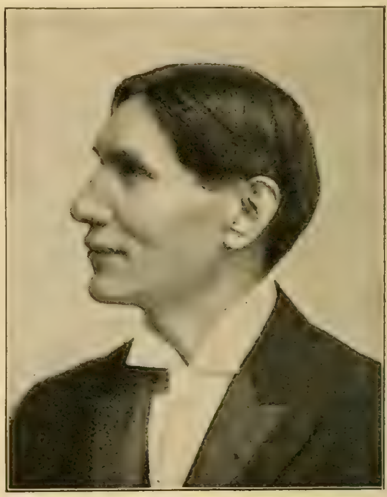
Eastern Indians.—Form used by most early English writers. **Eastward Indians.**—Winthrop (1700) in N. Y. Doc. Col. Hist., IV, 612, 1854. **Estward Indians.**—Owaneco (1700), ibid., 614 ("the Nowonthewog or the Estward Indians").

Eastern Shawnee. A division of the Shawnee now living in Indian Ter. They formerly lived with the Seneca (Mingo) near Lewistown, Ohio, but sold their lands in 1831 and removed with the latter tribe to Kansas. In 1867 they separated from the Seneca and removed to Indian Ter. under the name of Eastern Shawnee. They are now under the Seneca school and numbered 95 in 1904. (J. M.)

East Greenlanders. The Eskimo inhabiting the E. coast of Greenland. They are divided into two groups: The Angmagsalingmiut, inhabiting the fjords about C. Dan; and the southern group, formerly scattered along the coast southward. They have long lived in complete isolation, three-fourths of them in the Angmagsalik district, others farther s. about Iluilek, C. Bille, and Tingmiarmiut. (Nansen, First Crossing of Greenland, I, 321–371, 1890). They have developed some of the peculiar arts of the Eskimo to their highest perfection, especially the use of harpoons with shafts that become detached and float in the water, while the seal swims off with the line and bladder, and of flexible-jointed lances also for killing the struggling animal. The more easily handled double bladder is their invention. They employ the double-bladed paddle altogether, wear skin-tight garments that fit in the waist of the kaiak so closely that no water can enter, and when overturned in the sea they are able to right themselves single handed with the paddle. The ornamental arts of the East Greenlanders are neglected, except among one isolated band in the remote N. E. Their winter houses, made of stones and sod, are long and narrow, with family benches on one side, and can be stretched out to accommodate more people than the square houses of Alaska. The large public buildings of the western tribes they know only by tradition. The East Greenlanders numbered 548, comprising 245 males and 303 females, in 1884, not counting a few scattered families of unknown numbers living N. of 68° (Rink, Eskimo Tribes, 1887). The entire southern group of the East Greenlanders, all the pagan Eskimo of Tingmiarmiut and the other places s. of Angmagsalik, 114 individuals altogether, emigrated between 1887 and 1900 to Kernertok, near C. Farewell.

The villages and settlements of the East Greenlanders, past and present, are as follows: Akernivak, Akorninarmiut, Aluik, Aluk, Amivik, Anarnisok, Angmagsalik, Anoritok, Aputitek, Atangime, Auarkat, Estale, Igdluarsuk, Ikatek, Ikerasak, Iluilek, Imarsivik, Ingmikertok, Inigsalik, Inugsiut, Ivimiut, Kangarsik, Kangigdlek, Kemisak, Kernertok, Kialinek, Kikertarsoak, Kinarbik, Koremiut, Kumarmiut, Kutek, Manitsuk, Nanusek, Narsuk, Norajik, Norsit, Nualik, Nunakitit, Okiosorbik, Orkua, Patuterajuit, Pikiutdlek, Sangmisok, Sarkarmiut, Sermiligak, Sermilik, Sivinganek, Sivingarnarsik, Tarsia, Tasiusarsik, Taterat, Tingmiarmiut, Umanak, Umivik, Utorkarmiut. (H. W. H.)

Eastman, Charles Alexander (*Ohiyesa*, 'the Winner'). A Santee Dakota physician and author, born in 1858 near Redwood Falls, Minn. His father was a full-blood Sioux named Many Lightnings, and his mother the half-blood daughter of a well-known army officer. His mother dying soon after his birth, he was reared by his paternal grandmother and an uncle, who after the Minnesota massacre in 1862 fled with the boy into Canada. Here he lived the life of a wild Indian until he was 15 years of age, when his father, who in the meantime had accepted Christianity and civilization, sought him out and brought him home to Flandreau, S. Dak., where a few Sioux families had established themselves as farmers and homesteaders. Ohiyesa was placed in the mission school at Santee, Nebr., where he made such progress in 2 years that he was selected for a more advanced course and sent to Beloit College, Beloit, Wis. After 2 years spent there in the preparatory department he went to Knox College, Galesburg, Ill., thence to Kimball Academy and Dartmouth College, New Hampshire. He was graduated from Dartmouth in 1887, and immediately entered the Boston University school of medicine, receiving the degree of M. D. in 1890. Dr Eastman was then appointed Government physician to the Pine Ridge agency, S. Dak., and served there nearly 3 years, through the ghost-dance disturbance and afterward. In 1893 he went to St Paul, Minn., and entered there on the practice of medicine, also serving for 3 years as traveling secretary of the Young Men's Christian Association among the Indians. Afterward he was attorney for the Sioux at Washington, and later again Government physician at Crow Creek, S. Dak. In 1903 he was appointed by the Office of Indian Affairs to the special work of revising the allotment rolls and selecting permanent family names for the Sioux. His first book, "Indian Boyhood," appeared in 1902, and "Red Hunters and the Animal People" in 1904. He is an occasional contributor to the magazines and lectures frequently on Indian life and history. In 1891 Dr Eastman married Miss Elaine Goodale, of Massachusetts, and they have 6 children. (E. G. E.)



CHARLES ALEXANDER EASTMAN. (HARPER & BROS.)

Eastman, John (*Mahpiyawakankidan*, 'Sacred Cloud Worshipper'). A Santee Dakota of three-fourths blood, brother of Charles Alexander Eastman, noted as being a college-bred Presbyterian clergyman; born in Mar., 1849, at Shakopee, Minn. His father was Many Lightnings, a full-blood Sioux, who, on becoming a Christian in 1864, took the name of Jacob Eastman. His mother, Mary Nancy Eastman, was the daughter of Capt. Seth

Eastman, an American army officer, and maternal granddaughter of Cloudman, a Sioux chief. He continued with his father, except for one year at Beloit College, Wis., until the latter died in 1876. The same year he was ordained as a Presbyterian minister at Flandreau, S. Dak., and installed as pastor of the Indian church of Flandreau township, which had been organized in 1871 and provided by the Presbyterian Mission Board with a building in 1874. Mr Eastman took charge of a Government school and began teaching the youth of the Santee res. in 1878, but resigned this charge in 1885 in order to accept the position of overseer of the band then living in Flandreau township. He retired from this position in 1896 and now devotes much of his attention to the work of his ministry and the cultivation of a small farm purchased some years ago. His church now numbers 96 communicants. In 1874 Mr Eastman married Miss Mary J. Faribault, a half-blood Santee. They are parents of 6 children. Mr Eastman is still active in tribal affairs, and since about 1880 has annually served in the capacity of delegate of his people at Washington.

Eat the Ham. A former Sans Arc band under a medicine-man named Wichashawakan.—Culbertson in Smithson. Rep. 1850, 142, 1851.

Ebahamo. An extinct tribe formerly dwelling on Matagorda bay, Tex. La Salle constructed his Ft St Louis within the territory of this tribe and of the Quelanhubeches, or Karankawa, who probably were a cognate people. Joutel (1687) states in his narrative (French, Hist. Coll. La., I, 134, 1846) that La Salle recorded a vocabulary of their language, which is very different from that of the Cenis (Caddo) and more difficult; that they were neighbors and allies of the latter people and understood some of their words. "At our fort at St Louis bay," he says, "we made some stay to cultivate the friendship of our Bracamos (as the Indian nation that dwells near our fort is called), in order to leave protectors to the people whom we would have to leave in the fort." (A. S. G.)

Apayxam.—Massanet MS. (1690) cited by H. E. Bolton, inf'n, 1906 (same?). **Bahamos.**—Early writer quoted by Gatschet, Karankawa Inds., 24, 1891. **Bracamos.**—Cavelier (1685) quoted by Shea, Early Voy., 21, 1861. **Ebahamo.**—Joutel (1687) in Margry, Déc., III, 276, 1878. **Ebahumo.**—Ibid., 300. **Hebahamo.**—Joutel (1687) in French, Hist. Coll. La., I, 134, 1846. **Hebohamos.**—Joutel quoted by Gatschet, op. cit.

Ebiamana. An unidentified village in N. Florida about 1565.—De Bry, Brev. Nar., II, map, 1591.

Ebita Poocola Chitto (*Ibetap okla chitto*, 'fountain-head big people'). A former Choctaw town, noted by Romans, believed to have been situated on the head of Straight cr., in Kemper co., Miss., hence the name.—Halbert in Miss. Hist. Soc. Publ., VI, 425, 1902.

Ebita-poocolo-chitto.—West Florida map, *ca.* 1772. **Ebitap-oocoolo-cho.**—Romans, Florida, 310, 1775. **Ibetap okla chitto.**—Halbert, op. cit.

Ebita Poocola Skatane (*Ibetap okla iskitini*, 'fountain-head little people'). A former Choctaw town on the W. or main prong of Yazoo cr., a N. affluent of Petickfa cr., in Kemper co., Miss.—Halbert in Miss. Hist. Soc. Publ., VI, 423, 1902.

Ebeetap Oocoola.—Romans, Florida, 310, 1775. **Ibetap okla iskitini.**—Halbert, op. cit.

Ecatacari. A rancheria of either the Eudeve or the Nevome of Sonora, Mexico, in the early part of the 18th century. It was probably situated near Matape.—Writer of 1702(?) in Doc. Hist. Mex., 4th s., V, 126, 1857.

Echantac. A village, presumably Costanoan, formerly connected with San Juan Bautista mission, Cal.—Engelhardt, Franciscans in Cal., 398, 1897.

Echilat. A former village of the Rumsen division of the Costanoan family situated 12 m. S. E. of San Carlos mission, Cal.

Echilat.—Taylor in Cal. Farmer, Apr. 20, 1860. **San Francisquita.**—Ibid.

Echojoa. A Mayo settlement on the Rio Mayo, above Santa Cruz, S. W. Sonora, Mexico; pop. 444 in 1900.

Echehóa.—Hardy, Trav. in Mex., 438, 1829. **Echojoa.**—Orozco y Berra, Geog., 356, 1864. **Echonova.**—Ibid. (Echojoa, or). **Hetschojoa.**—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 1726.

Echota (corruption of *Itsă'tĭ*, meaning unknown). The name of several Cherokee towns. (1) the most important—often distinguished as Great Echota—was on the S. side of Little Tennessee r., a short distance below Citico cr., in Monroe co., Tenn. It was the ancient capital and sacred "peace town" of the nation. At that place there is a large mound. (2) Little Echota was on Sautee (Itsâ'tĭ) cr., a head-stream of the Chattahoochee, W. of Clarkesville, Ga. (3) New Echota, the capital of the nation for some years before the removal, was established at a spot, originally known as Gănsági, at the junction of Oostanaula and Conasauga rs., in Gordon co., Ga. It was sometimes called Newtown. (4) The old Macedonian mission on Soco cr., of the North Carolina res., is also known to the Cherokee as Itsâ'tĭ, as was also (5) the great Nacoochee mound. See Mooney in 19th Rep. B. A. E., 523, 1900.

Choquata.—Mooney, op. cit. (cited as former misprint). **Chota.**—Doc. of 1799 quoted by Royce in 5th Rep. B. A. E., 144, 1887. **Chote.**—Timberlake, Mem., map, 1765 (on Little Tennessee r.). **Chote great.**—Bartram, Trav., 371, 1792 (on Tenn. r.).

Echulit. A Tolowa village at a lagoon on the coast about 5 m. N. of Crescent, Cal. (P. E. G.)

E'-tcu-lĕt ʇûn-nĕ.—Dorsey, MS. Chetco vocab., B. A. E., 1884. **E-tcu'-lĭt.**—Dorsey in Jour. Am. Folk-lore, III, 236, 1890 (Tututunne named). **E-tc'u'-lĭt.**—

Ibid. (Naltunnetunne name). **Tc'ĕs-qan'-me.**—Ibid. (another Naltunnetunne name).

Eclauou. A village of the Utina (Timucua) confederacy in central Florida in the 16th century.—Laudonnière (1564) in French, Hist. Coll. La., n. s., 243, 1869.

Ecochee. A former Cherokee settlement on a head stream of Savannah r., in N. W. South Carolina or N. E. Georgia. It was destroyed during the Revolutionary war. (J. M.)

Ecorce. A band of Nipissing living at Oka, Canada, in 1736. Their totem was the birch. Chauvignerie calls them L'Ecoree, evidently intended for L'Ecorce.

Bark tribe.—Chauvignerie (1736) transl. in N. Y. Doc. Col. Hist., IX, 1053, 1855. **L'Ecoree.**—Chauvignerie quoted by Schoolcraft, Ind. Tribes, III, 554, 1853.

Ecureuil (French: 'squirrel'). Spoken of as a tribe formerly living between Tadoussac and Hudson bay, Quebec province, Canada; destroyed by the Iroquois in 1661. Probably a Montagnais band living about the headwaters of Three rs., possibly about the lake named Ouapichiouanon in the Jesuit Relations.

Escurieux.—Jes. Rel., 20, 1661. **L'Ecureuil.**—McKenney and Hall, Ind. Tribes, III, 79, 1854.

Ecushaw. See *Cashaw.*

Edelano. An unidentified village on an island in St Johns r., Fla., in the 16th century.—Laudonnière (1564) in French, Hist. Coll. La., n. s., 287, 1869.

Edenshaw (or Edensaw, from a Tlingit word referring to the glacier). The Haida chief best known to the whites. He succeeded early in the 19th century to the chieftainship of the strong Stustas kinship group which centered in the town of Kioosta on the coast of Graham id. opposite North id., Brit. Col. Shortly after 1860, his people having fallen off in numbers, he moved with them to Kung, at the mouth of Naden harbor, where he erected a large house, which is still standing. Through the exercise of his exceptional abilities in trade and in various other ways he became one of the wealthiest of the Haida chiefs. His relations with the whites were always cordial, and it was through his influence that a missionary was sent to Masset. Among other good offices to the whites, he protected the crew of an American vessel when threatened by other natives. He died about 1885. A monument mentioning his kind treatment of the whites stands in Masset. (J. R. S.)

Edgpiiliik. A Delaware village in W. New Jersey in 1792.

Edgpiiliik.—Brinton, Lenape Leg., 46, 1885. **Edgpüluk.**—Keane in Stanford, Comp., Cent. and S. Am., 512, 1878.

Edisto. A small tribe, now extinct, which appears to have occupied lower Edisto r., S. C., which derived its name from that of the tribe. The Huguenots of Ribault's colony were kindly welcomed by them in 1562, and the Spaniards for a time had a mission among them. They were included in the Cusabo group, and are mentioned in connection with the Stono, Westo, and Savannah as still living in the region named in 1670, when English colonization began. With the Westo and Stono they were possibly driven out by the Shawnee in 1680. Gatschet thinks it probable that they spoke the Uchean language. See Mooney, Siouan Tribes of the East, Bull. B. A. E., 1894.

Adusta.—De Bry, Brev. Nar., II, map, 1591. **Audusta.**—Laudonnière (1587) in Hakluyt, Voy., 379, 1600. **Edistoes.**—Gallatin in Trans. Am. Antiq. Soc., II, 83, 1836. **Edisto.**—Adair, Hist. Inds., 325, 1775. **Edistow.**—Harris, Voy. and Trav., I, map, 1705. **Orista.**—Fontaneda (*ca.* 1570) in Ternaux-Compans, Voy., XX, 16, 1841. **Oristanum.**—Brigstock (1623) quoted by French, Hist. Coll. La., II, 186, 1875.

Edjao ($^{\varepsilon}$*I'djao*). A Haida town situated around a hill of the same name, at the E. end of Masset village, Queen Charlotte ids., Brit. Col. It was occupied by the Aoyaku-lnagai, a branch of the Yaku-lanas, and, according to the old men, consisted in later times of about 6 houses, which would have contained nearly a hundred persons. Later it came to be included within the limits of Masset.—Swanton, Cont. Haida, 99, 1905.

Hai'ts'au.—Boas, Twelfth Rep. N. W. Tribes Can., 23, 1898. **Hā-jū hādē.**—Krause, Tlinkit-Indianer, 304, 1885 ('people of Edjao'; probably the same).

Edjieretrukenade ('buffalo people'). An Athapascan tribe of the Chipewyan group living along the banks of Buffalo r., Athabasca, Canada.

Edjiére-tρou-kkè-nadé.—Petitot, Autour du lac des Esclaves, 363, 1891 ('buffalo people').

Education. The aborigines of North America had their own systems of education, through which the young were instructed in their coming labors and obligations, embracing not only the whole round of economic pursuits—hunting, fishing, handicraft, agriculture, and household work—but speech, fine art, customs, etiquette, social obligations, and tribal lore. By unconscious absorption and by constant inculcation the boy and girl became the accomplished man and woman. Motives of pride or shame, the stimulus of flattery or disparagement, wrought constantly upon the child, male or female, who was the charge, not of the parents and grandparents alone but of the whole tribe (Heckewelder). Loskiel (p. 139) says the Iroquois are particularly attentive to the education of the young people for the future government of the state, and for this purpose admit a boy, generally the nephew of the principal chief, to the council and solemn feast following it.

The Eskimo were most careful in teaching their girls and boys, setting them difficult problems in canoeing, sledding, and hunting, showing them how to solve them, and asking boys how they would meet a given emergency (see *Child life*). Everywhere there was the closest association, for education, of parents with children, who learned the names and uses of things in nature. At a tender age they played at serious business, girls attending to household duties, boys following men's pursuits. Children were furnished with appropriate toys; they became little basket makers, weavers, potters, water carriers, cooks, archers, stone workers, watchers of crops and flocks, the range of instruction being limited only by tribal custom. Personal responsibilities were laid on them, and they were stimulated by the tribal law of personal property, which was inviolable. Among the Pueblos cult images and paraphernalia were their playthings, and they early joined the fraternities, looking forward to social duties and initiation. The Apache boy had for pedagogues his father and grandfather, who began early to teach him counting, to run on level ground, then up and down hill, to break branches from trees, to jump into cold water, and to race, the whole training tending to make him skilful, strong, and fearless. The girl was trained in part by her mother, but chiefly by the grandmother, the discipline beginning as soon as the child could control her movements, but never becoming regular or severe. It consisted in rising early, carrying water, helping about the home, cooking, and minding children. At 6 the little girl took her first lessons in basketry with yucca leaves. Later on decorated baskets, saddle-bags, beadwork, and dress were her care.

On the coming of the whites a new era of secular education, designed and undesigned, began. All the natives, young and old, were pupils, and all the whites who came in contact with them were instructors, whether purposely or through the influence of their example and patronage. The undesigned instruction can not be measured, but its effect was profound. The Indian passed at once into the iron age; the stone period, except in ceremony, was moribund. So radical was the change in the eastern tribes that it is difficult now to illustrate their true life in museum collections.

An account of the designed instruction would embrace all attempts to change manners, customs, and motives, to teach reading and writing in the foreign tongue, to acquaint the Indians with new arts and industries, and to impress or force upon them the social organization of their conquerors. The history of this systematic instruction divides itself into the period of (1) discovery and exploration, (2) colonization and settlement, (3) Colonial and Revolutionary times, (4) the growth of the national policy, and (5) the present system.

Parts of the area here considered were discovered and explored by several European nations at dates wide apart. All of them aroused the same wonder at first view, traded their manufactures for Indian products, smoked the pipe of peace, and opened friendly relations. The Norwegians began their acculturation of Greenland in the year 1000. The Spanish pioneers were Ponce de León, Narvaez, Cabeza de Vaca, Marcos de Niza, De Soto, Coronado, Cabrillo, and many others. The French appeared in Canada and in the Mississippi valley, and were followed by the English in Virginia and in New England, the Dutch in New York, the Swedes in New Jersey, the Quakers in Pennsylvania, and the Russians in Alaska. Instruction, designed and undesigned, immediately ensued, teaching the Indians many foreign industrial processes, the bettering of their own, and the adoption of firearms, and metal tools and utensils. Domestic animals (horses, donkeys, cattle, sheep, goats, poultry) and many vegetables found congenial environment. It was through these and other practical lessons that the missionaries and teachers of the early days, who came to Christianize young Indians and bestow on them an education, were more successful instructors than they knew. By the subtle process of suggestion, the inevitable action of mind upon mind, the Indians received incalculable training in all arts and the fashion of living. Failures to accomplish the most cherished object of the missionaries grew out of the great distance which separated the two races, and of the contrary influences of many of the whites who were first on the spot, not from lack of zeal or ability. The Roman Catholic clergy were at first the most efficient agents of direct instruction; besides carrying on their proper missionary work they exerted themselves to mitigate the harsh treatment visited on the Indian. In the 16th century the expedition of Narvaez to Florida was accompanied by Franciscans under Padre Juan Juarez, and the appearance of Cabeza de Vaca in Mexico prompted Fray Marcos de Niza's journey to the N. as far as Zuñi, and of the expedition of Coronado, who left Fray Juan de Padilla and a lay brother in Quivira, on the Kansas plains, as well as a friar and a lay brother at Tiguex and Pecos, respectively, all destined to be killed by the natives. The subsequent history of the S. W. records a series of disasters to the immediate undertakings, but permanent success in practical education.

In 1567 the agricultural education of Indians was tried in Florida by the Jesuit

Fray Rogel, who selected lands, procured agricultural implements, and built commodious houses (Shea).

Early in the 17th century Franciscan missions were established among the Apalachee and neighboring tribes, afterward to be abandoned, but forming the first link in the chain of causes which has brought these Indians through their minority under guardianship to mature self-dependence. Concentration for practical instruction was established in California by the Franciscans (see *California, Indians of*). The results achieved by the missions in the S. W. were chiefly practical and social. Domestic animals, with the art of domestication and industries depending on their products, were permanently acquired. Foreign plants, including wheat, peaches, and grapes, were introduced, gunpowder was adopted in place of the bow, and new practices and customs, good and bad, came into vogue. The early French missions in North America were among (1) the Abnaki in Maine, (2) the Huron in Ontario, Michigan, and Ohio, (3) the Iroquois in New York, (4) the Ottawa in Wisconsin and Michigan, (5) the Illinois in the middle W., and (6) the tribes of Louisiana. Bishop Laval founded a school at Quebec for French and Indian youth, Father de Smet planted the first Catholic mission among the Salish tribes, and Canadian priests visited the natives on Puget sd. and along the coast of Washington.

One of the objects in colonizing Virginia, mentioned in the charter of 1606 and repeated in that of 1621, was to bring the infidels and savages to human civility and a settled and quiet government (Neill). Henrico College was founded in 1618. The council of Jamestown in 1619 voted to educate Indian children in religion, a civil course of life, and in some useful trade. George Thorpe, superintendent of education at Henrico, gave a cheering account of his labors in 1621. Many youths were taken to England to be educated. William and Mary College was founded in 1691, and special provisions were made in the charter of Virginia for the instruction of Indians (Hist. College of William and Mary, 1874). Brasserton manor was purchased through the charity of Robert Boyle, the yearly rents and profits being devoted to a boarding-school foundation in William and Mary College. In Maryland no schools were founded, but the settlers and Indians exchanged knowledge of a practical kind. The interesting chapter of Indian education in New England includes, during the 17th century, the offering of their children for instruction, the translation of the Bible (1646–90) into their language by Eliot (see *Eliot Bible*), the founding of Natick, the appointment of a superintendent of Indians (Daniel Gookin, 1656–86), and the provision for Indian youth in Harvard. The spirit and methods of instruction in the 18th century are revealed in the adoption of Indian children by the colonists (Samson Occum, for example), the founding of Moor's charity school, Bishop Berkeley's gift to Yale, the labors of Eleazer Wheelock (1729), and the founding of Dartmouth College in 1754 (see Fletcher, Ind. Education and Civilization, 1888). In New York and other northern states large sums of money were appropriated for the instruction of Indians, and in Princeton College special provisions were made for their education.

The Moravians, models of thrift and good will, had in their hearts wherever they went the welfare of the aborigines as a private and public burden.

Between 1741 and 1761 began, under Vitus Bering and his successors, the series of lessons given for the acculturation of the Aleut, Eskimo, and Indians of Alaska. Schools were formally opened in Kodiak in 1794, and a little later in Sitka. This chapter in education includes the Russian Company's schools, as well as military, Government, and church schools. Pupils were taught the Russian and English languages, geography, history, arithmetic, geometry, trigonometry, and navigation. Industrial training was compulsory in many cases. Dall (Alaska, 1870) speaks of the great aptness of the Aleuts in receiving instruction. In all areas the voyageur, the trapper, the trader, the missionary, the settler, the school-teacher, and Government authorities were partners in education. The contact, whenever it took place, had its effect in a generation or two. The making of treaties with the Indians afforded an object lesson in practical affairs. Old things passed away whose nature and very existence and structure can be proved now only by impressions on ancient pottery or remains in caverns and graves. The twofold education embraced new dietaries, utensils, and modes of preparing and eating food; new materials and fashions in dress and implements for making clothing; new or modified habitations and their appurtenances and furniture; new productive industries and new methods of quarrying and mining, woodcraft, hunting, trapping, and fishing; the introduction of gunpowder, domestic animals, and foreign handicrafts; the adoption of calendars and clocks, and the habit of steady employment for wages; new social institutions, manners, customs, and fashions, not always for the better; foreign words and jargons for new ideas and activities; new esthetic ideas; changes in the clan and tribal life, and accessions to native beliefs and forms of worship borrowed from the conquerors.

In the Canadian colonies little was done for secular and industrial education by the provincial governments prior to confederation. The Roman Catholic missions inherited from the French, Anglican missions sent from the mother country, the New England Company's missions among the Six Nations and Mohawk, and Methodist schools founded by Lord Elgin and others, as well as those managed by Presbyterians, Baptists, and Congregationalists, all combined common school instruction and training in the practical arts with their special work (see *Missions*). After the confederation (1867) the subject was taken up systematically and contract schools were established and put into the hands of the Christian denominations. In the older provinces agriculture and other industries had largely taken the place of primitive arts. After the admission of British Columbia, Manitoba, and the Northwest Territory into the Dominion, steps were taken to establish systematic training in those provinces. In 1904 there were 24 industrial, 46 boarding, and 228 day schools in operation. Day schools among the tribes aim to secure the cooperation of parents; the boarding schools especially cultivate industrial training for various bread-winning trades; normal schools and girls' homes have been established to teach self-support under new conditions. Improvement in dwellings has developed a stronger attachment to home, as well as bettered health and raised the moral tone, for when houses are furnished with stoves, beds, tables, chairs, musical instruments, and sewing machines, the tastes of the occupants are elevated and other thoughts stimulated. Indians become individual owners of farms and of flocks and herds and sell the produce; they partake of the benefits of commerce and transportation and acquire thrift. Competition in fairs and exhibitions stimulates proficiency in both the old and the new activities. The purpose of the Canadian government has been to encourage the Indians to emerge from a condition of tutelage and continue voluntarily what they have learned under close supervision. The schools discourage premature marriages and educate the young prospective mothers. Education has made the aborigines law-respecting, prosperous, and contented. Far from being a menace to or a burden upon the commonwealth, they contribute in many ways to its welfare. The able-bodied in the mixed farming districts have become practically self-supporting (Pedley in Can. Ind. Aff. for 1904).

After the establishment of the United States government the following Christian bodies either instituted secular day and boarding schools among the Indians or continued those already in existence, and these schools have borne a large part in Indian education: Roman Catholic and Moravians from colonial times; Friends (Orthodox), 1795; Baptist, 1807; American Board of Commissioners for Foreign Missions, 1810; Episcopal, 1815; Methodist Episcopal, 1816; Presbyterian (North), 1833; Old School Presbyterians, 1837; Methodist Episcopal (South), 1844; Congregational American Missionary Association, 1846; Reformed Dutch, 1857; Presbyterian (South), 1857; Friends (Hicksite), 1869; United Presbyterian, 1869; Unitarian, 1886. Miss Alice C. Fletcher affirms that the missionary labors among the Indians have been as largely educational as religious. Until 1870 all Government aid for this object passed through the hands of the missionaries.

On July 12, 1775, a committee on Indian affairs was appointed in the Continental Congress, with Gen. Schuyler as chairman, and in the following year a standing committee was created. Money was voted to support Indian students at Dartmouth and Princeton colleges. After the War Department was created, in 1789, Indian affairs were left in the hands of its Secretary until 1849, when the Department of the Interior was established and the Indian Bureau was transferred thereto. Gen. Knox, Washington's Secretary of War, urged industrial education, and the President was of the same mind. In his message of 1801 President Adams noted the success of continued efforts to introduce among the Indians the implements and practices of husbandry and the household arts.

The first petition of an Indian for schools among his tribe was made by David Folsom, a Choctaw, in 1816. The Ottawa, in their treaty (1817) and in their address to President Monroe (1822), stipulated for industrial and literary education. In 1819 a first appropriation of $10,000 was made by Congress for Indian education, the superintendents and agents to be nominated by the President. In 1823 there were 21 schools receiving Government aid, and the number was increased to 38 in 1825. The first contract school was established on the Tulalip res., Wash., in 1869, but it was not until 1873 that Government schools proper were provided. In the beginning there were only day schools, later boarding schools on the reservations, and finally boarding schools remote from them. The training in all these schools was designed to bring the Indians nearer to civilized life, with a view to ultimate citizenship by enabling them to assimilate the speech, industrial life, family organization, social manners and customs, civil government, knowledge, modes of thinking, and ethical standards of the whites. The change to agriculture and sedentary industries had a profound effect in developing a sense of continuous responsibility. A school was established at Carlisle, Pa., in 1879, by Capt. R. H. Pratt, U. S. A., for the purpose of educating Indian boys and girls by separating them from their tribal life so as to prepare them to live and labor in contact with white people (see *Carlisle School*). To this end they are taught in the school as far as the high-school grade, and instruction is given in mechanical trades and domestic work. In order to facilitate association with the white population the "outing system" was adopted, by which pupils are permitted to go out during vacations to earn money. Boys and girls are also placed in families where they may work for their board, and perhaps more, and attend school. Thus the young Indians are trained in home life and associate with white children. Contract schools were abandoned June 30, 1900; the religious societies have since taken care of their own schools, and the appropriation for Indian education is applied under the law entirely to Government schools. About 100 students receive higher instruction in Hampton Institute. One of the latest experiments is that of Rev. Sheldon Jackson in connection with the introduction of domesticated reindeer into Alaska. These are allotted to mission and other schools, and instruction in the care and use of them is a part of the training.

The present scheme of education adopted by the Indian Office is to teach the pupils English, arithmetic, geography, and United States history, and also to train them in farming and the care of stock and in trades, as well as gymnastics. This requires the maintenance of day, boarding, and training schools, 253 now in all, with 2,300 employees, involving an annual expenditure of nearly $5,000,000. Some of these Indian schools are models (see *Chilocco Indian Industrial School*). Allotment of land has been the means of sending Indian children to district schools with white children. Indian teachers are being employed and parents are coming to be interested.

While on some reservations there are still Indian children who never saw a school, the great mass have ceased to be indifferent. The results of a century's efforts are immeasurable. Indians now take their places beside whites in many of the industrial pursuits and in the higher walks as well. The best evidence that the Indian is capable of civilization is the list of those who have succeeded. The Government has been stimulated, advised, and aided all along by associations of benevolent men and women who have freely given their time and means for the education and uplifting of the Indians, with various motives, some seeking the preservation of tribal life, arts, and customs, some their extinction. See *Carlisle School*, *Chilocco Indian Industrial School*, *Dutch influence*, *English influence*, *French influence*, *Spanish influence*, etc., *Governmental policy*, *Missions*.

In addition to the works cited, see Reps. Ind. Aff., especially for 1898 and subsequent years; Bureau of Education Reports for 1870, 339–354; 1871, 402–411; 1872, 405–418; 1873, 469–480; 1874, 506–516; 1875, 519–528; 1878, 281–286; 1879, 278–280; 1880, 372–376; 1886, app. 8 and 657–660; 1888, 999–1004; 1897, 1520–1522; also circulars 3, 1883, 58–73; 4, 34–43; Bulletin 1 of the New Orleans Exposition, 541–544 and 746–754, 1889; Archæologia Americana, 1820–60; Bacon, Laws of Md., 1765; Camden Soc. Publications, I–CIX, 1838–72; Canadian Ind. Aff. Reps.; Catesby, Nat. Hist. Carolina, II, XII, 1743; Eastman, Indian Boyhood, 1902; Doc. Hist. N. Y., I–IV, 1849–51; Fletcher, Indian Education and Civilization, 1888; Hailmann, Education of the Indian, 1904; Hall, Adolescence, 1904; Heckewelder, Narr. of the Mission of the United Brethren, 1820; Jenks, Childhood of Ji-shib′, 1900; Hist. College of William and Mary, 1660–1874; La Flesche, The Middle Five, 1900; Loskiel, Hist. of the Mission of the United Brethren, 1794; Mass. Hist. Soc. Coll., I–X, 1792–1809; Neill, Hist. Va. Co., 1869; Parkman, Old Régime in Canada; Pratt, Reps. on Carlisle School in An. Rep. Commr. Ind. Aff., especially 20th and 24th; Rawson et al., Rep. of Commissioners on Indian Education in 1844 (Jour. Leg. Assemb. Prov. of Can., VI, 1847); Shea, Catholic Missions, 1855; Smet (1) Oregon Miss., 1845, (2) New Indian Sketches, 1865, (3) Western Missions and Missionaries, 1863; Spencer, Education of the Pueblo Child, 1899; Spotswood, Off. Letters (1710–22), Va. Hist. Soc., I–II, 1882–85; Stevenson, Religious Life of the Zuñi Child, 1887; Stith, Hist. Va., repr. 1865. (O. T. M.)

Eeh. A band or division of the Iruwaitsu of Scott valley, Siskiyou co., Cal.; noted by Gibbs as living with the Watsahewa in 1851.

E-eh.—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 171, 1853. **E-oh.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 171, 1853.

Eeksen (*Ē′exse̥n*). A Salish tribe about Oyster bay, E. coast of Vancouver id., speaking the Comox dialect.—Boas, MS., B. A. E., 1887.

Eel River Indians. A part of the Miami, formerly living in Indiana. Their village was at Thorntown, Boone co., where they had a reservation, which was sold in 1828, the band removing to the Miami res. between the Wabash and Eel rs., in Miami co. They afterward shared the general fortunes of the tribe. (J. M.)

Eel River Indians.—Knox (1792) in Am. St. Papers, i, 235, 1832. **Eelrivers.**—Brown, West. Gaz., 72, 1817. **Elk river tribe.**—Ibid., 349 (misprint). **Isle-River Indians.**—Imlay, West. Ter., 371, 1793 (Eel r., through a corruption of l'Anguille into 'Long-isle'). **l'Anguille.**—French name of the band and settlement ('The eel'). **Long-isle.**—Imlay, op. cit. (misrendering of French l'Anguille). **Thornton party.**—Gale, Upper Miss., 178, 1867. **Thorntown party.**—Wyandot Vil. treaty (proclaimed 1828) in U. S. Ind. Treat., 520, 1873.

Eesteytoch. Given as a tribe on Cascade inlet, Brit. Col.; probably a village group of the Bellacoola.

Ees-tey-toch.—Kane, Wand. in N. Am., app., 1859.

Efaca. A Timucua clan belonging to the Acheha phratry.—Pareja (1612–14) quoted by Gatschet in Proc. Am. Philos. Soc., xvii, 492, 1878.

Egan. An Algonquian settlement in Maniwaki township, Ottawa co., Quebec, containing 225 Indians in 1884.

Egedesminde. A missionary station on Davis str., w. Greenland.—Crantz, Hist. Greenland, i, 14, 1767.

Eguianna-cahel ('water-hole of the mountain'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., v, 189, 1857.

Egusanna cahel.—Ibid.

Ehartsar. A band of the Crows, one of the four into which Lewis divided the tribe.

E-hârt′-sâr.—Lewis, Trav., 175, 1809. **Ẻh-hâ-tzắ.**—Long, Exped. Rocky Mts., ii, lxxxiv, 1823 (Hidatsa name: 'leaf people').

Ehatisaht. A Nootka tribe on Esperanza inlet, w. coast of Vancouver id., Brit. Col.; pop. 101 in 1902, 95 in 1904. Their principal village is Oke. From their waters came the larger part of the supply of dentalium shells extensively used on the Pacific coast as media of exchange.

Ai-tiz-zarts.—Jewitt, Nar., 36, 1849. **Aitzarts.**—Armstrong, Oregon, 136, 1857. **Ayhuttisaht.**—Sproat, Sav. Life, 308, 1868. **Eh-aht-tis-aht.**—Can. Ind. Aff., 52, 1875. **Ehateset.**—Mayne, Brit. Col., 251, 1862. **Ehatisaht.**—Can. Ind. Aff. 1901, pt. 2, 158. **Ē′hatisath.**—Boas, 6th Rep. N. W. Tribes Can., 31, 1890. **Ehatt-is-aht.**—Can. Ind. Aff. 1897, 357.

Ehouae ('one battered it.'—Hewitt). A village of the Tionontati existing in 1640.

Eh8ae.—Jes. Rel. 1641, 69, 1858.—**Ehwae.**—Shea, note in Charlevoix, New France, ii, 153, 1866. **Sainct Pierre et sainct Paul.**—Jes. Rel. 1640, 95, 1858.

Ehressaronon. The Huron name of a tribe mentioned by Ragueneau in 1640 as living s. of St Lawrence r. (Jes. Rel. 1640, 35, 1858). It can not now be identified with any tribe s. of the St Lawrence. Perhaps Iroquoian, as are some of the tribes mentioned in the same list.

Ehutewa. A Luiseño village formerly in the neighborhood of San Luis Rey mission, s. Cal. (Taylor in Cal. Farmer, May 11, 1860). Possibly the same as Hatawa.

Eidenu (perhaps an Eskimo rendering of 'I don't know'). A Kinugumiut coast settlement at C. Prince of Wales.

Ei-dan-noo.—Beechy (1826) quoted by Baker, Geog. Dict. Alaska, 1901. **Iden-noo.**—Ibid. **Wales.**—Post-route map, 1903.

Eider (trans. of *Igognak*, 'eider duck'). An Aleut village on Captain bay, Unalaska, Alaska, at a point of the same name. Pop. 39 in 1830, according to Veniaminoff.

Igognak.—Kotzebue (1816) quoted by Baker, Geog. Dict. Alaska, 1901 ('eider duck'). **Igonok.**—Coxe, Russ. Discov., 166, 1787. **Paystravskoi.**—Elliott, Cond. Aff. Alaska, 225, 1875. **Pestriakof.**—Baker, Geog. Dict. Alaska, 1901 (Russian: 'eider duck'). **Pestriakovo.**—Sarichef (1792) quoted by Baker, ibid. **Pestriakowskoje.**—Holmberg, Ethnol. Skizz., map, 1855. **Pestryakovskoe.**—Veniaminoff, Zapiski, ii, 202, 1840.

Einake (*Ĕ-ĭn′-a-ke*, 'catchers,' or 'soldiers'). A society of the Ikunuhkatsi, or All Comrades, in the Piegan tribe; it has been obsolete since about 1860, and perhaps earlier.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Eiwhuelit. A division of the Yuit Eskimo on St Lawrence id., Bering sea. Bogoras says "they are plainly a colony from the nearest [Siberian] shore, probably from Indian point." The villages are Chibukak, Chitnak, Kialegak, Kukuliak, Puguviliak, and Punuk.

Eiwhue′lit.—Bogoras, Chukchee, 20, 1904 (Chukchi name). **Kikhtŏg′āmūt.**—Dall in Cont. N. A. Ethnol., i, 15, 1877 ('islanders'). **Oomoojeks.**—Kelly, Arctic Eskimo in Alaska, 11, 1890. **Shi-wo-kŭg-mūt.**—Dall in Proc. A. A. A. S., xxxiv, 377, 1885. **Umudjek.**—Woolfe in 11th Census, Alaska, 130, 1893.

Ekaentoton. The Huron name of Manitoulin id. and of the Indians (Amikwa) living on it in 1649. It was the ancient home of the Ottawa.

Ekaentoton.—Jes. Rel. 1649, ii, 6, 1858. **l'Isle de Saincte Marie.**—Ibid.

Ekaloaping. A Padlimiut Eskimo settlement in Padli fjord, Baffin land.

Eχaloaping.—Boas in 6th Rep. B. A. E., 441, 1888.

Ekaluakdjuin. A summer settlement of the Saumingmiut subtribe of the Okomiut Eskimo, n. of Cumberland sd.

Eχaluaqdjuin.—Boas in 6th Rep. B. A. E., 439, 1888.

Ekalualuin. A summer settlement of the Akudnirmiut Eskimo on Home bay, Baffin land.

Eχalualuin.—Boas in 6th Rep. B. A. E., 441, 1888.

Ekaluin. A summer settlement of the Nugumiut Eskimo of Baffin land at the head of Frobisher bay.

Eχaluin.—Boas in 6th Rep. B. A. E., map, 1888.

Ekaluin. A summer settlement of Talirpingmiut Eskimo on the s. shore of Cumberland sd.

Eχoluin.—Boas in 6th Rep. B. A. E., map, 1888.

Ekalukdjuak. A summer settlement of the Kingua Okomiut Eskimo at the head of Cumberland sd.

Eχaluqdjuaq.—Boas in 6th Rep. B. A. E., map, 1888.

Ekaluktaluk. An Eskimo village in the Kuskokwim district, Alaska; pop. 24 in 1893.

Ekaluktalugumiut.—11th Census, Alaska, 164, 1893.

Ekarenniondi ('there a tree lies extended.'—Hewitt). A Tionontati village of the Deer clan where the Jesuits had their mission of St Mathias in 1648.

Ekarenniondi.—Garnier (1648) in Charlevoix, New Fr., II, 228, note, 1866. **Sainct Matthieu.**—Jes. Rel. 1640, 95, 1858. **Saint Mathias.**—Jes. Rel. 1648, 61, 1858.

Ekatopistaks ('half-dead meat'—Morgan'; 'the band that have finished packing'—Hayden). A division of the Piegan tribe of the Siksika (q. v.), probably extinct.

e-ka-to'-pi-staks.—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862. **E-ko'-to-pis-taxe.**—Morgan, Anc. Soc., 171, 1878.

Ekgiagan. A village of the Chalone division of the Costanoan family, formerly near Soledad mission, Cal.—Taylor in Cal. Farmer, Apr. 20, 1860.

Ekilik. A Togiagamiut village on Togiak r., near its mouth, in Alaska. Pop. 192 in 1880; 60 in 1890.

Ekilígamut.—Spurr and Post quoted by Baker, Geog. Dict. Alaska, 1901. **Ikalinkamiut.**—11th Census, Alaska, 5, 1893. **Ikaliukha.**—Petroff, 10th Census, Alaska, 17, 1884.

Ekiondatsaan. A Huron village in Ontario about 1640.

Ekhiondaltsaan.—Jes. Rel. 1637, 162, 1858. **Ekiondatsaan.**—Jes. Rel., III, index, 1858. **Khiondaësahan.**—Jes. Rel. 1637, 70, 1858.

Ekoolthaht ('bushes-on-hill people'). A Nootka tribe formerly inhabiting the shores of Barclay sd., W. coast of Vancouver id.; pop. 48 in 1879. They have now joined the Seshart.

E-koolth-aht.—Can. Ind. Aff., 308, 1879. **Ekū'lath.**—Boas, 6th Rep. N. W. Tribes Can., 31, 1890. **Equalett.**—Kelley, Oregon, 68, 1830.

Ekquall. A former rancheria, possibly of the Diegueño, under San Miguel de la Frontera mission, in the mountains of W. Lower California, about 30 m. S. of San Diego, Cal.—Taylor in Cal. Farmer, May 18, 1860.

Ekuhkahshatin. A Shuswap village on a small branch of Deadman cr., a N. affluent of Thompson r., Brit. Col. Pop., with Skichistan (q. v.), 118 in 1904.

E-kuh-kah'-sha-tin.—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44.

Ekuk. A Nushagagmiut village near the mouth of Nushagak r., Alaska. Pop. 112 in 1880; 65 in 1890.

Ekouk.—Lutke (1828) quoted by Baker, Geog. Dict. Alaska, 1901. **Ekuk.**—Petroff, Rep. on Alaska, 17, 1884. **Yekuk.**—11th Census, Alaska, 164, 1893.

Ekuks. A Squawmish village community on the right bank of Squawmisht r., W. Brit. Col.

Ē'kuiks.—Boas, MS., B. A. E., 1887. **Ēk·ūks.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Ekupabeka. A Hidatsa band.

Bonnet.—Morgan, Anc. Soc., 159, 1877. **E-ku'-päbe-ka.**—Ibid.

Elahsa ('village of the great willows'). A former Hidatsa village on the N. bank of Knife r., N. Dak., about 3 m. from Missouri r.

Biddahatsi-Awatiss.—Maximilian, Voy. dans l'int. de l'Am., III, 3, 1843. **Eláh-Sá.**—Maximilian, Trav., 178, 1843. **Hidatsa.**—Matthews, Ethnog. Hidatsa, 38, 1877 (see *Hidatsati*).

Elakulsi (*E'lăkûl'sĭ*, referring to *ela*, 'earth'; or *Alagulsa*). A Cherokee settlement in N. Georgia about 1800–35. (J. M.)

Ailigulsha.—Doc. of 1799 quoted by Royce in 5th Rep. B. A. E., 144, 1887.

Elarroyde. A former village; presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Eleidlinottine ('people of the fork'). An Etchareottine tribe at the confluence of Liard and Mackenzie rs., whose territory extends to La Martre, Grandin, and Taché Lakes.

Él'é-idlin-Gottine.—Petitot, Autour du lac des Esclaves, 363, 1891. **Élè-idlin-ottinè.**—Petitot in Bull. Soc. de Geog. Paris, chart, 1875. **Gens de la fourche du Mackenzie.**—Petitot. Dict. Dènè Dindjié, xx, 1876.

Elephant Mound. A noted effigy mound, 4 m. S. of Wyalusing, Grant co., Wis., first brought to public notice in 1872 through a pencil sketch and brief description by Jared Warner (Smithson. Rep. 1872, 1873). From its massive form and an apparent prolongation of the nose, supposed to be a part of the original mound, giving the tumulus a slight resemblance to an elephant, the name Elephant Mound was applied to it. Although frequently mentioned and illustrated, the figures are copies of Warner's sketch, no reexamination having been made until Nov., 1884, when the Bureau of American Ethnology surveyed and platted the mound; the result of this work appears in its Twelfth Report (91–93, fig. 44, 1894). The immediate situation is a long rectangular depression forming a *cul de sac*, the level of which is only a few feet above the Mississippi at high water. Although the tract had been cultivated for many years, the mound at the time of the survey distinctly showed the rounded surface, the highest point being at the hip of the effigy, where the height was 4 ft. The measurements were: length, 140 ft; width across the body and to the lower end of the hind leg, 72 ft. At the time of the survey no indication of an elephant-like proboscis was found. After an examination of similar effigies it was determined that this mound was designed to represent a bear, and that the supposed nasal prolongation seen by Warner was accidental, due probably to washed or drifted earth. In addition to the references cited, see Am. Antiq., VI, 178, 1884; Strong (1) in Rep. Wis. Geol. Surv. for

1873–4, (2) in Smithson. Rep. 1876, 431, 1877; Thomas, Catalogue Prehist. Works, Bull. B. A. E., 232, 1891. (C. T.)

Eleunaxciay. A Chumashan village formerly near Santa Barbara, Cal.—Bancroft, Nat. Races, I, 459, 1874.

Elhlateese. The principal village of the Uchucklesit (q. v.) at the head of Uchucklesit harbor, Alberni canal, Vancouver id.; pop. 45 in 1902.—Can. Ind. Aff., 263, 1902.

Eliot Bible. The translation of the Scriptures into the Algonquian language of the Massachuset, made by John Eliot (1604–90), the Apostle to the Indians, was the first Bible printed in America by the English authorities. The first edition of the whole Bible was published at Cambridge, Mass., in 1663, the New Testament having appeared two years before. The books of Genesis and Matthew seem to have been printed in 1655 and a portion of the Psalms in 1658, by which time the translation of the whole Bible was completed. Eliot was the author of other works in the language of the Massachuset, and of books about the language and the natives (Pilling, Bibliog. Algonq. Lang., Bull. B. A. E., 1891). Trumbull's Dictionary of the Eliot Bible, which is not exhaustive, has been published as the Natick Dictionary (Bull. 25, B. A. E., 1903). The Eliot Bible is one of the monuments of missionary endeavor and prescientific study of the Indian tongues. In his linguistic labors Eliot was assisted by his two sons and by several Indians. See *Bible translations*, *Cockenoe*. (A. F. C.)

Eljman. A former Chumashan village described as situated near the windmill of La Patera, near Santa Barbara, Cal.

Aljiman.—Bancroft, Nat. Races, I, 459, 1874. **Eljiman.**—Taylor in Cal. Farmer, Apr. 24, 1863. **Eljman.**—Ibid. **Elmian.**—Bancroft, op. cit. **San Marcos.**—Taylor, op. cit.

Elks. A mythical people, said by Pidgeon (Traditions of De-coo-dah, 162, 1858), on information said to have been obtained from the Dakota, "to have come from the N., and once held dominion over all this country, from the Mississippi r., E. and N., to the great waters."

Ellijay (from *Elătsé*, abbr. of *Elătséyĭ*, possibly 'green [verdant] earth'). The name of several former Cherokee settlements. One was on the headwaters of Keowee r., S. C.; another was on Ellijay cr. of Little Tennessee r., near the present Franklin, Macon co., N. C.; another about the present Ellijay in Gilmer co., Ga., and a fourth on Ellejoy cr. of Little r., near the present Maryville, in Blount co., Tenn.—Mooney in 19th Rep. B. A. E., 517, 1900.

Allagae.—Bartram, Travels, 372, 1792. **Elijoy.**—Doc. of 1775 quoted by Royce in 5th Report B. A. E., 143, 1887. **Ellijay.**—Doc of 1799, ibid.

El Morro (Span.: 'the castle'). A prehistoric ruined pueblo, consisting of the remains of two blocks of dwellings, situated on the summit of a rock mesa called El Morro, or Inscription Rock, about 35 m. E. of Zuñi, Valencia co., N. Mex. The pueblo is reputed to be of Zuñi origin, but there is only legendary testimony of this. The peñol is called El Morro on account of its fancied resemblance to a castle from a distance, and Inscription Rock from the occurrence thereon of numerous inscriptions carved by early Spanish explorers. The earliest in date is that of Juan de Oñate in 1605. For description see Bandelier in Arch. Inst. Papers, IV, 328, 1892; Coues, Garcés Diary (1775–76), 1900; Fewkes in Jour. Am. Ethnol. and Archæol., I, 1890; Hoopes and Broomall in Proc. Del. Co. (Pa.) Inst. of Sci., I, pt. 1, 1905; Lummis, Strange Corners, 164–182, 1892; Simpson, Jour., 121, 1850. (F. W. H.)

El Morro.—Vargas (1692) quoted by Bancroft, Ariz. and N. Mex., 200, 1889 (applied to the peñol). **Héshotayá'hlto.**—Hodge, inf'n, 1895 ('ruins on top or above': Zuñi name). **Hesho-ta Yashtok.**—Bandelier in Arch. Inst. Papers, IV, 328, 1892 (given as Zuñi name).

Elochuteka. A former village, probably Seminole, between Hillsboro and Big Withlacoochee rs., Fla.—H. R. Doc. 78, 25th Cong., 2d sess., map, 768–769, 1838.

Elogio. A Papago settlement, probably in Pima co., s. Ariz., with 66 inhabitants in 1858.—Bailey in Ind. Aff. Rep., 208, 1858.

Eloquale. An unidentified village in N. Florida in 1564.—De Bry, Brev. Nar., II, map, 1591.

Eloquence. See *Oratory*.

Elothet. Given by Kelley (Oregon, 68, 1830) as a Nootka town on Vancouver id. under chief Wickaninish; possibly intended for Ucluelet.

El Paso. A mission established among the Mansos at the present Juarez, Chihuahua, opposite El Paso, Tex., by Fray Garcia de Zuñiga (or de San Francisco) in 1659. The settlement contained also some Piros from Tabira in 1684, and it became prominent as the seat of the New Mexican government during the Pueblo rebellion of 1680–92. (F. W. H.)

Guadalupe del Paso.—Bancroft, Ariz. and N. Mex., 168, 1889. **Nuestra Señora de Guadalupe de los Mansos del Paso del Norte.**—Garcia (1659) quoted by Bandelier in Arch. Inst. Papers, III, 86, 1890. **Nuestra Señora de Guadalupe del Paso del Rio del Norte.**—MS. of 17th century quoted by Bandelier, ibid., IV, 248, 1892. **Nuestra Señora de Guadalupe del Passo.**—Villa-Señor, Theatro Am.; pt. 2, 422, 1748. **Paso.**—Shea, Cath. Miss., 83, 1855. **Paso del Rio del Norte.**—Arch. Santa Fé, MS. quoted by Bancroft, op. cit. **Passo del Norte.**—Villa-Señor, op. cit., 424.

El Peñon (Span.: 'the large rocky hill or height'). A former small settlement, probably Seminole, on an island 13 leagues N. of Mosquito r., at the entrance of Matanzas r., Fla.

El Penon.—Smyth, Tour in U. S., II, 21, 1784.

Elquis. A Chumashan village w. of Pueblo de las Canoas (San Buenaventura), Ventura co., Cal., in 1542.—Cabrillo, Nar. (1542) in Smith, Colec. Doc. Fla., 181, 1857.

Elskwatawa. See *Tenskwatawa.*

El Turco. See *Turk.*

Eluaxcu. A former Chumashan village near Santa Barbara, Cal.—Bancroft, Nat. Races, I, 459, 1874.

Elwha. A Clallam village at the mouth of the river of the same name in Washington.

Él′-hwa.—Eells, letter, B. A. E., Feb., 1886 (own name). **Elkwah.**—Gibbs in Pac. R. R. Rep., I, 429, 1855. **Elwahs.**—Colyer in Ind. Aff. Rep., 191, 1871. **Elwha.**—Swan in Smithson. Cont., XVI, 50, 1869. **Iraqua Indians.**—Lee and Frost, Oregon, 274, 1844.

Emamoueta. An unidentified tribe placed by Marquette on his map of 1673 w. of the Mississippi, apparently on the lower Arkansas.

Emam8eta.—Marquette, map (1673) in Shea, Discov. Miss. Val., 268, 1852.

Emanuelito. See *Manuelito.*

Ematlochee (*imatla*, 'leader'). A former Creek town on Apalachicola r.; exact location unknown.

Emarhe.—Ex. Doc. 425, 24th Cong., 1st sess., 299, 1836. **Ematlochees town.**—U. S. Ind. Treat. (1833), 578, 1837.

Emet. A small tribe met by De León and Manzanet near lower Guadalupe r., Texas, in 1689. They occupied a village with the Cava Indians near the crossing place, apparently about 15 leagues from the French Fort St Louis on Matagorda bay. To the northward they encountered several other Emet "ranchitos." Within a year these Indians appear to have moved farther E., for in 1690 De León encountered them on that side of the Rio Colorado, living with the Cava, Too, and Toaa Indians, their former neighbors. They were perhaps related to the Karankawa. Possibly the Meghty of Joutel are identical. (H. E. B.)

Emat.—De León MS. (1690) in Texas Archives. **Emet.**—Manzanet (1689) quoted in Tex. Hist. Quar., VIII, 214, 1905.

Emistesigo. Known also as Guristersigo. An Upper Creek chief and noted warrior who came prominently into notice in the latter part of the 18th century. The British being in possession of Savannah, Ga., in June, 1782, Gen. Wayne was dispatched to watch their movements. On May 21, Col. Brown, of the British force, marched out of Savannah to meet, according to appointment, a band of Indians under Emistesigo, but was intercepted and cut to pieces by Wayne. Meanwhile Emistesigo succeeded in traversing the entire state of Georgia without discovery, except by two boys, who were captured and killed. Wayne, who was not anticipating an attack, was completely surprised by the Indians, who captured 2 of his cannon, but succeeded in extricating his troops from their danger, and, after severe fighting, in putting the Creeks to flight. Emistesigo was pierced by bayonets, and 17 of his warriors fell by his side. He was at this time only 30 years of age, and is described as being 6 ft 3 in. in height and weighing 220 pounds. (C. T.)

Emitahpahksaiyiks ('dogs naked'). A division of the Siksika.

Dogs Naked.—Grinnell, Blackfoot Lodge Tales, 208, 1892. **E′-mi-tah-pahk-sai-yiks.**—Ibid.

Emitaks (*E′-mi-taks*, 'dogs'). A society of the Ikunuhkahtsi, or All Comrades, in the Piegan tribe; it is composed of old men who dress like, and dance with and like, the Issui, though forming a different society.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Empress of the Creek Nation. See *Bosomworth, Mary.*

Emussa (*imúsa*, 'affluent,' 'tributary'). Mentioned as a Lower Creek town formerly on lower Chattahooche r., Henry co., Ala., 2 m. above Wikaiva, near the junction of Omussee cr., with 20 inhabitants in 1820. It seems to be equally probable that the settlement, which is not mentioned by early writers, was composed of Yamasi, from whom it derived its name.

Emusas.—Drake, Bk. Inds., vii, 1848. **Emussas.**—Morse, Rep. to Sec. War, 364, 1822.

Encaquiagualcaca. Mentioned by Oñate (Doc. Inéd., XVI, 115, 1871) as a pueblo of the province of Atripuy, in the region of the lower Rio Grande, N. Mex., in 1598.

Encinal (Span.: 'oak grove'). Formerly a summer village of the Lagunas, now a permanently occupied pueblo, situated 6 m. N. W. of Laguna, N. Mex. In 1749 an attempt was made by Father Menchero to establish a mission there for the Navaho, but it was abandoned in the following year. (F. W. H.)

Hapuntíka.—Hodge, field notes, B. A. E., 1895 (Laguna name: 'place of the oaks'). **Lespaía.**—Ibid. (Acoma name). **Pun-ye-kia.**—Pradt quoted by Hodge in Am. Anthrop., IV, 346, 1891 (another Laguna name: 'house to the west').

Enecappe. A village on middle St Johns r., Fla., belonging to the Utina (Timucua) confederacy in the 16th century.

Enacapen.—Barcia, Ensayo, 48, 1723 (cacique's name). **Enecappe.**—Laudonnière (1567) in French, Hist. Coll. La., n. s., 243, 1869. **Enecaq.**—De Bry, Brev. Nar., II, map, 1591. **Enecaque.**—Laudonnière, op. cit., 305. **Eneguape.**—Laudonnière, op. cit., 287. **Enequaque.**—Barcia, op. cit., 72. **Helmacape.**—Laudonnière, op. cit., 349.

Eneeshur. Shahaptian bands, aggregating 1,200 population in 41 mat lodges, found by Lewis and Clark in 1805 on both sides of Columbia r. near the mouth of the Deschutes, in Washington. The term probably refers more specifically to the Tapanash. (L. F.)

Eioestures.—Robertson in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 9, 1848. **Eivesteurs.**—Robertson, Oregon, 129, 1846. **E-ne-churs.**—Clark (1806) in Orig. Jour. Lewis and Clark, III, 342, 1905. **E-nee-sher.**—Lewis and Clark, Exped., II, map, 1814.

Enesher.—Lewis (1806) in Orig. Jour. Lewis and Clark, III, 164 1905. **E-nee-shur.**—Clark (1805), ibid., 164. **E-neé-Shur.**—Ibid., 183. **E-ne-show.**—Gibbs in Pac. R. R. Rep., I, 417, 1855. **E-ne-shur.**—Lewis and Clark, op. cit., I, map. **Eneshure.**—Ibid., II, 472. **Enesteurs.**—Wilkes, Hist. Oregon, 44. 1845.

Enekelkawa. A former Luiseño village near the site of San Luis Rey mission, s. Cal.—Taylor in Cal. Farmer, May 11, 1860.

Enempa. A Calusa village on the s. w. coast of Florida, about 1570.—Fontaneda Memoir (*ca.* 1575), Smith trans., 19, 1854.

Enfrenado (Span.: 'bridled'). An Indian village about 40 leagues from C. Santa Helena, in s. South Carolina, visited by Juan Pardo in 1565.—Vandera (1567) in Smith, Colec. Doc. Fla., I, 16, 1857.

English influence. The first English visitors to the coast of Virginia-Carolina were well received by the Indians, whom the early chroniclers, as Hariot, for example, describe as peaceful and amiable people. So, too, were in the beginning the natives of the New England coast, but in 1605 Capt. Weymouth forcibly carried off five Indians, and he soon had many imitators. The good character ascribed by Pastor Cushman in 1620 to the Indians of Plymouth colony was forgotten when theological zeal saw in the aborigines of the New World "the accursed seed of Canaan," which it was the duty of good Christians to exterminate (see *Lost Ten Tribes*). When the political ambitions of the English colonists were aroused conflicts with the Indians soon occurred, and the former came to regard the latter as the natural enemies of the whites in the onward march of civilization. Unlike the French, they paid little attention to the pride of the Indians, despising the heathen ways and institutions more and more as their power grew and their land hunger increased. With a few noble exceptions, like Roger Williams and John Eliot, the clergy of the English colonies were not nearly so sympathetic toward the natives as were the French missionaries in Acadia and New France. Scotchmen, however, in the S., in the W., in the old provinces of Canada, and in the territories handed over to the Hudson's Bay Company have played a conspicuous part as associates and leaders of the Indians. Even men like Canonicus were always suspicious of their English friends, and never really opened their hearts to them. The introduction of rum and brandy among the Indians worked infinite damage. Some of the New England tribes, such as the Pequot, for example, foreseeing perhaps the result of their advent, were inimical to the English from the first, and the extermination of these Indians ensued when the whites were strong enough to accomplish it. It appears, however, that the English colonists paid for most of the land that they took from the Indians (Thomas in 18th Rep. B. A. E., 549, 1899). English influence on tribal government and land tenure was perceptible as early as 1641. The success of deliberately planned educational institutions for the benefit of the Indian during the early periods of American history does not seem to have been proportionate to the hopes and ideals of their founders. Harvard, Dartmouth, and the College of William and Mary all began, in whole or in part, as colleges for Indian youth, but their graduates of aboriginal blood have been few indeed, while they are now all high-class institutions for white men (see *Education*). The royal charter of Dartmouth College (1769) specifically states that it is to be "for the education and instruction of youths of the Indian tribes in this land," and "for civilizing and Christianizing the children of pagans." That of Harvard looked to "the education of the English and Indian youth in knowledge and godliness." Harvard had during the colonial period one Indian graduate, Caleb Cheeshateaumuck, of whom hardly more than his name is known (see James, English Institutions and the American Indian, 1894). The aim of the English has ever been to transform the aborigines and lift them at once to their own plane. When commissioners visited the Cherokee they induced these to elect an "emperor," with whom treaties could be made. The Friends, from the time of William Penn (1682) down to the present (see Mooney in 17th Rep. B. A. E., 193, 1898), seem to have furnished many individuals capable, like the Baptist Roger Williams (1636), of exercising great personal influence over the Indians. The Quakers still continue their work, e. g., among the eastern Cherokee (Mooney in 19th Rep. B. A. E., 176, 1900) and the Tlingit of Alaska. The New England Company established for the propagation of the gospel in America (1649), whose operations were transferred to Canada in 1822, carries on at the present time work on the Brantford Iroquois reserve and in other parts of Ontario, at Kuper id., Brit. Col., and elsewhere. Its Mohawk institute, near Brantford, has had a powerful influence among the Iroquois of Ontario. The pagan members of these Indians have recently been investigated by Boyle (Jour. Anthrop. Inst. G. B., n. s., III, 263–273, 1900), who tells us that "all for which Iroquois paganism is indebted to European culture" is the possession of some ideas about God or the Great Spirit and "a few suggestions respecting conduct, based on the Christian code of morals." The constant mingling of the young men with their white neighbors and the going of the young women out to service are nevertheless weakening more and more the old ideas which are doomed "to disappear as a system long before the people die out." That they have survived so long is remarkable.

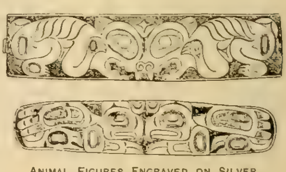
English influence made itself felt in colonial days in the introduction of improved weapons, tools, etc., which facilitated hunting and fishing and made possible the manufacture with less labor and in greater abundance of ornaments, trinkets, and other articles of trade. The supplying of the Indians with domestic animals also took place at an early period. Spinning wheels and looms were introduced among the Cherokee shortly before the Revolution, and in 1801 the agent reported that at the Cherokee agency the wheel, the loom, and the plow were in pretty general use. The intermarriage of Englishmen and Indians has been greater all over the country than is commonly believed, and importance must consequently be attached to the effects of such intermingling in modifying Indian customs and institutions. Clothing and certain ornaments, and, after these, English beds and other furniture were adopted by many Indians in colonial days, as is now being done by the tribes of the N. Pacific coast.

English influence on the languages of some of the aborigines has been considerable. The word *Kinjames*, 'King James,' in use among the Canadian Abnaki, testifies to the power of English ideas in the 17th century. The vocabularies of the eastern Algonquian tribes who have come in contact with the English contain other loan-words. Rand's English-Micmac Dictionary (1888) contains, among others, the following: *Jak-ass; cheesawa*, 'cheese'; *koppee*, 'coffee'; *mulugech*, 'milk'; *gubulnol*, 'governor.' Brinton and Anthony's Lenape-English Dictionary (1889), representing the language of about 1825, has *amel*, 'hammer'; *apel*, 'apple'; *mbil*, 'beer'; *mellik*, 'milk'; *skulin*, 'to keep school,' which may be partly from English and partly from German. A Shawnee vocabulary of 1819 has for 'sugar' *melassa*, which seems to be English 'molasses'; and a Micmac vocabulary of 1800 has *blaakeet*, 'blanket.' The English 'cheese' has passed into the Nipissing dialect of Algonquian as *tchis*. The Chinook jargon (q. v.) contained 41 words of English origin in 1804, and 57 in 1863, while in 1894, out of 1,082 words (the total number is 1,402) whose origin is known, Eells cites 570 as English. Of recent years "many words of Indian origin have been dropped, English words having taken their places." In colonial days English doubtless had some influence on the grammatical form and sentence-construction of Indian languages, and this influence still continues: the recent studies by Prince and Speck of the Pequot-Mohegan (Am. Anthrop., n. s., VI, 18–45, 469–476, 1904) contain evidence of this. English influence has made itself felt also in the languages of the N. W. Hill-Tout (Rep. Ethnol. Surv. Can., 18, 1902) observes, concerning certain Salishan tribes, that "the spread and use of English among the Indians is very seriously affecting the purity of the native speech." Even the Athapascan Nahane of N. British Columbia have, according to Morice (Trans. Canad. Inst., 529, 1903), added a few English words to their vocabulary. See also Friederici, Indianer und Anglo-Amerikaner, 1900; MacMahon, The Anglo-Saxon and the North American Indian, 1876; Manypenny, Our Indian Wards, 1880. (A. F. C.)

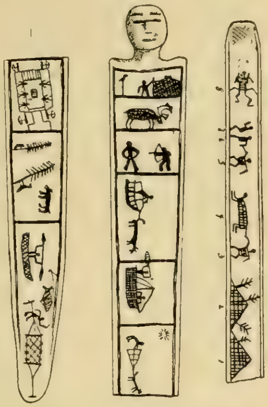
Englishman. See *Sagaunash*.

Engraved tablets. See *Notched plates*.

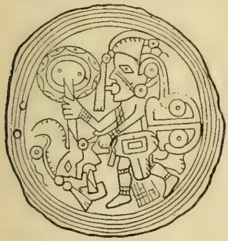
Engraving. Although extensively employed in pictographic work and in decoration, the engraver's art did not rise to a high degree of artistic excellence among the tribes N. of Mexico. As no definite line can be drawn between the lower forms of relief sculpture and engraving, all ordinary petroglyphs may be classed as engravings, since the work is executed in shallow lines upon smooth rock surfaces (see *Pictography*). Point work is common on wood, bone, horn, shell, bark, metal, clay, and other surfaces. Each material has its own particular technique, and the designs run the entire gamut of style from graphic to purely conventional representations, and the full range of significance from purely symbolic through esthetic to simply trivial motives.


ANIMAL FIGURES ENGRAVED ON SILVER BRACELETS; HAIDA

Perhaps the most artistic and technically perfect examples of engraving are those of the N. W. coast tribes of the present day, executed on slate utensils and on ornaments of metal (Niblack), yet the graphic productions of the Eskimo on ivory, bone, and antler have sometimes a considerable degree of merit (Boas, Hoffman, Murdoch, Nelson, Turner). With both of these peoples the processes employed and the style of representation have probably undergone much change in recent times through contact with white people. The steel point is superior to the point of stone, and this alone would have a marked effect on the execution. The picture writings on bark of many of the northern tribes, executed with bone or other hard points, are good examples of the native engraver's art, although these are not designed either for simply pictorial or for decorative effect. The ancient mound builders were clever engravers, the technical excellence of their work being well illustrated by examples from the mounds and dwelling sites of Ross co., Ohio (Putnam and Willoughby), and by others from the Turner mounds in Hamilton co., Ohio. Shell also was a favorite material for the graver's point, as is illustrated by numerous ornaments recovered from mounds in the middle Mississippi valley.


ENGRAVINGS ON OBJECTS OF IVORY; ESKIMO

In decorating their earthenware the native tribes often used the stylus with excellent effect. The yielding clay afforded a tempting surface, and in some cases considerable skill was shown, especially by the ancient potters of the lower Gulf states, who executed elaborate scroll designs with great precision (Moore, Holmes). The point was used for incising, trailing, and indenting, and among ancient Pueblo potters was sometimes used upon dark-painted surfaces to develop delicate figures in the light color of the underlying paste. Examples of engraving are given by Boas in 6th Rep. B. A. E., 1888; Fewkes in 17th Rep. B. A. E., 1898; Hoffman in Nat. Mus. Rep. 1895, 1897; Holmes (1) in 2d Rep. B. A. E., 1883, (2) in 20th Rep. B. A. E., 1903; Hough in Nat. Mus. Rep., 1901; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., x–xii, 1894–1903; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Putnam and Willoughby in Proc. A. A. A. S., xliv, 1896; Turner in 11th Rep. B. A. E., 1894. See *Art*, *Ornament*. (W. H. H.)


ENGRAVING ON A SHELL GORGET FROM A MISSOURI MOUND. (1-4)

Enias. A local name for a body of Upper Lillooet on Seton lake, in 1902 reduced to a single individual.—Can. Ind. Aff., pt. ii, 72, 1902.

Enipeu. A Yurok village on Klamath r., Cal., 15 m. above the mouth.

Enitunne ('people at the base of a plateau'). A village of the Tututni near the mouth of a southern affluent of Rogue r., Oreg.

Ĕni′ tûnnĕ′.—Dorsey in Jour. Am. Folk-lore, iii, 236, 1890.

Enitunne. A part of the Mishikwutmetunne in a village on upper Coquille r., Oreg.

Ĕ-ni′ tûnnĕ′.—Dorsey in Jour. Am. Folk-lore, iii, 232, 1890.

Enmegahbowh ('The one who stands before his people'). An Indian preacher. He was an Ottawa by birth, but was adopted while young by the Chippewa and was converted to the Methodist faith in Canada, educated at the Methodist mission school at Jacksonville, Ill., and ordained as a preacher with the name of the Rev. John Johnson. In 1839 he accompanied Elder T. B. Kavanaugh to the upper Mississippi, where he was a missionary among the Chippewa for 5 years, when the Methodist church withdrew from that field. In 1852, at Johnson's solicitation, the Episcopal church sent a minister into this section, and a mission and school were established at Gull lake, Minn., in which he served as assistant and interpreter. In 1858 Johnson was admitted by Bishop Kemper to the first order of the Episcopal ministry at Faribault, and in 1859 was left in charge of the mission at Gull lake, where he continued until the Sioux outbreak of 1862, when he alone of the Episcopal missionaries remained in the field. In 1869 the Gull lake mission was removed to the reservation at White Earth, whither Johnson followed and was given charge, bringing into the church a number of his tribesmen and erecting a chapel and parsonage. Here the Rev. Joseph A. Gilfillan, who was assigned to White Earth as an Episcopal missionary in 1873, with Johnson's aid established a school for the training of Indian clergy, and in a few years 9 Chippewa were ordained to the ministry. Johnson was living in 1898, at which time he was spoken of as the "aged Indian pastor and co-worker of Bishop Whipple."

Enmitahin ('cliff's end'). A Yuit Eskimo village of the Nabukak or Nookalit division, N. of East cape, N. E. Siberia; pop. 42 in 8 houses about 1895.

Enmita′hin.—Bogoras, Chukchee, 30, 1904 (Chukchi name).

Eno. A tribe associated with the Adshusheer and Shakori in North Carolina in the 17th century. Mooney thinks it doubtful that the Eno and the Shakori were of Siouan stock, as they seem to have differed in physique and habits from their neighbors, although their alliances were all with Siouan tribes. Little is known of them, as they disappeared from history as tribal bodies about 1720, having been incorporated with the Catawba on the s. or with the Saponi and their confederates on the n., although they still retained their distinct dialect in 1743. The Eno and Shakori are first mentioned by Yardley in 1654, to whom a Tuscarora described, among other tribes of the interior, living next to the Shakori, "a great nation" called Haynoke, by whom the northern advance of the Spaniards was valiantly resisted (Hawks, N. C., II, 19, 1858). The next mention of these two tribes is by Lederer, who heard of them in 1672 as living s. of the Occaneechi about the headwaters of Tar and Neuse rs. The general locality is still indicated in the names of Eno r. and Shocco cr., upper branches of these streams. In 1701 Lawson found the Eno and Shakori confederated and the Adshusheer united with them in the same locality. Their village, which he calls Adshusheer, was on Eno r., about 14 m. e. of the Occaneechi village, which was near the site of the present Hillsboro. This would place the former not far n. e. of Durham, N. C. Eno Will, a Shakori by birth, was at that time, according to Lawson, chief of the three combined tribes, and at this period the Shakori seem to have been the principal tribe. They had some trade with the Tuscarora. Later, about 1714, with the Tutelo, Saponi, Occaneechi, and Keyauwee, together numbering only about 750 souls, they moved toward the settlements. Lawson includes Eno in his list of Tuscarora villages at that date, and as the Eno lived on the Neuse adjoining the Tuscarora, it was natural that they were sometimes classed with them. In 1716 Gov. Spotswood, of Virginia, proposed to settle the Eno, Sara, and Keyauwee at Eno town, on "the very frontiers" of North Carolina; but the project was defeated by North Carolina on the ground that all three tribes were then at war with South Carolina. From the records it can not be determined clearly whether this was the Eno town of Lawson or a more recent village nearer the Albemarle settlements. Owing to the objection made to their settlement in the n., the Eno moved southward into South Carolina. They probably assisted the other tribes of that region in the Yamasi war of 1715. At least a few of the mixed tribe found their way into Virginia with the Saponi, as Byrd speaks of an old Indian, called Shacco Will, living near Nottoway r. in 1733, who offered to guide him to a mine on Eno r. near the old country of the Tuscarora. The name of Shockoe cr., at Richmond, Va., may possibly have been derived from that of the Shakori tribe, while the name of Enoree r. in South Carolina may have a connection with that of the Eno tribe.

Lederer speaks of the Eno village as surrounded by large cultivated fields and as built around a central plaza where the men played a game described as "slinging of stones," in which "they exercise with so much labor and violence and in so great numbers that I have seen the ground wet with the sweat that dropped from their bodies." This was probably the chunkey game played with round stones among the Creeks. Lederer agrees with Yardley as to the small size of the Eno, but not as to their bravery, though they were evidently industrious. They raised plentiful crops and "out of their granary supplied all the adjacent parts." "The character thus outlined," says Mooney, "accords more with that of the peaceful Pueblos than with that of any of our eastern tribes and goes far to indicate a different origin." It should be remembered, however, that Lederer is not a leading authority, as it is doubtful if he was ever in North Carolina. The houses of the Eno are said to have been different in some respects from those of their neighbors. Instead of building of bark, as did most Virginia and Carolina tribes, they used interwoven branches or canes and plastered them with mud or clay, like the Quapaw Indians of e. Arkansas. The form was usually round. Near every house was a small oven-shaped structure in which they stored corn and nuts. This was similar to the storehouse of the Cherokee and some other southern tribes. Their government was democratic and patriarchal, the decision of the old men being received with unquestioned obedience. See Mooney, Siouan Tribes of the East, Bull. B. A. E., 1896.

Anoeg.—Strachey (1612), Hist. Va., 48, 1849 (probably identical). **Eano**.—McKenney and Hall, Ind. Tr., III, 81, 1854. **Eenó**.—Adair (1743), Hist. Am. Inds., 224, 1775. **Enoe**.—Lawson (1709), N. C., 97, 1860. **Haynokes**.—Yardley (1654) quoted by Hawks, N. C., II, 19, 1858. **Œnock**.—Lederer, Discov., 15, 1672. **Oenock**.—Ibid.

Enoqua. An unidentified village or tribe mentioned to Joutel, in 1687 (Margry, Déc., III, 410, 1878), while he was staying with the Kadohadacho on Red r. of Louisiana, by the chief of that tribe, as one of his allies.

Enpishemo (from *apĭshĭmun*.—W. J.). According to Bartlett (Dict. Americanisms, 201, 1877), "a word used w. at the Rocky mts. to denote the housings of a saddle, the blanket beneath it, etc." Another form seems to be 'apishamore'. In the Medicine Lodge treaty made with the Comanche, Kiowa, and others in 1867, Fish-e-more appears as the name of one of the signers. (A. F. C.)

Ensenore. A chief of Wingandacoa (Secotan), N. C., previous to 1585, noted as the earliest chief of the E. coast between Hudson r. and St Helena sd. of whom there is any notice. He was the father of Wingina and Granganemeo (q. v.), and a firm friend of the English colony on Roanoke id. in 1585–86. While he lived he restrained Wingina from wreaking vengence on Lane's company for killing some of the natives. His death occurred in 1585 or 1586. (C. T.)

Entubur. A former rancheria, probably of the Papago, visited by Kino and Mange in 1694; situated between Tubutama and Busanic, lat. 31°, N. W. Sonora, Mexico.—Mange (*ca.* 1701) quoted by Bancroft, No. Mex. States, I, 258, 1884.

Environment. The natural phenomena that surrounded the aborigines of North America, stimulating and conditioning their life and activities, contrasted greatly with those of the European-Asiatic continent. The differences in the two environments do not lie alone in physical geography and in plant and animal life, but are largely meteorologic, the sun operating on air, land, and water, producing variations in temperature and water supply, and as a result entirely new vegetal and animal forms. The planets and stars also affected cultural development, since lore and mythology were based on them. Within the American continent N. of Mexico there were ethnic environments which set bounds for the tribes and modified their industrial, esthetic, social, intellectual, and religious lives. Omitting the Eskimo, practically all the peoples dwelt in the temperate zone. Few impassable barriers separated the culture areas, as in Asia. In some respects, indeed, the entire region formed one environment, having easy communications N. and S. and few barriers E. and W. The climate zones which Merriam has worked out for the U. S. Department of Agriculture in regard to their animal and vegetal life correspond in a measure with the areas of linguistic families as delimited on Powell's map (see *Linguistic families*). The environmental factors that determine cultural development of various kinds and degrees are (1) physical geography; (2) climate, to which primitive peoples are especially amenable; (3) predominant plants, animals, and minerals that supply the materials of drink, food, medicines, clothing, ornaments, houses, fuel, furniture and utensils, and the objects of hunting, war, the industrial arts, and activities connected with travel, transportation, and commerce. Twelve ethnic environments may be distinguished. There are cosmopolitan characters common to several, but in each area there is an ensemble of qualities that impressed themselves on their inhabitants and differentiated them.

(1) *Arctic.*—The characteristics of this environment are an intensely cold climate; about six months day and six months night; predominance of ice and snow; immense archipelagos, and no accessible elevations; good stone for lamps and tools; driftwood, but no timber and little fruit; polar bear, blue fox, aquatic mammals in profusion, migratory birds, and fish, supplying food, clothing, fire, light, and other wants in the exacting climate.

(2) *Yukon-Mackenzie.*—This is Merriam's transcontinental coniferous belt, separated from the arctic environment by the timber line, but draining into arctic seas. It has poor material resources, and barren grounds here and there. Its saving riches are an abundance of birch, yielding bark utensils, canoes, binding materials, and houses, and of spruce, furnishing textile roots and other necessaries; caribou, muskox, bear, red fox, wolf, white rabbit, and other fur-bearing mammals, and porcupines, migrating birds, and fish. Snow necessitates snowshoes of fine mesh, and immense inland waters make portages easy for bark canoes. Into this area came the Athapascan tribes who developed through its resources their special culture.

(3) *St Lawrence and Lake region.*—This is a transition belt having no distinct lines of separation from the areas on the N. and S. It occupies the entire drainage of the great lakes and includes Manitoba, E. Canada, and N. New England. It was the home of the Iroquois, Abnaki, Chippewa, and their nearest kindred. The climate is boreal. There are a vast expanse of lowlands and numerous extensive inland waters. The natural products are abundant—evergreens, birch, sugar maple, elm, berries, and wild rice in the W.; maize, squash, and beans in the S.; moose, deer, bear, beaver, porcupines, land and water birds in immense flocks, whitefish, and, on the seacoast, marine products in greatest variety and abundance. Canoe travel; pottery scarce.

(4) *Atlantic slope.*—This area, occupied principally by tribes allied to the Delawares, but also by detached Iroquoian tribes and perhaps some Siouan and Uchean bands, included the region of the fertile piedmont, poor foothills, rich lowlands, bays and rivers abounding in aquatic life, and vast salt meadows. The low mountains were not ethnic barriers, but the differences in physical conditions on the two sides were marked enough to produce separate cultures. Minerals for tools and weapons were present in great variety, and ochers, clays, and some copper were found. Plant life was varied and abundant. Forests of hard wood, birch, elm, maple,

and evergreens furnished materials for supplying a great diversity of wants. From the soft wood were made dugout canoes. The dense forest growth rendered foot traveling irksome. Nuts, berries, roots, and maize furnished food; flax and tough pliant woods and bark gave textile materials. The life conditions for economic animals were as varied as possible. Beginning with the shallow marshes and numerous salt-water inlets, furnishing clams, oysters, crabs, cod, mackerel, herring, halibut, shad, sturgeon, eels, and terrapin, as shell-heaps attest, it terminated in the trout streams of the mountains. There were birds of the air, like the eagle and wild pigeon, ground birds, like the quail and the turkey, and water birds innumerable. Mammals of the water were the muskrat, otter, and beaver; of the land, moose, elk, deer, bear, rabbit, squirrel, raccoon, opossum, and woodchuck. The wide range of latitude necessitated different dwellings for different climates, as the bark tipi, the mat house, and the arbor house. For clothing, garments of hide, rabbit skin, and feathers were used. Stone was abundant for making tools, for flaking or grinding, but neither materials nor motives for artistic work of a high order were present.

(5) *Gulf coast.*—The Southern states, from Georgia to Texas, were inhabited by Muskhogean tribes and several small linguistic families. The characteristics of this area are a climate ranging from temperate to subtropical, with abundant rain, low mountains, and rich river valleys and littoral with varied and profuse mineral, vegetal, and animal resources. The environment yielded a diet of meat, fish, maize, pulse, melons, and fruits. It was favorable to meager dress and furnished materials and incentives for featherwork and beadwork, stonework, earthwork, and pottery. Traveling on foot and in dugout canoes was easy.

(6) *Mississippi valley.*—This area includes the states of the Middle West beyond the Great Lake divide, extending to the loosely defined boundary of the great plains. Its characteristics in relation to Indian life were varied climate, abundant rainfall, numerous waterways, fertile lands, alternate timber and prairie, and minerals in great variety and abundance, including clay for pottery. The economic plants were soft and hard woods, and plants yielding nuts, berries, fruits, and fiber. The fertile land was favorable to the cultivation of maize and squashes. Animals of the chase were buffalo, deer, small rodents, and wild pigeons and other land birds; but there was a poor fish supply, and the only shellfish were river mussels. This environment developed hunting and agricultural tribes, chiefly of Algonquian lineage, including sedentary tribes that built remarkable mounds.

(7) *Plains.*—This environment lies between the Rocky mts. and the fertile lands w. of the Mississippi. To the n. it stretches into Athabasca, and it terminates at the s. about the Rio Grande. The tribes were Siouan, Algonquian, Kiowan, Caddoan, and Shoshonean. The Missouri and Arkansas and many tributaries drain the area. The plants were bois d'arc and other hard woods for bows, cedar for lodge poles, willows for beds, the pomme blanche for roots, etc., but there were no fine textile fibers. Dependence on the buffalo and the herbivorous animals associated with it compelled a meat diet, skin clothing and dwellings, a roving life, and industrial arts depending on the flesh, bones, hair, sinew, hide, and horns of those animals. Artistic and symbolic designs were painted on the rawhide, and the myths and tales related largely to the buffalo. Travel was on foot, with or without snowshoes, and transportation was effected by the aid of the dog and travois. The horse afterward wrought profound changes. The social order and habit of semi-nomadic wandering about fixed centers were the direct result of the surroundings and discouraged agriculture or much pottery. No canoes or other craft than the Mandan and Hidatsa skin boats.

(8) *North Pacific coast.*—From Mt St Elias to the Columbia mouth, lying along the archipelago and cut off from the interior by mountains covered with snow, was the area inhabited by the Tlingit, Haida, Tsimshian, Nootka, and coast Salish. It has a moist, temperate climate, a mountainous coast, with extensive island groups and landlocked waters favorable to canoe travel. The shores are bathed by the warm current of the n. Pacific. The days in different seasons vary greatly in length. The material resources are black slate for carving and good stone for pecking, grinding, and sawing; immense forests of cedar, spruce, and other evergreen trees for houses, canoes, totem-posts, and basketry; mountain goat and bighorn, bear, beaver, birds, and sea food in great variety and in quantities inexhaustible by savages. This environment induced a diet of fish, mixed with berries, clothing of bark and hair, large communal dwellings, exquisite twined and checkered basketry to the discouragement of pottery, carving in wood and stone, and unfettered travel in dugout canoes, which provided opportunity for the full development of the dispersive clan system.

(9) *Columbia-Fraser region.*—This includes the adjoining basins of these streams and contiguous patches, inhab-

ited principally by Salishan, Shahaptian, and Chinookan tribes. In the s. is a coast destitute of islands. At the headwaters of its rivers it communicates with the areas lying to the E. across the mountains. Rich lands, a mild climate, good minerals for industries, textile plants, excellent forests, and an abundance of edible roots and fruits, fish, mollusks, and waterfowl ready at hand characterize this environment, with skin and wool for clothing. The manifold resources and varied physical features fostered a great variety of activities.

(10) *Interior basin.*—This is embraced between the Rocky mts. and the Sierras of the United States, terminating in a regular line in the s., and is the home of the great Shoshonean family. It partly coincides with the arid Sonoran area of Merriam, consisting of partial deserts, with rich wooded patches among the mountains. Good stone for various crafts is present. Timber is scarce, but wild seeds are abundant for food, and excellent woods and roots for basketry. Animals available were buffalo, rabbit, deer, antelope, wolf, mountain sheep, and birds, but fish were scarce. The environment made necessary the brush shelter and the cave dwelling. Little pottery was made, but the sinew-backed bow was developed. Traveling was necessarily done on foot, and carrying effected by dogs and women, as there was no transportation by water.

(11) *California-Oregon.*—This includes s. Oregon and the greater part of California—that embraced in the drainage basins of the Sacramento, San Joaquin, and smaller rivers flowing into the Pacific. The temperature is mild, neither cold in winter nor hot in summer, and the year is divided into wet and dry seasons. The Sierras form a mountain boundary, and mountain groups of some height are obstructions within the area, but the Coast range is low and broken and not a barrier. Obsidian, steatite, and other good stones for the arts were plentiful. There was clay, but no pottery. The region was well but not heavily timbered, consisting of open plains, with hillsides and ranges covered more or less with brush and scattered oaks, many species furnishing acorns for food. The open spaces alternating with the wooded lands yielded grasses and medicinal herbs. Other useful plants were the buckeye, manzanita, nut pine, redwood, and tule in the s. for balsas, baskets, matting, and houses, and edible and textile roots were also found. The animals entering into Indian economy were the deer, rabbit, bear, coyote, squirrel, jaguar, condor, salmon, sturgeon, eel, trout, smelt, mussel, clam, haliotis, and other shellfish whose shells furnished media of exchange. This environment was the Caucasus of North America, where 25 linguistic families were assembled. On Merriam's bio-geographic maps, published by the Department of Agriculture, a great variety of life is shown, due to vertical zones of temperature, only the lower of which were inhabited by Indians. The more elevated of these were just as effectual as boundaries as though they were impassable. Owing to the peculiar nature of materials, the arts of this environment were well defined.

(12) *Pueblo country.* This area includes s. Utah, s. w. Colorado, all of New Mexico and Arizona together with the Mohave desert, and extends southward into Mexico. It embraces the drainage basin of the San Juan in the N., the Rio Grande and the Pecos in the E., and the Colorado in the W. In physiographic character it ranges from semiarid to desert. There are deep canyons, elevated mesas, narrow fertile valleys, broad stretches of plains, and isolated mountain masses. The climate demands little clothing in the lowlands, but on the plateaus the nights are cold and the summer temperature that of Maine. Rain is irregular and periodic, being plentiful for weeks, followed by months of drought; most of the streams are therefore intermittent. Useful minerals are gypsum, obsidian, varieties of quartz, potter's clay, adobe, ochers, lignite, salt, and turquoise. Plant life, except after rains, is comparatively meager, the species giving rise to native industries being chiefly cactus, yucca, cottonwood, greasewood, willow, scrub oak, conifers, and rushes. Maize, beans, and cotton were cultivated from a very early period. Wild animals hunted or trapped were the rabbit, deer, bear, turkey, prairie dog, mountain lion, wildcat, wood-rat, mountain sheep, coyote, and wolf. Dogs were trained, and burros, sheep, goats, and cattle found a congenial home in this area after their introduction by the Spaniards. Travel was formerly done on foot only, and goods had to be carried chiefly on the heads and backs of men and women, there being few navigable waters. This peculiar environment impelled tribes coming into the region to lead the life of the Pueblo. The outskirts of the region were even less favored with resources, hence the Pueblos were brought into conflict with predatory tribes like the Ute, and later the Navaho, the Apache, and the Comanche, who robbed them and constantly threatened to consume what they raised. These conflicts developed the cliff-dwelling as means of protection. Southwest of the region proper are Piman and Yuman tribes and the Mission Indians, dwelling in oases of the desert that extends into Mexico. Here grow mesquite, ironwood, agave,

palo verde, cacti in the greatest variety, and, along the water courses, cottonwood and rushes. The people live a life partly sedentary, housed in shelters of brush and grass. The effects of this environment, where the finding of springs was the chief desideratum in the struggle for existence, were to influence social structure and functions, manners and customs, esthetic products and motives, lore and symbolism, and, most of all, creed and cult, which were conditioned by the unending, ever-recurring longing for water.

Consult Morice (1) W. Dénés, 1894, (2) N. Inter. Brit. Col., 1904; Merriam (1) Life Zones, Bull. 20, Biol. Surv. Dept. Agr., (2) N. A. Fauna, ibid., Bull. 3 and 16, (3) Bio.-Geo. maps, 1892 and 1893; Powell, Linguistic Families, 7th Rep. B. A. E., 1891; Sargent (1) Distrib. Forest Trees, 10th Census, (2) Trees of N. Am., 1905, (3) Silva N. Am.; Chesnut (1) Poisonous Plants, Bull. 20, Div. Bot. Dept. Agr., (2) Plants used by Inds. Mendocino Co., Cal., Cont. U. S. Nat. Herb., VII, 3, 1902; Elliott, Mammals of N. Am., Fewkes in Internat. Geog. Cong., 1903; Field Columb. Mus. Publ., Zool., II, 1901; McGee, Beginning Agr., Am. Anthrop., VIII, no. 4, 1895; Mason, Influence of Environment, Smithson. Rep. 1895, 1896; Barrows, Ethno-botany of Coahuilla Inds., 1900; Miller, N. Am. Land Mammals, Boston Soc. Nat. Hist., XXX, no. 1, 1901; Farrand, Basis of Am. Hist., 1904; Dellenbaugh, North Americans of Yesterday, 1901. (O. T. M.)

Eototo (name of a supernatural being). One of the clans of the Kokop (Wood) phratry of the Hopi.

Eototo wiñwû.—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû*=‘clan’). **E-o′-to-to wüñ-wû.**—Fewkes in Am. Anthrop., VII, 404, 1894.

Epanow. One of the first Indians to be taken across the Atlantic by the English from New England—a member of the party forcibly taken from Marthas Vineyard, Mass., by Capt. Harlow in 1611. He was shown in England as a wonder, and managed to escape from the English on the return voyage by pretending to pilot them to a gold mine. In 1619 he was at the island of Capoge, near C. Cod, and in that year a body of Indians under his guidance attacked Capt. Dormer's men while attempting to land on Marthas Vineyard. Epanow is spoken of as artful and daring. He may be the same as Apannow, a signer of the Plymouth treaty of 1621. See Drake, Inds. N. Am., 72, 1880.

Epiminguia. A tribe formerly living on Mississippi r., 20 leagues above Arkansas r. (Coxe, Carolana, 11, 1741); probably a division of the Quapaw.

Epinette. A Chippewa band which formerly lived on the N. shore of L. Superior, E. of Michipicoton r., Ontario.—Dobbs, Hudson Bay, 32, 1744.

Episok. An Eskimo settlement in N. W. Greenland.—Kane, Arct. Explor., II, 278, 1856.

Epley's Ruin. A large prehistoric pueblo ruin on the outskirts of Solomonsville, on the Gila, S. E. Ariz. So called from the owner of the ranch on which it is situated.—Fewkes in 22d Rep. B. A. E., 171, 1904.

Erie (Huron: *yĕñresh*, ‘it is long-tailed’, referring to the eastern puma or panther; Tuscarora, *kĕ*^{n}*ʻräks*, ‘lion’, a modern use, Gallicised into *Eri* and *Ri*, whence the locatives *Eriʻe*, *Rigué*, and *Riqué*, ‘at the place of the panther’, are derived. Compare the forms Erieehronon, Eriechronon, and Riquéronon of the Jesuit Relations, signifying ‘people of the panther’. It is probable that in Iroquois the puma and the wild-cat originally had generically the same name and that the defining term has remained as the name of the puma or panther). A populous sedentary Iroquoian tribe, inhabiting in the 17th century the territory extending S. from L. Erie probably to Ohio r., E. to the lands of the Conestoga along the E. watershed of Allegheny r. and to those of the Seneca along the line of the W. watershed of Genesee r., and N. to those of the Neutral Nation, probably on a line running eastward from the head of Niagara r. (for the Jesuit Relation for 1640–41 says that the territory of the Erie and their allies joined that of the Neutral Nation at the end of L. Erie), and W. to the W. watershed of L. Erie and Miami r. to Ohio r. Their lands probably adjoined those of the Neutral Nation W. of L. Erie. The Jesuit Relation for 1653, speaking of L. Erie, says that it "was at one time inhabited toward the S. by certain peoples whom we call the Cat Nation; but they were forced to proceed farther inland in order to escape their enemies whom they have toward the W." In this eastward movement of the Erie is probably found an explanation of the emigration of the Awenrehronon (Wenrohronon) to the Huron country in 1639 from the E. border of the lands of the Neutral Nation, although the reason there given is that they had for some unknown reason ruptured their relations with the Neutral Nation, with whom, it is stated, they had been allied, and that, consequently, losing the powerful support of the populous Neutral Nation, the Wenrohronon, were left a prey to their enemies, the Iroquois. But the earlier Jesuit Relation (for 1640–41), referring undoubtedly to this people, says that a certain strange nation, the Awenrehronon, dwelt beyond the Cat Nation, thus placing them at this time E. of the Erie and apparently separate from the Neutral Nation; so that at that time the Wenrohronon may have been either entirely independent or else confederated with the Erie.

Historically little is definitely known of the Erie and their political and social organization, but it may be inferred to have been similar to that of the Hurons. The Jesuit Relations give only a few glimpses of them while describing their last wars with the Iroquois confederation; tradition, however, records the probable fact that the Erie had had many previous wars with these hostile tribes. From the Relations mentioned it is learned that the Erie had many sedentary towns and villages, that they were constituted of several divisions, and that they cultivated the soil and spoke a language resembling that of the Hurons, although it is not stated which of the four or five Huron dialects, usually called "Wendat" (Wyandot) by themselves, was meant. From the same source it is possible to make a rough estimate of the population of the Erie at the period of this final war. At the taking of the Erie town of Riqué in 1654 it is claimed that the defenders numbered between 3,000 and 4,000 combatants, exclusive of women and children; but as it is not likely that all the warriors of the tribe were present, 14,500 would probably be a conservative estimate of the population of the Erie at this period.

The Jesuit Relation for 1655–56 (chap. xi) gives the occasion of the final struggle. Thirty ambassadors of the Cat Nation had been delegated, as was customary, to Sonontouan, the Seneca capital, to renew the existing peace. But through the misfortune of an accident one of the men of the Cat Nation killed a Seneca. This act so incensed the Seneca that they massacred all except 5 of the ambassadors in their hands. These acts kindled the final war between the Erie and the confederated tribes of the Iroquois, especially the Seneca, Cayuga, Oneida, and Onondaga, called by the French the 'upper four tribes', or 'les Iroquis supérieurs'. It is further learned from the Jesuit Relation for 1654 that on the political destruction of their country some Hurons sought asylum among the Erie, and that it was they who were actively fomenting the war that was then striking terror among the Iroquois tribes. The Erie were reputed brave and warlike, employing only bows and poisoned arrows, although the Jesuit Relation for 1656 declares that they were unable to defend one of their palisades against the Iroquois on account of the failure of their munitions, especially powder, which would indicate that they used firearms. It is also said that they "fight like Frenchmen, bravely sustaining the first charge of the Iroquois, who are armed with our muskets, and then falling upon them with a hailstorm of poisoned arrows," discharging 8 or 10 before a musket could be reloaded. Following the rupture of amicable relations between the Erie and the Iroquois tribes in 1653, the former assaulted and burned a Seneca town, pursued an Iroquois war party returning from the region of the great lakes, and cut to pieces its rear guard of 80 picked men, while the Erie scouts had come to the very gates of one of the Iroquois palisaded towns and seized and carried into captivity Annenraes (Annencraos), "one of the greatest captains." All this roused the Iroquois tribes, which raised 1,800 men to chastise the Erie for these losses. A young chief, one of the two leaders of this levy, was converted by Father Simon Le Moine, who chanced to be in the country at the time, and was baptized. These two chiefs dressed as Frenchmen, in order to frighten the Erie by the novelty of their garments. When this army of invaders had surrounded one of the Erie strongholds, the converted chief gently asked the besieged to surrender, lest they be destroyed should they permit an assault, telling them: "The Master of Life fights for us; you will be ruined if you resist him." "Who is this Master of our lives?" the Erie defiantly replied. "We acknowledge none but our arms and hatchets." No quarter was asked or given on either side in this war. After a stubborn resistance the Erie palisade was carried, and the Onondaga "entered the fort and there wrought such carnage among the women and children that blood was knee-deep in certain places." This was at the town of Riqué, which was defended by between 3,000 and 4,000 combatants, exclusive of women and children, and was assailed by about 1,800 Iroquois. This devastating war lasted until about the close of 1656, when the Erie power was broken and the people were destroyed or dispersed or led into captivity. Six hundred surrendered at one time and were led to the Iroquois country to be adopted as one of the constituent people of the Iroquois tribes. The victory at Riqué was won at a great loss to the Iroquois, who were compelled to remain in the enemy's country two months to care for the wounded and to bury the dead.

Only two of the Erie villages are known by name—Riqué and Gentaienton. A portion of the so-called Seneca now living in Indian Ter. are probably descendants of Erie refugees. (J. N. B. H.)

Cat Indians.—Smith quoted by Proud, Penn., II, 300, 1798. **Cat Nation.**—Cusic (*ca.* 1824) quoted by Schoolcraft, Ind. Tribes, VI, 148, 1857. **Ehriehronnons.**—Jes. Rel. for 1654, 9, 1858. **Erians.**—Macauley, N. Y., II, 180, 1829. **Erieckronois.**—Hennepin, New Discov., map, 1698. **Erieehronons.**—Jes. Rel. for 1641, 71, 1858. **Eriehronon.**—Jes. Rel. for 1640, 35, 1858. **Erielhonons.**—Schoolcraft, Ind. Tribes, IV, 207, 1854. **Erieronons.**—Rafinesque, introd. Marshall, Ky., I, 36, 1824. **Eries.**—Jefferys, Fr. Doms., I, 103, 1760. **Eriez.**—Esnauts and Rapilly, map, 1777. **Erigas.**—Evans (1646?) quoted by Barton, New Views, lxv, 1798. **Errieronons.**—Lahontan, New Voy., I, 217, 1703. **Eves.**—McKenney and Hall, Ind. Tribes, III, 79, 1854 (misprint). **Gahkwas.**—Ruttenber, Tribes Hudson R., 52, 1872. **Gä-quä'-ga-o-no.**—Morgan, League Iroq., 41, 1851. **Heries.**—Browne in Beach, Ind. Misc., 110, 1877. **Irrironnons.**—Day, Penn., 309, 1843. **Irrironons.**—Harvey quoted by Day, ibid., 311. **Kah-Kwah.**—Gale, Upper Miss., 37, 1867. **Kahquas.**—Schoolcraft, Ind. Tribes, III, 290, 1853 (Seneca name). **Kakwas.**—Schoolcraft, Ind. Tribes, II, 344, 1852. **Nation des Chats.**—Jes. Rel. for 1660, 7, 1858. **Nation du Chat.**—Jes. Rel. for 1641, 71, 1858. **Pungelika.**—Rafinesque, Am. Nat., I, 138, 1836 ('lynx-like': Delaware name). **Rhiierrhonons.**—Jes. Rel. for 1635, 33, 1858 (probably their Huron name). **Rigneronnons.**—Jes. Rel. for 1661, 29, 1858 (misprint). **Rigueronnons.**—Jes. Rel. for 1666, 3, 1858. **Riquehronnons.**—Jes. Rel. for 1660, 7, 1858.

Erigoanna. A tribe living near St Louis (Matagorda) bay, Tex., in 1687, and referred to as at war with the Ebahamo, q. v. (Douay quoted by Shea, Discov. and Expl. Miss., 209, 1852). Not identified, unless the same as the Kohani (q. v.). Probably a Karankawa band.

Eriiite. A mineral, according to Dana (Text-book of Mineral., 426, 1888), "acicular, wool-like crystals of unknown nature occurring in a cavity in the quartz from Herkimer co., N. Y.": from *Erie*, the name of a lake, and *-lite* from the Greek λιθος, a stone. The lake was named from one of the peoples of Iroquoian stock. (A. F. C.)

Erio (*E-rĭ'-o*). A name given by the Spaniards to the Pomo living at the mouth of Russian r., Sonoma co., Cal.—Powers in Cont. N. A. Ethnol., III, 194, 1877.

Eriwonec. A former Delaware village on the E. bank of Delaware r., about Old Man's cr., in Salem or Gloucester co., N. J. The village was next above the Asomoche and 5 m. below the Rancocas. In 1648 the population numbered about 200, but had just been at war with the Conestoga.

Armeomeks.—De Laet (*ca.* 1633) in N. Y. Hist. Soc. Coll., 2d s., I, 303, 1841. **Armewamen.**—Shea, note in Alsop, Md., 118, 1880. **Armewamus.**—Hudde (1663) in N. Y. Doc. Col. Hist., XII, 430, 1877. **Aroenemeck.**—Beekman (1660), ibid., 300 (settlement). **Eriwoneck.**—Evelin (*ca.* 1648) in Proud, Pa., I, 113, 1797. **Ermomex.**—Van der Donck, map (1656) cited by Brinton, Lenape Leg., 42, 1885. **Esewonecks.**—Sanford, U. S., cxlvi, 1819.

Erner. A Yurok village on Klamath r., at the mouth of Blue cr., in Del Norte co., N. W. Cal. (A. L. K.)

Ernivwin (*Er'nĭvwĭñ*). An Utkiavinmiut Eskimo summer camp inland from Pt Barrow, Alaska.—Murdoch in 9th Rep. B. A. E., 83, 1892.

Ertlerger. A Yurok village on lower Klamath r., at the mouth of the Trinity, opposite Pekwuteu and Weitspus, in Humboldt co., Cal. (A. L. K.)

Erusi (*E-rus'-si*). A name said by Powers (Cont. N. A. Ethnol., III, 194, 1877) to have been applied to the Pomo formerly living near Ft Ross, Sonoma co., Cal., by the Pomo living N. of them. The people referred to now live near Stewart's Point and on the Haupt ranch a few miles E. of that place. Powers suggests that the name is a relic of the Russian occupancy, which is probably correct, as it is not an Indian name. (S. A. B.)

Ervipiames. A tribe of central Texas in the 18th century. Domingo Ramón was met by some of them a few leagues W. of Trinity r., not far from the country of the Bidai. They are mentioned in unpublished documents as among the tribes which in company with other northern tribes petitioned for a mission on San Javier r., and they are included among the northern Indians as distinguished from the coast tribes. If they belonged to any of the large recognized divisions in this neighborhood it was probably Tonkawan. (H. E. B.)

Enepiahe.—Joutel, Jour. Voy., 90, 1719. **Enepiahœ.**—Shea, note in Charlevoix, New France, IV, 78, 1870. **Enepiahoes.**—Barcia, Ensayo, 271, 1723. **Ervipiames.**—Rivera, Diario, leg. 2602, 1736. **Exepiahohé.**—Joutel in Margry, Déc., III, 288, 1878. **Hierbipiames.**—Barrios, MS., 1771. **Yerbipiame.**—Ramón, MS., Texas Memorias, XVII, 151. **Yorbipianos.**—Informe de Misiones, ibid., XXVIII, 179, 1762. **Yrbipias.**—Bosque (1675) in Nat. Geog. Mag., XIV, 343, 1903. **Yrbipimas.**—Ibid., 340.

Esachkabuk ('bad leggings'). A Crow band.

Bad Leggins.—Culbertson in Smithson. Rep. 1850, 144, 1851. **E-sach'-ka-buk.**—Morgan, Anc. Soc., 159, 1877.

Esahateaketarpar ('toward the Santee', from *Isanyate* 'Santee', *ektapa* 'toward'). A division of the Brulé Dakota which had Tartonggarsarpar (Tatónka-tsapa, Black Buffalo Bull) for its principal chief in 1804.

E-sah-a-te-ake-tar-par.—Lewis and Clark, Discov., 34, 1806.

Esbataottine (? 'bighorn people'). A Nahane tribe living in the mountains between Liard and Peace rs., Brit. Col. They are said to be of a very low grade of culture and to practise cannibalism, probably under stress of hunger.

Dounie' Espa-tρa-Ottinè.—Petitot, Autour du grand lac des Esclaves, 301, 1891 (='goat people'). **Esba-t'a-ottinè.**—Petitot, Ethnog. chart in Bull. Soc. de Géogr. Paris, July, 1875 (='dwellers among the argali'). **Es-pā-to-ti-na.**—Dawson in Rep. Geol. Surv. Can. for 1887, 202B, 1889. **Espa-tρa-Ottinè.**—Petitot, Autour du lac des Esclaves, 362, 1891 (trans. 'bighorn people'). **Gens des Bois.**—Dall in Cont. N. A. Ethnol., I, 32, 1877 (so called by Hudson bay people). **Gens des chèvres.**—Petitot, Autour du lac des Esclaves, 301, 1891. **Knife Indians.**—Campbell quoted by Dawson, op. cit.

Escaba. A former tribe, probably Coahuiltecan, on the lower Rio Grande.

Escabaca-Cascastes.—Fernando del Bosque (1675) in Nat. Geog. Mag., XIV, 340, 1903 (combined with the name of another tribe, the Cascastes, and corrupted). **Escabas.**—Revillagigedo (1793) quoted by Bancroft, Nat. Races, I, 611, 1886.

Escambuit. See *Assacumbuit*.

Escooba (*Oski holba*, 'cane-like', referring to reed-brakes). A former Choctaw town, noted by Romans; evidently situated a few miles E. or N. E. of Ayanabi, perhaps on or near Petickfa cr., Kemper co., Miss.—Halbert in Miss. Hist. Soc. Publ., VI, 424, 1902.

Escoumains (probably from *ashkĭmin*, or *askĭmĭn*, 'early berry'.—W. J.). A Montagnais band living on a reserve of 97 acres on the S. W. side of Escoumains r., on the N. shore of the St Lawrence, in Saguenay co., Quebec. They numbered 53 in 1884, 43 in 1904.

Escoumains.—Can. Ind. Aff. Rep. for 1884, pt. I, 185, 1885.

Escumawash. A former Chumashan village at San José, about 6 m. from Santa Barbara mission, Cal.—Timeno (1856) quoted by Taylor in Cal. Farmer, May 4, 1860.

Esekepkabuk. A band of the Crow tribe adopted from the Sihasapa.

Bad Coup.—Culbertson in Smithson. Rep. 1850, 144, 1851. **Bad Honors.**—Morgan, Anc. Soc., 159, 1877. **Ese-kep-kä'-buk.**—Ibid.

Eshhulup. The name of "the rancheria of the mission of San Buenaventura," Cal. (Taylor in Cal. Farmer, May 4, 1860). The native name usually given to San Buenaventura was Mishkanakan, or Mitskanakan (see *Miscanaka*).

Eshkebugecoshe ('Flat-mouth', 'Wide-mouth'). A chief of the Pillager Chippewa; born in 1774, died about 1860. He belonged to the Awausee gens. In his youth Eshkebugecoshe engaged in distant expeditions, lived among the Cree and Assiniboin, and visited in war or peace the tribes of the upper Missouri, spending some time among the Hidatsa. His father, Yellow-hair (Wasonaunequa), was not a chief by descent, but gained ascendency over the Pillagers through his knowledge of medicine, and it is said that whoever incurred his hatred died mysteriously. The son was different, enjoying the respect of whites as well as Indians throughout his long life. He was much impressed by the prophecies of Tenskwatawa, and through his influence poisoning ceased among the Pillagers, as among other Chippewa. In the later contests with the Sioux for the headwaters of the Mississippi he bore a valiant part. Although his band at Leech lake, Minn., was decimated in the exterminating war, it continued to grow through accessions of the bravest spirits of the eastern villages. When a political agent sought to enlist the Pillagers in the British interest at the beginning of the war of 1812, Flat-mouth returned the proffered wampum belts, saying that he would as soon invite white men to aid him in his wars as take part in a quarrel between the whites. (F. H.)

Eshpeu. A Yurok village on the coast between the mouths of Klamath r. and Redwood cr., at Gold bluff, Cal. The dialect differed slightly from that of the Klamath River Yurok. (A. L. K.)

Eskegawaage. One of the 7 districts of the territory of the Micmac as recognized by themselves. It includes E. Nova Scotia from Canso to Halifax.—Rand, First Micmac Reading Book, 81, 1875.

Eskimauan Family. A linguistic stock of North American aborigines, comprising two well-marked divisions, the Eskimo and the Aleut (q. v.). See Powell in 7th Rep. B. A. E., 71, 1891. (The following synonymy of the family is chronologic.)

>**Eskimaux.**—Gallatin in Trans. and Coll. Am. Antiq. Soc., II, 9, 305, 1836; Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 77, 1848; Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853. =**Eskimo.**—Berghaus (1845), Physik. Atlas, map 17, 1848; ibid., 1852; Latham, Nat. Hist. Man, 288, 1850 (general remarks on origin and habitat); Buschmann, Spuren der aztek. Sprache, 689, 1859; Latham, Elem. Comp. Philol., 385, 1862; Bancroft, Nat. Races, III, 562, 574, 1882. >**Esquimaux.**—Prichard, Phys. Hist. Mankind, v, 367-371, 1847 (follows Gallatin); Latham in Jour. Ethnol. Soc. Lond., I, 182-191, 1848; Latham, Opuscula, 266-274, 1860. >**Eskimo.**—Dall in Proc. A. A. A. S., 266, 1869 (treats of Alaskan Eskimo and Tuski only); Berghaus, Physik. Atlas, map 72, 1887 (excludes the Aleutian). >**Eskimos.**—Keane, app. to Stanford's Compend., Cent. and So. Am., 460, 1878 (excludes Aleutian). >**Ounángan.**—Veniaminoff, Zapíski, II, 1, 1840 (Aleutians only). >**Ūnŭgŭn.**—Dall in Cont. N. A. Ethnol., I, 22, 1877 (Aleuts a division of his Orarian group). >**Unangan.**—Berghaus, Physik. Atlas, map 72, 1887. ×**Northern.**—Scouler in Jour. Roy. Geog. Soc., XI, 218, 1841 (includes Ugalentzes of present family). ×**Haidah.**—Scouler, ibid., 224, 1841 (same as his Northern family). >**Ugaljachmutzi.**—Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (lat. 60°, between Prince Williams sd. and Mt St Elias, perhaps Athapascan). >**Aleuten.**—Holmberg, Ethnog. Skizzen, 1855. >**Aleutians.**—Dall in Proc. A. A. A. S., 266, 1869; Dall, Alaska, 374, 1870 (in both places a division of his Orarian family). >**Aleuts.**—Keane, app. to Stanford's Compend., Cent. and So. Am., 460, 1878 (consist of Unalaskans of mainland and of Fox and Shumagin ids., with Akkhas of rest of Aleutian arch.). >**Aleut.**—Bancroft, Nat. Races, III, 562, 1882 (two dialects, Unalaska and Atkha). >**Konjagen.**—Holmberg, Ethnog. Skizzen, 1855 (Island of Koniag or Kadiak). =**Orarians.**—Dall in Proc. A. A. A. S., 265, 1869 (group name; includes Innuit, Aleutians, Tuski); Dall, Alaska, 374, 1870; Dall in Cont. N. A. Ethnol., I, 8, 9, 1877. ×**Tinneh.**—Dall in Proc. A. A. A. S., 269, 1869 (includes "Ugalensé"). >**Innŭit.**—Dall in Cont. N. A. Ethnol., I, 9, 1877 ("Major group" of Orarians: treats of Alaska Innuit only); Berghaus, Physik. Atlas, map 72, 1887 (excludes the Aleutians).

Eskimo. A group of American aborigines, forming part of the Eskimauan linguistic stock, which formerly occupied nearly all the coasts and islands of Arctic America from E. Greenland and the N. end of Newfoundland to the westernmost Aleutian ids., even extending to the E. coast of Siberia, a distance of more than 5,000 m. From remains found in Smith sd. it is evident that bands formerly wintered as far N. as lat. 79° and had summer camps up to 82°. At the present time they have receded from this extreme range and in the S. have abandoned the N. shore of the Gulf of St Lawrence, the N. end of Newfoundland, James bay, and the S. shores of Hudson bay, while in Alaska one Eskimo tribe, the Ugalakmiut, has practically become Tlingit through intermarriage. The name Eskimo (in the form Excomminquois) seems to have been first given by Biard in 1611. It is said to come from the Abnaki *Esquimantsic*, or from *Ashkimeq*, the Chippewa equivalent, signifying 'eaters of raw flesh.' They call themselves Inuit, meaning 'people.' The Eskimo constitute physically a distinct type. They are of medium stature, but possess uncommon strength and endurance; their skin is light brownish yellow with a ruddy tint on the exposed parts; their hands and feet are small and well formed; their eyes, like those of other American tribes, have a Mongoloid character, which circumstance has induced many ethnographers to class them with the Asiatic peoples. They are characterized by very broad faces and narrow, high noses; their heads are also exceptionally high. This type is most marked among the tribes E. of Mackenzie r. In disposition the Eskimo may be described as peaceable, cheerful, truthful, and honest, but exceptionally loose in sexual morality.

SUKUUK, A KINUGUMIUT ESKIMO OF ALASKA. (NELSON)

The Eskimo have permanent settlements, conveniently situated for marking certain hunting and fishing grounds. In summer they hunt caribou, musk-oxen, and various birds; in winter they live principally on sea mammals, particularly the seal. Although their houses differ with the region, they conform in the main to three types: In summer, when they travel, they occupy tents of deer or seal skins stretched on poles. Their winter dwellings are made either in shallow excavations covered with turf and earth laid upon a framework of wood or whale ribs, or they are built of snow. Their clothing is of skins, and their personal adornments are few. Among most tribes, however, the women tattoo their faces, and some Alaskan tribes wear studs in openings through their cheeks. Considering their degree of culture, the Eskimo are excellent draftsmen and carvers, their designs usually consisting either of simple linear incisions or of animal forms executed with much life and freedom. The people about Bering strait make some use of paints.

There has always been extensive intertribal communication. The Eskimo have an exceptional knowledge of the geography of their country. Poetry and music play an important part in their life, especially in connection with their religious observances.

The Eskimauan social organization is exceedingly loose. In general the village is the largest unit, although persons inhabiting a certain geographical area have sometimes taken the name of that area as a more general designation, and it is often convenient for the ethnographer to make a more extended use of this native custom. In matters of government each settlement is entirely independent, and the

KERLUNGNER, A KINUGUMIUT ESKIMO WOMAN OF ALASKA. (NELSON)

same might almost be said for each family, although there are customs and precedents, especially with regard to hunting and fishing, which define the relations existing between them. Although hardly deserving the name of chief, there is usually some advisory head in each settlement whose dictum in certain matters, particularly as to the change of village sites, has much weight, but he has no power to enforce his opinions.

The men engage in hunting and fishing, while all the household duties fall to the lot of the women—they must cook, make and mend clothes, and repair the kaiaks and boat covers, pitch the tents, and dry the fish and meat and stow them away for the winter. In some tribes skin-dressing is done by the men, in others by the women. Monogamy, polygamy, and polyandry are all practised, their occurrence being governed somewhat by the relative proportion of the sexes; but a second marriage is unusual where a man's first wife has borne him children. The execution of law is largely left to the individual, and blood-revenge is universally exacted.

The Eskimo believe in spirits inhabiting animals and inanimate objects. Their chief deity, however, is an old woman who resides in the ocean and may cause storms or withhold seals and other marine animals if any of her tabus are infringed. Her power over these animals arises from the fact that they are sections of her fingers cut off by her father at the time when she first took up her abode in the sea. The chief duty of angakoks, or shamans, is to find who has infringed the tabus and thus brought down the wrath of the supernatural beings and to compel the offender to make atonement by public confession or confession to the angakok. The central Eskimo suppose two spirits to reside in a man's body, one of which stays with it when it dies and may temporarily enter the body of some child, who is then named after the departed, while the other goes to one of several lands of the souls. Some of the lands of souls lie above the earth's surface, some beneath, and the latter are generally more desirable.

Although the theory of Asiatic origin of the Eskimo was long popular, many of their ethnic peculiarities are opposed to such a notion, and recent researches seem to indicate that their movements have rather been from E. to W. They are peculiar as being the only race of American aborigines who certainly had contact with white people before the days of Columbus, for Greenland was occupied during the 10th and 11th centuries by Norwegians, whose expeditions extended even as far as the American mainland. Later Frobisher and other European navigators encountered Eskimo along the E. coasts, while the Russians discovered and annexed the W. part of their domain. This occupancy in its earlier period proved disastrous to the Aleut (q. v.) in particular, who were harshly dealt with and whose number was greatly reduced during the Russian domination (see *Russian influence*). The larger portion of the Greenland and Labrador Eskimo have been Christianized by Moravian and Danish missionaries, while the Alaskan representatives of the family have had Russian missionaries among them for more than a century. Those of the central groups, however, owing to the remoteness of their situation, have always been much less affected by outside influences. The Eskimo have proved almost indispensable assistants to Arctic explorers.

The Eskimauan stock embraces two well-marked divisions, the Eskimo proper and the inhabitants of the Aleutian ids., the Aleut. Other divisions are rather geographical than political or dialectic, there being great similarity in language and customs from one end of the Eskimo domain to the other. They can be separated, however, into the following fairly well marked ethnological groups (based on information furnished by Dr Franz Boas):

I. The Greenland Eskimo, subdivided into the East Greenlanders, West Greenlanders, and Ita Eskimo, the last transitional between the Greenland Eskimo proper and the next group.

II. The Eskimo of S. Baffin land and Labrador, embracing the following divisions: Akudnirmiut, Akuliarmiut, Itivimiut, Kaumauangmiut, Kigiktagmiut, Nugumiut, Okomiut, Padlimiut, Sikosuilarmiut, Suhinimiut, Tahagmiut.

III. The Eskimo of Melville penin., North Devon, N. Baffin land, and the N. W. shore of Hudson bay, embracing the Agomiut, Aivilirmiut, Amitormiut, Iglulirmiut, Inuissuitmiut, Kinipetu, Koungmiut, Pilingmiut, Sauniktumiut.

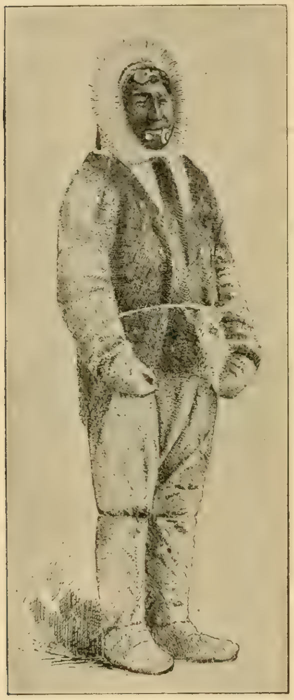
IV. The Sagdlirmiut of Southampton id., now extinct.

V. The Eskimo of Boothia Felix, King William land, and the neighboring mainland. These include the Netchilirmiut, Sinimiut, Ugjulirmiut, Ukusiksalirmiut.

VI. The Eskimo of Victoria land and Coronation gulf, including the Kangormiut and Kidnelik, which may, perhaps, be one tribe.

VII. The Eskimo between C. Bathurst and Herschel id., including the mouth of Mackenzie r. Provisionally they may be divided into the Kitegareut at C. Bathurst and on Anderson r., the Nageuktormiut at the mouth of Coppermine r., and the Kopagmiut of Mackenzie r. This group approximates the next very closely.

VIII. The Alaskan Eskimo, embracing all those within the American territory. This group includes the Aglemiut, Chingigmiut, Chnagmiut, Chugachigmiut, Ikogmiut, Imaklimiut, Ingukli-miut, Kaialigmiut, Kangmaligmiut, Kaniagmiut, Kaviagmiut, Kevalingamiut, Kiatagmiut, Kinugumiut, Kowagmiut, Kukpaurungmiut, Kunmiut, Kuskwogmiut, Magemiut, Malemiut, Nunatogmiut, Nunivagmiut, Nuwukmiut, Nushagagmiut, Selawigmiut, Sidarumiut, Tikeramiut, Togiagmiut, Ugalakmiut, Unaligmiut, Utukamiut, and Utkiavimiut.


WESTERN ESKIMO COSTUME. (MURDOCH)

IX. The Yuit of Siberia.

Holm (1884–85) placed the number of East Greenland Eskimo at 550. The w. coast Greenlanders were given as 10,122 by the Royal Greenland Co. in 1888, and the Ita Eskimo numbered 234 in 1897, giving a total for this group of 10,906. The Eskimo of Labrador were estimated at 1,300 in a recent report by the Government of Newfoundland, and Boas in 1888 gave the number of Eskimo in the central groups as 1,100. According to the census of 1890, there were on the Arctic coast of Alaska from the British border to Norton sd., 2,729 Eskimo; on the s. shore of Norton sd. and in the Yukon valley, 1,439; in Kuskokwim valley, 5,254; in the valley of Nushagak r., 1,952; on the s. coast, 1,670. The Ugalakmiut of Prince William sd., numbering 154, are reckoned with the Tlingit, but they were originally Eskimo, and for our present purposes are best placed in that category. Adding these, therefore, the total for this group, exclusive of the 968 Aleut, is 13,298. The Yuit of Siberia are estimated by Bogoras at 1,200. The Eskimo proper therefore number about 27,700, and the stock about 28,670. (H. W. H. J. R. S.)

Aguskemaig.—Tanner, Narr., 316, 1830. **A'lvayê'lılıt.**—Bogoras, Chukchee, 11, 1904 (Chukchi: 'those of alien language'). **Anda-kρœn.**—Petitot, Dict. Dènè Dindjié, 169, 1876 (Loucheux name: trans. 'ennemis-pieds'). **Ara-k'è.**—Ibid. (Bastard Loucheux name, same meaning). **Enna-k'è.**—Ibid. (Peaux de Lièvre name, same meaning). **En-na-k'ié.**—Ibid. (Slave name: trans. 'steppes-ennemis'). **Escoumins.**—Jes. Rel., III, index, 1858. **Eshkibod.**—Baraga, Otchipwe-Eng. Dict., 114, 1880 (Ojibwa: 'those who eat their food raw'). **Eskeemoes.**—Gordon, Hist. Mem. of N. Am., 117, 1820. **Eskima.**—Dobbs, Hudson Bay, 203, 1744. **Eskimantsik.**—Hervas, Idea dell' Universo, XVII, 87, 1784. **Eskīma'ntzik.**—Dall in Cont. N. A. Ethnol., I, 9, 1877 (Abnaki name). **Eskimauk.**—Morse, N. Am., map, 1776. **Eskimaux.**—Lahontan, New Voy., I, 208, 1703. **Eskimeaux.**—Jeffreys, French Dom. Am., pt. 1, map, 1760. **Eskimesi.**—Hervas, Idea dell' Universo, XVII, 86, 1784. **Eskimo.**—Buschmann, Spuren d. Aztek. Spr., 669, 1859. **Eskimos.**—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 38, 1851. **Esquimantsic.**—Prichard, Phys. Hist., V, 367, 1847. **Esquimau.**—Petitot, Dict. Dènè Dindjié, 169, 1876. **Esquimaux.**—Morse, Hist. Am., 126, 1798. **Esquimeaux Indians.**—McKeevor, Voy. Hudson's Bay, 27, 1819. **Esquimones.**—Hennepin, Cont. of New Discov., 95, 1698. **Eusquemays.**—Potts (1754) quoted by Boyle, Archæol. Rep. Ont., 1905. **Excomminqui.**—Jes. Rel. 1612–14, Thwaites ed., II, 67, 1896 (='excommunicated'). **Excomminquois.**—Biard in Jes. Rel. 1611, 7, 1858. **Huskemaw.**—Packard in Am. Natural., XIX, 555, 1885 (name given by a missionary in Labrador). **Hŭs'ky.**—Dall in Cont. N. A. Ethnol., I, 9, 1877 (Hudson bay jargon). **Innoït.**—Petitot in Bib. Ling. et Ethnol. Am., III, pt. 2, 29, 1876 (sing. Innok). **In-nu.**—Lyon, Repulse Bay, 40, 1825. **Innuees.**—Parry, Sec. Voy., 414, 1824. **In'nūit.**—Dall in Cont. N. A. Ethnol., I, 9, 1877 (own name). **Inuin.**—Murdoch in 9th Rep. B. A. E., 42, 1892. **Inuit.**—Bessels in Archiv f. Anthrop., VIII, 107, 1875. **Kaladlit.**—Nansen, Eskimo Life, 13, 1893 (name which the Greenland Eskimo give themselves, said to be a corruption of Danish Skraeling). **Kālālik.**—Richardson, Polar Regions, 300, 1861. **Kalalit.**—Keane in Stanford's Compend., 517, 1878. **Karaler.**—Crantz, Greenland, II, 291, 1820. **Karalit.**—Mass. Hist. Soc. Coll., 2d s., IX, 233, 1822. **Keralite.**—Heriot, Travels, 34, 1813. **Kı'ımılıt.**—Bogoras, Chukchee, 21, 1904 (from *kī'xmi*, an inhabitant of C. Prince of Wales: Yuit name). **Nochways.**—Dobbs, Hudson Bay, 12, 1744 (Algonkin: 'snakes,' 'enemies,' applied to people of alien race regarded as natural enemies). **Nodways.**—Dobbs, Hudson Bay, 12, 1744 ('snakes': Siksika name). **Œnné.**—Petitot, Dict. Dènè Dindjié, 169, 1876 (Loucheux name: 'enemies'). **Orarians.**—Dall in Proc. A. A. A. S., XVIII, 265, 1870. **Ot'el'nna.**—Petitot, Dict. Dènè Dindjié, 169, 1876 (Montagnais name: trans. 'steppes-ennemis'). **Pa-erks.**—Hooper, Tents of Tuski, 137, 1853 (Chukchi name for Eskimo of American coast). **Payairkets.**—Ibid., 103. **Ro'č'hılıt.**—Bogoras, Chukchee, 21, 1904 ('opposite shore people': Yuit name). **Seymòs.**—Richardson, Arct. Exped., I, 340, 1851 (used by sailors of Hudson's Bay Co.'s ships: derived from the Eskimo cry of greeting: *Seymo* or *Teymo*). **Skraelings.**—Schultz in Trans. Roy. Soc. Can., XIII, pt. 2, 114, 1895. **Skrællingar.**—Richardson, Polar Regions, 298, 1861 (Scandinavian name: 'small people'). **S Krællings.**—Crantz, Greenland, I, 123, 1820 (applied by the Norwegians). **Skrellings.**—Amer. Hist. Soc., 2d ser., I, Portland, 1869. **Skroelingues.**—Morse, Hist. Am., 126, 1778. **Sūckĕmòs.**—Richardson, Arct. Exped., I, 340, 1851 (same derivation as Seymòs). **Ta-Kutchi.**—Ibid. (Kutchin name: 'ocean people'). **Tchiechrone.**—Pyrlæus (*ca.* 1748) quoted in Am. Antiq., IV, 75, 1881 (German form of Seneca name: 'seal people'). **Tciĕ^{c}k-rúnĕ^{n}.**—Hewitt, inf'n (Seneca name). **Ultsehaga.**—Richardson, Arct. Exped., I, 408, 1851 (Kenai name: 'slaves'). **Ultsehna.**—Ibid. **Uskee-mès.**—Ibid., 55. **Uskee′mi.**—Dall in Cont. N. A. Ethnol., I, 9, 1877 (Athapascan name). **Uskees.**—O'Reilly, Greenland, 59, 1818. **Uskimay.**—Middleton in Dobbs, Hudson Bay, 189, 1744. **Usquemows.**—Coats, Geog. of Hudson Bay, 15, 1852. **Weashkimek.**—Belcourt (before 1853) in Minn. Hist. Coll., I, 226, 1872 (Saulteur name: 'eaters of raw flesh'). **Yıkırga′ulıt.**—Bogoras, Chukchee, 21, 1904 (Yuit name).

Eskini. A Maidu village formerly situated on the site of Durham, Butte co., Cal., the people of which are extinct except for a few survivors at Chico. The Maidu creation myth centers about this spot. (R. B. D.)

Erskins.—Ind. Aff. Rep., 124, 1850. **Es′-kin.**—Powers in Cont. N. A. Ethnol., III, 282, 1877. **Éskini.**—Curtin, MS. vocab., B. A. E., 1885.

Esksinaitupiks ('worm people'). A division of the Piegan.

Esk′-sin-ai-tŭp-ĭks.—Grinnell, Blackfoot Lodge Tales, 209; 1892. **is-ksi′-na-tup-i.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862. **Worm People.**—Grinnell, Blackfoot Lodge Tales, 225, 1892.

Eskusone. A Micmac village formerly in Cape Breton.—Rand, First Micmac Reading Book, 87, 1875.

Eslanagan. A village, supposed to be of the Chalone division of the Costanoan family, but possibly Esselenian, formerly connected with Soledad mission, Monterey co., Cal.—Taylor in Cal. Farmer, Apr. 20, 1860.

Esmischue. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Esnispele. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Esopus (*sip* 'river,' *-us* 'small'). A division of the Munsee that lived along the W. bank of Hudson r. in Greene and Ulster cos., N. Y., above the Minisink, who formed the main division. Esopus is the old name of Kingston, which was their principal rendezvous. Under this name were included the Catskill, Mamekoting, Waoranec, Warranawonkong, and Wawarsink, sometimes called the five tribes of the Esopus country. They continued to reside about Kingston until some joined the Moravian Munsee and Mahican in Pennsylvania, and others placed themselves under the protection of the Iroquois. About the year 1775 the remnant were at Oquanga, with fragments of other tribes. (J. M.)

Æsopus.—Smitt (1660) in N. Y. Doc. Col. Hist., XIII, 157, 1881. **Aesopus.**—Doc. of 1658, ibid., 81. **Asopus.**—Writer *ca.* 1742 in Drake, Bk. Inds., bk. 5, 18, 1848. **Esopes.**—Doc. of 1665 in N. Y. Doc. Col. Hist., XIII, 401, 1881. **Esopus.**—De Laet (1633) quoted by Ruttenber, Tribes Hudson R., 72, 1872. **Esopuz.**—Map *ca.* 1614 in N. Y. Doc. Col. Hist., I, 1856. **Sapes.**—Doc. of 1665, ibid., XIII, 399, 1881. **Sepus.**—Schuyler (1693), ibid., IV, 66, 1854 (settlement). **Soopis.**—Stoll (1658), ibid., XIII, 77, 1881 (locality). **Soopus.**—Ibid., 96. **Sopes.**—Nicolls (1665), ibid., 399. **Sopez.**—Smith (1659), ibid., 114 (place). **Sopus.**—Doc. of 1668, ibid., 418. **Zopus.**—Ingoldsby (1691), ibid., III, 793, 1853 (settlement).

Espachomy. A village on lower Hudson r., N. Y., near Poughkeepsie, under English protection in 1664.—Albany treaty (1664) in N. Y. Doc. Col. Hist., III, 68, 1853.

Espamichkon. A small tribe N. of the St Lawrence in 1643 (Jes. Rel. 1643, 38, 1858), probably about the headwaters of Saguenay or St Maurice r. Not identified.

Espejos (named from their chief Espejo (Span.: 'mirror'). A branch of the Mescaleros inhabiting the plains of Chihuahua, Mexico, about 1859.—Froebel, Seven Years' Trav., 352, 1859.

Espeminkia. A band, apparently part of the Illinois, mentioned with the Tamaroa and Tapouaro (Peoria?).—La Salle (1681) in Margry, Déc., II, 134, 1877.

Esperiez. Given by mistake as the name of one of the Hopi pueblos in 1598.—Oñate (1598) in Doc. Inéd., XVI, 137, 1871.

Espiiluima. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Espiritu Santo de Zuñiga. A mission established by the Marquis de San Miguel Aguayo, in March or April, 1722, near and under the protection of the newly established fort of Santa María de Loreto de la Bahía del Espíritu Santo, commonly called La Bahía, which was built on the site of La Salle's ill-fated Ft St Louis, on Lavaca r., Matagorda bay, Tex., in the territory of the Karankawa. The Spanish mission, of which Fray Agustin Patron was the first missionary, was abandoned before 1726, its priest establishing a new one among the Tamique and Juranames (Aranama), who lived 10 leagues inland, on lower San Antonio r., and in 1749 it was moved upstream opposite the site of the modern Goliad. The presidio of La Bahía was shifted with the mission. In 1768 its population was 300, and to that date there had been 623 baptisms; there were also 1,500 cattle and 100 horses, and it is said once to have had 15,000 cattle. The population, which consisted of Aranama, Tamique, Piguican, Manos de Perro, Kohani, and Karankawa Indians, had dwindled to 116 in 1785 (in which year there were also 3,000 cattle), and to only 33 Indians in 1793. See Bancroft, No. Mex. States, I, 1886; Garrison, Texas, 1903.

Espopolames. A former tribe, probably Coahuiltecan, in the neighborhood of the lower Rio Grande.

Espopolames.—Fernando del Bosque (1675) in Nat. Geog. Mag., XIV, 341, 1903. **Isipopolames.**—Revillagigedo (1793) quoted by Bancroft, Nat. Races, I, 611, 1886.

Esqugbaag. Formerly a rancheria, probably of the Sobaipuri, and a visita of the mission of Suamca about 1760-67; situated on or near the Rio San Pedro, near the Arizona-Sonora boundary.

Badz.—Bancroft, No. Mex. States, I, 563, 1884. **S. Andrès Esqugbaag.**—Ibid.

Esquimalt. The local name for a body of Songish at the s. e. end of Vancouver id., under the Cowichan agency; pop. 15 in 1901, 20 in 1904.—Can. Ind. Aff., pt. 2, 66, 1902; pt. 2, 69, 1904.

Esquimaux Point. A Montagnais mission settlement on the n. bank of the St Lawrence, about 20 m. e. of Mingan, Quebec.

Esquimaux Point.—Stearns, Labrador, 271, 1884. **Pointe des Esquimaux.**—Hind, Lab. Penin., II, 180, 1863.

Esquipomgole. Defined by Bartlett (Dict. of Americanisms, 202, 1877) as "another name for kinnickinnick, or a mixture of tobacco and cornel bark"; said to be an Indian word, possibly Algonquian. (A. F. C.)

Essanape (Algonq.: *asĭnapŭ* 'stone person'.—W. J.). A tribe located by Lahontan (New Voy., I, 114, 1703) on his "Long r.," identified with Minnesota r. His voyage up this stream is probably fictitious, and so may be the tribe, which was certainly not the Assiniboin, as has been suggested, since these under the name Assimpoual were correctly placed by Lahontan in the region of L. Winnipeg. The tribe, if not imaginary, may have been, as Ramsey supposed, the Santee, known as Isanyati, for the Mdewakanton band dwelt at that time on Minnesota r.

Esanapes.—Harris, Coll. Voy. and Trav., II, map, 1705. **Esanopes.**—Barcia, Ensayo, 291, 1723. **Es-san-a-pis.**—Ramsey in Ind. Aff. Rep. 1849, 78, 1850. **Essannapes.**—Neill in Minn. Hist. Coll., I, 31, 1872. **Essenapes.**—Vaugondy, map, 1778.

Esselen. A tribe of Californian Indians, constituting the Esselenian family, most of the members of which on the founding of Carmelo mission, near Monterey, in 1770, were brought under civilizing influences, resulting, as was the case with the Indians at all the Californian missions, in their rapid decrease (see *California Indians*, *Mission Indians*, *Missions*). A portion of the tribe seems to have been taken to the mission at Soledad, for Arroyo de la Cuesta (MS., B. A. E.) in 1821 says of an Esselen vocabulary obtained by himself, "Huelel language of Soledad; it is from the Esselenes, who are already few." The original territory of the Esselen lay along the coast s. of Monterey, though its exact limits are diversely given. Henshaw (Esselen MS., B. A. E.) states that they lived on the coast s. of Monterey, in the mountains. The Rumsen Indians of the present day at Carmel and Monterey state (Kroeber, MS., Univ. Cal.) that the Esselen originally lived at Agua Caliente (Tassajara springs), which is near the head of Carmel r., in a line between Sur and Soledad. Powell's map (7th Rep. B. A. E.) makes the Esselen territory comprise Sur r., the head of Carmel r., and the country about as far s. as Santa Lucia peak, which is probably approximately correct. In any case the Esselen territory was confined to a limited area and was bordered only by Salinan and Costanoan tribes. La Perouse's statement that it extended more than 20 leagues e. of Monterey is incorrect. Almost nothing is known of the mode of life and practices of the Esselen, but they were certainly similar to those of the neighboring tribes. What little is known in regard to the Esselen language shows it to have been simple and regular and of a type similar to most of the languages of central California, but, notwithstanding a few words in common with Costanoan, of entirely unrelated vocabulary and therefore a distinct stock.

Taylor gives a list of Esselen villages connected with San Carlos mission, namely: Chachat, Coyyo, Fyules, Gilimis, Jappayon, Nennequi, Noptac, Santa Clara, Sapponet, Saccorondo, Tebityilat, Triwta, Tushguesta, Xumis, Yampas, and Yanostas. He mentions also Xaseum, 10 leagues from Carmelo, in the sierra, and Pachhepes near Xaseum, among the Esselen. He gives still other names, such as Excellemaks and Eslanagan; but none of the settlements named by him have been proved to be Esselen and not Costanoan.

Carmelo Eslenes.—Taylor in Cal. Farmer, Apr. 20, 1860. **Ecclemachs.**—Lamanon in La Perouse, Voy., II, 291, 1797. **Eclemaches.**—Chamisso quoted by Kotzebue, Voy., III, 49, 1821. **Ecselenas.**—Taylor in Cal. Farmer, Apr. 20, 1860. **Ecselenes.**—Ibid. **Ekklemaches.**—Ludewig, Abor. Lang. Am., 68, 1858. **Ensenes.**—Taylor in Cal. Farmer, Apr. 20, 1860. **Escelen.**—Humboldt, Essai Pol., 321, 1811. **Escelenes.**—Mayer, Mexico, II, 39, 1853. **Escellens.**—Taylor in Cal. Farmer, Apr. 20, 1860. **Eselenes.**—Ibid. **Eskelen.**—Ludewig, Abor. Lang. Am., 68, 1858. **Eslen.**—Galiano, Viaje Sutil y Mexicana, 167, 1802. **Eslenes.**—Ibid., 172. **Esselen.**—Henshaw in Am. Anthrop., III, 45, 1890. **Excellemaks.**—Taylor in Cal. Farmer, Apr. 20, 1860.

Esselenian Family. A small linguistic stock in w. California, first positively established by Henshaw (Am. Anthrop., III, 45, 1890). At the time of the Spanish settlement, this family, which has become extinct, consisted of a single group, the Esselen, q. v.

=**Esselen.**—Dixon and Kroeber in Am. Anthrop., n. s., v, no. 1, map, 1903. =**Esselenian.**—Powell in 7th Rep. B. A. E., 75, 1891. <**Salinas.**—Latham in Trans. Philol. Soc. Lond., 85, 1856 (includes Gioloco?, Ruslen, Soledad, Eslen, Carmel, San Antonio, and San Miguel, cited as including Eslen); Latham, Opuscula, 350, 1860.

Estait. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Estale. A former settlement of the southern group of E. Greenland Eskimo.—Meddelelser om Grönland, xxv, 26, 1902.

Estame. A Calusa village on the s. w. coast of Florida, about 1570.—Fontaneda Memoir (*ca.* 1575), Smith trans., 19, 1854.

Estancia (a Spanish term with many meanings, but here probably signifying 'sojourning or staying place'). A Pima rancheria visited by Anza in 1774; situ-

ated 4 leagues s. of the mission of Saric, which was just s. of the Arizona boundary.
La Estancia.—Anza quoted by Bancroft, Ariz. and N. Mex., 389, 1889.

Estatoee. Two former Cherokee settlements, one on Tugaloo r. below the junction of Chattooga and Tallulah rs., in Oconee co., S. C., the other in the N. W. part of Pickens co. The former was generally known as Old Estatoee.
Estalaoe.—Royce in 18th Rep. B. A. E., pl. clxi, 1900. **Estatoe.**—Royce in 5th Rep. B. A. E., map, 1887. **Estatoie.**—Doc. of 1755 quoted by Royce, ibid., 143. **Estotowe.**—Bartram, Travels, 372, 1792 (on Tugaloo r.). **Estotowe great.**—Ibid. (town on another river).

Estero. An unidentified tribe mentioned by Langsdorff (Voy., II, 163, 1814) as inhabiting the coast of California.

Estocoloco. A Chumashan village on one of the northern Santa Barbara ids., Cal., in 1542.—Cabrillo, Narr. (1542) in Smith, Colec. Doc. Fla., 186, 1857.
Coloco.—Cabrillo, op. cit., 186. **Estilococo.**—Taylor in Cal. Farmer, Apr. 17, 1863.

Estuc. A former Chumashan village near San Marcos, in the vicinity of Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Estufa. See *Kiva*.

Etaa. The Turtle clan of the Zuñi of New Mexico. It appears to be extinct.
Étâa-kwe.—Cushing in 13th Rep. B. A. E., 386, 1896 (*kwe*='people').

Etaatthatunne ('people at the cove'). A village of the Tututni of Oregon.
E′-ta-a′-tça ʇûn′nĕ.—Dorsey in Jour. Am. Folklore, III, 233, 1890 (Tututni name). **E′-ta-a-t'çût′ ʇûnne′.**—Ibid. (Naltunnetunne name).

Etagottine ('people in the air'). A Nahane band or division in the valleys of the Rocky mts. between the Esbataottine and the Tukkuthkutchin, lat. 66°, British America. Their totem is the lynx.
Dābo′-tenā.—Ross quoted by Dawson in Rep. Geol. Surv. Can. 1887-88, 200B, 1889. **Daha-dinneh.**—Dunn, Hist. Oregon, 79, 1844. **Dahadinnès.**—Richardson, Arct. Exped., I, 180, 1851. **Dahâ-dtinné.**—Richardson quoted by Petitot, Dict. Dènè-Dindjié, xx, 1876. **Da-ha-dumies.**—Hind, Expl. Exped., II, 159, 1860. **Dahodinni.**—Latham in Trans. Philol. Soc. Lond., 66, 1856. **Daho-tena.**—Bancroft, Native Races, I, 149, 1882. **Dāho′-tenā′.**—Dall in Cont. N. A. Ethnol., I, 33, 1877. **Dawhoot-dinneh.**—Franklin, Narr., II, 84, 1824. **Ehta-Gottinè.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Eta-gottiné.**—Petitot, Dict. Dènè-Dindjié, xx, 1876 (trans. 'mountain people'). **Éta-Gottinè.**—Petitot, Autour du Grand lac des Esclaves, 301, 1891. **Éta-Ottinè.**—Petitot, Grand lac des Ours, 66, 1893 (trans. 'Rocky mountain people'). **Gens de la montagne.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Gens d' En-haut.**—Petitot, Autour du Grand lac des Esclaves, 363, 1891. **Gens des Montagnes-Rocheuses.**—Petitot, Grand lac des Ours, 66, 1893. **Gens en l'air.**—Petitot, Autour, op. cit., 262. **Hunters.**—Prichard, Phys. Hist., v, 377, 1847. **Mountain Indian.**—Richardson, Arct. Exped., I 400, 1851. **Naha-'tdinné.**—Ibid. **Noh'ha-i-è.**—Ibid., II, 7, 1851 (so called by Kutchin). **Sicanees.**—Dall in Cont. N. A. Ethnol., I, 33, 1877 (sometimes so called by traders). **Yéta-ottiné.**—Petitot, Autour du Grand lac des Esclaves, 363. 1891 (trans. 'dwellers in the air').

Etah. An Ita Eskimo village at C. Ohlsen, on Smith sd., w. Greenland, lat. 78° 20′. See *Ita*.
Ahipa.—Markham in Trans. Ethnol. Soc. Lond., 9, 1866. **Appah.**—Kane, Arct. Explor., II, 212, 1856. **Etah.**—Bessels, Am. Nordpol. Exped., map, 1878. **Igita.**—Kroeber in Bull. Am. Mus. Nat. Hist., XII, 269, 1900.

Etakmehu. A division of Salish now on Port Madison res., Wash.
Etak-bush.—Mallett in Ind. Aff. Rep., 198, 1877. **Etakmehu.**—Boulet, letter, B. A. E., Mar. 22, 1886. **Etakmurs.**—Ind. Aff. Rep., 176, 1875.

Etanie. A former Seminole town in Putnam co., Fla., of which Checota Hajo was chief in 1823. There is now a town of Etoniah in the w. part of the county, and also a creek of the same name. See H. R. Ex. Doc. 74 (1823), 19th Cong., 1st sess., 27, 1826.

Etarita. A village of the Wolf clan of the Tionontati, where the Jesuits established the mission of St Jean; destroyed by the Iroquois in 1649.
Etarita.—Parkman, Jes., 403, 1883. **Etharita.**—Garreau (1648) quoted in Hist. Mag., 1st s., v, 263, 1861. **Sainct Iean.**—Jes. Rel. for 1640, 95, 1858. **Saint Iean.**—Jes. Rel. for 1648, 61, 1858. **St. John's.**—Shea, Cath. Miss., 192, 1855.

Etatchogottine ('hair people'). A division of the Kawchodinneh dwelling N. and E. of Great Bear lake and on Great cape, Mackenzie Ter., Can. Their totem is a white wolf.
Ehta-tchô-Gottinè.—Petitot, Grand lac des Ours, 66, 1893.

Etchaottine. An Etchareottine division living w. and N. W. of Great Slave lake between Liard r. and the divide, along Black, Beaver, and Willow rs., British America. The Bistchonigottine and Krayiragottine are two of the divisions.
Dènè Étcha-Ottinè.—Petitot, Autour du lac des Esclaves, 301, 1891. **Esclaves.**—Ibid. **Étcha-Ottinè.**—Ibid. **Gens du lac la Truite.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Slaves proper.**—Kennicott, MS. vocab., B. A. E.

Etchareottine ('people dwelling in the shelter'). An Athapascan tribe occupying the country w. of Great Slave lake and upper Mackenzie r. to the Rocky mts., including the lower Liard valley, British America. Their range extends from Hay r. to Ft Good Hope, and they once lived on the shores of L. Athabasca and in the forests stretching northward to Great Slave lake. They were a timid, pacific people, called 'the people sheltered by willows' by the Chipewyan, indicating a riparian fisher folk. Their Cree neighbors, who harried and plundered them and carried them off into bondage, called them Awokanak, 'slaves,' an epithet which in its French and English forms came to be the name under which they are best known. Early in the 18th century they were dispossessed of their home, rich in fish and game, and driven northward to Great Slave lake whither they were still followed by the Cree, known only as Enna, 'the enemy,' a name still mentioned with horror as far as Great Bear lake. On the islands where they took refuge a fresh carnage took place. The Thlingchadinneh and Kawchodinneh, who speak the same dialect with them and bear a like reputation for timidity, probably comprehended under the name Awokanak by the Cree, began their northerly migration at the same time, probably under the same impulsion (Petitot, La Mer Glaciale, 292, 1887). Petitot found among them a variety of physiognomy that he ascribed to a mixture of races. Many of the males are circumcised in infancy; those who are not are called dogs, not opprobriously, but rather affectionately. The bands or divisions are Eleidlinottine, Etchaottine, Etcheridiegottine, Etechesottine, Klodesseottine, and Desnedeyarelottine (Petitot, Autour du lac des Esclaves, 363, 1891). In his monograph on the Dènè-Dindjié, Petitot restricted the term to the Etcheridiegottine, whom he distinguished from the Slaves proper, making the latter a separate tribe with divisions at Hay r., Great Slave lake, Horn mts., the fork of the Mackenzie, and Ft Norman.

A-cha'-o-tin-ne.—Morgan, Consang. and Affin., 289, 1871 (trans. 'people of the lowlands'). **Acheotenne.**—Morgan in N. Am. Rev., 58, 1870. **A-che-to-e-ten-ni.**—Ross, MS. notes on Tinne, B. A. E. **Acheto-e-Tinne.**—Kennicott, MS. vocab., B. A. E. **Acheto-tenà.**—Dall, Alaska, 429, 1870. **Achoto-e-tenni.**—Pope, MS. Sicanny vocab., B. A. E., 1865. **A-tsho-to-tī-na.**—Dawson in Rep. Geol. Surv. Can., 1887–88, 200 B, 1889. **Awokànak.**—Petitot, La Mer Glaciale, 293, 1887 ('slaves': Cree name). **Brushwood Indians.**—Franklin, Journ. to Polar Sea, II, 87, 1824. **Cheta-ut-tdinnè.**—Richardson, Arct. Exped., II, 7, 1851, **Danè Esclaves.**—Petitot, Autour du lac des Esclaves, 289, 1891. **Danites Esclaves.**—Ibid., 305. **Edchautawoot.**—Schoolcraft, Ind. Tribes, II, 27, 1852. **Edchawtawhoot dinneh.**—Franklin, Journ. to Polar Sea, 262, 1824. **Edchawtawhoot tinneh.**—Tanner, Narr., 293, 1830. **Edchawtawoot.**—Gallatin in Trans. Am. Antiq. Soc., II, 19, 1836. **Edshawtawoots.**—Schoolcraft, Ind. Tribes, III, 542, 1853. **Esclaves.**—Petitot, Autour du lac des Esclaves, 363, 1891. **Etchaρè-ottiné.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Etsh-tawút-dinni.**—Latham in Trans. Philol. Soc. Lond., 69, 1856 (trans. 'thickwood-men'). **Slave Indians.**—Hooper, Tents of Tuski, 303, 1853. **Slaves.**—Petitot, Autour du lac des Esclaves, 363, 1891 (English form). **Slavey.**—Ross, MS. notes on Tinne, B. A. E. (so called by fur-traders).

Etcheridiegottine ('people of the rapids'). An Etchareottine division which hunt along Liard r. and neighboring regions to the border of the Etchaottine country near old Ft Halkett, British America. They have intermarried with the Etchaottine and with the Tsattine in the s., and have absorbed their manners and customs and adopted their dialectal forms to such a degree that they have been frequently confounded with the one tribe or the other.

Bastard Beaver Indians.—Ross in Smithson. Rep. 1866, 308, 1872. **Beaver.**—Franklin, Journ. to Polar Sea, 262, 1824. **Erèttchi-ottinè.**—Dawson in Rep. Geol. Surv. Can., 1887–88, 200B, 1889 ('people of the rapids': Kawchodinneh name). **Ettchéri-dié-Gottinè.**—Petitot, Autour du lac des Esclaves, 363, 1891. **Liards Indians.**—Ross quoted by Gibbs, MS., B. A. E. **Liard Slaves.**—Pope, MS. Sicanny vocab., B. A. E, 1865. **Ndu-tchô-ottinnè.**—Dawson, op. cit. **Sceth-tessesay-tinneh.**—Ross quoted by Gibbs, MS., B. A. E. ('people of the mountain river'). **Slave Indians of Ft. Liard.**—Ross, MS. notes on Tinne, B. A. E. **Strong bow.**—Mackenzie in Mass. Hist. Coll., 2d s., II, 43, 1814. **Tsilla-ta-ut' tiné.**—Richardson quoted by Petitot, Dict. Dènè-Dindjié, xx, 1876. **Tsilla-ta-ut'-tinné.**—Richardson, Arct. Exped., II, 6, 1851. **Tsillawadoot.**—Schoolcraft, Ind. Tribes, II, 28, 1852. **Tsillawawdoot.**—Gallatin in Trans. Am. Antiq. Soc., II, 19, 1836. **Tsillaw-awdút-dinni.**—Latham in Trans. Philol. Soc. Lond., 69, 1856 (trans.: 'bush-wood-men'). **Tsillawdawhoot-dinneh.**—Franklin, Journ. to Polar Sea, II, 87, 1824. **Tsillawdawhoot Tinneh.**—Bancroft, Nat. Races, I, 145, 1882.

Etechesottine ('horn mountain people'). A division of the Etchareottine occupying the country between Great Slave and La Martre lakes, Mackenzie Ter., Can. Franklin erroneously considered them Thlingchadinneh.

Deerhorn mountaineers.—Franklin, Narr., II, 181, 1824. **Étè-ches-ottinè.**—Petitot in Bull. Soc. de Geog. Paris, chart, 1875. **Gens de la montagne la Corne.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Horn Mountain Indians.**—Franklin, Narr., 260, 1824.

Etheneldeli ('caribou-eaters'). An Athapascan tribe living E. of L. Caribou and L. Athabasca, in the barren grounds which extend to Hudson bay (Petitot, Dict. Dènè-Dindjié, xx, 1876). Franklin (Journ. Polar Seas, II, 241, 1824) placed them between Athabasca and Great Slave lakes and Churchill r., whence they resorted to Ft Chipewyan. Ross (MS., B. A. E.) makes them a part of the eastern Tinne, their habitat being to the N. and E. of the head of L. Athabasca, extending to the end of Great Slave lake. Rocky r. separates them from the Tatsanottine. In the E. are the barren grounds to which they resort every year to hunt the caribou, which supplies practically all their needs. They were a part of the migrating Chipewyan who descended from the Rocky mts. and advanced eastward from Peace r. to dispute the Hudson bay region with the Maskegon and Cree. One of their women who was held in captivity by the Maskegon was astonished at the weapons, utensils, and clothing of European manufacture that she saw among her captors, who told her that they made these articles themselves. Finding at last that they got them in barter for furs at Ft Prince of Wales, she made her escape to the English and told them of her own people on Peace r. who held the choicest furs cheap. The British traders, eager to extend their trade, sent her with a safe conduct to her people, whom she persuaded to migrate to the barren grounds near Hudson bay, where caribou were abundant. They settled around Reindeer, Big, and North Indian lakes, and were called the Northern Indians by the English and the Mangeurs de Cariboux by the Canadian French, while the neighboring tribes called them by the same name that they had given to the English, Men of the Stone House. Hearne saw them in 1769 and Petitot found them there still a century later, numbering 900. About 300 traded at Ft Fond du

Lac at the head of L. Athabasca. There were 248 enumerated at Fond du Lac in 1902, and 368 in 1904.

Cariboo eaters.—Ross in Smithson. Rep. 1866, 306, 1872. **Eastern Folks.**—Richardson, Arct. Exped., II, 5, 1851. **Ethen-eldèli.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Éthen-eltèli.**—Petitot, Autour du lac des Esclaves, 363, 1891. **Ettine-tinney.**—Ross quoted by Gibbs, MS. notes, B. A. E. ('caribou people'). **Gens du Fort-de-pierre.**—Petitot, Autour du Grand lac des Esclaves, 363, 1891. **Mangeurs de cariboux.**—Petitot, Dict. Dènè-Dindjié xx, 1876. **Michinipicpoets.**—Dobbs, Hudson Bay, 25, 1744 ('people of stone of the great lake': Cree name). **Northern Indians.**—Ibid, 17. **Rising Sun Folks.**—Richardson, Arct. Exped., II, 5, 1851. **Rising Sun men.**—Prichard, Phys. Hist., v, 376, 1847. **Sa-essau-dinneh.**—Schoolcraft, Ind. Tribes, II, 27, 1852 (trans. 'eastmen'). **Sah-se-sah tinney.**—Ross quoted by Gibbs, MS. notes, B. A. E. (trans. 'eastern people'). **Sa-i-sa-'dtinnè.**—Richardson, Arct. Exped., II, 5, 1851 ('people of the rising sun'). **Sawassaw-tinney.**—Keane in Stanford, Compend., 534, 1878. **Saw-cesaw-dinneh.**—Franklin quoted by Schoolcraft, Ind. Tribes, III, 542, 1853. **Saw-cessaw-dinnah.**—Schoolcraft, ibid., V, 172, 1855. **Saw-eessaw-dinneh.**—Franklin, Journ. Polar Sea, II, 241, 1824 (trans. 'Indians from the rising sun,' or 'eastern Indians).' **Sawessaw tinney.**—Keane in Stanford, Compend., 464, 1878. **See-issaw-dinni.**—Latham in Trans. Philol. Soc. Lond., 69, 1856 (trans. 'rising-sun-men'). **Thé-Ottiné.**—Petitot, MS. vocab., B. A. E., 1865 ('stone people'). **Thé-yé Ottiné.**—Petitot in Jour. Roy. Geog. Soc., 651, 1883. **Thè-yé-Ottiné.**—Petitot, Autour du lac des Esclaves, 363, 1891 ('people of the stone fort').

Ethics and Morals. It is difficult for a person knowing only one code of morals or manners to appreciate the customs of another who has been reared in the knowledge of a different code; hence it has been common for such a one to conclude that the other has no manners or no morals. Every community has rules adapted to its mode of life and surroundings, and such rules may be found more rigorously observed and demanding greater self-denial among savages than among civilized men. Notwithstanding the differences which necessarily exist between savage and civilized ethics, the two systems must evidently have much in common, for from the days of Columbus to the present travelers have given testimony of customs and manners of Indians, who were still in the barbarous or the savage stage, which displayed a regard for the happiness and well-being of others.

It is often difficult to tell how much of Indian manners and morals may have been derived from white people; but there are still some tribes which have held aloof from the intrusive race and have been little contaminated by it, and we have the testimony of early writers to guide us. The latter may be narrow in their judgment of Indian conduct while they are accurate in describing it.

To discuss the rise of ethics among primitive peoples would lead too far afield; but it is clear from all that is known of the natives of this continent that there existed among them standards of right conduct and character. Both from folklore and other sources we learn of conscience among the Indians and of their dread of its pangs. The Navaho designate conscience by a term which signifies "that standing within me which speaks to me." Abundant evidence might be adduced to show that Indians are often actuated by motives of pure benevolence and do good merely from a generous delight in the act.

Social ethics obtained among all the tribes, and public opinion was the power that compelled the most refractory to obedience. A system of ethics having once taken shape, the desire for the approval of one's associates and the wish to live at peace furnished sufficient incentive for compliance with the less onerous rules. But these motives were not sufficient in matters of graver import. Some tribes had executive bands, which had limited power to punish offenders in certain cases, such as violation of the orders of the tribal council; but among other tribes there was no established power to punish, nor were there even the rudiments of a court of justice. The pagan Indian is destitute of the faith in heaven and hell, which affords a strong incentive to moral life among many of our own people; but he has faith in good and bad luck, and frequently attaches different imaginary punishments to different offenses. Some regard various inanimate objects as the agents of these punishments. "May the cold freeze you!" "May the fire burn you!" "May the waters drown you!" are their imprecations.

When during the tribal hunt runners were sent out to seek a herd of buffalo, they had to give, on their return to camp, their report in the presence of sacred emblems in attestation of the truth of their statement. Scouts must report accurately or meet disgrace. The successful warrior must not claim more than his due; otherwise he would not be permitted to receive the badge of honors rightfully won. The common punishment for lying in many of the tribes was the burning of the liar's tent and property by tribal sanction. Not to keep a promise deliberately given was equivalent to lying. There are many instances of Indians keeping their word even at the risk of death.

Honesty was inculcated in the young and exacted in the tribe. In some communities the rule was limited in its operation to those within the tribe itself, but it was not uncommon to find its obligations extended to allies and to all friendly tribes. As war removed all ethical barriers, pillage was legitimate. The stealing of horses was a common object of war parties, but only from a hostile tribe. When a theft was committed the tribal authorities demanded restitution; the loss of the property taken, flogging, and a degree of social ostracism constituted the punishment of the thief. Instances could be multiplied to show the security of personal effects in a tribe. The Zuñi, for example, on leaving home, close and seal the door with clay, and it remains inviolate. The Nez Percés and many other tribes lean a pole across the door to indicate the absence of the family, and no one molests the dwelling.

Murder within the tribe was always punished, either by exile, by inexorable ostracism and the making of gifts to the kindred of the slain, or by suffering the murderer to become the lawful victim of their vengeance.

Truth, honesty, and the safeguarding of human life were everywhere recognized as essential to the peace and prosperity of a tribe, and social customs enforced their observance; the community could not otherwise keep together, much less hold its own against enemies, for except where tribes were allies, or bound by some friendly tie, they were mutual enemies. An unaccredited stranger was always presumably an enemy.

Adultery was punished. The manner of punishment varied among the tribes, the choice being frequently left to the aggrieved party. Among the Apache it was the common custom to disfigure an erring woman by cutting off her nose.

The care of one's family was regarded as a social duty and was generally observed. This duty sometimes extended to one's relations.

While the young were everywhere taught to show respect to their elders, and while years and experience were supposed to bring wisdom, yet there were tribes among which it was the custom to abandon or to put to death the very old. Where this custom prevailed the conditions of life were generally hard, and the young and active found it difficult to secure food for themselves and their children. As the aged could not take care of themselves, and were an encumbrance to travel, they acquiesced in their fate as a measure of prudence and economy, dying in order that the young might live and the tribe maintain its existence.

The cruel punishment of witchcraft everywhere among the tribes had its ethical side. The witch or wizard was believed to bring sickness or death to members of the community; hence for their security the sorcerer must be put to death. The custom was due to a lack of knowledge of the causes of disease and to mistaken ethics. (A. C. F. W. M.)

Etipsikya (the name of a shrub). A traditional village of the Squash people of the Hopi; situated on the s. side of Rio Colorado Chiquito, on the brink of a canyon, not far from the point where the river is crossed by the Santa Fé Pac. R. R., Arizona.—Stephen and Mindeleff in 8th Rep. B. A. E., 26, 1891.

Etiquette. The interior of most native dwellings was without complete partitions, yet each member of the family had a distinct space, which was as inviolable as a separate apartment inclosed by walls. In this space the personal articles of the occupant were stored in packs and baskets, and here his bed was spread at night. Children played together in their own spaces and ran in and out of that belonging to the mother, but they were forbidden to intrude elsewhere and were never allowed to meddle with anyone's possessions. When more than one family occupied a dwelling, as the earth lodge, the long bark house, or the large wooden structure of the N. W., every family had its well-known limits, within which each member had a place. A space was generally set apart for guests, to which, on entering, a visitor made his way. Among the Plains tribes this place was at the back part of the dwelling, facing the entrance, and the visitor when entering a lodge and going to this place must not pass between his host and the fire. Among many tribes the place of honor was at the w., facing the entrance. If he was a familiar friend, greetings were at once exchanged, but if he had come on a formal mission, he entered in silence, which was unbroken for some little time after he was seated. On such occasions conversation was opened by reference to trivial matters, the serious purpose of the visit not being mentioned until considerable time had elapsed. When a delegation was received, only the older men of the party or of the tribe spoke; the younger members kept silent unless called on to say something. Among all the tribes haste was a mark of ill breeding, particularly during official or ceremonial proceedings. No visitor could leave the dwelling of his host without some parting words to show that his visit was at an end.

Among many tribes etiquette required that when speaking to a person a term of relationship rather than the personal name should be used. An elderly man or woman was usually addressed as grandfather or grandmother, and a similar title was also applied to a man of distinction. Uncle or aunt might be used for persons of about the same age as the speaker, but to a younger man or woman the term of address would signify younger brother or sister. A friendly visitor from outside the tribe was addressed by a term meaning "friend." A member of the tribe, although of a different clan or gens, was spoken to by a term of relationship; among the Iroquois, for example, one of the opposite phratry was greeted as "my father's clansman," or "my cousin."

When the bearer of an invitation entered a lodge, the person invited did not respond if a relative or friend was present, who would accept for him, saying, "Your uncle (or aunt) has heard." Among the Hopi, in entering a kiva, according to Dr Fewkes, one must ask, "Am I welcome?" before his left foot leaves the lowest rung of the ladder. He must always approach the altar on the right and leave it on the left. Among the Zuñi a person, whether friend or stranger, on appearing at a doorway is invited to enter and sit; if at meal time, and often at other times, he is offered food.

Among a number of tribes etiquette required that there should be no direct speech between a woman and her son-in-law, and in some instances a similar restriction was placed on a woman addressing her father-in-law. In many tribes also the names of the dead were not likely to be mentioned, and with some Indians, for a space of time, a word was substituted for the name of a deceased person, especially if the latter were prominent. In some tribes men and women used different forms of speech, and the distinction was carefully observed. A conventional tone was observed by men and women on formal occasions which differed from that employed in everyday life.

Etiquette between the sexes demanded that the man should precede the woman while walking or in entering a lodge "to make the way safe for her." Familiar conversation could take place only between relatives; reserve characterized the general behavior of men and women toward each other.

Respect must be shown to elders in both speech and behavior. No one could be interrupted when speaking or forced to speak when inclined to be silent, nor could personal questions be asked or private matters mentioned. During certain ceremonies no one may speak above a whisper. If it was necessary to pass between a person and the fire permission must be asked, and if one brushed against another, or trod upon his foot, an apology must be made. At meal time, if one could not eat all that had been put upon his dish, he must excuse himself to show that it was through no dislike of the food, and when he had finished he must not push away his dish but return it to the woman, speaking a term of relationship, as mother, aunt, wife, which was equivalent to thanks. Among some tribes, if a cooking vessel had been borrowed, it must be returned with a portion of what had been cooked in it to show the owner the use that had been made of the utensil, and also, in courtesy, to share the food.

There was an etiquette in standing and sitting that was carefully observed by the women. They stood with the feet straight and close together, and if the hands were free, the arms hung down, a little toward the front, the fingers extended and the palms lightly pressed against the dress. Women sat with both feet under them, turned to one side. Men usually sat cross-legged.

The training of children in tribal etiquette and grammatical speech began at an early age, and the strict observance of etiquette and the correct use of language indicated the rank and standing of a man's family. Class distinctions were everywhere more or less observed. On the N. Pacific coast the difference between high caste and low caste was strongly marked. Certain lines of conduct, such as being a too frequent guest, were denounced as of low caste. So, too, among the Haida, it was of low caste to lean backward; one must sit on the forward part of the seat in an alert attitude to observe good form. Lolling in company was considered a mark of bad manners among the tribes; and among the Hopi one would not sit with legs extended during a ceremony. Smoking, whether social or ceremonial, had its etiquette; much form was used in exchanging smoking materials and in passing the pipe in smoking and in returning it. In certain societies, when a feast was served, particular parts of the animal belonged by etiquette to the noted warriors present, and these were presented by the server with ceremonial speech and movements. Among some tribes when a feast was given a pinch of each kind of food was sacrificed in the fire before eating. Ceremonial visitors usually made their approach known according to the local custom. Among some of the Plains tribes the visitors dispatched a runner bearing a little bunch of tobacco to apprise their host of their intended visit; should their coming prove to be ill timed, the tobacco could be returned with an accompanying gift, and the visit would be postponed without any hard feeling. There was much and varied detail in the etiquette of family life, social gatherings, and the ceremonies of the various tribes living N. of Mexico. See *Child life*, *Ethics and Morals*, *Hospitality*, *Salutation*. (A. C. F.)

Etishoka (*E-tish-sho′-ka*, 'hill people'). An Hidatsa band.—Morgan, Anc. Soc., 159, 1877.

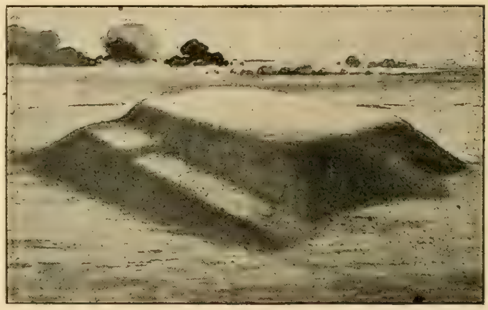
Etiwaw (Catawba: 'pine tree'). A small tribe, now extinct, forming part of the Cusabo group and living about Ashley and Cooper rs., Berkeley co., S. C., extending E. to the present Monk's Corner, where their hunting grounds bordered the Sewee country. The Santee and Congaree were above them. They were never prominent historically, and in Jan., 1715, had a single village with 240 inhabitants (Rivers, Early Hist. S. C., 94, 1874). Nothing is heard of them after the Yamasi war in 1715, until 1751, when they are mentioned as one of the small tribes for which the South Carolina government made peace with the Iroquois. From this time they seem to have become lost to history. Their name is preserved in Eutaw Springs, and in Pine Tree, another name for Camden, S. C.—Mooney, Siouan Tribes of the East, Bull. B. A. E., 1894.

Ashley River Indians.—Williamson, N. C., I, 201, 1812. **Etewaus.**—Glen (1751) in N. Y. Doc. Col. Hist., VI, 721, 1855. **Etiwans.**—Rivers, Hist. S. C., 37, 1856. **Ittawans.**—Ibid.

Etleuk. A Squawmish village community on the right bank of Squawmisht r., w. British Columbia.

Ela-a-who.—Brit. Adm. Chart, No. 1917. **Ētlĕ'uq.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Etnataek (perhaps *ăʻtanataheg*^{i}, 'where the fight, battle, or clubbing took place.'—W. J.). Given as the name of an old fortification said to have stood formerly near the Kickapoo village on Sangamon r., Ill. It is supposed to have been built by the Kickapoo and Foxes, who were defeated there by the combined forces of the Ottawa, Potawatomi, and Chippewa.—Long, Exped., I, 173, 1823.



ETOWAH MOUND, GEORGIA. (HEIGHT, 61 FT; GREATEST LENGTH OF BASE, 380 FT)

Etoluk. An Alaskan Eskimo village in the Kuskokwim district; pop. 25 in 1890.

Etohlugamiut.—11th Census, Alaska, 164, 1893.

Etotulga. A former Seminole town, 10 m. E. of the old Mickasuky town, in Florida.—H. R. Ex. Doc. 74 (1823), 19th Cong., 1st sess., 26, 1826.

Etowah (properly *I'tăwă'*, of unknown meaning). A Cherokee settlement that existed, until the removal of 1838, on Etowah r., about the present Hightower (a corruption of *I'tăwă'*), in Forsyth co., Ga. Another settlement of the same name may have been on Hightower cr. of Hiwassee r., in Towns co., Ga.—Mooney in 19th Rep. B. A. E., 522, 1900.

Hightower.—Doc. of 1799 quoted by Royce in 5th Rep. B. A. E., 144, 1887. **I'tăwă'.**—Mooney, op. cit. (Cherokee name.)

Etowah mound. A large artificial mound on the N. bank of Etowah r., 3 m. S. E. of Cartersville, Bartow co., Ga. With 4 or 5 smaller mounds it is on a level bottom in a bend of the stream, the immediate area, covering about 56 acres, flanked on one side by an artificial ditch which extends in a semicircle from a point on the river above to the river below. The large mound, which is a quadrilateral truncated pyramid, 61 ft. high, has a broad roadway ascending the s. side to within 18 or 20 ft. of the top, and was formerly provided with steps made with crossbeams imbedded in the earth, remains of which were visible as late as 1885. The diameters of the base are respectively 380 and 330 ft, and of the top 170 and 176 ft. The area of the base is a little less than 3 acres, and of the top about seven-tenths of an acre. The solid contents of the mound, including the roadway, are about 4,300,000 cu. ft. On the E. side there is a narrow extension from the summit to the base, which appears to have been a sort of refuse slide. The village situated here was possibly the Guaxule of De Soto's chroniclers (1540), and the large mound the one mentioned by Garcilasso de la Vega (Florida, lib. III, cap. XX, 139, 1723), although Mooney (19th Rep. B. A. E., 520, 1900) is of the opinion that Guaxule was probably about at Nacoochee mound in White co.

The earliest description of the Etowah mound in modern times is by Cornelius (Silliman's Am. Jour. Sci. and Art., 1st s., I, 322, 1818). C. C. Jones (Antiq. So. Ind., 136, 1873) and Whittlesey (Smithson. Rep., 624, 1881) also describe and illustrate it. A careful survey of the large mound and group, and a partial exploration of the smaller mounds, were made by the Bureau of American Ethnology and an account thereof was published (5th Rep., 95–105, 1887; 12th Rep., 292, 1894). Cornelius states that "the Cherokees in their late war with the Creeks secured its [the large mound's] summit by pickets and occupied it as a place of protection for hundreds of their women and children." The smallest of the 3 larger mounds, the surrounding space, and 1 or 2 small tumuli have been explored. Parts of 3 or 4 stone images, copper plates with stamped figures bearing some resemblance to Mexican designs, and other copper plates with pieces attached by rivets have been found. Other articles, such as pipes, earthenware, copper celts, stone plates, etc., have also been unearthed. For further information see the works above cited; also Squier and Davis, Ancient Monuments, 1852; Thomas (1) Burial Mounds of the Northern Section, 5th Rep. B. A. E., 1887, (2) Catalogue of Prehistoric Works, Bull. B. A. E., 45, 1891; Holmes in Science, III, 437, 1884. (C. T.)

Etsekin. A winter village of the Kwakiutl proper on Havannah channel, w. coast of British Columbia.

Et-se-kin.—Boas in Bull. Am. Geog. Soc., 229, 1887. **Ētsī-kin.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887.

Etskainah (*Ĕts-kȧi′-nah*, 'horns'). A society of the Ikunuhkahtsi, or All Comrades, among the Siksika; it is obsolete among the southern Piegan, but still exists with the northern Piegan and the Kainah. It is regarded as having originated with the latter and extended to the other divisions. The Sinopah (Kit-fox) society among the southern Piegan is practically identical with it. The present Etskainah society is said to have taken on some of the functions of the Stumiks (Bulls), now extinct. The members carry a crooked staff and are supposed to have magical powers (Wissler, inf'n, 1906). See Grinnell, Blackfoot Lodge Tales, 221, 1892.

Etsowish - simmegee - itshin ('grizzly-bear standing'). A Kalispel chief in the first half of the 19th century, baptized by Father De Smet about 1842 or 1843 under the name Loyola, by which name he was known to the whites. His early history is not known, but he was distinguished in his later years for his firm adherence to the Roman Catholic religion and his zealous efforts to lead his people to observe the teachings of the missionaries and the services and ordinances of the church. Although strict in repressing disorder, Loyola was highly regarded by his people, who regarded him as a father. He died Apr. 6, 1854, and was succeeded by Victor Alamiken, distinct from Victor of the Flathead (Salish) tribe of about the same period. (C. T.)

Ettchaottine ('people who act contrarily'). A Nahane tribe of which one division lives on Francis lake, British Columbia, another in the neighborhood of old Ft Halkett (Hardisty in Smithson. Rep. 1866, 311, 1872). Their name came from their warlike habits. Ross (MS., B. A. E.) gave their pop. in 1858 as 435.

Bad-people.—Morice, Notes on W. Dénés, 16, 1893. **'Dtcha-ta-'uttinnnè.**—Richardson, Arct. Exped., II, 6, 1851. **Ettcha-ottiné.**—Petitot, Dict. Dènè-Dindjié, xx, 1876 ('people who act contrarily'). **Mauvais Monde.**—Latham in Trans. Philol. Soc. Lond., 66, 1856. **Netsilley.**—Richardson, Arct. Exped., I, 401, 1851. **Slávè Indians.**—Dall, Alaska, 429, 1870. **Wild Nation.**—Richardson, op. cit.

Etuck Chukke ('blue wood'). A former Choctaw town near East Abeika, Kemper co., Miss.—Romans, Fla., 309, 1775.

Eudeve. A division of the Opata of Sonora, Mexico, inhabiting the divide of the Rio Sonora and Rio San Miguel, and extending southward from about lat. 30° 30′ to the villages of Matape and Nacori on the Rio Matape in lat. 29°, exclusive of Ures, which for the greater part was a Nevome pueblo, although containing some Opata. The language of the Eudeve—also called Heve, Dohme, etc.—is a dialect of the Opata. Like the other Opata, they have almost lost their former customs, religion, and habits, and have become Mexicanized. Population of the division unknown. The villages and settlements that have been mentioned are: Alamos, Bacanora, Batuco, Cucurpe, Matape, Nacori, Opodepe, Robesco, Sacarachi, Sahuaripa,* Soyopa,* Tepuspe, Toape,* and Tonichi.* Those marked with an asterisk were settled in part by Nevome. (F. W. H.)

Batucos.—Orozco y Berra, Geog., 344, 1864 (used here as a synonym of the language). **Cudeves.**—Cancio (1768) in Doc. Hist. Mex., 4th s., II, 270, 1856 (misprint). **Dohema.**—Pimentel, Lenguas de Mex., II, 153, 1865 (corruption of *dohme*, 'man,' 'pueblo,' 'nation'). **Dohme.**—Orozco y Berra, op. cit. **Egues.**—Rivera, Diario, leg. 1352, 1736 (doubtless identical, although mentioned as distinct from Eudeve at leg. 1514). **Equi.**—Orozco y Berra, op. cit. **Eudebe.**—Ibid., 63. **Eudeva.**—Ibid. **Eudeve.**—Rivera, op. cit., leg. 1514. **Hegue.**—Orozco y Berra, op. cit. **Hequi.**—Ibid., 63. **Heve.**—Ibid., 64.

Eufaula. A former Upper Creek town on Eufaula cr., 5 or 6 m. s. of the present town of Talladega, Ala.

Eufala's.—Campbell (1836) in H. R. Doc. 274, 25th Cong., 2d sess., 20, 1838. **Eufalee.**—Flint, Ind. Wars, 202, 1833. **Eufaulahatche.**—Pickett, Hist. Ala., II, 341, 1851. **Eufaula Old Town.**—Royce in 18th Rep. B. A. E., pl. cviii, 1899. **Eu-fau-lau-hatche.**—Hawkins (1799), Sketch, 42, 1848. **Eufaulies.**—Finnelson (1792) in Am. State Pap., Ind. Aff., I, 289, 1832. **Euphalau.**—Alcedo, Dic. Geog., II, 113, 1787. **Euphalees.**—U. S. Ind. Treat. (1797), 70, 1837. **Huphale.**—Adair, Am. Inds., 278, 1775. **Little Eufauly.**—Finnelson (1792) in Am. State Pap., Ind. Aff., I, 289, 1832. **Little Ufala.**—Swan in Schoolcraft, Ind. Tribes, V, 262, 1855. **Ufaula.**—H. R. Doc. 274, 25th Cong., 2d sess., 142, 1838. **Ufauley.**—Schoolcraft, Ind. Tribes, VI, 371, 1857. **Uphaulie towns.**—Robertson (1793) in Am. State Pap., Ind. Aff., I, 467, 1832. **Upper Eufalla.**—U. S. Ind. Treat. (1827), 420, 1837. **Upper Euphaules.**—Ibid. (1797), 68. **Upper Ufale.**—Bartram, Travels, 462, 1791. **Usauleys.**—Cherokee council (1792) in Am. State Pap., Ind. Aff., I, 273, 1832. **Usawla.**—H. R. Ex. Doc. 276, 24th Cong., 140, 1836. **Usawles.**—Harris, Voy. and Trav., II, 385, 1705. **Yofale.**—Jefferys, French Dom. Am., I, 134, map, 1761. **Yofate.**—Jefferys, Am. Atlas, 7, 1776.

Eufaula. A former Upper Creek town on the w. bank of Tallapoosa r., near the site of the present Dadeville, Tallapoosa co., Ala.

Big Ufala.—Swan in Schoolcraft, Ind. Tribes, V, 262, 1855. **Eufaula.**—Royce in 18th Rep. B. A. E., pl. cviii, 1899. **Eu-fau-lau.** — Hawkins (1799), Sketch, 48, 66, 1848.

Eufaula. A former Lower Creek town on the E. bank of Chattahoochee r., 15 m. below Sawokli, Quitman co., Ga. In 1799 a portion of its inhabitants settled at several points downstream as far as the mouth of Flint r.; the settlements here made also became known as Eufaula.

Eufantees.—Gatschet, Creek Migr. Leg., II, 26, 1888. **Eufath.**—Seagrove (1792) in Am. State Pap., Ind. Aff., I, 311, 1832. **Eufaule.**—Drake, Bk. Inds., bk. 4, 29, 1848. **Eufollahs.**—Schoolcraft, Ind. Tribes, vi, 469, 1857. **Eufowlas.**—Woodward, Reminis., 38, 1859. **Lower Enfalla.**—Robin, Voy., ii, map, 1807. **Lower Enfula.**—Jesup (1836) in H. R. Doc. 78, 25th Cong., 2d sess., 48, 1838 (misprint). **Lower Ufale.**—Bartram, Trav., 461, 1791. **Nafoli.**—Bartram, Voy., Benoist trans., i, map, 1799. **Ufalees.**—Holmes (1799) in Am. State Pap., Ind. Aff., i, 386, 1832. **Ufallahs.**—Morse, Rep. to Sec. War, 364, 1822. **Ufallays.**—Drake, Bk. Inds., bk. 4, 94, 1848. **Ufawlas.**—McCall, Hist. Georgia, i, 363, 1811. **Ufewles.**—Barnard (1793) in Am. State Pap., Ind. Aff., i, 395, 1832. **Youfalloo.**—H. R. Ex. Doc. 276, 24th Cong., 300, 1836. **Yufala.**—Romans, Florida, i, 280, 1775. **Yufalis.**—Gatschet, Creek Migr. Leg., ii, 26, 1888.

Eufaula. A former Lower Creek town on the w. bank of Chattahoochee r., in Henry co., Ala.

Eufala Town.—Royce in 18th Rep. B. A. E., pl. cviii, 1899.

Eufaula. A town of the Creek Nation on the s. side of Deep fork of Canadian r., near Ocmulgee, Ind. T.

Yufala hupáyi.—Gatschet, Creek Migr. Leg, i, 122, 1884.

Eufaula. Formerly a town, now a city, of the Creek Nation, near the mouth of North fork of Canadian r., on the Mo., Kans. and Tex. R. R., Ind. T.

Yufála.—Gatschet, Creek Migr. Leg., ii, 185, 1888.

Eulachon. One of the names of the candle-fish (*Thaleichthys pacificus*), of the family *Salmonidæ*, closely related to the smelt; from the name of this fish in one of the Chinookan dialects. It is found in the waters of the n. Pacific coast of America and is much used by the Indians of that region for food and the production of grease and oil. Other forms (Christian Union, Mar. 22, 1871) are *hoolikan* and *oolichan*, and Irving (Astoria, ii) cites the form *uthlecan*. (A. F. C.)

Eushtat (*E'-ushtat*). The principal settlement of the Klamath on lower Williamson r., near lower Klamath lake, Klamath co., Oreg.—Gatschet in Cont. N. A. Ethnol., ii, pt. 2, 32, 1890.

Evea. A Comanche chief, prominent between 1772 and 1778. In June, 1772, he went to San Antonio Béxar and ratified a treaty with the governor of Texas. Gov. Ripperdá, referring to this event in a letter of July 4, 1772, called him Evea, "capitan" of the Comanche nation, and in a letter written the next day he referred to him as "Pubea ó Evea, principal capitan" of that tribe. He was apparently still chief in 1778, for Mezières tells of meeting in Texas a party of Comanche under the son of Evea, a chief held in high estimation among his people. (H. E. B.)

Evil Peace. A village seen by De Soto's army in 1539, between Utinama and Cholupaha, Fla.—Gentl. of Elvas (1557) in French, Hist. Coll. La., ii, 130, 1850.

Ewawoos. A Cowichan tribe whose town was Skeltem, 2 m. above Hope, Fraser r., Brit. Col.; pop. 27 in 1904.

Ewahoos.—Can. Ind. Aff., 309, 1879. **Ewa-woos.**—Ibid., 1901, pt. 2, 158. **Ēwā'wus.**—Boas, MS., B. A. E., 1891.

Exchange, media of. Before the arrival of Europeans intertribal trade had resulted almost everywhere in America in the adoption of certain standards of value of which the most important were shell beads and skins. The shell currency of the Atlantic coast consisted of small white and black or purplish beads cut from the valves of quahog and other shells and familiarly known as wampum, q. v. These were very convenient, as they could be strung together in quantities and carried any distance for purposes of trade, in this respect having a decided advantage over skins. In exchange two white beads were equivalent to one black one. During the early colonial period wampum was almost the only currency among white people as well; but inferior, poorly finished kinds, made not only out of shell, but of stone, bone, glass, horn, and even wood, were soon introduced, and in spite of all attempted regulation the value of wampum dropped continually until in 1661 it was declared to be legal tender no longer in Massachusetts, and a year or two later the same fate overtook it in the other New England colonies. In New York it appears to have held on longer, its latest recorded use as currency being in 1693. Holm says, speaking of the Delawares of New Jersey: "In trade they measure those strings [of wampum] by their length," each fathom of them being worth 5 Dutch guilders, reckoning 4 beads for every stiver. "The brown beads are more valued than the others and fetch a higher price; a white bead is of the value of a piece of copper money, but a brown one is worth a piece of silver." Holm quotes another authority, however, to the effect that a white bead was worth one stiver and a black bead two. The latter says also that "their manner of measuring the strings is by the length of their thumbs; from the end of the nail to the first joint makes 6 beads."

On the Pacific coast between s. e. Alaska and n. California shell currency of another kind was employed. This was made from the *Dentalium pretiosum* (money tooth-shell), a slender univalve found on the w. coasts of Vancouver and Queen Charlotte ids. In the Chinook jargon it was called *hiaqua*. The principal place where it was obtained is said to have been the territory of a Nootka tribe, the Ehatisaht, in Esperanza inlet, w. coast of Vancouver id., but it was collected as far n. as Quatsino inlet. The method of procuring it is described in one of the earliest accounts of this region, the Narrative of John Jewitt. According to Boas, a block of cedar was split up at one end so that it formed a kind of brush which opened when pushed down into the water and closed when pulled up, thus entangling the shells. These shells were valued in proportion to their individual lengths. In w. Washington the standard of value was 40 to the fathom, and the value fell off rapidly above that number, while very long single shells were worth more than a dollar. A fathom of 40 was formerly equivalent to a slave, according to Gibbs, and in his time would bring $5. In California and on the plateaus farther n. the shells had incised designs. Among the Hupa of California they are decorated by being wrapped spirally with fish skin or snake skin, and in addition usually bear a tuft of red feathers, probably from the woodpecker's crest. The following further description of these is given by Goddard:

"The individual shells are measured and their value determined by the creases on the left hand. The longest known shells were about 2½ in. long. One of them would reach from the crease of the last joint of the little finger to the crease on the palm opposite the knuckle joint of the same finger. The value of such a piece in early days was about $5. Shells of this length were called *diñket.* The next smaller shells were called *kiketûkûtxoi*, and measured about 2⅜ in. They were worth about $1.50 each. A shell about 1⅛ in. long was called *tcwōlahit.* Their value was from 25 to 50 cents. Shells smaller than these were not rated as money and had no decoration. The length of the shells smaller than the first mentioned was determined by applying them to the creases of the middle and other fingers of the left hand.

"This money was strung on strings which reached from the thumb nail to the point of the shoulder. Eleven of the largest size filled such a string and was therefore called *mōanala.* Twelve shells of the next smaller size composed a string and were called *mōananax.* Thirteen shells are called *mōanatak*, and 14 of the smallest shells, called *mōanadiñk*, was the largest number placed on a string. These strings are approximately 25 in. long. This, as it appears, was the least common multiple of the individual standard lengths.

"Since all hands and arms are not of the same length, it was necessary for the man, when he reached his maturity, to establish the values of the creases on his hand by comparison with money of known length as measured by someone else. He also had a set of lines tattooed on the inside of the left forearm. These lines indicated the length of 5 shells of the several standards. The measures were subdivided, there being lines of *mōanala* long and *mōanala* short, and so on. This was the principal method of estimating the money. The first 5 on the string were measured by holding the tip of the first shell at the thumb nail and drawing the string along the arm and noting the tattooed mark reached by the butt of the fifth shell. In like manner the last and intermediate sets of 5 were measured." This shell money was carried in special elk-horn boxes.

Among the coast tribes n. of Vancouver id., dentalia were not so much in vogue, but were used for ornamental purposes and in trade with the interior Indians. The standard of value among the Kutchakutchin and neighboring tribes consisted of lines of beads 7 ft long joined together at the distance of a foot, and called *naki eik* ('bead clothing'). The whole *naki eik*, according to Jones, "is equal to 24 made beaver, and one of the lines is one or more beaver skins, according to the value of the beads."

In central and s. California circular, disk-shaped shell beads were used. Among the Maidu they were counted instead of being measured in strings, although for each 10 beads a stick was laid down as a counter (Dixon). According to Powers the Miwok rated shell beads at $5 a yard, while the Yokuts valued a string reaching from the point of the middle finger to the elbow at 25 cents. These latter sometimes strung with them a section of bone very white and polished, about 2½ in. long, which they rated at 12½ cents. The Miwok strung together other shells which Powers believed to be olivella, valuing them at $1 a yard, as well as fancy marine shells, rated from $3 to $10 or $15 a yard, according to their beauty.

So far inland were these shells carried that dentalia were found among the Dakota, and it is probable that shells from both the Atlantic and the Pacific reached the same tribes.

A more usual standard of value among interior people, however, was the pelt, especially the skin of the beaver. Even on the Atlantic coast it was used from the very earliest times side by side with wampum, and in 1613 the statement is made that it was the basis of all trade between the French of Canada and the Indians. In 1670 (Margry, Déc., I, 164, 1878) it is learned that a beaver skin was worth a fathom of tobacco, a fourth of a pound of powder, 6 knives, or a portion of little blue beads. According to Hunter it was also the standard of value among the Osage, Kansa, Oto, Omaha, and their neighbors. He adds that 2 good otter skins, from 10 to 12 raccoon, or 4 or 5 wildcat skins were valued at one beaver skin. Here this standard passed out very rapidly with the coming of white men; but in the great fur regions of Canada it remained the basis of value first between French and Indians, and afterward between English and Indians. Up to the present time everything is valued in "skins," meaning beaver skins, but the term has come to have a fixed value of 50 cents in Canadian money.

In former days, before the arrival of the Russians, the unit of value among the Eskimo of the lower Yukon was a full grown land-otter skin, to which was equivalent the skin of the large hair seal. This has now given place to the beaver; and all other skins, furs, and articles of trade are sold as "a skin" and multiples and fractions of "a skin." "In addition to this," says Nelson, "certain small, untanned skins, used for making fur coats or blouses, are tied in lots sufficient to make a coat, and are sold in this way. It requires 4 skins of reindeer fawns, or 40 skins of Parry's marmot or of the muskrat for a coat, and these sets are known by terms designating these bunches." The pelt of a wolf or wolverene is worth several "skins" in trade, while a number of pelts of muskrats or Parry's marmot are required to make the value of "a skin."

Among the northern tribes in the N. Pacific coast area, where dentalia were not so much valued, elk and moose skins seem formerly to have constituted one of the standards of value, although the skins of other animals were no doubt used to some extent as well. In later times all these were replaced by blankets introduced by the Hudson's Bay Company, which were distinguished by points or marks on the edge, woven into their texture, the best being 4-point, the smallest and poorest 1-point. The acknowledged unit of value, at least among the Haida, was a single 2½-point blanket, worth in 1880 a little more than $1.50, but on the coast farther s. it is now rated at about 50 cents. Everything was referred to this unit, according to Dawson, even a large 4-point blanket being said to be worth so many "blankets."

Another standard universal in this region was slaves, and perhaps the remarkable copper plates should also be mentioned, though strictly speaking they were legal tender of varying value which had to be fixed by means of some other standard, such as blankets or slaves. Pieces of cedar bark prepared for roofing sometimes appear as units of value also.

By the interior Salish of British Columbia Indian hemp bark was put up in bundles about 2 ft long and 2 in. in diameter, and tied at both ends, and 6 of these bundles constituted a "package," while dried salmon was generally sold by the "stick," each stick numbering 100 fish (Teit).

In addition to their dentalia the Hupa and the peoples of Klamath r., in N. California, use scalps of woodpeckers. They employ those of both the pileated and smaller woodpecker for this purpose, the present exchange values of which are now $1 and 10 cents, respectively (Goddard). According to Bourke, eagle feathers were an article of commerce with a determinate value among the Pueblo Indians. The Mandan standards were skin corn measures of different dimensions which were kept in the council lodge; and the Arikara measure was a stone mortar. In later years an important unit of value on the great plains was the horse.

The standards among the Hopi and probably other Pueblo tribes were a kind of basket tray, a fixed variety of blue blanket, and turquoise and shell beads.

On the Pacific coast canoes were valued according to the length in fathoms, but among the Hupa, where the length is constant, by their height and breadth, the natives providing themselves with marks on their legs for this particular purpose. Many other long articles seem to have been appraised in the same manner.

Although including the more prominent standards, the foregoing list by no means exhausts their number, for where articles of various kinds were continually bartered, numerous standards of a more or less evanescent nature arose. For a list of comparative valuations in one tribe see Teit, cited below, p. 260. See *Beadwork*, *Commerce*, *Fur-trade*, *Horses*, *Measurements*, *Shellwork*, *Wampum*.

Consult Bourke, Snake Dance of the Moquis, 1885; Chittenden, Am. Fur Trade, 1902; Dawson, Report on Queen Charlotte Ids., Geol. Surv. of Can., 1880; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Gibbs in Cont. N. A. Ethnol., I, 1877; Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., 1903; Hardesty in Smithson. Rep. 1866, 1872; Holm, Descr. New Sweden, 1834; Holmes in 2d Rep. B. A. E., 1883; Hunter, Captivity, 1823; Jewitt, Narrative, 1815; Jones in Smithson. Rep. 1866, 1872; Loskiel, Missions, 1794; Nelson in 18th Rep. B. A. E., 1899; Powers in Cont. N. A. Ethnol., III, 1877; Teit, Thompson Indians, Mem. Am. Mus. Nat. Hist., II, 1900. (J. R. S.)

Eyak. An Ugalakmiut Eskimo village at the entrance of Prince William sd., Alaska; pop. 94 in 1890, 222 in 1900. Near by is a cannery called Odiak, where 273 people live.

Eyak.—Baker, Geog. Dict. Alaska, 1901. **Hyacks.**—Halleck in Rep. Sec. of War, I, pt. 1, 1869 (probably identical). **Ikhiak.**—Petroff, 10th Census, Alaska, 29, 1884. **Odiak.**—Moser (1899), quoted by Baker, op. cit.

Eyeish. A tribe of the Caddo confederacy which spoke a dialect, now practically extinct, very different from the dialects of the other tribes; hence it is probable they were a part of an older confederacy which was incorporated in the Caddo when the latter became dominant. The early home of the tribe was on Eyeish cr. between the Sabine and Neches rs. of Texas. Moscoso led his troops through their country in 1542, encountering herds of buffalo. From the statements of Joutel and Douay, the Eyeish were not on good terms with the tribes w. of them on the Trinity, nor with those on Red r. in the n. at the time the French entered their country late in the 17th century; but, judging from the confusion of names by early writers, it is likely that only some of the subdivisions or villages were represented in the war parties. The mission of Nuestra Señora de los Dolores (q. v.) was established among them by the Franciscans who accompanied Don Domingo Ramon on his tour in 1716–17. They were, however, very little amenable to Spanish influence, for after 50 years of missionary effort, the mission register showed, according to Solis (MS., cited by H. E. Bolton, inf'n, 1906), only 11 baptisms, 7 interments, and 3 marriages performed at the mission, although the tribe had not been backward in receiving material aid from the missionaries. Solis reported in 1768 that this tribe was the worst in Texas—drunken, thievish, licentious, impervious to religious influence, and dangerous to the missionaries. Their villages were not far from the road between the French post at Natchitoches and the Spanish post at Nacogdoches, and the tribe was thus exposed to the contentions of the period and to the ravages of smallpox, measles, and other new diseases introduced by the white race. In the latter part of the 18th century the Eyeish were placed under the jurisdiction of the officials residing at Nacogdoches; in 1779 Mezières stated that there were 20 families of the "Ays" and that they were hated by both Indians and Spaniards (Bolton, op. cit.). In 1785 there were reported to have been 300 "Ahijitos" on Atoyac r., opposite the Nacogdoches (Bancroft, No. Mex. States, I, 666, 1886). In 1805 Sibley stated that only 20 members of the tribe were then living; but in 1828 (Soc. Geog. Mex., 1870) they were said to number 160 families between Brazos and Colorado rs. These differences in the estimates would seem to indicate that the Eyeish were considerably scattered during this period. Those who survived the vicissitudes which befell the Caddo in the 19th century are with their kindred on the Wichita res. in Oklahoma. Nothing definite is known of their customs and beliefs, which, however, were probably similar to those entertained and practised by other tribes of the confederacy, and no definite knowledge of their divisions and totems has survived. While in New Mexico in 1540–41 Coronado learned from a Plains Indian known as The Turk, probably a Pawnee, of a province or settlement called Ayas, 6 or 7 days' journey distant, at which the Spanish army could obtain provisions on its way to Copala and Quivira. This place may have been imaginary, or the Eyeish people may have been meant. It was The Turk's intention to lead the Spaniards astray, hence locality plays but little part in the identification. (A. C. F.)

Aas.—Villa-Señor, Theatro Am., pt. II, 412, 1748. **Aays.**—Gentl. of Elvas (1557) in Hakluyt Soc. Pub., IX, 136, 1851. **Aes.**—Rivera, Diario y Derrotero, leg. 2165, 1736. **Ahiahichi.**—Thevenot quoted by Shea, Discov., 268, 1852. **Ahijados.**—Freytas, Peñalosa (1662), 35, 66, 1882. **Ahijitos.**—Morfi, MS. Hist. Tejas, bk. 2, *ca.* 1781–82. **Ahijaos.**—Freytas, op. cit., 34. **Ahyches.**—Doc. *ca.* 1735 in Margry, Déc., VI, 233, 1886. **Aiaichi.**—Marquette, map (1673) in Shea, Discov., 1852. **A'-ic.**—Dorsey, Caddo MS., B. A. E., 1882. **Aiches.**—La Harpe (1716) in Margry, Déc., VI, 193, 1886. **Aijados.**—Bancroft, Ariz. and N. Mex., 150, 1889. **Aijaos.**—Ibid., 163. **Aijas.**—Vetancurt (*ca.* 1693), Teatro Mex., III, 303, 1871. **Ais.**—Uhde, Länder, 182, 1861. **Aise.**—Morse, Rep. to Sec. War, 373, 1822. **A'-ish.**—Gatschet, Creek Migr. Leg., I, 44, 1884. **Aix.**—Bull. Soc. Geog. Mex., 268, 1870. **Aixai.**—Sanson, L'Amérique, map 27, 1657. **Aixaj.**—Linschoten, Descr. l'Amérique, map 1, 1638. **Aixaos.**—Benavides, Memorial, 85, 1630. **Aizes.**—Tex. St. Arch., Nacogdoches, 1832. **Aleche.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 24, 1814. **Alich.**—Latham in Trans. Philol. Soc. Lond., 101, 1856. **Aliche.**—Sibley (1805), Hist. Sketches, 70, 1806. **Alickas.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Alish.**—Latham, Essays, 401, 1860. **Alishes.**—Brackenridge, Views of La., 87, 1814. **Apiches.**—Shea, Discov., xxxii, 1852 (misprint). **Auches.**—Garcilasso de la Vega, Fla., 213, 1723 (seemingly the same). **Axtaos.**—Oñate (1606) cited by Prince, N. Mex., 166, 1883 (possibly identical). **Ayache.**—Flint, Ind. Wars, 30, 1833. **Ayas.**—Mota-Padilla, Hist. de la Conq., 164, 1742. **Ayays.**—Gentl. of Elvas (1557) in Hakluyt Soc. Pub., IX, 115, 1851. **Ayche.**—La Harpe (1716) in Margry, Déc., VI, 194, 1886. **Ayches.**—Jefferys (1763), Am. Atlas, map 5, 1776. **Aychis.**—Baudry des Lozières, Voy. à la Louisiane, 241, 1802. **Ayeche.**—Gravelin (*ca.* 1717) quoted by Winsor, Hist. Am., V, 30, note, 1887. **Ayes.**—Villa-Señor (1748) quoted by Buschmann, Spuren. d. azt. Spr., 418, 1854. **Ayiches.**—La Harpe (1717) in French, Hist. Coll. La., III, 48, 1851. **Ayish.**—Kennedy, Tex., I, 25, 1841 (the bayou). **Ayjados.**—Bandelier in Arch. Inst. Pap., III, 169, 1890. **Ayjaos.**—Zarate-Salmeron (*ca.* 1629), Rel., in Land of Sunshine, 46, Dec., 1899. **Ays.**—Barcia, Ensayo, 322, 1723. **Ayses.**—Tex. St. Arch., census of 1790. **Ayzes.**—Ibid. **Egeish.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 24, 1814 (misprint). **Eyeish.**—Sibley, Hist. Sketches, 70, 1806. **Eyish.**—Brackenridge, Views of La., 81, 1815. **Haiïsh.**—ten Kate, Reizen in N. Am., 374, 1885. **Hais.**—Biedma (1544) in Hakluyt Soc. Pub., IX, 197, 1851. **Ha'-ish.**—Gatschet, Caddo and Yatassi MS., B. A. E., 42. **Haychis.**—Joutel (1687) in Margry, Déc., III, 410, 1878. **Heiche.**—Brown, West. Gaz., 214, 1817. **Yais.**—Soc. Geog. Mex., 504, 1869. **Yayecha.**—D'Anville, Carte des Isles de l'Amér., 1731.

Fabrics. See *Clothing, Cotton, Featherwork, Quillwork, Weaving.*

Face. See *Anatomy.*

Face painting. See *Adornment, Ornament, Painting, Tattooing.*

Fallacies. See *Popular fallacies.*

Faluktabunnee. A Choctaw town, mentioned in the treaty of 1805, on the right bank of Tombigbee r., in Choctaw co., Ala.—Am. State Papers, Ind. Aff., I, 749, 1832; Royce in 18th Rep. B. A. E., pl. cviii, 1899.

Fuketcheepoonta.—Am. State Papers, op. cit.

Family. There are important material differences in the organization and in the functions of the family as found respectively in savagery, barbarism, and civilization, and even within each of these planes of culture several marked types of the family, differing radically one from another in many characteristic features, exist.

To determine definitely even the main organic features of the family systems in a majority, not to say all, of the Indian tribes N. of Mexico, is not yet possible, owing to lack of material. In communities like those of the Muskhogean and the Iroquoian tribes, in which the clan system has been so highly developed, two radically different organic groups of persons exist to which the term family may properly be applied; and within each of these groups a more or less complex system of relationships definitely fixes the status of every person, a status that, acquired by birth or adoption, determines the civil or other rights, immunities, and obligations of the person. Among the Iroquois the *ohwachira* (the common Iroquoian name for the maternal blood family) was becoming merged into the clan (q. v.), so that in specific cases the two are virtually identical, although in other cases several ohwachira are comprised under one clan. The term ohwachira is common to all the known dialects of the Iroquoian stock. On the other hand there are found in these dialects several different names designating the group called a clan, seemingly indicating the probability that the family as an institution existed long before the development of the clan organization, when the several tribes still had a common history and tradition. But it is not strictly accurate to call an ohwachira a family, or a clan a family. The first and larger group includes the entire body of kindred of some one person, who is usually denominated the *propositus.*

In view of the rights and obligations of the father's clan to a person, in addition to those inherited from the clan of the mother, it appears that the family group among the Iroquois and Muskhogean tribes is composed of the maternal and paternal clans. The clan owes the child of its son certain civil and religious rights, and is bound to the child by obligations which vitally concern the latter's life and welfare, present and future. The youth's equipment for life would not be regarded as complete were the performance of these clan duties neglected. The tutelar of every person is named and made by the members of the paternal clan. The duties just mentioned do not end with the death of the person; if occasioned by war or by murder the loss must be made good by the paternal clan supplying a prisoner or the scalp of an enemy.

Some of the duties and obligations of the clan or clans whose sons have taken wives from a clan stricken by death are to condole with it, prepare the death feasts, provide suitable singers to chant the dirges at the wake lasting one or more nights, guard and care for the body lying in state and prepare it for burial, make the bark burial case or wooden coffin, construct the scaffold or dig the grave, and to perform all the other needful duties due from clans bound together by marriage. It was regarded as unseemly for the stricken clan to do anything but mourn until the body of the dead had been placed in its final resting place and until after the feast of "reassociating with the public," held ten days subsequent to the death of the deceased, at which his property was divided among his heirs and friends. In case of the death of a chief or other noted person the clan mourned for an entire year, scrupulously refraining from taking part in public affairs until the expiration of this period and until after the installation of a successor to the dead officer. During the interim the bereaved clan was represented by the clan or clans bound to it by the ties of marriage and offspring.

These two clans are exogamic groups, entirely distinct before the child's birth, and form two subdivisions of a larger group of kindred—the family—of which any given person, the propositus, is the focal point or point of juncture. Strictly speaking, both clans form incest groups in relation to him. Every member of the community is therefore the point of contact and convergence of two exogamic groups of persons, for in these communities the clan is exogamic; that is to say, each is an incest group in so far as its own members are concerned. Within these clans or exogamic groups the members are governed by rules of a more or less complex system of relationships, which fix absolutely the position and status of everyone in the group, and the clan is thus organized and limited. Those, then, who have common blood with one another, or with a third person, belong to the same family and are kindred. Both of these clans owe the offspring the rights and obligations of kindred, but in differing degrees. Thus a person may be said to have two clans, in some measure—that of his mother and that of his father. Both clans exercise rights and are bound by obligations to the household of which he is a member; both have, moreover, in different measure, the rights and obligations of kinship to him.

The second and smaller group, the fireside or household, includes only the husband, his wife or wives, and their children. Where there are several wives from several different families, this group in its family relations becomes very intricate, but is nevertheless under the rigid control of family law and usage.

It is thus apparent that these two groups of persons are in fact radically distinct, for the lesser group is not merely a portion of the larger. The relative status of the husband and his wife or wives and their children makes this evident.

Custom, tradition, and the common law do not regard the wife or wives of the household as belonging to the clan of the husband. By marriage the wife acquires no right of membership in her husband's clan, but remains a member of her own clan, and, equally important, she transmits to her children the right of membership in her clan; and she acquires no rights of inheritance of property either from her husband or from his clan. On the other hand, the husband acquires no rights from his wife or from her clan, and he, likewise, does not become a member of his wife's clan.

But the fireside, or household, is the product of the union by marriage of two persons of different clans, which does not establish between the husband and wife the mutual rights and obligations arising from blood feud and from inheritance. It is precisely these mutual rights and obligations that are peculiarly characteristic of the relations between clansmen, for they subsist only between persons of common blood, whether acquired by birth or by adoption. Therefore, husband and wife do not belong to the same clan or family.

As there is a law of the clan or exogamic kinship group governing acts and relations as between members of the same clan group, so there are rules and usages governing the household or fireside and defining the rights and obligations belonging to its jurisdiction. The relations of the various members of the fireside are affected by the fact that every member of it is directly subject to the general rule of the clan or higher kinship group—the husband to that of his clan, the wife or wives to those of their respective clans, and the children to those of both parents, but in different kind and degree.

The dominating importance of the family in the social organization of a primitive people is apparent; it is one of the most vital institutions founded by private law and usage. In such a community every member is directly obligated to the family, first of all, for the protection that safeguards his welfare. The members of the family to which he belongs are his advocates and his sureties. In the grim blood feud the family defends him and his cause, even with their lives, if need be, and this care ends not with his death, for if he be murdered the family avenges his murder or exacts payment therefor. In the savage and barbaric ages, even to the beginning of civilization, the community placed reliance largely on the family for the maintenance of order, the redress of wrongs, and the punishment of crime.

Concerned wholly with the intimate relations of private life, family custom and law are administered within the family and by its organs; such customs and laws constitute daily rules of action, which, with their underlying motives, embody the common sense of the community. In a measure they are not within the jurisdiction of public enactment, although in specific cases the violation of family rights and obligations incurs the legal penalties of tribal or public law, and so sometimes family government comes into conflict with public law and welfare. But by the increasing power of tribal or public law through centralization of power and political organization the independence of the family in private feuds, regarded as dangerous to the good order of the community, is gradually limited. And when the family becomes a unit or is absorbed in a higher organization the individual acquires certain rights at the expense of the family—the right of appeal to the higher tribunal is one of these.

The wealth and power of a clan or family depend primarily on the dearth or abundance of its numbers. Hence the loss of a single person is a great loss, and there is need that it be made good by replacing the departed with another or by many others, according to the relative standing and importance of the person to be restored. For example, Aharihon, an Onondaga chieftain of the 17th century, sacrificed 40 men to the shade of his brother to show the great esteem in which he held him. But among the Iroquois the duty of restoring the loss does not devolve directly on the stricken clan or exogamic kinship group, but upon all allied to it by the ties of what is termed *hontoñnishoñ'*—i. e., upon those whose fathers are clansmen of the person to be replaced. So the birth or the adoption of many men in a clan or exogamic kinship group is a great advantage to it; for although these men become separated through the obligation of marrying into clans or such groups other than their own, the children of such unions are bound in a measure to the clan or exogamic kinship group of their fathers. This is a principle so well established that the chief matron of the paternal clan or exogamic kinship might oblige these offspring of diverse households (as many as might suffice) to go to war in fulfilment of their obligation, as seemed good to her; or she might stop them if they wished to undertake a war which was not, from its expediency, pleasing to her and her advisers. Therefore this chief matron, having decided that the time was at hand "to raise again the fallen tree" or "to put back on the vacant mat" one of the clan whom death removed, would inform one of the children whose fathers were her clansmen, their *hoñthoñni'*, that it was her desire that he form and lead a war party against their enemies for the purpose of securing a prisoner or a scalp for the purpose named. The person whom she selected was one judged most capable of executing her commission. This was soon accomplished. She enforced and confirmed this commission with a belt of wampum. So powerful was this chief matron of a clan that when the council chiefs did not favor the designs of certain ambitious war chiefs in raising levies for military purposes, fearing that they might injure the best interests of the tribe, one of the surest methods they might employ to frustrate these enterprises was to win the chief matrons of the clans whose clansmen were the fathers of the recruits from the other clans, for these chief matrons had only to interpose their influence and authority to bring to naught the best concerted designs and enterprises of these ambitious war chiefs. This is ample evidence that these women had an influence in some degree exceeding that of the council of the ancients and tribal chiefs.

In the blood feud the paternal kin did not interfere except by counsel; but to avenge the death of a clansman of their father was an obligation. Outlaws were denied family and tribal rights. The renunciation of clan kinship entailed the loss of every right and immunity inhering in kinship. The fundamental concept in the organic structure of the family with its rights, immunities, and obligations is that of protection. To exercise the right of feud was lawful only to avenge the guilty murder of a clansman.

The clan or family was made useful by the tribe as a police organization, through which control was exercised over lawless men who otherwise were beyond restraint. Every clan had jurisdiction over the lives and property of its members, even to the taking of life for cause.

The mutual obligations of kindred subsist between persons who can act for themselves; but there are duties of protection by these toward those who can not act for themselves for any reason whatever, for it is a principle of humanity that they who are legally independent should protect those who are legally dependent. The modern law of guardianship of minors and imbeciles is evidently but a survival and extension of this obligation of protection in the primitive family and clan.

Speaking generally of the tribes of the N.W. coast, Swanton (Am. Anthrop., n. s., VII, no. 4, 1905) says that in addition to the "husband, wife, and children, a household was often increased by a number of relations who lived with the house owner on almost equal terms, several poor relations or protégés who acted as servants, and on the N. Pacific coast as many slaves as the house owner could afford or was able to capture."

In tribes where a clan or gentile organization similar to that of the Iroquoian and the Muskhogean tribes does not exist, it is known that the incest groups on the maternal and the paternal sides are largely determined by the system of relationships, which fixes the position and status of every person within an indefinite group, and the incest group is reckoned from each propositus. That is to say, marriage and cohabitation may not subsist between persons related to each other within prescribed limits on both the maternal and paternal sides, although kinship may be recognized as extending beyond the prescribed limit. Among the Klamath these relationships are defined by reciprocal terms defining the relation rather than the persons, just as the term "cousin" is employed between cousins.

In speaking of the fierce, turbulent, and cruel Athapascan tribes of the valley of the Yukon, Kirkby (Smithson. Rep. 1864, 1865), says: "There is, however, another division among them, of a more interesting and important character than that of the tribes just mentioned. Irrespective of tribe they are divided into three classes, termed, respectively, Chit-sa, Nate-sa, and Tanges-at-sa, faintly representing the aristocracy, the middle classes, and the poorer orders of civilized nations, the former being the most wealthy and the latter the poorest. In one respect, however, they greatly differ, it being the *rule* for a man *not* to marry in his own, but to take a wife from either of the other classes. A Chit-sa gentleman will marry a Tanges-at-sa peasant without the least feeling *infra dig.* The offspring in every case belong to the class of the mother. This arrangement has had a most beneficial effect in allaying the deadly feuds formerly so frequent among them." As no further data are given, it is impossible to say what, if any, was the internal structure and organization of these three exogamic classes, with female descent, mentioned above. Apparently a similar social organization existed among the Natchez, but no detailed information on the subject is available.

See *Adoption*, *Captives*, *Clan and Gens*, *Government*, *Labor*, *Kinship*, *Marriage*, *Slavery*, *Social organization*, *Women*. (J. N. B. H.)

Faraon ('Pharaoh'). A tribe of Apache. From references in early Spanish writings to the "Apache hordes of Pharaoh," it is assumed that the name of the Faraon Apache was thus derived. This tribe, no longer known by name, seems to have formed the s. division of the Querecho of Coronado (1541), the Vaqueros of Benavides (1630) and other 17th century writers, and part at least of the Llaneros of more recent times. Their principal range was that part of New Mexico lying between the Rio Grande and the Pecos, although their raids extended beyond this area. Nothing is known of their ethnic relations, but judging from their habitat, they were probably more closely related to the Mescaleros than to any other of the Apache tribes, if indeed they were not a part of them. They made numerous depredations against the Spanish and Pueblo settlements of the Rio Grande in New Mexico, as well as in Chihuahua, and for a time at least their principal rendezvous was the Sandia mts. in the former territory. Several expeditions were led against them by the Spanish authorities, and treaties of peace were made, but these did not prove to be binding. According to Orozco y Berra (Geog., 59, 1864) their divisions were Ancavistis, Jacomis, Orejones, Carlanes, and Cuampes, but of these the Carlanes at least belonged to the Jicarillas. (F. W. H.)

Apache hoards of Pharaoh.—Doc. of 1714 quoted by Bancroft, Ariz. and N. Mex., 232, 1889. **Apaches Faraones.**—Autos de guerra (1704) quoted by Bandelier in Arch. Inst. Papers, v, 183, 1890. **Apaches Farones.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 265, 1850. **Apaches Pharaones.**—Rivera, Diario, leg. 784, 1736. **Apaches Taraones.**—Bandelier, Gilded Man, 253, 1893 (misprint). **Faraona.**—Doc. of 1714 quoted by Bandelier in Arch. Inst. Papers, III, 180, 1890. **Faraon Apaches.**—Bancroft, Ariz. and N. Mex., 223, 1889. **Faraones.**—Villa-Señor, Theatro Am., pt. 2, 416, 1748. **Fardones.**—Humboldt, Kingd. of N. Sp., II, 238, 1822 (misprint). **Farreon Apaches.**—Vargas (1694) quoted by Davis, Span. Conq. N. Mex., 396, 1869. **Intujen-né.**—Escudero, Noticias Estad. de Chihuahua, 212, 1834 (misprint). **Pharaona.**—Valverde (1720) quoted by Bandelier in Arch. Inst. Papers, v, 184, 1890. **Pharaones.**—Rivera, Diario, leg. 950, 1736. **Southern Apaches.**—Bandelier in Arch. Inst. Papers, v, 183, 1890. **Taracone.**—Villa-Señor, Theatro Am., pt. 2, 416, 1748. **Taraones.**—Mota-Padilla, Hist. de la Conquista, 516, 1742. **Tarracones.**—Domenech, Deserts of N. Am., II, 7, 1860. **Yuta-jenne.**—Orozco y Berra, Geog., 59, 1864.

Far Indians. A general term used by English writers about the beginning of the 18th century to designate the Indians of any tribe remote from the English settlements of the n. Atlantic coast. It was applied more especially to the tribes of the upper great lakes and to the Shawnee before their removal from the S. The word occurs also as "Farr." (J. M.)

Farmers Band. A Dakota division, probably of the Mdewakanton, whose habitat was below L. Traverse, Minn.

Civilized Farmers.—Ind. Aff. Rep. 1859, 100, 1860. **Iaśica.**—Hinman, MS. notes, B. A. E., 1881. **Farmers' band.**—Ind. Aff. Rep., 68, 1860. **New civilized band.**—Ind. Aff. Rep. 1859, 102, 1860. **Saopi.**—Gale, Upper Miss., 252, 1867 (probably misprint for Taopi). **Taopi's band.**—McKusick in Ind. Aff. Rep., 315, 1863.

Farmer's Brother. A Seneca chief, known among his people as Honanyawus, of vulgar meaning, born in 1716, or 1718, or 1732, according to varying authorities; died in 1814 (Drake, Biog. and Hist. Inds., bk. v, 108, 1837; Haines, Am. Indian, 579, 1888). He is often mentioned in connection with Red Jacket, but does not appear to have come into prominence until about 1792. One of his most celebrated speeches was delivered before a council at Genesee r., N. Y., in 1798. He signed the treaties of Genesee, Sept. 15, 1797, and Buffalo cr., June 30, 1802. He espoused the cause of the United States in the war of 1812, and although 80 years of age engaged actively in the strife and was present in the action near Ft George, N. Y., Aug. 17, 1813. He died soon after the battle of Lundy's Lane and was buried with military honors by the fifth regiment of U. S. infantry. Farmer's Brother was always an advocate of peace and more than once prevented his tribe from going on the warpath. (C. T.)

Fasting. A rite widely observed among the Indians and practised both in private and in connection with public ceremonies. The first fast took place at puberty, when the youth was sometimes sent to a sequestered place and remained alone, fasting and praying from 1 to 4 days, or even longer (see *Child life*). At this time or during similar fasts which followed, he was supposed to see in a dream the object which was to be his special medium of communication with the supernatural. Simple garments or none were worn when fasting. Among some tribes clay was put upon the head, and tears were shed as the appeals were made to the unseen powers. At the conclusion of a long fast the quantity of food taken was regulated for several days. It was not uncommon for an adult to fast, as a prayer for success, when about to enter upon an important enterprise, as war or hunting. Fasting was also a means by which occult power was believed to be acquired; a shaman had to fast frequently in order to be able to fulfill the duties of his office.

Initiation into religious societies was accompanied by fasting, and in some of the great ceremonies all the principal actors were obliged to fast prior to taking part. The length of these fasts varied with the ceremony and the tribe, and ranged from midnight to sunset, or continued 4 days and nights. Fasting generally included abstinence from water as well as food. The reason for fasting has been explained by a Cherokee priest as "a means to spiritualize the human nature and quicken the spiritual vision by abstinence from earthly food." Other tribes have regarded it as a method by which to remove "the smell" of the common world. Occasionally chiefs or leaders have appointed a tribal fast in order to avert threatening disaster. See *Feasts*.

Consult Dorsey and Voth in Field Columbian Mus. Publ., Anthrop. ser., III, 1900–03; Fewkes (1) in Jour. Am. Ethnol. and Archæol., IV, 1894, (2) in 19th Rep. B. A. E., 1900; Matthews in Mem. Am. Mus. Nat. Hist., VI, 1902; Mooney in 19th Rep. B. A. E., 1900. (A. C. F.)

Fax. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Feasts. Among all tribes there were feasts, ranging in importance from that of the little child to its playmate up to those which were a part of the great sacred ceremonies. These so-called feasts were never elaborate and were simply served, each portion being ladled from the kettle by the hostess, or by one appointed for the task.

Feasts were held at stated times. On the N. Pacific coast the coming of the salmon was celebrated in a feast of thanksgiving by all the tribes able to secure the fish from inlets or rivers. Farther S. the ripening of acorns and other fruits was similarly observed. The maturing of the maize was the occasion for tribal festivities; at that time the Creeks held their 8-days' ceremony known as the *Busk* (q. v.), when the new corn was eaten, the new fire kindled, new garments worn, and all past enmities forgiven. In November, when the Eskimo had gathered their winter store, they held a feast, at which time gifts were exchanged; by this a temporary relationship was formed between the giver and taker, which tended to good feeling and fellowship. During the full moon of December the Eskimo held a feast to which the bladders of animals killed during the year were brought. These were "supposed to contain the *inuas*, or shades of the animals." On the sixth and last day the bladders were taken out to a hole made in the ice, and thrust into the water under the ice. They "were supposed to swim far out to sea and then enter the bodies of unborn animals of their kind, thus becoming reincarnated and rendering game more plentiful" (Nelson). Among the Iroquois a feast was held to keep the medicine alive. Religious ceremonies to insure fruitfulness took place at the planting of the maize, at which time a feast was held.

Feasts were given on the completion of a house, at a marriage, and when a child was named. Feasts in honor of the dead were widely observed. The time which must elapse after a death before the feast could be given varied among the tribes. Among some of the Plains Indians it occurred after 4 days, with the Iroquois after 10 days, and with other tribes after nearly a year. The Eskimo held their memorial feast late in November. The near relatives were the hosts, and the dead were supposed to be present beneath the floor of the dwelling where they enjoyed the festivities in their honor, partaking of the food and water cast there for them, and receiving the clothing put as a gift upon their namesakes. At the feast for the dead held by the tribes on the N. Pacific coast, the spirits of the departed were also supposed to be present, but the portions of food intended for them were passed through the fire and reached them in this manner. The Huron held their ceremonial feast in the fall, when all who had died during the year were disinterred by their kindred, the flesh stripped from the bones, and these wrapped in new robes and laid in the clan burial pit. The feast was one of tribal importance and was accompanied with religious rites.

It was incumbent on an aspirant to tribal honor to give feasts to the chiefs, and one who desired initiation into a society must provide feasts for the society. Respect to chiefs and leading men was expressed by a feast. On such an occasion the host and his family did not eat with their guests; they provided the food and the dishes, but the head chief appointed one of the guests to act as server. At all feasts the host was careful not to include in the food or the dishes used anything that would be tabu to any of his guests; a failure to observe this important point would be considered an insult.

The meetings of secular societies among the Plains tribes, whether the membership was of one or both sexes, were always accompanied with a feast. There was no public invitation, but the herald of the society went to each lodge and gave notice of the meeting. The food was provided by the family at whose lodge the society met, or by certain other duly appointed persons. The preparation for the feast varied in different societies within the same tribe. In some instances the food was brought ready cooked to the lodge, in others it was prepared in the presence of the assembly. The people brought their own eating vessels, for at these feasts one had to eat all that was served to him or take what was left to his home.

In most tribal ceremonies sacred feasts occurred, for which certain prescribed food was prepared and partaken of with special ceremony. Feasts of this kind often took place at the close of a ceremony, rarely at the beginning, although sometimes they marked a particular stage in the proceedings. Among the Iroquois, and perhaps other tribes, the owner feasted his fetish (q. v.), and the ceremony of the calumet (q. v.), according to early writers, was always concluded with a feast, and was usually accompanied by an exchange of presents.

Among the Omaha and cognates there was a gathering called "the fire-place feast." A company of young men or of young women, never of both sexes, met together by invitation of one of their number. When the company took their places around the fire, a space at the w. was left, where a bowl and spoon were placed to represent the presence of Wakanda, the giver of food.

At every feast of any kind, on any occasion where food was to be eaten, a bit or small portion was first lifted to the zenith, sometimes presented to the four cardinal points, and then dropped upon the earth at the edge of the fire or into the fire. During this act, which was an offering of thanks for the gift of food, every one present remained silent and motionless. See *Etiquette*, *Fasting*, *Food*, *Potlatch*.

Consult Dorsey and Voth in Field Columbian Mus. Publ., Anthrop. ser., III, 1900–03; Fewkes in 15th, 16th, and 19th Rep. B. A. E., 1897–1900; Fletcher in Publ. Peabody Museum; Gatschet, Creek Migr. Leg., I, 177, 1884; Hoffman in 7th and 14th Reps. B. A. E., 1891, 1896; Jenks in 19th Rep. B. A. E., 1900; Jesuit Relations, Thwaites ed., I–LXXIII, 1896–1901; Matthews in Mem. Am. Mus. Nat. Hist., VI, 1902; Mindeleff in 17th Rep. B. A. E., 1898; Nelson in 18th Rep. B. A. E., 357, 1899. (A. C. F.)

Featherwork. The feathers of birds entered largely into the industries, decorations, war, and worship of the Indians. All common species lent their plumage on occasion, but there were some that were especially sought: in the Arctic regions, water birds during their annual migrations; the eagle everywhere; wild turkeys in their habitat; ravens and flickers on the N. Pacific coast; woodpeckers, meadow larks, crested quail, mallard ducks, jays, blackbirds, and orioles in California; and in the Pueblo region, eagles, hawks, turkeys, and parrots especially. The prominent species in every area were used.

Not willing to depend on the fortunes of the hunt, the Pueblo and Virginia Indians held eagles and turkeys in captivity until such time as their feathers were wanted. Property right in eagles of certain localities were recognized by the Pueblos. In the Arctic regions parkas were made of bird skins sewed together, the feathers forming an excellent barrier against the cold. To the southward the skins of young waterfowl, while covered with down, were sewed together for robes. The historic tribes of the E. cut bird skins into strips and wove them into blankets in the same way that the western tribes used rabbit skins. In the turkey robes described by Capt. John Smith and other early explorers the pretty feathers of these birds were tied in knots to form a network, out of which beautiful patterned cloaks were wrought. Fans and other accessories of dress were made of wings or feathers by the Iroquois and other tribes. The uses of feathers in decoration were numberless. The Western Eskimo sewed little sprays of down into the seams of garments and bags made of intestinal membranes, and the California Indians decorated their exquisite basketry in the same manner. The quills of small birds, split and dyed, were used for beautiful embroidery and basketry in the same way as porcupine quills. For giving directness to the flight of arrows, feathers were usually split so that the halves could be tied or glued to the shaftment in twos or threes. Among the Eskimo and some of the southwestern Indians the feathers were laid on flat. Among California tribes bird scalps were used as money, being both a standard of value and a medium of exchange. The most striking uses of feathers were in connection with social customs and in symbolism. The masks and the bodies of performers in ceremonies of the N. Pacific coast were copiously adorned with down. Feathers worn by the Plains tribes in the hair indicated rank by their kind and number, or by the manner of mounting or notching. The decoration of the stem of the calumet (q. v.) was of feathers, the colors of which depended on the purpose for which the calumet was offered. Whole feathers of eagles were made into warbonnets, plumes, and long trails for dances and solemnities. In the Pueblo region feathers played an important rôle in symbolism and worship—prayer-sticks, wands, altar decorations, and aspergills were made of them. The downy feather was to the mind of the Indian a kind of bridge between the spirit world and ours. Creation and other myths spring out of feathers.

Feather technic in its highest development belongs to South America, Central America, and Polynesia, but there is continuity in the processes from the N. part of America southward. See *Adornment*, *Art*, *Clothing*, *Color symbolism*, *Eagle*, *Exchange*, *Horse*, *Ornament*, *Quillwork*, *Weaving*.

Consult Bancroft, Native Races, I–V, 1874–75; Boas in 6th Rep. B. A. E., 1888; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Goddard in Publ. Univ. Cal., Am. Archæol. and Ethnol., I, 1903; Holmes (1) in 6th Rep. B. A. E., 1888, (2) in 13th Rep. B. A. E., 1896; Mallery in 10th Rep. B. A. E., 1893; Mason (1) in Rep. Nat. Mus. 1902, 1904, (2) in Smithson. Rep. 1886, 1889; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899; Turner in 11th Rep. B. A. E., 1894; Winship in 14th Rep. B. A. E., 1896. (O. T. M.)

Features. See *Anatomy*.

Fejiu. A prehistoric pueblo of the Tewa at the site of the present town of Abiquiu, on the Rio Chama, Rio Arriba co., N. Mex.

Fe-jiu.—Bandelier in Arch. Inst. Papers, IV, 54, 1892. Fe-jyu.—Ibid., 55.

Fermentation. Instances are few among the North American tribes of the employment of fermentation for a definite purpose. The phenomena of the "turning" or souring of cooked vegetal food or of ripe fruit must frequently have been observed, but the isolation of a pure culture, the starting and control of its action to furnish a desired product or result, was practically unknown. The rare examples of primitive American brewing and yeast making, however, are instructive as bearing on the development of the knowledge of the process of fermentation. Some Californian tribes prepare manzanita cider by mashing the berries of the *Arctostophylos manzanita*, collecting the juice and allowing it to ferment from natural causes—by means of minute organisms, such as yeast and bacteria, which are constantly present in human surroundings and for which the juice of ripened fruit presents a proper medium. This, however, was perhaps not knowingly used as a fermented drink or intoxicant in aboriginal times. A step in advance of this is observed in the preparation of tiswin by the Apache of Arizona; corn is soaked, sprouted, dried, and ground, and this is mixed in water and kept in a warm place to ferment, producing a kind of beer. The fermenting agent is natural, as in the case of the manzanita cider, but the production of malt as a culture for the yeast germs seems to indicate that tiswin is not an Apache invention. The Apache also ferment pine bark by a process more primitive than that employed in the manufacture of tiswin. In the crude fermentations described, the Indians have learned to put their brew in a jar long used for the purpose, and thus retaining in its pores the organisms causing fermentation. What appears to be an approach to the discovery of beer is found in the sour corn gruel made by the Cherokee and other southern tribes, and by the Huron and other tribes of the N. This is a thin gruel of corn meal and water allowed to sour. It was a popular food, and there is no evidence that it had an intoxicating effect. Among the Pueblos is found the highest advance in the process of fermentation—the preparation and preservation of yeast for bread making. This is made by retaining corn meal in the mouth for several hours, when the magma is ejected into the food mass designed to be fermented. By this method the starch of the corn meal is acted on by the ptyalin of the saliva, rendering it a culture medium for the yeast which, once "set," continues its action indefinitely. The Zuñi have discovered that by means of salt and lime this saliva yeast may be preserved for future use. Saliva yeast was known to most beer-drinking agricultural tribes of the Old World; in America it is known to various tribes of S. Mexico and of Central and South America, but so far as known the Pueblos and neighboring tribes are the only ones in northern America acquainted with its use. See *Food*.

Consult Cushing, Zuñi Breadstuff, The Millstone, IX, X, Indianapolis, 1884–85; Goddard in Univ. of Cal. Publ., Am. Archæol. and Ethnol., I, 1903; Hrdlicka, Tesvino among the White River Apaches, Am. Anthrop., VI, 190, 1904. (W. H.)

Fesere. A prehistoric pueblo of the Tewa on a mesa W. or S. of the Rio Chama, near Abiquiu, Rio Arriba co., N. Mex.

Fe-se-re.—Bandelier in Arch. Inst. Papers, IV, 58, 1892.

Fetish (Portuguese: *feitiço*, 'a charm', 'sorcery', 'enchantment' (whence the English *fetish*); adjective, 'made by art', 'artificial', 'skilfully contrived'; Latin *factitious*, 'made by art', 'artful by magic'). Among the American Indians an object, large or small, natural or artificial, regarded as possessing consciousness, volition and immortal life, and especially *orenda* (q. v.), or magic power, the essential characteristic, which enables the object to accomplish, in addition to those that are usual, abnormal results in a mysterious manner. Apparently in any specific case the distinctive function and sphere of action of the fetish depends largely on the nature of the object which is supposed to contain it. It is the imagined possession of this potent mysterious power that causes an object to be regarded as indispensable to the welfare of its possessor.

In the belief of the Indians, all things are animate and incarnate—men, beasts, lands, waters, rocks, plants, trees, stars, winds, clouds, and night—and all possess volition and immortal life; yet many of these are held in perpetual bondage by weird spells of some mighty enchantment. So, although lakes and seas may writhe in billows, they can not traverse the earth, while brooks and rivers may run and bound over the land, yet even they may be held by the potent magic power of the god of winter. Mountains and hills may throb and quake with pain and grief, but they can not travel over the earth because they are held in thraldom by the powerful spell of some potent enchanter. Thus it is that rocks, trees, roots, 'stocks and stones', bones, the limbs and parts of the body, and the various bodies of nature are verily the living tombs of diverse beings and spirits. Of such is the kingdom of the fetish, for even the least of these may be chosen. Moreover, a fetish is an object which may also represent a vision, a dream, a thought, or an action.

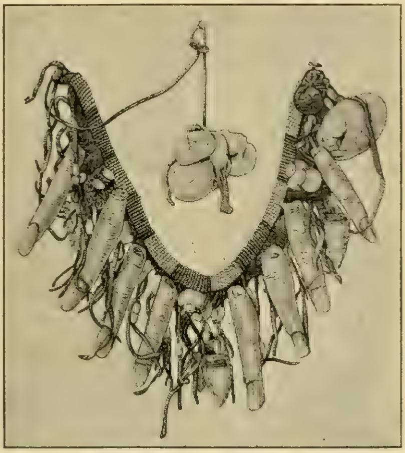
The following extract from Cushing's Zuñi Fetiches (2d Rep. B. A. E., 1883) will show the reputed connection between the object and its quickener, between the object and the thing it represents. In speaking of the Two Sun Children, Cushing says: "Now that the surface of the earth was hardened, even the animals of prey, powerful and like the fathers (gods) themselves, would have devoured the children of men; and the Two thought it was not well that they should all be permitted to live, 'for,' said they, 'alike will the children of men and the children of the animals of prey multiply themselves. The animals of prey are provided with talons and teeth; men are but poor, the finished beings of earth, therefore the weaker.'

"Whenever they came across the pathway of one of these animals, were he a great mountain lion or but a mere mole, they struck him with the fire of lightning which they carried in their magic shield. *Thlu!* and instantly he was shriveled and burned into stone.

"Then said they to the animals that they had changed into stone: 'That ye may not be evil unto men, but that ye may be a great good unto them, have we changed you into rock everlasting. By the magic breath of prey, by the heart that shall endure forever within you, shall ye be made to serve instead of to devour mankind."

"Thus was the surface of the earth hardened and scorched and many of all kinds of beings changed to stone. Thus, too, it happened that we find, here and there throughout the world, their forms, sometimes large like the beings themselves, sometimes shriveled and distorted. And we often see among the rocks the forms of many beings that live no longer, which shows us that all was different in the 'days of the new.'

"Of these petrifactions, which are of course mere concretions or strangely eroded rock forms, the Zuñi say, 'Whomsoever of us may be met with the light of such great good fortune may *see* (discover, find) them and should treasure them for the sake of the sacred (magic) power which was given them in the days of the new.'" Such is the Zuñi philosophy of the fetish.


FETISH NECKLACE OF HUMAN FINGERS; CHEYENNE. (BOURKE)

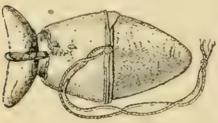
A fetish is acquired by a person, a family, or a people for the purpose of promoting welfare. In return, the fetish requires from its owner worship in the form of prayer, sacrifice, feasts, and protection, and from its votaries it receives ill or good treatment in accordance with the character of its behavior toward them. Some fetishes are regarded as more efficacious than others. The fetish which loses its repute as a promoter of welfare gradually becomes useless and may degenerate into a sacred object—a charm, an amulet, or a talisman—and finally into a mere ornament. Then other fetishes are acquired, to be subjected to the same severe test of efficiency in promoting the well-being of their possessors.

The fetish is clearly segregated from the group of beings called tutelars, or guardian spirits, since it may be bought or sold, loaned or inherited, while, so far as known, the tutelar is never sold, loaned, or, with the Iroquois, inherited.

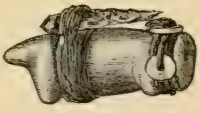
Among the Santee and the Muskhogean and Iroquoian tribes the personal tutelar, having a different origin, is scrupulously discriminated from all those objects and beings which may be called fetishes. The tutelar has a particular name as a class of beings. Rev. John Eastman says that this is true of the Santee, and it is probably true of many other tribes. Some fetishes are inherited from kindred, while others are bought from neighboring tribes at a great price, thus constituting a valuable article of intertribal commerce. It is also acquired by choice for multifarious reasons.

A person may have one or many fetishes. The name fetish is also applied to most of the articles found in the medicine sack of the shaman, the *pindikosan* of the Chippewa. These are commonly otter, snake, owl, bird, and other skins; roots, bark, and berries of many kinds; potent powders, and a heterogeneous collection of other things employed by the shaman.

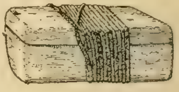
A fetish is not a product of a definite phase of religious activity, much less is it the particular prerogative of any plane of human culture; for along with the adoration of the fetish goes the worship of the sun, moon, earth, life, trees, rivers, water, mountains, and storms as the embodiment of as many personalities. It is therefore erroneous to assign the fetish to the artificial stage of religion sometimes called hecastotheism. The fetish must be carefully distinguished from the tutelar of every person. Among the Iroquois these are known by distinct names, indicative of their functions: *ochina‘kĕⁿ’da’* for fetish, and *oiäroⁿ’* for the tutelar.


Whale Fetish of Wood; Western Eskimo. (Murdoch)

Mooney says, in describing the fetish, that it may be "a bone, a feather, a carved or painted stick, a stone arrowhead, a curious fossil or concretion, a tuft of hair, a necklace of red berries, the stuffed skin of a lizard, the dried hand of an enemy, a small bag of pounded charcoal mixed with human blood—anything, in fact, which the owner's medicine dream or imagination might suggest, no matter how uncouth or unaccountable, provided it be easily portable and attachable. The fetish might be the inspiration of a dream or the gift of a medicine-man, or even a trophy taken from a slain enemy, or a bird, animal, or reptile; but, however insignificant in itself, it had always, in the owner's mind at least, some symbolic connection with occult power. It might be fastened to the scalp-lock as a pendant, attached to some part of the dress, hung from the bridle bit, concealed between the covers of a shield, or guarded in a special repository in the dwelling. Mothers sometimes tied the fetish to the child's cradle.


Wildcat Fetish of the Chase; Zuñi. (Cushing)

"A fetish noted among the Sioux is described as the image of a little man, which was inclosed in a cylindrical wooden case and enveloped in sacred swan's down (Riggs). A hunting and divining fetish among the Cherokee consisted of a transparent crystal, which its owner kept wrapped up in buckskin in a sacred cave and occasionally fed by rubbing over it the blood of a deer. The Pueblo tribes have numerous war and hunting fetishes of stone, small figurines cut to resemble various predatory animals, with eyes of inlaid turquoise and one or more arrowheads bound at the back or side, and smeared with frequent oblations of blood from the slain game. The protective amulet sometimes took the form of a small figurine of a bird or other animal swift in flight, as the hawk; silent in movement, as the owl; or expert in dodging, as the dragonfly. In all tribes the nature and mysterious origin of the personal fetish or 'medicine' were the secret of the individual owner or of the maker, who, as a rule, revealed it only to one formally chosen as heir to the mystic possession and pledged in turn to the same secrecy."


Fetish of Dried Bees in Box; Western Eskimo. (Murdoch)

Consult Bourke in 9th Rep. B. A. E., 1892; Clark, Indian Sign Language, 1885; Cushing, Zuñi Fetishes, 2d Rep. B. A. E., 1883; Jesuit Relations, Thwaites ed., 1896–1901; Lafitau, Mœurs des Sauvages Ameriquains, 1724; Maximilian, Travels, 1843; Müller, Orig. and Growth of Religion, 1879; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899; Riggs, Gospel Among the Dakotas, 1869.

(J. N. B. H.)

Fetkina. A Chnagmiut village on the N. arm of the Yukon delta, Alaska; pop. 30 in 1880.—Petroff in 10th Census, Alaska, 111, 1884.

Fetutlin. A Hankutchin village of 106 people on upper Yukon r., Alaska, near the mouth of Forty-mile cr.—Petroff, 10th Census, Alaska, map, 1884.

David's people.—Petroff, Rep. on Alaska, 62, 1880.
Fetoutlin.—Petroff, 10th Census, Alaska, 12, 1884.

Few that Lived (The). A former Yanktonai band under chief Two Bears.—Culbertson in Smithson. Rep. 1850, 141, 1851.

Fife. An Upper Creek chief, called James or Jim Fife, who flourished in the early years of the 19th century, and whose importance arose chiefly from the aid he rendered Gen. Jackson in the latter's fight with the Creeks, Jan. 22, 1814, on Tallapoosa r. near the mouth of Emuckfau cr., Ala. In this battle, Fife, who had joined Jackson with 200 warriors at Talladega, not only saved Coffee's division from defeat when hard pressed by fearful odds, but turned the tide of battle in favor of Jackson's army. "But for the promptness of Fife and his warriors," says Drake (Ind. Chiefs, 104, 1832), "doubtless the Americans must have retreated." He signed the treaty of Indian Springs, Ga., Feb. 12, 1825, only as representing Talladega, and is not included among "the chiefs and headmen of the Creek nation" who signed the supplementary treaty. (C. T.)

Fife's Village. A former Upper Creek village situated a few miles E. of Talladega, Ala.—Royce in 18th Rep. B. A. E., pl. cviii, 1899.

Fightingtown (mistranslation of *Walâs′-unûlsti′yĭ*, 'place of the plant walâs′-unûl′stĭ', i. e., 'frog fights with it'). A former Cherokee settlement on Fightingtown cr., near Morganton, Fannin co., Ga.—Mooney in 19th Rep. B. A. E., 545, 1900.

Finhalui (*Fin-'hálui*, 'high log'). A former Lower Creek town, probably in Georgia, with 187 heads of families in 1832. A swamp bearing the name Finholoway is in Wayne co., Ga., between lower Altamaha and Satilla rs. (A. S. G.)

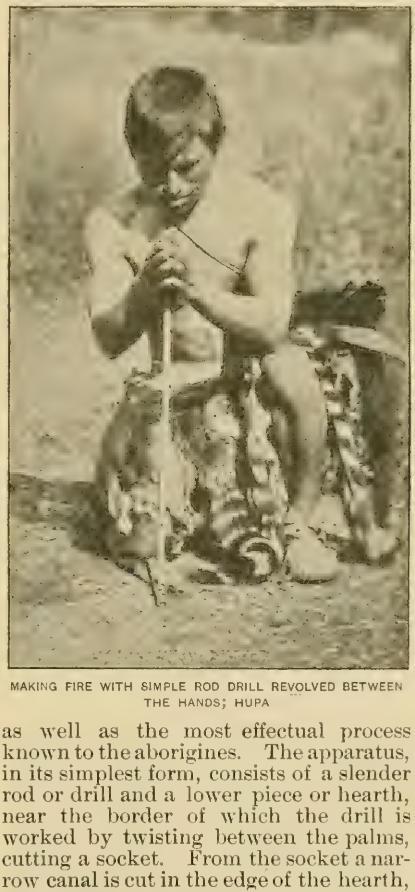
Fin-'hálui.—Gatschet, Creek, Migr. Leg., I, 130, 1884. **High Log.**—Schoolcraft, Ind. Tribes, IV, 578, 1854.

Finhioven (*Fin-hi-öven*). A chief of the Kadohadacho in 1771. He guided the Wichita from upper Red r. to Natchitoches, La., and witnessed the treaty made between the latter tribe and the Spanish governors of Louisiana and Texas, Oct. 27, 1771. He is referred to in the manuscript record of this event as "gran casique" of the Kadohadacho. (H. E. B.)

Fire Lodge. One of the former Dakota bands below L. Traverse, Minn.—Ind. Aff. Rep. 1859, 102, 1860.

Fire-making. Two methods of making fire were in use among the American aborigines at the time of the discovery. The first method, by flint-and-pyrites (the progenitor of flint-and-steel), was practised by the Eskimo and by the northern Athapascan and Algonquian tribes ranging across the continent from Stikine r. in Alaska to Newfoundland and around the entire Arctic coast, and also throughout New England; as well as by the tribes of the N. Pacific coast. The inference is that this method of fire-making at one time was general in this area, but the observations on which its distribution is based are from widely separated localities in which it is invariably used in connection with fire-making by wood friction. It appears probable that flint-and-pyrites, in view of its distribution in northern Europe, was introduced into America through Scandinavian contact, or is acultural either from Europe or Asia. The flint-and-steel is clearly an introduction of recent times.

The second method, by reciprocating motion of wood on wood and igniting the ground-off particles through heat generated by friction, was widespread in America, where it was the most valued as well as the most effectual process known to the aborigines. The apparatus, in its simplest form, consists of a slender rod or drill and a lower piece or hearth, near the border of which the drill is worked by twisting between the palms, cutting a socket. From the socket a narrow canal is cut in the edge of the hearth, the function of which is to collect the powdered wood ground off by the friction of the drill, as within this wood meal the heat rises to the ignition point. This is the simplest and most widely diffused type of fire-generating apparatus known to uncivilized man. Among the Eskimo and some other tribes the simple two-piece fire drill became a machine by the use of a hand


MAKING FIRE WITH SIMPLE ROD DRILL REVOLVED BETWEEN THE HANDS; HUPA

or mouth rest containing a stone, bone, or wood socket for the upper end of the drill, and a cord with two handles or string on a bow for revolving the drill. By these inventions uniform and rapid motion and great pressure were effected, rendering it possible to make fire with inferior wood. The four-part drill consisted of two kinds: (*a*) The cord drill, which requires the cooperation of two persons in its working, and (*b*) the bow drill, which enables one person to make fire or to drill bone and ivory. The distribution of these varieties, which are confined to the Eskimo and their neighbors, follows no regular order; they may be used together in the same tribe, or one or the other may be used alone, although the presumption is that the cord drill is the older. The hearth alone embodies two interesting modifications which reflect the environment. In one the canal leads down to a step or projection from the side of the hearth, and in the other the drilling is done on a longitudinal slot in the middle of the hearth, the object in both cases being to prevent the fire from falling into the snow. These features also seem to have an indiscriminate distribution in the area mentioned.

The pump drill has been employed for fire-making only among the Onondaga of Canada, who used it in making sacred fire for the White-dog feast; but the pump drill is of little practical use in fire-making. From the Onondaga also there is an example of the fire plow like that of the Polynesians, in which a stick is held at an angle between the hands and rubbed back and forth along a plane surface, cutting a groove in which the wood meal produced by friction igitnes. The appearance of these diverse methods in one tribe, in an area where the simple drill was common, leads to the assumption that they are of recent introduction. There is no other evidence that the fire plow ever existed in the western hemisphere.

The wood selected for the fire drill varied in different localities, the proper kinds and qualities being a matter of acquired knowledge. Thus the weathered roots of the cottonwood were used by the Pueblos; the stems of the yucca by the Apache; the root of the willow by the Hupa and Klamath; cedar by the N. W. coast tribes; elm, maple, and buttonwood by the eastern Indians. In some instances sand was placed in the fire cavity to increase friction; often two men twirled the drill alternately for the purpose of saving labor or when the wood was intractable.

A similar discrimination is observed in the selection of tinder. The Eskimo prized willow catkins; the Indians of the N. W. coast used frayed cedar bark; other tribes used fungi, softened bark, grass, or other ignitible material. Touchwood or punk for preserving fire was obtained from decayed trees, or some form of slow match was prepared from bark. From the striking of a spark to the well-started campfire considerable skill and forethought were required. The glowing coal from the fire drill was usually made to fall into a small heap of easily ignitible material, where it was encouraged by faning or blowing until actual flame was produced; or the spark with the small kindling was gathered in a bunch of grass or a strip of bark and swung in the air.

Fire-making formed an important feature of a number of ceremonies. New fire was made in the Green-corn ceremony of the Creeks (see *Busk*), the White-dog feast of the Iroquois, the New-fire and Yaya ceremonies of the Hopi, and among many other tribes in widely separated localities. There are also many legends and myths grouped about the primitive method of obtaining fire at will. The Cherokee and other southern tribes believed that a perpetual fire burned beneath some of the mounds in their country, and the Natchez built their mounds with a view, it is said, of maintaining a perpetual fire. On the introduction of flint-and-steel and matches the art of fire-making by the old methods speedily fell into disuse among most tribes and was perpetuated only for procuring the new fire demanded by religious rites. See *Drills and Drilling*, *Illumination*.

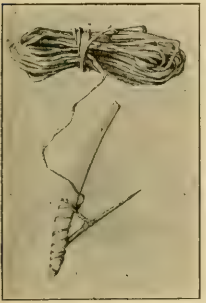
Consult Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Hough in Rep. Nat. Mus., 1888 and 1890. (W. H.)

First Christian Party. A division of the Oneida at the period of the removal to Green bay, Wis., and afterward.—Washington treaty (1828) in U. S. Ind. Treat., 621, 1873.

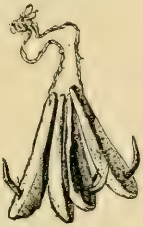
Fish-eating Creek. A Seminole settlement with 32 inhabitants in 1880, situated 5 m. from the mouth of a creek that empties into L. Okeechobee, Manatee co., Fla.—MacCauley in 5th Rep. B. A. E., 478, 1887.

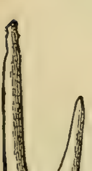
Fish-e-more. See *Enpishemo*.

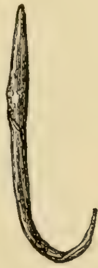
Fishhooks. Starting from the simple device of attaching the bait to the end of a line, the progressive order of fishhooks used by the Indians seems to be as follows: (*a*) The gorge hook, a spike of bone or wood, sharpened at both ends and fastened at its middle to a line, a device used also for catching birds; (*b*) a spike set obliquely in the end of a pliant shaft; (*c*) the plain hook; (*d*) the barbed hook; (*e*) the barbed hook combined with sinker and lure. This series does not exactly represent stages in invention; the evolution may have been effected by the habits of the different species of fish and their increasing wariness. The material used for hooks by the Indians was wood, bone, shell, stone, and copper. The Mohave employed the recurved spines of certain species of cactus, which are natural hooks.


Fishhook and Line; Hudson Bay Eskimo. (Turner)

Data on the archeology of the fishhook have been gathered from the Ohio mounds and the shell-heaps of Santa Barbara, Cal., unbarbed hooks of bone having been found on a number of Ohio sites and gorge hooks at Santa Barbara. The fishhook of recent times may be best studied among the n. Pacific tribes and the Eskimo of Alaska. The Makah of Washington have a modified form of the gorge hook, consisting of a sharpened spine of bone attached with a pine-root lash to a whalebone. British Columbian and s. Alaskan tribes used either a simple hook of bent wood having a barb lashed to a point, or a compound hook consisting of a shank of wood, a splint of pine-root lashed at an angle of 45° to its lower end, and a simple or barbed spike of bone, wood, iron, or copper lashed or set on the outer end of the splint. Eskimo hooks consisted frequently of a shank of bone with a curved, sharpened spike of metal set in the lower end, or several spikes were set in, forming a gig. Usually, however, the Eskimo hook had the upper half of its shank made of stone and the lower half of ivory, in which the unbarbed curved spike of metal was set, the parts being fastened together by lashings of split quill. A leader of quill was attached to the hook and a bait of crab carapace was hung above the spike. This is the most complex hook known in aboriginal America.


Fishhooks of Western Eskimo. (Murdoch)

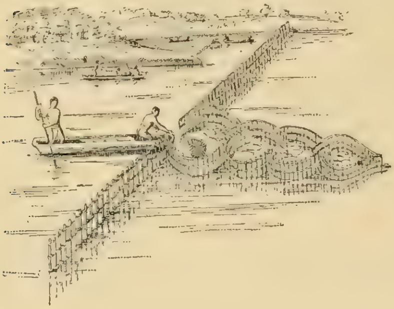

Bone Fishhook; Arkansas; Actual Size. (Rau)

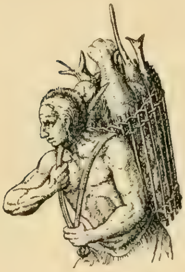

Copper Fishhook; Wisconsin; Actual Size. (Rau)

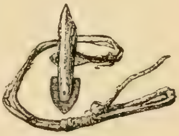
Lines and poles varied like the hook with the customs of the fishermen, the habits of the fish, and the environment. The Eskimo used lines of knotted lengths of whalebone quill, hair, or sinew; the n. Pacific tribes, lines of twisted bark, pine root, and kelp; and other tribes lines of twisted fiber. Short poles or none were used by the Eskimo and n. Pacific tribes. In other regions it is probable that long poles of cane or saplings were used. In some regions, as on the N. W. coast, a trawl, consisting of a series of hooks attached by leaders to a line, was used for taking certain species of fish. The Haida, according to Swanton, made a snap hook, consisting of a hoop of wood, the ends of which were held apart by a wooden peg. This peg was displaced by the fish on taking the bait, and the ends of the hoop snapped together, holding the fish by the jaw. (See *Fishing*.)

Consult Boas in 6th Rep. B. A. E., 1888; Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., i, 1903; Hoffman in 14th Rep. B. A. E. pt 2, 1896; Holmes in 2d Rep. B. A. E., 1883; Mills (1) in Ohio Archæol. and Hist. Quar., ix, no. 4, 1901, (2) ibid., xv, no. 1, 1906; Moore (1) in Jour. Acad. Nat. Sci. Phila., xi, 1899, (2) ibid., xii, 1903, (3) ibid., xiii, 1905; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., pt 1, 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Palmer in Am. Nat., xii, no. 6, 1878; Putnam in Wheeler Surv. Rep., vii, 1879; Rau in Smithson. Cont., xxv, 1884; Teit in Mem. Am. Mus. Nat. Hist., ii, Anthrop. i, 1900; Turner in 11th Rep. B. A. E., 1894. (w. h.)

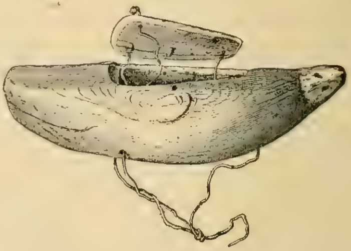
Fishing. At the first coming of the Europeans the waters of this continent were found teeming with food fish, the great abundance of which quickly attracted fleets of fishermen from all civilized parts of the Old World. The list of species living in American waters utilized by the Indians would fill a volume. The abundance or scarcity of this food on the Atlantic coast varied with the season. In spring the fish made their appearance in vast shoals in the spawning beds of the coast and in the bays and rivers. Capt. John Smith relates, in his History of Virginia, early in the 17th century, that on one occasion fish were encountered in such numbers in the Potomac as to impede landing from his boat. The annual spring run of herring above Washington is still almost great enough to warrant the assertion. Fish life varied with locality and season. On the northern and eastern coasts the fish disappeared to a great extent when the waters became cold at the approach of winter, and many northern fishes went to more southerly waters. Among the better known food products furnished by the waters of the country may be mentioned the whale, sea lion, seal, otter, swordfish, sturgeon, porpoise, cod, haddock, halibut, pollock, salmon, trout, herring, shad, perch, bass, mackerel, flounder, eel, plaice, turbot, whitefish, catfish, smelt, pike, dogfish, and all varieties of shellfish. By some tribes, as the Apache, Navaho, and Zuñi, fish were tabu as food; but where fish was used at all by the Indians, practically everything edible that came from the water was consumed. The salmon of the Pacific coast are still found in enormous schools, and in the canning industry hundreds of persons are employed. Lobsters and crabs furnished no inconsiderable food supply, while the vast deposits of shells along all tidewater regions, as well as many of the interior rivers, testify to the use made of shellfish by the aborigines; they not only supplied a large part of the daily food of the people but were dried for time of need. Shellfish were dug or taken by hand in wading and by diving. Salmon and herring eggs formed one of the staple articles of diet of the tribes of the n. Pacific coast. To collect herring eggs these tribes laid down under water at low tide a row of hemlock branches, which were held in position with weights; then branches were fastened together, and a float was fixed at one end, bearing the owner's mark. When these boughs were found to be covered with eggs they were taken into a canoe, carried ashore, and elevated on branches of a tree stripped of its smaller limbs, where they were left to dry. When first placed in position the eggs adhered firmly to the boughs, but on taking them down great care had to be exercised, because they were very brittle and were easily knocked off. Those not immediately consumed were put up in the intestines of animals and laid aside for winter use. It is recorded in the Jesuit Relations that many eels came to the mouth of St Lawrence r. and were trapped by the Indians, who made long journeys to get the season's supply.

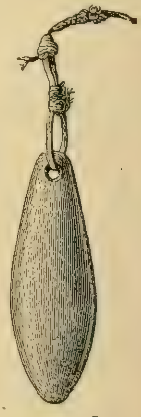

WATTLE-WORK FISH TRAP OF THE VIRGINIA INDIANS. (HARIOT, 1585)


CARRYING FISH IN A BASKET; VIRGINIA INDIANS. (HARIOT)

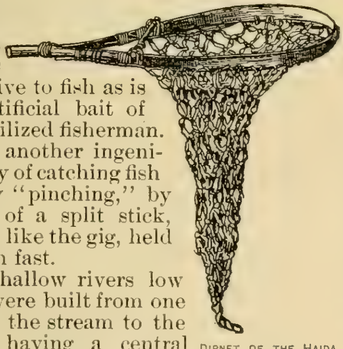

ALASKAN ESKIMO HARPOON; FORESHAFT AND HEAD. (MURDOCH)

On the middle and s. Atlantic coast fish are found during the greater portion of, if not throughout, the year, while farther n. fishing is confined more to the spawning seasons and to the months when the waters are free of ice. Experience taught the natives when to expect the coming of the fish and the time when they would depart. In methods of capturing sea food the native had little to learn from the white man, even in killing the whale (which was treated as royal game on the coast of Vancouver id.), the sea lion, or the seal, or in taking shellfish in the waters of the ocean and in the smallest streams.


ALASKAN ESKIMO BOX FOR CONTAINING HARPOON HEADS. (MURDOCH)

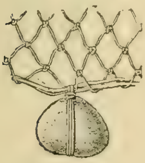

ALASKAN ESKIMO STONE SINKER; 1-2. (RAU)

Large fish and marine mammals were captured by means of the harpoon, while the smaller ones were taken by the aid of bow and arrow, gigs, net, dull, trap, or weir. Fires or torches were used along the shore or on boats, the gleam of which attracted the game or fish to the surface, when they were easily taken by hand or with a net. Among the Cherokee, Iroquois, and other tribes, fish were drugged with poisonous bark or other parts of plants; in parts of California extensive use was made of soap root and other plants for this purpose. Carved fishhooks (q. v.) of shell and bone have been found in shell-heaps and graves in the interior. In shape these resemble the hooks of metal from Europe, though the natives of the Pacific coast used fishhooks of wood and bone combined, made in so primitive a manner as to indicate aboriginal origin. Another ingenious device employed along the n. Pacific coast for catching fish consisted of a straight pin, sharp at both ends and fastened to a line by the middle; this pin was run through a dead minnow, and, being gorged by another fish, a jerk of the string caused the points to pierce the mouth of the fish, which was then easily taken from the water. Artificial bait, made of stone and bone combined, was used as a lure, and was quite as attractive to fish as is the artificial bait of the civilized fisherman.


Dipnet of the Haida. (Niblack)

Still another ingenious way of catching fish was by "pinching," by means of a split stick, which, like the gig, held the fish fast.

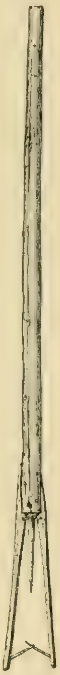
In shallow rivers low walls were built from one side of the stream to the other, having a central opening through which fish were forced into a trap. Brushwood mats were also made, which were moved along like seines, so as to drive the fish into shallow or narrow places, where they were readily taken by the hand or with dipnets. Along the shores of rapid streams men stationed themselves on rocks or staging and speared fish as they passed up or down stream. During winter, when the northern waters were frozen, holes were cut in the ice, and through these fish were shot, speared, or netted. Probably the most primitive of all methods of fishing, however, by which many salmon were and doubtless are still captured, was that of knocking them on the head with a club. After a great run of fish had subsided, single ones were caught in shallow water by any of the above methods. There are still indications that from an early period a trade existed between the fishing Indians and those of the interior who gained their livelihood by other means. Great supplies of fish were cured by drying in the sun or over fires, and sometimes the product was finely ground and packed in skins or baskets for future use. See *Food*.


Alaskan Eskimo Net Sinker. (Nelson)

Consult Adair, Hist. Am. Inds., 1775; Boas (1) in 6th Rep. B. A. E., 1888, (2) in Bull. Am. Mus. Nat. Hist., xv, pt. 1, 1901; Dawson, Queen Charlotte Ids., 1880; Dixon in Bull. Am. Mus. Nat. Hist., xvii, pt. 3, 1905; Gatschet in Am. Anthrop., v, 361, 1892; Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., i, 1903; Jesuit Relations, Thwaites ed., i–lxxiii, 1896–1901; Lawson, Hist. Carolina, 340, 1714, repr. 1860; Lewis and Clark, Orig. Jour., i–viii, 1904–05; Margry, Découvertes, v, 81, 1883; Morice in Trans. Can. Inst., 1893; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., pt. 1, 1889; Rau, Prehistoric Fishing, 1884; Smith, Hist. Va., repr. 1819. Turner in 11th Rep. B. A. E., 1894. (j. d. m.)

Fiskernaes. An Eskimo settlement and Danish trading post, 90 miles s. of Godthaab, w. Greenland.—Kane, Arct. Explor., i, 21, 1856.

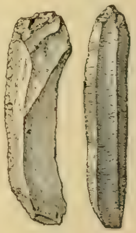
Five Civilized Tribes. A term used both officially and unofficially in modern times to designate collectively the Cherokee, Chickasaw, Choctaw, Creek, and Seminole tribes in Indian Ter., applied on account of the advance made by these tribes toward civilized life and customs. The term appears in the reports of the Indian Office as early as 1876, when the agent reported (p. 61) that each tribe "had a constitutional government, with legislative, judicial, and executive departments, conducted upon the same plan as our State governments, the entire expenses of which are paid out of their own funds." There was, however, at that date no court with jurisdiction to try cases where an Indian was one party and a citizen of the United States or a corporation was the other, but this lack has since been supplied. Some of the tribes, notably the Cherokee, have had their laws and the acts of their councils printed.


Alaskan Eskimo Fish Spear; 1-8. (Murdoch)

These five tribes differed from most others in the fact that their lands were held not on the same basis as reservations but by patents or deeds in fee simple, with certain restrictions as to alienation and reversion—those conveyed to the Cherokee Nation, Dec. 31, 1838, forever upon condition that they "shall revert to the United States if the said Cherokee Nation becomes extinct or abandons the same"; those to the Choctaw Nation, Mar. 23, 1842, in fee simple to them and their descendants, "to inure to them while they shall exist as a nation, and live on it, liable to no transfer or alienation, except to the United States or with their consent"; those to the Creek tribe, Aug. 11, 1852, "so long as they shall exist as a nation and continue to occupy the country hereby conveyed to them." Although the lands were held in fee simple, the right to alienate them except to the United States or with its consent does not appear to have passed to the grantees. The title is defined as a "base, qualified, or determinable fee, with only a possibility of reversion to the United States (U. S. *v.* Reese, 5 Dill., 405). The right of these tribes to cut, sell, and dispose of their timber, and to permit mining and grazing within the limits of their respective tracts was for a time limited to their own citizens, but this right has been somewhat extended, though the exercise of it is still subject to approval by the proper United States authorities. The title of the Chickasaw Nation to their lands in Indian Ter. was obtained from the Choctaw in accordance with treaties with the United States, while that of the Seminole was obtained from the Creeks, these two tribes being granted their lands on the same basis and with the same title and privileges as the United States granted the lands to the Choctaw and the Creeks. The territory thus assigned to these five tribes within the limits of Indian Ter. amounted to 19,475,614 acres, or about 30,431 sq. m., an area equal to that of South Carolina, and equivalent to 230 acres for each man, woman, and child of the entire population (84,507) of the five tribes.

The treaties of 1866 with the several tribes all provided for the holding of a general council to be composed of delegates from each tribe in Indian Ter., and the Choctaw and Chickasaw treaty also provides that this general council shall elect a delegate to Congress whenever Congress shall authorize the admission into its body of an official who shall represent Indian Ter. Although some of the tribes have made an effort to bring about the results contemplated in these treaty stipulations, nothing effectual in this direction has been accomplished. By act of Congress Feb. 8, 1887, every Indian born in the United States who receives land in allotment and takes up "his residence separate and apart from any tribes of Indians therein and has adopted the habits of civilized life," is declared a citizen of the United States; but the Five Civilized Tribes were excepted from the provisions of this act. By act of Mar. 3, 1901, however, this section was amended by inserting after the words "civilized life" the words "and every Indian in Indian Territory," thus declaring every Indian of that territory to be a citizen of the United States. By act of May 2, 1890, the laws of Arkansas, so far as applicable, were extended over Indian Ter. until Congress should otherwise provide. United States courts and courts of special jurisdiction have also been established in the Territory. By sec. 16 of the act of Mar. 3, 1893, the President was authorized to appoint three commissioners (subsequently changed to five), to negotiate with the five tribes for the allotment in severalty of their lands, thus extinguishing the tribal title thereto. (See *Commission to the Five Civilized Tribes.*)

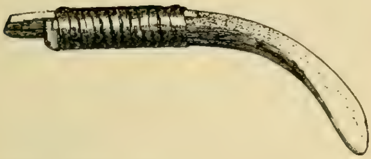
On the abolition of slavery the problem of determining the status and relations of the freedmen in the Five Civilized Tribes became a difficult one, though by treaties of 1866 it was agreed that they should be subject to the same laws as the Indians and be entitled to a portion of the land (the rights in this respect differing in the different tribes); but questions respecting other matters, as school privileges, have proved troublesome factors. In some of the tribes negroes have separate schools, and by the act of Congress of June 28, 1898, the freedmen were excluded from participating in the royalties on coal and asphalt, or in the school funds arising therefrom. By the same act and the acts of Mar. 1, 1901, and July 1, 1902, the tribal governments of these tribes were to cease Mar. 4, 1906, but by resolution of Feb. 27, 1906, the time was extended one year. Freedmen are, however, citizens in all the tribes. Consult the articles on the tribes composing the Five Civilized Tribes. (C. T.)



FLINT FLAKES FOR USE AS KNIVES.

Flakes. The term flake is often used by archeologists synonymously with chip and spall, but it is most commonly applied to the long, thin slivers of flint or other brittle stone designed for use as cutting implements or produced without particular design in the ordinary course of implement making. When systematically made in numbers for use as knives or scrapers or for other purposes, a roughly cylindrical or somewhat conical piece of fine-grained material was selected or made, and the flakes were removed by strokes with a hammer delivered on one of the ends near the margin, the fracture extending the entire length or most of the length of the core and producing a flake, flat or slightly convex on the inside, sharp on the edges, and having an outer surface or back with one or more angles or facets according to the previous contour of the particular part of the original surface of the core removed. The manufacture of flakes for knives, extensively carried on by the ancient Mexicans, is described as being accomplished by abrupt pressure with a wooden implement, one end placed against the shoulder of the operator and the other set upon the core at the proper point. The exact manner of utilizing the flake blades by the northern tribes is not known, but they were probably set in suitable handles as knives, or employed in making small arrowheads, scrapers, and the like. Flakes and chips are produced by identical implements, the latter term being generally applied to the shorter, more abrupt flakes or bits produced in the ordinary work of shaping implements by both percussion and pressure processes. The expression "chipped implements" is however very generally applied to all forms shaped by fracture processes. See *Cores*, *Flaking implements*, *Hammers*, *Stonework*. (W. H. H.)

Flaking implements. The shaping of stone by fracture processes is one of the earliest as well as one of the most important arts of primitive men. Two distinct classes of processes as well as two widely differing classes of implements are employed. Fracture by percussion is accomplished by means of hammers of stone or other hard material (see *Hammers*, *Stonework*), and fracture by pressure employs a number of devices, perhaps the most usual among the northern tribes being bits of hard bone, antler, or ivory, somewhat resembling an awl in shape and often set in handles of wood or other suitable material. These are employed where the edges of the stone under treatment are sharp and rather thin. In using them the edge is firmly placed crosswise on the sharp edge of the brittle stone, or the point is set near the edge, and by a quick movement accompanied with strong pressure the flake is driven off. This operation is rapidly repeated, passing along the outline of the implement, alternating the sides, until the desired form is produced. The pieces under treatment may be held in various ways; for deep notching, which requires strong force, they are often laid flat on a pad of buckskin or other yielding material supported on a stable surface, and the bone point is made to remove the chips by a quick downward movement. Implements of metal are effectual in this particular form of the chipping work. Other devices mentioned by some writers are notched bones and pincers of bone, by means of which the sharp edge of the flint was chipped. For heavier work various contrivances enabling the operator to apply greater force were employed, but these are not well understood. It appears that a punch-like tool of bone or antler was sometimes used, the point being set, at the proper point, on the stone to be fractured, while the other end was struck with a hammer or mallet to remove the flake. For writings on the subject, see *Stonework*. (W. H. H.)



FLAKER; ALASKAN ESKIMO. THE FLAKING POINT OF HARD BONE IS AT THE LEFT. (MURDOCH)

Flandreau Indians. A part of the Santee who separated from the Mdewakanton and Wahpekute of the Santee agency, Nebr., in 1870, and settled in 1876 at Flandreau, S. Dak.—Ind. Aff. Rep. 27, 1876.

Flandreau Sioux.—Barber in Am. Nat., XVII, 750, 1885.

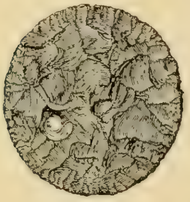
Flathead. A name applied to several different tribes usually owing to the fact that they were accustomed to flatten the heads of their children artificially. In S. E. United States the Catawba and Choctaw were sometimes designated by the term Flatheads, and the custom extended to nearly all Muskhogean tribes as well as to the Natchez and the Tonika. In the N. W. the Chinook of Columbia r., many of the Vancouver id. Indians, and most of the Salish of Puget sd. and British Columbia were addicted to the practice, and the term has been applied to all as a body and to some of the separate divisions. Curiously enough, the people now known in official reports as Flatheads—the Salish proper (q. v.)—never flattened the head. Dawson implies (Trans. Roy. Soc. Can. for 1891, sec. II, 6) that they were so named (Têtes-Plates) by the first Canadian voyageurs because slaves from the coast with deformed heads were among them. For the names of the tribes to which the term has been applied, see *Flatheads* in the index; consult also *Artificial head deformation*. (J. R. S.)

Flat-mouth. See *Eshkebugecoshe*.

Flechazos (Span: 'arrow or dart blows'). A name applied by the Spaniards in the latter part of the 18th century to the upper village of the Tawakoni settlement on the W. side of Brazos r., near Waco, Tex. The one below it was called Quiscat. One or the other of these villages was the Waco village. (H. E. B.)

Flint. Until recently the use of the term flint was restricted to nodular concretions found in chalk beds of Cretaceous age mainly in England, France, and other European countries, but recently obtained from Cretaceous strata in Arkansas and Texas. Although flint is classed as a variety of chalcedony, the name has been extended in popular usage to include various forms of chalcedonic minerals, as chert, hornstone, basanite, jasper, agate, and the like. The principal constituent of all these minerals is silica, and notwithstanding their great dissimilarity the distinctions are due almost entirely to manner of formation and included foreign substances. Such impurities, though they make up a very small percentage of the stone, produce upon exposure to atmospheric influences an infinite variety of coloring and great diversity of texture. The flints as thus defined were extensively employed by the aborigines in the manufacture of chipped implements, and the implements themselves are sometimes referred to as "flints." See *Chalcedony*, *Chert*, *Quartz*, *Mines and Quarries*. (G. F. W. H. H.)

Flint disks. Flattish objects of circular, elliptical, or almond-like outline produced by chipping away the outer portions of nodules having these approximate forms. The question has been earnestly debated whether these and kindred forms were for any practical or economic use, or whether they had some occult significance as votive offerings. They are very seldom found in graves and infrequently on village sites or about shops where implements were made. Many of them are of the blue nodular hornstone found in s. Illinois, in the vicinity of Wyandotte cave in s. Indiana, and in w. Kentucky and Tennessee, but no record has yet been made of the discovery in large numbers of such disks in any of these localities except the first. The range in size is generally from 3 to 8 in. in length or diameter, though a few exceed the latter dimension. The finest specimen known is from Tennessee; it is almost exactly circular, made of the Stewart co. flint, about 1 in. thick and 9 in. across. Flint disks as well as the more leaf-like blades are usually found in deposits or caches containing numerous nearly identical specimens. See *Cache disks and blades*, *Storage and Caches*. (W. H. H.)



FLINT DISK; TENNESSEE. (DIAM., 9 IN.)

Florida Indians. A term almost as vague as the ancient geographic conception of Florida itself, used (Doc. Col. Hist. N. Y., vi, 243, 1855) to designate Indians who robbed a vessel stranded on the Florida keys in 1741–42. Schoolcraft (Ind. Tribes, vi, 47, 1857) refers to it as a term vaguely applied to the "Apalachian group of tribes." (A. S. G.)

Flowpahhoultin. As small body of Salish of Fraser superintendency, Brit. Col., in 1878.—Can. Ind. Aff., 79, 1878.

Flunmuda. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Focomae. A Diegueño rancheria represented in the treaty of 1852 at Santa Isabel, s. Cal.—H. R. Ex. Doc. 76, 34th Cong., 3d sess., 132, 1857.

Folk-lore. See *Mythology*.

Fond du Lac. A Chippewa band residing on St Louis r., near Fond du Lac, E. Minnesota. They are now under the White Earth agency, numbering 107 in 1905. (J. M.)

Food. The areas occupied by the Indians may be classed as supplying, predominantly, animal food, vegetal food, and mixed diet. No strict lines separate these classes, so that in regions where it is commonly said that the tribes are meat eaters exclusively, vegetal food is also of importance, and vice versa. Vegetal food stuffs are (1) preagricultural, or the gathering of self-sown fruits, nuts, seeds, and roots; and (2) agricultural, or (*a*) the raising of root crops, originating in the harvesting of roots of wild plants, and (*b*) of cereal products, consisting chiefly of maize (q. v.) grown by the majority of the tribes, and wild rice (q. v.) in the area of the upper lakes, where a sort of semiagriculture was practised to some extent. (See *Agriculture*.)

MONO WOMEN HARVESTING SEEDS. (SANTA FÉ RAILWAY)

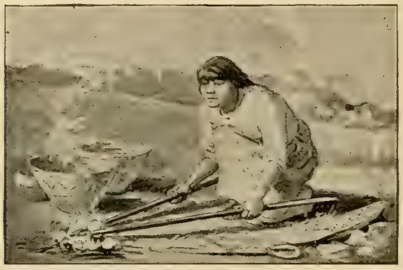
Animal food was obtained from the game of the environment, and the settlement and movements of some tribes depended largely on the location or range of animals, such as the buffalo, capable of furnishing an adequate food supply; while on the other hand, the limit of habitat of water animals, as the salmon, tended to restrict the range of other tribes to the places where the supply could be gathered. No pure hunter stage can be found, if it ever existed, for while the capture of animals devolved on the man and the preparation of food on the woman, the latter added to the diet substances derived from the vegetal kingdom. Similarly no purely agricultural stage with exclusively vegetal diet existed, and no aboriginal domestication (q. v.) of animals N. of Mexico is found except in the case of the turkey and the dog.

In general, in the N. portion of the continent the diet was three-fourths animal food; in the S. part it was three-fourths vegetal; while with the tribes of the coast, mountains, lakes, and plains, it varied according to the food supply. The absence of milk food, other than the maternal lactation, to a considerable extent limited the natural increase of population. The food supply also changed with the seasons, causing the diet at different periods of the year to vary in its ratio of animal to vegetal constituents, and another feature depended on religious customs and habits which modified or regulated the food used. For example, the Apache and Navaho will not eat fish or the flesh of the bear or beaver, and other tribes had tabu or totemic animals which, though useful for food, were not eaten (see *Tabu*). In inhospitable regions, such as that inland from the Texas coast in the 16th century, the natives subsisted on whatsoever they could find. Cabeza de Vaca wrote of the Yguazas: "Their support is principally roots, which require roasting two days; many are very bitter. Occasionally they take deer, and at times take fish; but the quantity is so small and the famine so great, that they eat spiders and the eggs of ants, worms, lizards, salamanders, snakes, and vipers that kill whom they strike; and they eat earth and wood, and all that there is, the dung of deer, and other things that I omit to mention; and I honestly believe that were there stones in that land they would eat them. They save the bones of the fishes they consume, of snakes, and other animals, that they may afterward beat them together and eat the powder." Almost as much may be said of the Maidu of California who, in addition to consuming every edible vegetal product, ate badgers, skunks, wildcats, and mountain lions; practically all birds except the buzzard; yellowjacket larvæ, grasshoppers, locusts, and crickets, and even salmon bones and deer vertebræ (Dixon).

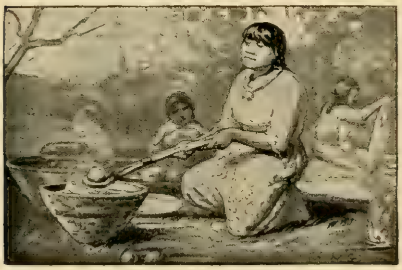
Vegetal food comprised a vast array of the products of plant life, of which roots and seeds were the most valuable. The most important food plant possessed by the Indians was maize (q. v.) which formed and still forms their principal subsistence. Following maize in order of importance came beans, peas, potatoes, squashes, pumpkins, melons, and chile, which were grown in variety. Uncultivated plants also entered into the dietary, as seeds, roots, and flowers of grasses and other plants, or parts of plants used as greens, for flavoring, etc. In numberless cases wild plants have preserved tribes from starvation when cultivated crops failed. In the S. W., cactus and yucca fruits, mesquite beans, and the agave were most important elements of the food supply. As in Mexico, the roasted fleshy leaves and leaf matrix of the agave were prized as sweet, nourishing food (see *Mescal*). Tuckaho and other fungi were used for food by the eastern Indians; "tuckaho bread" was well known in the S. The N. Pacific tribes made much use of the sweet inner bark of the hemlock and spruce. Savors, flavors, and condiments, as well as sweets, were valued by the Indian, who was also fond of chewing gum. While salt was tabued by the Onondaga and lye substituted by some of the southern Indians, the former was in general use. In some cases salt was made by the evaporation of the water of salt springs; in other localities it was obtained in crystal form from salt lakes and springs, and commerce in this product was widespread. Chile, which is of Mexican origin, became known throughout the S. W., and saffron, an introduced plant, is still in use there to flavor and color food, as are also the yellow flowers of the squash vine. Throughout New England and S. E. Canada sugar was produced by the evaporation of maple sap (see *Maple sugar*); in the S. W. it was derived from the willow and the agave. In some localities clay was eaten, either alone or mixed with food or taken in connection with wild potatoes to mitigate the griping effect of this acrid tuber. In general, buffalo, the deer family, and fish were the animals most useful for food. Some woodland tribes depended on deer, while the coast and river tribes usually made special use of fish and other products of the waters. Amphibious mammals sustained the Eskimo, while the porcupine is said to have been the chief food animal of the Montagnais. The range of game animals influenced the range of man in America quite as much as the distribution of food plants predetermined his natural diffusion.

Contrary to popular belief the Indians, as a rule, preferred cooked food. The Eskimo, whose name signifies 'eaters of raw flesh', ate uncooked meat only when absence of fuel prohibited cooking, or as a side dish. Vegetal food especially requires the agency of fire to render it fit for human digestion, whereas animal food may be consumed in a raw state, certain parts, as the liver, often being eaten in this way. All the edible portions of the animal were put to use, and in many cases both animal and vegetal substances advanced toward putrefaction were preferred, as salmon eggs which were stored in sand, by the Alaskans, and immature corn in the ear which the Hurons are said to have soaked in water until it became putrid, when soup was made of it.

Among the Pueblo Indians cooking is carried to a remarkable degree of proficiency, approaching in variety and methods the art among civilized peoples. Most tribes knew how to prepare savory and nourishing dishes, some of which have been adopted by civilized peoples (see *Hominy*, *Maize*, *Samp*, *Succotash*, etc.). The methods of cooking among the meat-eating tribes were, in order of importance, broiling, roasting, and boiling, the last-named process often being that known as "stone boiling." The tribes whose diet was approximately vegetarian practised all the methods.



STONE-BOILING—LIFTING THE HOT STONES INTO THE FOOD BASKET; CALIFORNIA INDIANS. (HOLMES)



STONE-BOILING—REMOVING THE STONES FROM THE BOILING BASKET; CALIFORNIA INDIANS. (HOLMES)

The preparation of maize as food involved almost numberless processes, varying with the tribes. In general, when maize reached the edible stage the ears were roasted in pit ovens, and after the feasting the surplus of roasted ears was dried for future use. The mature grain was milled raw or parched, the meal entering into various mushes, cakes, pones, wafers, and other bread. The grain was soaked in lye obtained from wood ashes to remove the horny envelope and was then boiled, forming hominy; this in turn was often dried, parched and ground, reparched and reground, making a concentrated food of great nourishing power in small bulk, which was consumed dry or in water as gruel. Pinole, consisting of ground parched corn, forms the favorite food of S. W. desert tribes. The fermentation of corn to make beer was not generally practised, and it is doubtful if the process was known in America before the discovery. A yeast formed by chewing corn has long been known to the Zuñi and Hopi at least, and the former know how to preserve it through the agency of salt. (See *Fermentation.*)

The Iroquois and other eastern tribes cooked maize with beans, meat, or vegetables. The Pueblos add wood-ash lye to their "paper bread," and prepare their bread and mushes with meat, greens, or oily seeds and nuts, besides using condiments, especially chile.

Vegetal food stuffs were preserved by drying, and among the less sedentary tribes were strung or tied in bundles for facility of transportation or storage. The preservation of maize, mesquite beans, acorns, etc., gave rise to granaries and other storage devices. Animal food, from its perishable character, was often dried or frozen, but at times was preserved by smoking. Dried meat was sometimes pulverized and mixed with berries, grease, etc., forming pemmican (q. v.), valued for use on journeys on account of its keeping properties. Fruits were pulped and dried for preservation. Nuts were often ground before being stored, as were also maize, grass seeds, and the legumes. Tubers were frequently stored in the ground or near the fireplace; the Virginian tribes preserved tubers for winter use in this way. (See *Agriculture*, *Storage.*)

Infusions of leaves, roots, etc., of various herbs were drunk by the Indians as medicine (see *Black drink*), but no stimulating beverage of the character of tea or coffee has been observed. Drinks made from fruit, as cider from manzanita berries, used by the tribes of California, and a beverage made from cactus fruit by the Pima and neighboring tribes of Arizona, are the fermented beverages best known.

In addition to the reports of the Bureau of American Ethnology, consult Barber, Moqui Food Preparation, Am. Nat., XII, 456, 1878; Barrows, Ethnobotany of Coahuilla Inds., 1900; Carr, Food of Certain American Indians and their Method of Preparing It, Proc. Am. Antiq. Soc., X, 155–190, 1895; Cabeza de Vaca, Narr., Smith trans., 1871; Coville, Wokas, A Primitive Food of the Klamath Inds., 1902; Cushing, Zuñi Breadstuffs, The Millstone, IX and X, Indianapolis, 1884–85; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Fewkes in Am. Anthrop., IX, 1896; Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., I, 1903; Holm, Descr. New Sweden, 1834; Hough (1) in Am. Anthrop., X, 1897, (2) ibid., XI, 1898; Jenkins, The Moki Bread, Pop. Sci.

Month., Jan., 1900; Jenks in 19th Rep. B. A. E., 1900; Mason (1) Migration and the Food Quest, Smithsonian Rep., 1894, (2) Aboriginal American Zootechny, Am. Anthrop., I, Jan., 1899; Palmer (1) in Am. Nat., XII, 402, 1878, (2) in Rep. Com'r of Agr. 1870, 1871; Payne, Hist. America, I, 376-400, 1892; Powers in Cont. N. A. Ethnol., III, 1877; Sagard-Theodat, Grand Voy., 1632, repr. 1865; Schoolcraft, Ind. Tribes, I–VI, 1851–57; Sturtevant, Indian Corn and the Indian, Am. Nat., XIX, 225, 1885. See also the bibliographies under the articles above cited. (w. h.)

Foolish Dogs. An Hidatsa band according to Culbertson (Smithson. Rep., 1850, 143, 1851), but properly a warrior society.

Footprint sculptures. Among relics of undetermined use and significance left by the vanished tribes are numerous representations of human footprints, often regarded as actual footprints made while the rock material was still plastic. They are sculptured in slabs or masses, generally of sandstone, and show varying degrees of skill in execution. Representations of tracks of men and beasts also occur frequently in pictographs painted and sculptured on rock surfaces (see *Track rock*). In this connection they probably served to designate particular creatures or beings, the direction of their movements, the number of individuals, etc., but the larger well-sculptured footprints represented in museum collections probably had special significance as the reputed tracks of ancestors, of giants, or monsters, and may have been designed by cunning persons to deceive the uninitiated. The carvings represent sometimes a single footprint and again two or more in association, and are usually shallow, being rarely more than an inch in depth (see *Pictography*, *Problematical objects*). Consult Rau in Smithson. Cont., XXII, 22, 1876. (w. h. h.)

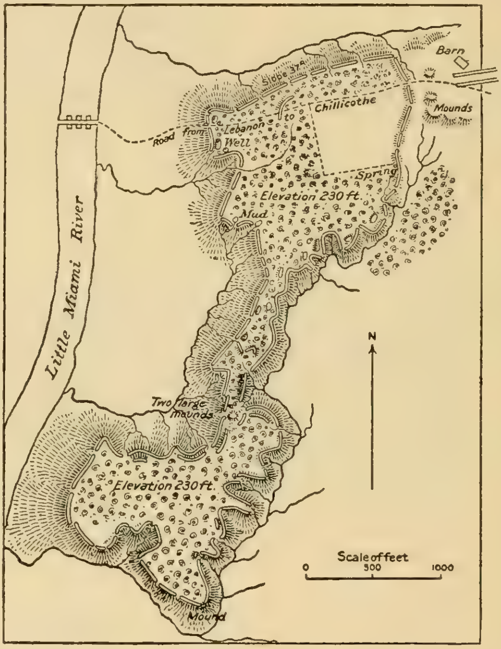
FORT ANCIENT EMBANKMENT

Foreman, Stephen. A Cherokee who became an active coworker with the Presbyterian missionaries among his people. He received an elementary education at the mission school at Candy's Creek, w. of Cleveland, Tenn., and after pursuing some preparatory studies under Rev. S. A. Worcester at New Echota, Ga., spent a year at Union Theological Seminary in Virginia and another at Princeton, N. J., in the study of theology. He was licensed to preach by the Union Presbytery of Tennessee about Oct. 1, 1833. Foreman is said to have preached with animation and fluency in the Cherokee language. With Mr Worcester he translated the Psalms and a large part of Isaiah into the Cherokee language.—Pilling, Bibliog. Iroq. Lang., Bull. B. A. E., 1888.

Forked Horn. One of the Dakota bands below L. Traverse, Minn.; probably Wahpeton or Sisseton.—Ind. Aff. Rep., 102, 1859.

Forks of the River Men. A band of the Arapaho, q. v.

Fort Ancient. A prehistoric Indian fortification in Warren co., Ohio. It is situated on a headland, from 260 to 280 ft high, which projects from a plateau and overlooks the e. bank of Miami r. The slopes are mostly steep and in several places precipitous. The place is naturally a strong one, the elevated area being flanked by two ravines that approach each other some distance back from the point of the bluff, forming a peninsula of this front part with a narrow isthmus behind it. This divides the fort into two unequal portions, the smaller one embracing the peninsula known as the "Old Fort," the other, known as the "New Fort," extending back and eastwardly on the plateau to a second but wider neck of land. The total area is estimated at about 100 acres. The wall, which is chiefly of earth, follows closely the zigzag course of the bluff, except where it crosses the level neck of land in the rear of the fort. The work has been often described and figured, the first notice and plan being that given in the "Portfolio" (1809), from which Atwater's plan and description (Trans. Am. Antiq. Soc., I, 1820) appear to have been in large part copied. About 20 years later a survey was made by Locke, whose description and plat appear in Trans. Assn. Am. Geologists, I, 1843. Locke's plat was copied by Squier and Davis, and is the one from which most subsequent figures have been taken; it is accurate in the main, but the elements have somewhat changed the configuration in subsequent years, additional ravines having been formed by water breaking through the wall at certain points. Evidences of wearing are observable at some of the ravines crossed by the wall, and a few of the smaller gullies appear to have been worn since the wall was built, although in most cases the adaptation of the wall to the slopes shows that these existed when it was erected. That gaps were left in the wall at the bottom of the few deep ravines that it crosses is evident from the form of the wall at these points, but nothing remains to indicate how these gaps were closed in case of attack. Although the wall is built chiefly of earth (mostly of clay) cast up from an inside ditch, it is partially underlaid at numerous points with stone. The total length of the wall, following all the bends, is 18,712 ft, or a little more than 3½ m.; the height varies from 6 to 10 ft, except across the neck at the back of the fort where it reaches 18 or 19 ft. The solid contents probably do not exceed 3,000,000 cu. ft.



MAP OF FORT ANCIENT, OHIO. (SQUIER AND DAVIS)

That Ft Ancient, so called, is a work of defense is evident from its character and situation, exhibited especially by the different methods adopted for defending its more vulnerable points. The only level approach was at the rear, which was protected by a high wall. On the N. the points more easily approached are usually narrow, sloping ridges, generally crossed at the upper terminus by a wall of ordinary height, the ridge immediately outside being cut down several feet in order to present a steep slope corresponding to the outer slope of the wall. On the other hand, where similar ridges form approaches from the S., and at some other points, the defenses are formed by raising the wall considerably above the normal height. The most vulnerable point appears to be at the isthmus separating the two forts, where the opposite walls have their nearest approach. Here a short space was undefended, though the ascent is by no means difficult. A short distance E. of the posterior wall of the new fort are two small mounds, a short distance apart, from each of which extends a low wall, or road as Atwater terms it, elevated about 3 ft, running nearly parallel about ¼ m., and forming an irregular semicircle about another small mound. A part of the area between these walls was paved with flat stones, remains of which now lie at a depth of 2 ft in the soil. Several small mounds and a number of stone graves which contained human remains were within the fort; these were explored by Moorehead, but nothing of special interest was found except the human remains. The greater portion of the area included in this inclosure is now the property of the State of Ohio and has been made a reservation under the care of the Ohio Archæological and Historical Society. The first purchase was made in accordance with an act of the legislature, Apr. 28, 1890, and the second purchase in pursuance of the act of Apr. 16, 1896.

For further information see, in addition to the works cited, Allen, Prehistoric World, 1885; Drake, Pictures of Cincinnati, 1815; Howe, Historical Collections of Ohio, 1898; MacLean, Mound Builders, 1879; Moorehead, Fort Ancient, 1890; Peet in Am. Antiq., Apr., 1878; Shepherd, Antiquities of Ohio, 1887; Thomas in Science, VIII, Dec. 10, 1886. (C. T.)

Fortification and Defense. The simplest defenses were furnished to the Indians by nature. In the forest regions battles were fought in the shelter of trees, and in stony sections from sheltering rocks. That war was waged and defensive measures were necessary in prehistoric times is shown by the remains of fortifications in the mound area of the United States. These are of different types, the most common being the so-called hill forts, where defensive walls of earth or stone surround a peak or hilltop or skirt a bluff headland, as at Ft Ancient (q. v.), Ohio. There are also circular, square, octagonal, and other inclosures on the lowlands which are generally supposed to have been built for defensive purposes, but they could hardly have been effectual unless stockaded. There are, or were until recently, earthen embankments and inclosures in New York which, as Squier has shown, mark the sites of palisaded forts similar to those of the Iroquois observed by Champlain and Cartier. These were often polygonal, of double or triple stockades, as that at Hochelaga which Cartier says was of "three courses of rampires, one within another." Some were strengthened by braces and had beams running round them near the top, where stones and other missiles were placed ready to be hurled upon besiegers. The walls of some of these fortifications were 20 ft high. One of the polygonal forts in w. New York, however, was overlooked by a hill from which arrows could easily be shot into the inclosure. Most of the early figures of these forts represent them as having a single entrance between overlapping ends of the stockade; there is one, however (Underhill, News from America, 1638), which shows two overlappings. When first seen by the whites most of the villages from Florida to the Potomac were protected with surrounding stockades, which are represented in De Bry as single with one opening where the ends overlap. The construction of these surrounding palisades was practically the same, whether they inclosed a single house or 50 houses. In some sections a ditch was usually dug, both within and outside of the palisade. A few of the forts in s. New England were square, but the circular form generally prevailed (Willoughby in Am. Anthrop., VIII, no. 1, 1906). The fortress built by King Philip in the swamp at South Kensington, R. I., consisted of a double row of palisades, flanked by a great abatis, outside of which was a deep ditch. At one corner a gap of the length of one log was left as an entrance, the breastwork here being only 4 or 5 ft high; and this passage was defended by a well-constructed blockhouse, whilst the ditch was crossed by a single log which served as a bridge. Stockaded villages were also common as far w. as Wisconsin. Stone walls, which C. C. Jones considered defensive, have been observed on Stone mtn., Mt Yona, and other peaks of N. Georgia. De Soto found strongly fortified villages in his passage through the Gulf states and Arkansas.

Vancouver (Voy., III, 289, 1798) mentions villages on Kupreanof id., situated on the summits of steep, almost inaccessible rocks and fortified with strong platforms of wood laid upon the most elevated part of the rock, which projected at the sides so as to overhang the declivity. At the edge of the platform there was usually a sort of parapet of logs placed one upon another. This type, according to Swanton, was quite common on the N. W. coast. The Skagit tribe, according to Wilkes, combined dwellings and forts, and a similar custom was followed by some of the Haida clans. Wilkes mentions also inclosures 400 ft long, which were constructed of pickets about 30 ft long thrust deep into the ground, the interior being divided into roofed lodges. The Clallam also had a fort of pickets, 150 ft square, roofed over, and divided into compartments for families. No stockades seem to have been used by the Ntlakyapamuk, but fortresses or fortified houses were at one time in use in a few places. These defenses, according to Boas, consisted of logs placed lengthwise on the ground one above another and covered with brush and earth, loopholes being left at places between the logs. According to the same authority, some of the stockades of British Columbia were provided with underground passages as a means of escape. It has been a general custom of the Indians of the plains, when in danger of being attacked by a superior force, to dig a pit or pits in the loose, generally sandy soil, throwing the earth around the margin to increase the height of the defense, the bank of a creek or a gully being selected when within reach, as defense of one side only was necessary. Native drawings of some of these defenses are given by Mooney (17th Rep. B. A. E., 271–274, 1898). In the S. W. the cliff-dwellings (q. v.) were places of security, easy of defense. The large compound structures known as pueblos (q. v.), in which the lower stories formerly had few or no wall openings, were fortifications as well as habitations, while in some cases the mesas on which they are built are in themselves well-nigh impregnable. In the drainage area of the Gila and Salado of s. Arizona there were defensive structures, as shown by their massive walls, in which the former inhabitants could take refuge in time of danger. Many of the isolated peaks of s. Arizona, N. Sonora, and Chihuahua contain the remains of stone breastworks and fortifications. See *Architecture, Casa Grande, Cliff-dwellings, Habitations, Mounds, Pueblos, War and War discipline.*

In addition to the authorities cited, consult Bancroft, Native Races, I, 1886; Bry, Collectiones Peregrinationem, 1590–1634; Jesuit Relations, Thwaites ed., I–LXXIII, 1896–1901; V. Mindeleff in 8th Rep. B. A. E., 1891; C. Mindeleff in 13th and 16th Reps. B. A. E., 1896, 1897; Squier, Antiq. of N. Y., 1851; Squier and Davis, Ancient Monuments, 1848; Thomas in 12th Rep. B. A. E., 1894. (C. T.)

Fort Yukon. A Kutchakutchin village and trading post of 107 inhabitants at the junction of Yukon and Porcupine rs., Alaska.—Petroff in 10th Census, Alaska, 62, 1884.

Foskey. See *Black drink, Busk.*

Fotshou's Village. A summer camp of one of the Taku chiefs of the Tlingit named Gochaí; 24 people were there in 1880.—Petroff in 10th Census, Alaska, 32, 1884.

Fountain. A band of Upper Lillooet, inhabiting, with the Shuswap, the village of Huhilp, on the E. bank of Fraser r., above Lillooet, Brit. Col.; pop. 205 in 1904.—Can. Ind. Aff. 1904, pt. II, 73, 1905.

Four Creek Tribes. A collective name for the Yokuts tribes or bands that resided on the four streams tributary to L. Tulare, Cal.—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 80, 1853; Henley in Ind. Aff. Rep., 511, 1854.

Four Mile Ruin. A prehistoric ruin on a branch of the Little Colorado, 4 m. from Snowflake, Navajo co., Ariz. The ruin was excavated in 1897 by the Bureau of American Ethnology, the mortuary deposits unearthed indicating relations with both Zuñi and Hopi clans. See Fewkes in 22d Rep. B. A. E., 136–164, 1904.

Four Nations. Mentioned with the Kawita and Kasihta as having a conference with the English near the mouth of Apalachicola r., Fla., in 1814 (Hawkins in Am. State Papers, Ind. Aff., I, 859, 1832). Probably the Oakfuskee, with their 3 villages on the Chattahoochee, were meant. (A. S. G.)

Fowl Town. A former Seminole town in N. W. Florida, about 12 m. E. of Ft Scott, on Apalachicola r. at the Georgia boundary, containing about 300 inhabitants in 1820. The name has been given also in the plural as though including more than one town. It is distinct from Tutalosi, also called Fowl Town.

Foul Town.—Drake, Bk. Inds., bk. 4, 64, 1848. **Fowl Towns.**—Morse, Rep. to Sec. War, 364, 1822.

Foxes (trans. in plural of *wagosh*, 'red fox,' the name of a clan). An Algonquian tribe, so named, according to Fox tradition recorded by Dr William Jones, because once while some Wagohŭg^{i}, members of the Fox clan, were hunting, they met the French, who asked who they were; the Indians gave the name of their clan, and ever since the whole tribe has been known by the name of the Fox clan. Their own name for themselves, according to the same authority, is Mĕshkwaʻkihŭg^{i}, 'red-earth people,' because of the kind of earth from which they are supposed to have been created. They were known to the Chippewa and other Algonquian tribes as Utŭgamig, 'people of the other shore'.

When they first became known to the whites, the Foxes lived in the vicinity of L. Winnebago or along Fox r., Wis. Verwyst (Missionary Labors, 178, 1886) says they were on Wolf r. when Allouez visited them in 1670. As the tribe was intimately related to the Sauk, and the two were probably branches of one original stem, it is probable that the early migrations of the former corresponded somewhat closely with those of the latter. The Sauk came to Wisconsin through the lower Michigan peninsula, their traditional home having been N. of the lakes, and were comparatively newcomers in Wisconsin when they first became known to the French. One of their important villages was for some time on Fox r. The conclusion of Warren (Hist. Ojibways, 95, 1885) that the Foxes early occupied the country along the S. shore of L. Superior and that the incoming Chippewa drove them out, has the general support of Fox tradition. Nevertheless there is no satisfactory historical evidence that the Foxes ever resided farther N. than Fox r. in Wisconsin, and in none of their treaties with the United States have they claimed land N. of Sauk co. This restless and warlike people was the only Algonquian tribe against whom the French waged war. In addition to their disposition to be constantly at strife with their

FOX CHIEF

neighbors, they had conceived a hatred of the French because of the aid which the latter gave the Chippewa and others by furnishing firearms, and because they gathered the various tribes for the purpose of destroying the Foxes. The proposal to exterminate them was seriously considered in the French councils, and their destruction would earlier have been attempted but for the pleas interposed by Nicolas Perrot. Their character is briefly described by Charlevoix (Shea trans., v, 305, 1881) when he says they "infested with their robberies and filled with murders not only the neighborhood of the Bay [Green bay], their natural territory, but almost all the routes communicating with the remote colonial posts, as well as those leading from Canada to Louisiana. Except the Sioux, who often joined them, and the Iroquois, with whom they had formed an alliance, . . . all the nations in alliance with us suffered greatly from these hostilities." It was this tribe that in 1712 planned the attack on the fort at Detroit, and but for the timely arrival of friendly Indians and the bravery of the French commandant, Buisson, would undoubtedly have destroyed it. They were almost constantly at war with the Illinois tribes s. of them, and finally succeeded, in conjunction with the Sauk, in driving them from a large part of their country, of which they took possession. From their earliest known history they were almost constantly at war with the Chippewa dwelling n. of them, but usually without decided success, though often aided by the Sioux. It was by the Chippewa, together with the Potawatomi, Menominee, and the French, that their power was finally broken. About 1746, and perhaps for some few years previous, the Foxes lived at the Little Butte des Morts on the w. bank of Fox r., about 37 m. above Green bay. They made it a point, whenever a trader's boat approached, to place a torch upon the bank as a signal for the traders to come ashore and pay the customary tribute, which they exacted from all. To refuse was to incur their displeasure, and robbery would be the mildest penalty inflicted. Incensed at this exaction, Morand, a leading trader, raised a volunteer force of French and Indians, and after inflicting severe punishment on the Foxes in two engagements drove them down Wisconsin r. They settled on the n. bank about 20 m. from the mouth. About 1780, in alliance with the Sioux, they attacked the Chippewa at St Croix falls, where the Foxes were almost annihilated. The remnant incorporated with the Sauk, and although long officially regarded as one, the two tribes have preserved their identity.

According to Dr William Jones (inf'n, 1906) the culture of the Foxes is that of the tribes of the eastern woodlands with some intrusive streaks from the plains. They were acquainted with wild rice, and raised corn, beans, squashes, and tobacco. They lived in villages in summer, the bark house being the type of the warm-weather dwelling; in winter they scattered and dwelt in oval flag-reed lodges. The social organization is rigid and is based on gentes with marriage outside of the gens. The gens and, with some exceptions, the name, followed the father. The Fox gentes are the Bear, Fox, Wolf, Elk, Big Lynx, Buffalo, Swan, Pheasant, Eagle, Sea, Sturgeon, Bass, Thunder, and Bear Potato. The mythology of the Foxes is rich. Beast fable prevails. The deities are many and some have clear definite character. The principal deity is Wisaʻkä^{a}, the culture hero. His brother is Kiyapaʻtä^{a}, or Chĭpayabosw^{a}, who presides over the spirit world at the setting of the sun. The belief in a cosmic substance called *mŭnĭtowĭwi*^{i}, or *mŭnĭtowĭwĭn*^{i}, is an essential element in their philosophy. Objects, animate or inanimate, imbued with this substance become the recipients of marked adoration. The Foxes practise many ceremonies, the principal one being the feast festival of the gentes. There is probably no other Algonquian community within the limits of the United States, unless it be that of the Mexican band of Kickapoo in Oklahoma, where a more primitive state of society exists.

Besides being warlike, the Foxes were described by neighboring tribes as stingy, avaricious, thieving, passionate, and quarrelsome; their bravery, however, was proverbial. Like most of the tribes of the region of the great lakes they were polygamists. They were familiar with both dug-out and birch-bark canoes. Spears and clubs were among their weapons of war. Schoolcraft states that a band of warriors seen by him wore headdresses consisting of red-dyed horsehair tied in such manner to the scalplock as to present the shape of the decoration of a Roman helmet. The rest of the head was completely shaved and painted. They wore breech-cloths, moccasins, and leggings, and the upper part of their bodies was painted; often the print of a hand in white clay was marked on the back or shoulder. They bore flags of feathers. Their "coat of arms" is described by Lahontan in heraldic terms: "A meadow sinople, crossed by a winding pale, with two foxes' gules at the two extremities of the river, in chief and point"—in other words, as his figure shows, an oblique mark representing a stream, with a fox at each end on opposite sides. He explains this "coat of arms" as the mark or symbol which, after a victory or successful raid, they paint on trees. (See Owen, Folk-lore of the Musquakie Inds., 1904.)

Guignes estimated them in 1728 at 200 warriors, but most of the estimates before the last half century give them from 1,500 to 2,000 souls. Lewis and Clark estimated them at 300 warriors, or 1,200 souls, in 1805. Since about 1850 the two tribes have been enumerated together. The 345 "Sauk and Fox of Mississippi" still (1905) in Iowa are said to be all Foxes. There are also 82 "Sauk and Fox of Missouri" under the Kickapoo school in Kansas. See *Sauk*. (J. M. C. T.)

Be-ṡde′-ke.—Riggs, Dakota Dict., 34, 1852 (Dakota name). **Cutagamies.**—Lapham, Inds. of Wis., 16, 1870 (misprint). **Dutagamis.**—Lahontan, New Voy., I, 172, 1703 (misprint). **Foxers.**—Dalton (1783) in Mass. Hist. Soc. Coll., 1st s., X, 123, 1809. **Foxes.**—Albany conf. (1737) in N. Y. Doc. Col. Hist., VI, 104, 1855. **Mechecaukis.**—French trader (1766) quoted by Schoolcraft, Ind. Tribes, III, 554, 1853. **Mechecouakis.**—French trader quoted by Smith, Bouquet's Exped., 69, 1766. **Mechuouakis.**—Heckewelder quoted by Buchanan, Sketches of N. Am. Inds., 156, 1824. **Meskwá´kĭ´ag^{i}.**—Jones in Am. Anthrop., VI, 370, 1904 ('red-earth people': own name). **Messenacks.**—Hennepin, New Discov., 230, 1698 (Sioux name). **Messenecqz.**—Hennepin (1683) quoted by Shea, Discov. Miss. Val., 134, 1852. **Miscouaquis.**—Coxe, Carolana, map, 1741. **Miskwukeeyuk.**—Jones, Ojebway Inds., 178, 1861 (trans. 'red-earth men'; said to be so called from wearing red blankets). **Moshkos.**—Loskiel (1794) quoted by Ruttenber, Tribes Hudson R., 336, 1872 (may be Mascouten). **Mus-kwä-ka-uk.**—Morgan, Consang. and Affin., 288, 1871. **Muskwake.**—Tanner, Narr., 325, 1830. **Muskwaki.**—McGee in Am. Anthrop., XI, 88, 1898. **Musquacki.**—Maximilian, Trav., 106, 1843. **Mus-quack-ki-uck.**—Ibid. **Musquakees.**—Croghan (1759) quoted by Rupp, West Penn., 146, 1846. **Musquakes.**—Ibid., app., 132. **Musquakies.**—N. Y. Doc. Col. Hist., IX, 161, note, 1855. **Musquakkink.**—Meigs in Smithson. Rep. 1867, 414, 1872. **Musquattamies.**—Croghan (1765) in N. Y. Doc. Col. Hist., VII, 780, 1856. **Musquawkée.**—Featherstonhaugh, Canoe Voy., II, 26, 1847. **Musquiakis.**—Army officer (1812) quoted by Schoolcraft, Ind. Tribes, III, 555, 1853. **Odagami.**—Kelton, Ft Mackinac, 154, 1884. **Odagumaig.**—Schoolcraft, Ind. Tribes, V, 39, 1855. **O-dug-am-eeg.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 33, 1885 (Chippewa name: 'those who live on the opposite side'; from *agaming*, 'on the other side of the water,' and *od*, a personal and tribal prefix). **Odugamies.**—Ibid., 242. **O-dug-aumeeg.**—Ramsey in Ind. Aff. Rep., 83, 1850. **Onlogamies.**—Brackenridge, La., 16, note, 1815 (misprint). **Ontagamies.**—Schoolcraft, Ind. Tribes, V, 184, 1855. **Ootagamis.**—Maximilian, Trav., 102, 1843. **Osheraca.**—Morse, Rep. to Sec. War, 21, 1822 (Winnebago name). **Otagamies.**—Kendall, Trav., II, 295, 1809. **Otogamies.**—Hutchins (1778) quoted by Jefferson, Notes, 144, 1825. **Ottagamies.**—Boudinot, Star in the West, 128, 1816. **Ottagaumies.**—Carver, Trav., 105, 1778. **Ottar-car-me.**—Orig. Jour. Lewis and Clark, VII, 93, 1905. **Ot-târ-gâr-me.**—Lewis and Clark, Trav., 30, 1806. **Ottigamie.**—Schoolcraft, Ind. Tribes, II, 335, 1852. **Ottigaumies.**—Carver, Trav., 39, 1778. **Ottiquamies.**—Pike, Trav., 30, 1811. **Ottogamis.**—Vater, Mith., pt. 3, sec. 3, 266, 1816. **Ouagoussac.**—Jes. Rel. for 1673, quoted by Lapham, Inds. Wis., 4, 1870 (plural of *wagosh*, 'fox'). **Outagami.**—Jes. Rel. for 1667, 21, 1858. **Outagamie-ock.**—Owen, Folk-lore of Musquakie Inds., 18, 1904 ('other side of river people'). **Outagamiouek.**—Ibid. **Outagamy.**—Ibid. **Outagomies.**—Minn. Hist. Soc. Coll., V, 32, note, 1885. **Outaouagamis.**—Hennepin (1683), La., 119, 1698. **Outigamis.**—Nuttall, Jour., 184, 1821. **Outoagamis.**—Hennepin, New Discov., 257, 1698. **Outogamis.**—Coxe, Carolana, 48, 1741. **Outouagamis.**—Hennepin, New Discov., 244, 1698. **Outougamis.**—Coxe, Carolana, map, 1741. **Outtagamies.**—Croghan (1765) quoted in Monthly Am. Jour. Geol., 272, 1831. **Outtagaumie.**—Keane in Stanford, Compend., 513, 1878. **Outtagomies.**—Hutchins (1778) in Schoolcraft, Ind. Tribes, VI, 714, 1857. **Outtongamis.**—Prise de Possession (1671) in N. Y. Doc. Col. Hist., IX, 803, 1855. **Outtouagamis.**—Hennepin, New Discov., 98, 1698. **Outtougamis.**—Prise de Possession (1671) in Margry, Déc., I, 97, 1875. **Penard.**—Esnauts and Rapilly, map U. S., 1777 (misprint). **Quacksis.**—Albany conf. (1726) in N. Y. Doc. Col. Hist., V, 791, 1855. **Red Fox.**—McGee in Am. Anthrop., XI, 88, 1898. **Reiners.**—Dalton (1783) in Mass. Hist. Soc. Coll., 1st s., X, 123, 1809. **Renais.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Renards.**—Du Chesneau (1681) in Margry, Déc., II, 267, 1877. **Renars.**—Lewis and Clark, Trav., 15, 1806. **Renarz.**—Orig. Jour. Lewis and Clark, VI, 93, 1905. **Reynards.**—Pike (1806) quoted in Minn. Hist. Soc. Coll., V, 457, 1885. **Skäχshurunu.**—Gatschet, Wyandot MS. vocab., B. A. E., 1881 ('fox people,' from *skäχshu*, 'the red fox': Huron name). **Skenchiohronon.**—Jes. Rel. for 1640, 35, 1858 (Huron name). **Skuakísagi.**—Gatschet, Shawnee MS. vocab., B. A. E., 1882 (sing. Skuakísa; Shawnee name, from *M'skuakísagi*). **Squaghkies.**—Stone, Life of Brant, II, 4, 1864. **Squatchegas.**—Jour. Maj. Gen. Jno. Sullivan, 300, 1887. **Squawkiehah.**—Conover, Kanadesaga and Geneva MS., B. A. E. (Seneca name). **Squawkihows.**—Macauley, N. Y., II, 180, 1829 (improperly said to be the Erie). **To-che-wah-coo.**—Clark (1804) in Orig. Jour. Lewis and Clark, I, 190, 1904 (Arikara name?). **Utag̣āmìg.**—Jones in Am. Anthrop., VI, 370, 1904 (Chippewa name: 'people of the other shore'). **Wa′gushag.**—Gatschet, Ojibwa MS. vocab., B. A. E., 1878 ('foxes,' from *wa′gush*, 'fox'; a modern Chippewa name). **Wākushég.**—Gatschet, Potawatomi MS. vocab., B. A. E., 1878 ('foxes,' from *wākushe′*, 'fox': Potawatomi name, probably recent).

Foxes. An Arikara band.—Culbertson in Smithson. Rep. 1850, 143, 1851.

Foxes. A gens or secret order of the Hidatsa, according to Culbertson (Smithson. Rep. 1850, 143, 1851), but properly one of the war and dance societies.

Francisco. A Yuma chief. The Tonto Apache who murdered Royse Oatman and most of his family at the Gila bend, Ariz., Mar. 18, 1850, carried off Olive and Mary, the youngest children, 12 and 7 years of age, into slavery, and in 1852 sold them to the Mohave. These Indians treated them better than had the Tonto until a famine came, during which Mary died from starvation and cruelty. Young Lorenzo Oatman, who had escaped after being left for dead, endeavored to interest people in California in the fate of his sisters, but a searching party sent out from Ft Yuma returned without finding trace of them. Finally Francisco, who happened to be at the fort in Jan., 1856, betrayed knowledge of the lost girls, and, impressed with fear of the troops, said he would bring the surviving captive if he had four blankets and some beads to pay for her. When Francisco came to the village the Mohave denied having Olive, having stained her skin with berries, but she spoke out and told who she was. Francisco then addressed them with such eloquent conviction that they consented to release the girl, and on the day set he brought her to the fort, where she was soon joined by her brother. Owing to his service in saving his tribe from chastisement by the militia, or to the rewards and praise he received from the whites, Francisco was chosen chief. He grew overbearing, but remained friendly to the whites. To this friendship his people attributed the ill luck that befell them in a raid that the river tribes undertook in 1857 against the Maricopa. The latter, reenforced by the Papago, won the battle at Maricopa wells, Ariz. Of 75 Yuma warriors all were slain save 3, and when the day turned against them they are believed to have killed the chief who led them to disaster. (F. H.)

Francis the Prophet. See *Hillis Hadjo.*

Frankstown. A village, probably of the Delawares, which seems to have been near the site of the present Frankstown, Blair co., Pa., in 1756. (J. M.)

Franckstown.—Pouchot map (1758) in N. Y. Doc. Col. Hist., x, 694, 1858. **Franks Town.**—Weiser (1748) in Rupp, West. Pa., app. 13, 1846. **Frankstown.**—Ibid., 20.

Frauds. See *Pseudo Indian.*

Frederiksdal. A Moravian missionary station in s. Greenland, close to C. Farewell.

Fredericstahl.—Kane, Arct. Explor., I, 453, 1856.

Frederikshaab. A missionary station in s. w. Greenland.—Crantz, Hist. Greenland, I, map, 1767.

French Indians. A term used by early English writers to designate the tribes in the French interest, especially the Abnaki and their congeners on the New England frontier.

French influence. The influence of the French colonists on the Indians began very early. The use of glass beads in barter gave an impetus to the fur trade, and the speedy introduction of other commodities of trade led to long-continued associations with the Iroquoian tribes in particular. The influence of the French missionaries on many of the Indian tribes was marked; for example, the Montagnais and the Huron in the early days. The supply of peltries was increased by furnishing the Indians with firearms, which enabled them to travel with impunity and gave them a superiority over the neighboring tribes which they were not slow to take advantage of; hence almost from the beginning the French settlers and the government of New France came into more or less sympathetic contact with several tribes of the country. This state of affairs arose both from the peaceful efforts of the missionaries and from the desire of the authorities to use the aborigines as a bulwark against the power of the English in North America. To her alliances with the Algonquian tribes of the great lakes and the region s. and E. of them, including New France and Acadia, France owed in great part her strength on this continent, while on the other hand the confederacy of the Iroquois, the natural enemies of the Algonquian peoples, contributed largely to her overthrow. The French character impelled the colonists to see in the Indian a fellow human being, and it is no wonder that the greatest intermixture between the Indian and the European, N. of the Mexican boundary, is represented by the mixed-bloods of Canada and the N. W. and their descendants, who form no small element in the population of these regions of civilized America (see *Mixed-bloods*). The French recognized the Indian's pride and prejudices, and won his confidence by respecting his institutions and often sharing in his ceremonies. They ruled while seeming to yield. Least of all did they despise the languages of the aborigines, as the rich records of the missionaries abundantly prove. The existence of a large number of mixed-bloods able to speak both their own tongue and French was a distinct advantage to the colonists. The relations between the French and the Acadian Indians, as pictured by Lescarbot, were, to use the word of Friederici, "idyllic," though there is doubtless some exaggeration in these old accounts.

Several words of French origin crept very early into the eastern Algonquian tongues, such as Montagnais, Nascapi, and Micmac, and later a corresponding French element is to be found in the Algonquian languages of the region beyond Montreal (Chamberlain in Canad. Indian, Feb., 1891). The Chippewa vocabulary (Carver, Trav., 421, 1778) contains the word *kapotewian*, 'coat,' which is the French *capote*, with the Chippewa radical suffix *-waian*, 'skin.' In a Missisauga vocabulary of 1801 appears *napané*, 'flour.' The French *bon jour!* in the form *boju!* is now the salutation in several Algonquian dialects. From (*les*) *anglais* is supposed to be derived the word for 'English' in a number of these languages: Micmac *aglaseăoo*, Montagnais *agaleshu*, Nipissing *aganesha*, formerly *angalesha*, Chippewa *shaganash*, Cree *akayâsiw*, etc. Another example of French influence is the contribution of Canadian French to the Chinook jargon (q. v.). There is also a French element in the modern tales and legends of the Indians of the Canadian Northwest and British Columbia, partly due to missionary teaching, partly to the campfires of the trappers, voyageurs, coureurs de bois, etc. In tales of the N. Pacific coast appears 'Shishé Tlé' (i. e., Jésus Christ), and in some of those of Indians on the E. side of the Rocky mts., 'Mani' (i. e., the Virgin Mary). The French are also the subject of many Indian stories from the Atlantic to the Pacific. Among the Abnaki intermixture began very early. With them the term for mixed-blood is *malouidit*, 'of (St) Malo,' indicative of the source of the fathers in most of these marriages. The wheat introduced from France was termed *maloumenal*, 'grains of (St) Malo.' In the 17th century the Abnaki called peas *wenutsiminar*, 'French seeds.' The Micmac term for apple is *wenjoosoon*, 'French cranberry.' In the Iroquoian languages an example of French influence is seen in *Onontiio* ('Big Mountain'), the term applied by the Mohawk to the kings of France, which seems to translate Montmagny, the name of Champlain's successor as governor of Canada. Another example, noted by Hewitt, is that the Mohawk of Caughnawaga and other settlements on St Lawrence r. speak far more rapidly than do their brethren on Grand River res., Ontario, and they also have a more copious lexicon of modern terms.

Under the leadership of Mgr. de Laval the clergy of New France made strenuous opposition to the sale of liquor to the Indians, and succeeded in getting Colbert to prohibit the traffic; but the necessities of the political schemes of Frontenac and the fact that the Indians turned to the English and Dutch, from whom they could easily procure rum and brandy, caused the reversal of this policy, against the protests of missionaries and the church. To salve their feelings the matter was referred to the Sorbonne and the University of Toulouse, the former pronouncing against the sale of liquor to the Indians, the latter declaring it permissible. Finally a sort of theoretical prohibition but actual toleration of liquor selling resulted.

Consult Parkman (1) Jesuits in North America, (2) Conspiracy of Pontiac, (3) Pioneers of France in the New World, and other works; Jesuit Relations, Thwaites ed., I–LXXIII, 1896–1901. (A. F. C.)

Fresnal (Span.: 'ash grove'). A Papago village, probably in Pima co., s. Ariz.; pop. about 250 in 1863.—Poston in Ind. Aff. Rep. 1863, 385, 1864.

Friedenshuetten (German: 'huts of peace'). A village formerly on Susquehanna r. a few miles below Wyalusing, and probably in Wyoming co., Pa. It was established in 1765 by Mahican and Delaware converts under direction of the Moravian missionaries, and seems to have been on the site of an older town. In 1770 the Indians removed to Friedenstadt, in Beaver co. According to Loskiel (Miss. United Breth., pt. 3, 1794) the name Friedenshuetten was also applied to a temporary village adjoining Bethlehem in Northampton co., settled in 1746 by Moravian converts from Shecomico, who soon afterward removed to Gnadenhuetten in Carbon co. (J. M.)

Freidenshutten.—Ruttenber, Tribes Hudson R., 198, 1872. **Frieden Huetten.**—Rupp, Northampton, etc., Cos., 86, 1845. **Friedenshuetten.**—Loskiel (1794) in Rupp, West. Pa., app., 355, 1846. **Friedenshutten.**—Loskiel in Day, Penn., 103, 1843.

Friedensstadt (Germ.: 'town of peace'). A village in Beaver co., Pa., probably near the present Darlington, settled in May, 1770, by the Moravian Delawares from Friedenshuetten. In 1773 they removed to Gnadenhuetten and Schoenbrunn on the Muskingum. See *Languntennenk*. (J. M.)

Friedensstadt.—Loskiel, Missions, map, 1794. **Friedenstadt.**—Ibid., pt. 3, 57. **Town of Peace.**—Ibid.

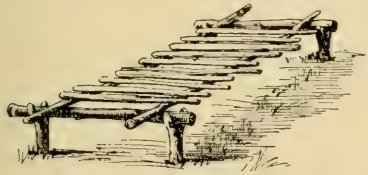
Friendly Village. The name given by Mackenzie (Voy., 351, 1802) to an Athapascan village, probably of the Takulli, on upper Salmon r., Brit. Col., on account of his kind treatment there.

Frogtown (trans. of *Walâsi'yĭ*, 'frog place'). A former Cherokee settlement on a creek of the same name, N. of Dahlonega, Lumpkin co., Ga.—Mooney in 19th Rep. B. A. E., 545, 1900.

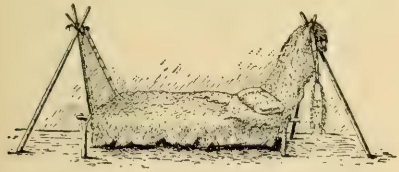
Fugitive. A former Kaniagmiut Eskimo village at Hobson harbor, Sitkalidak id., near Kodiak, Alaska.—Lisiansky, Voy., 178, 1814.

Furniture. There was little regular furniture among the Indians, as home life was simple and wants were few. The furniture of the tipi differed from that used in the communal dwelling, for the character of the habitation controlled its furnishing. In all classes of habitations seats were generally arranged along the walls. Mats of plaited bark or of woven rushes and skins dressed only on one side were spread as seats, and pillows, formerly having skin cases, were stuffed with feathers, the hair of the deer or elk, in some cases scrapings from the hide, or, as in the S., the long gray Spanish moss, and used as cushions to sit on. Among some tribes a bearskin was the seat of honor. In the pueblos seats were of stone, or were rectangular stools made from a single block of wood, in addition to a masonry bench extending round or partly round the room. In N. California stools were circular in form. In the houses of the N. W. coast long settees were placed facing the fire, against the partitions that marked a family's space in the communal dwelling.

In the earth lodge and similar habitations stationary couches, which served as seats by day and as beds by night, were arranged against the walls. These were made by planting in the floor four tall posts on which were supported two shelves, or bunks, of wattled twigs, on which the bedding was placed. Sometimes both shelves were used as beds, but generally the upper one was used for storing the property of the person to whom the compartment belonged. In the lodges of some tribes, hung on a rod fastened across the two front poles was a reed curtain, which could be rolled up or dropped to give seclusion to the occupant of the berth. Another form of bed consisted of a mat of willows stretched upon a low platform, its tapering ends raised and fastened to tripods which formed head and foot boards. The skin of an animal, as the buffalo bull, killed in winter, was trimmed to fit the bed and served as the mattress, on which robes or blankets were spread as bedding. Pillows such as are described above were used, but in N. California were of wood and were used only in the men's sleeping lodge. Little children occupied cradles (q. v.), which varied in form and ornamentation, but were all constructed on the general plan of a portable box and adapted to the age of the child. Among some tribes a hammock, made by folding a skin about two ropes, was hung between posts and used to swing children to sleep. A crotched stick was thrust slanting into the edge of the fireplace, and from the crotch hung one or more smaller crotched sticks directly over the fire, serving as hooks for kettles in cooking. The household meal was often served on a mat. In the dwellings of the corn-growing Plains Indians the wooden mortar used for pounding maize was set at the right of the entrance and held firmly in place by sinking its pointed base well into the earthen floor. In every habitation a suspended pole or rack was placed near the fire for the drying of moccasins or other clothing. In the Pueblo house the mealing trough occupied a corner of the room, and was set at a sufficient distance from the wall to permit the women to kneel comfortably at their work and face the apartment. The trough was of stone and generally contained three metates, varying in coarseness, for hulling, cracking, and mealing the grain. Niches in the walls served as shelves or closets. Utensils varied with the methods of cooking in the different parts of the country; they were baskets, wooden and pottery vessels, and later metal kettles. Household utensils, for cooking, eating, and drinking, were usually kept in or near the space belonging to the housewife, and consisted of baskets, boxes, platters, and bowls of wood or pottery, spoons of horn, wood, gourd, or pottery, and ladles. Some of the household utensils were ornamented with carving or painting, and not infrequently were treasured as heirlooms. Brooms of coarse grass or twigs were used to sweep the floor, and the wing of a bird served as a brush to keep the central fireplace tidy. The Pueblos tied a bunch of coarse grass near the middle, using the butt end for brushing the hair and the other for sweeping the floor. Some of the Plains and Rocky mtn. tribes used a wooden spade-like implement to remove the snow from the ground about the entrance of the lodge, and the Pueblos employed a similar implement for passing bread in and out of the ovens. The Plains tribes stored their food and other articles in packs made of parfleche and ornamented with painted designs; for preserving feathers until needed the Pueblos used wooden receptacles cut from a single stick, usually of cottonwood, and provided with a countersunk lid; on the N. W. coast elaborately carved boxes and trays were made for this purpose.



BED FRAME OF THE CHIPPEWA. (HOFFMAN)



COUCH OF THE PLAINS TRIBES. (MOONEY)

Mural decoration was confined to the Pueblos and the houses on the N. Pacific coast. Frequently in the latter the posts, beams, and doors were carved and painted, as were also the screens, which served several purposes, domestic and ceremonial.

In the lodges of the Plains tribes the ornamented shields, weapons, saddles, bridles, and various accouterments were always hung on the posts within the lodge, and gave color and decorative effect to the otherwise plain interior of the native dwelling. In winter painted or embroidered skins were suspended between the inner circle of posts of the earth lodge and, like an arras, inclosed the space about the fire, adding much to the attractiveness of this picturesque habitation. Among the Eskimo the stone lamp was the essential article of the household. It furnished light and heat and served as a stove for cooking. Such lamps, cut from steatite or basalt, cost much labor, and were handed down from one generation to another. See *Boxes and Chests*, *Dishes*, *Habitations*, *Implements*.

Consult Boas (1) in Rep. Nat. Mus., 1895, (2) in 6th Rep. B. A. E., 1888; Dixon in Bull. Am. Mus. Nat. Hist., xvii, pt 3, 1905; Dorsey and Voth in Field Columb. Mus. Publ., Anthrop. ser.; J. O. Dorsey in 13th Rep. B. A. E., 1896; Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., i, 1903; Hoffman in 14th Rep. B. A. E., 1896; Holm, Descr. New Sweden, 1834; Hough in Rep. Nat. Mus., 1896; Kroeber in Bull. Am. Mus. Nat. Hist., xviii, pt 1, 1902; Mindeleff in 8th Rep. B. A. E., 1891; Nelson in 18th Rep. B. A. E., 1899. (A. C. F.)

Fur trade. The fur trade was an important factor in the conquest and settlement of North America by the French and the English. Canada and the great W. and N. W. were long little more to the world than the "Fur Country." Lahontan (New Voy., i, 53, 1703) said: "Canada subsists only upon the trade of skins or furs, three-fourths of which come from the people that live around the great lakes." Long before his time the profit to be gained in the fur traffic with distant tribes encouraged adventurers to make their way to the Mississippi and beyond, while the expenses of not a few ambitious attempts to reach Cathay or Cipangu through a N. W. passage to the South sea were met, not out of royal treasuries, but from presents and articles of barter received from the Indians. The various fur and trading companies established for traffic in the regions W. of the great lakes and in the Hudson bay country exercised a great influence upon the aborigines by bringing into their habitat a class of men, French, English, and Scotch, who would intermarry with them, thus introducing a mixed-blood element into the population. Manitoba, Minnesota, and Wisconsin in particular owe much of their early development to the trader and the mixed-blood. The proximity of hunting grounds to the settlements beyond the Alleghanies favored the free hunter and the single trapper, while the remote regions of the N. W. could best be exploited by the fur companies. The activity of the free trapper and solitary hunter meant the extermination of the Indian where possible. The method of the great fur companies, which had no dreams of empire over a solid white population, rather favored amalgamation with the Indians as the best means of exploiting the country in a material way. The French fur companies of early days, the Hudson's Bay Company (for two centuries ruler of a large part of what is now Canada), the Northwest Company, the American Fur Company (in the initiation of which patriotism played a part), the Missouri Fur Company, the Russian-American Company, the Alaska Commercial Company, and others have influenced the development of civilization in North America. The forts and fur-trading stations of these companies long represented to the Indian tribes the white man and his civilization. That the Hudson's Bay Company abandoned its line of forts on the seacoast and went to the Indian hunting grounds, ultimately taking possession of the vast interior of Canada, was due largely to the competition of rival fur traders, such as the Northwest Company. Intimate contact with Indian tribes was thus forced on rather than initiated by the Hudson's Bay Company. The pioneers of the fur trade were the solitary trappers and buyers, whose successors are the free traders on the upper Mackenzie today. They blazed the way for canoe trips, fur brigades, trading posts, and, finally, settlements. It was often at a portage, where there were falls or rapids in a river, that the early white trader established himself. At such places afterward sprang up towns whose manufactures were developed by means of the water power. The Indian village also often became a trading post and is now transformed into a modern city. Portages and paths that were first used by the Indian and afterward by the fur trader are now changed to canals and highways, but other routes used by fur traders are still, in regions of the far N., only primitive paths. Some, like the *grande route* from Montreal to the country beyond Hudson bay, are followed by white men for summer travel and pleasure. In the N. W. the fur trade followed the course of all large streams, and in some parts the leading clans derived much of their power from the control of the waterways.

The appearance and disappearance of fur-bearing animals, their retreat from one part of the country to another, influenced the movements of Indian tribes. This is particularly true of the movements of the buffalo (q. v.), though the decrease of other large game was often the compelling motive of tribal migration. The hunt of the buffalo led to certain alliances and unions for the season of the chase among tribes of different stocks, a few of which may have become permanent. Thus the Kutenai, Sarsi, Siksika, and Atsina have all hunted together on the plains of the Saskatchewan and the upper Missouri. The occasional and finally complete disappearance of the buffalo from these regions has weighed heavily upon the Indian tribes, the buffalo having been to some of them what the bamboo is to the Malay and the palm to the West African, their chief source of food, fuel, clothing, and shelter. The extermination of the wild buffalo caused the discontinuance of the Kiowa sun dance (Mooney in 17th Rep. B. A. E., 346, 349, 1898) and affected likewise the ceremonies of other tribes. In several tribes the buffalo dance was an important ceremony and buffalo chiefs seem to have been elected for duty during the hunting season. The importance of the northern hare, whose skin was used to make coats and tipis by certain Indians of the Canadian Northwest, is shown in the designation "Hareskins" for one of the Athapascan tribes (Kawchogottine). The Tsattine, another Athapascan tribe, received their name for a like reason. The Iroquois war against the Neutral nation was partly due to the growing scarcity of beavers in the Iroquois country. The recent inroads of the whites upon the muskox of arctic Canada are having their effect upon the Indian tribes of that region. Bell (Jour. Am. Folk-lore, XVI, 74, 1903) has noted the advance of the free trader on Athabasca r. and lake, giving rise to a barbarous border civilization, like that of the whaler on the shores of Hudson bay and the rancher and miner on the Peace and other mountain streams, which is having its due effect on the natives: "The influx of fur traders into the Mackenzie r. region, and even to Great Bear lake, within the last two years, has, I believe, very much altered the character of the northern Indians." The effect upon the Indians of the s. Atlantic region of the coming of the white trader was early noted by Adair and others. Here, too, the trader not infrequently married into the tribe and became an agent in modifying aboriginal culture by the introduction of European ideas and institutions.

Before the advent of the Europeans the fur trade had assumed considerable proportions in various parts of the continent (Mason, Rep. Nat. Mus., 586–589, 1894). In the 16th century the Pecos obtained buffalo skins from the Apache and bartered them again with the Zuñi. The people of Acoma obtained deerskins from the Navaho. The trade between Ottawa r. and Hudson bay was well known to the Jesuit missionaries in the beginning of the 17th century. In the time of Lewis and Clark the Arikara obtained furs from other tribes and bartered them with the whites for various articles, and the Skilloot used to get buffalo skins from tribes on the upper Missouri to barter off with other Indian tribes. The Chilkat proper and the Chilkoot even now act as middlemen in the fur trade between the whites and other Indian tribes. The tribes about the mouth of the Columbia were also middlemen, and their commerce influenced the conditions of their social institutions, making possible, perhaps, slavery, the existence of a class of nobles, certain changes in the status of women, etc. The trade in furs between the Eskimo of Alaska and the peoples of extreme N. E. Asia existed long before the advent of Europeans. At Kotzebue sd. there is still held a summer fair (Nelson in 18th Rep. B. A. E., 229, 1899). Fur-trading voyages are common in this region.

The development of intertribal commerce among the Plains Indians was much stimulated by the hunt of the buffalo and its material rewards. By inducing the natives to trap and hunt the wild animals of the northern part of the continent on a large scale for the sake of their valuable skins the fur companies stimulated the aboriginal talent in the production and use of snares and other devices, even if they did not improve the morals of the Indians. The introduction of the horse (q. v.) and the gun led to the extermination of the buffalo by Plains Indians and whites. In certain parts of the continent skins were a basis of value—primitive money. A Kutenai, when he draws a beaver, produces a picture, not of the animal, but of its cured skin. With the Eskimo of the Yukon, even before the advent of the Russians, the unit of value was "one skin"; that is, the skin of the full-grown land otter, and of late years this has been replaced by the skin of the beaver (Nelson, op. cit., 232). Skins of sea otters, beavers, and other animals were the basis of the wealth, also, of many tribes of the N. Pacific coast, until the practical extermination of some of these species made necessary a new currency, provided in the blankets of the Hudson's Bay Company, which were preferred to most other substitutes that were offered by white men. Toward the interior the beaver skin was the ruling unit, and to-day in some parts such unit is the skin of the muskrat. Among the Kutenai of s. E. British Columbia the word for a quarter of a dollar is *khanko* ('muskrat'). English traders reckoned prices in skins and French traders in "plus" (*pelus, peaux*). Indians counted their wealth in skins, and in the potlatch of some tribes the skin preceded the blanket as a unit of value in the distribution. During the colonial period furs were legal tender in some parts of the country; also at various times and places during the pioneer occupancy of the W. and N. Altogether the fur trade may be considered one of the most important and interesting phases of the intercourse between the Europeans and the North American Indians. See *Buffalo, Commerce, Exchange, Trading posts, Trails and Trade routes, Travel and Transportation.*

Consult Bryce, Remarkable History of the Hudson's Bay Company, 1900; Chittenden, American Fur Trade of the Far West, 1902; Laut, Story of the Trapper, 1902; Morice, History of Northern British Columbia, 1904; Willson, The Great Company, 1900. (A. F. C.)

Fu Sang. A land E. of China which, according to Chinese annals, was visited in a voyage made by Buddhist monks in the 5th century A. D. Some have sought to identify it with America; there is good reason to believe that Fu Sang was Corea, Japan, Sakhalin, or the Liu-kiu ids., or all of them. Japan has played a part in the myths of the Chinese similar to the garden of the Hesperides in Greek story. De Guignes was an early propagator of the Fu Sang theory; more recent advocates were C. G. Leland (Fu-Sang, 1875) and Vining (An Inglorious Columbus, 1885). Arguments on the other side have been advanced by W. H. Dall in Science, Nov. 5, 1886; H. Mueller in Verh. d. Berl. Ges. F. Anthr., 1883, and A. F. Chamberlain in Am. Notes and Queries, II, 84, 1888, but the whole matter has been effectually disposed of by the authoritative investigations of Gustav Schlegel, an eminent Chinese scholar, in his *Fou-Sang* (1892). Schlegel attributes what is not mythical in the Chinese legends to the island of Sakhalin, etc. (A. F. C.)

Fusihatchi (Creek: *fu'swa* 'forest bird', *ha'tchi* 'creek,' 'river'). A former Upper Creek town in Macon co., Ala., on the N. bank of lower Tallapoosa r., 2 m. below Huhliwahli. Remains of a walled town were visible from the opposite bank of the river at the close of the 18th century. (A. S. G.)

Foosce-hat-che.—Hawkins (1799), Sketch, 33, 1848. **Fooschatchee.**—Hawkins (1813) in Am. State Papers, Ind. Aff., I, 854, 1832. **Foosee Hatchee.**—Ibid., 848. **Fooskahatche.**—Schoolcraft, Ind. Tribes, IV, 380, 1854: **Fusahatche.**—Bartram, Trav., 461, 1791. **Tusehatche.**—Barnard (1793) in Am. State Papers, Ind. Aff., I, 386, 1832 (misprint).

Fusualgi. The Forest Bird (?) clan of the Creeks.

Bird.—Morgan, Anc. Soc., 161, 1878. **Fúsualgi.**—Gatschet, Creek Migr. Leg., I, 155, 1884. **Tus′-wă.**—Morgan, op. cit. (misprint).

Fwaha. The Fire clan of the former pueblo of Pecos, N. Mex.

Fwah.—Hewett in Am. Anthrop., n. s., VI, 431, 1904. **Fwa-ha′.**—Hodge, ibid., IX, 350, 1896.

Fyules. A former village in California, said to have been Esselen.—Taylor in Cal. Farmer, Apr. 20, 1860.

Gaandowanang (*Gă′-än-do-wă-nä^{n}ñ*, 'it is a great tree.'—Hewitt). A former Seneca village on Genesee r., near Cuylerville, N. Y.

Big Tree.—Morris deed (1797) in Am. State Papers, Ind. Aff., I, 627, 1832. **Chenondoanah.**—Johnson (1754) in N. Y. Doc. Col. Hist., VI, 899, 1855. **Gă′-än-do-wă-nä^{n}ñ.**—Hewitt, inf'n, 1886 (Seneca name). **Gä-un-do′-wä-na.**—Morgan, League Iroq., 468, 1851. **Kanvagen.**—Pouchot, map (1758) in N. Y. Doc. Col. Hist., X, 694, 1858.

Gabacamanini. A rancheria, probably Cochimi, connected with Purisima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., V, 190, 1857.

Gabrieleño. A Shoshonean division and dialectic group which formerly occupied all of Los Angeles co., Cal., S. of the San Bernardino mts., with the probable exception of a strip of coast from Santa Monica westward, and Orange co. to Alisos cr.; the territory did not extend very far E. of the Los Angeles co. line. Santa Catalina id. also was occupied by them, and possibly San Nicolas id. The name has been loosely applied by the Spanish inhabitants from the name of the mission of San Gabriel, near Los Angeles, where many were at one time collected. This, in the absence of an appropriate native term, may be accepted as the most convenient designation. Their rancherias were: Acuragna, Ahapchingas, Alyeupkigna, Awigna, Azucsagna, Cahuenga, Chokishgna, Chowigna, Cucomogna, Hahamogna, Harasgna, Houtgna, Hutucgna, Isanthcogna, Kowanga, Maugna, Nacaugna, Okowvinjha, Pascegna, Pasinogna, Pubugna, Pimocagna, Saway-yanga, Sibagna, Sisitcanogna, Sonagna, Suangna, Taybipet, Techahet, Tibahagna, and Yangna.

Gabrileños.—Loew in Ann. Rep. Chief of Eng., pt. III, 542, 1876. **Kij.**—Hale, Ethnog. and Philol., 222, 1846. **Kizh.**—Ibid., 569; Gatschet in Rep. Chief of Eng., III, 556, 1876 (trans. 'houses'). **Playsanos.**—Hoffman in Bull. Essex Inst., XVII, 26, 1885 (seems to be applied to the California Shoshoni living in the lowlands, and especially near the coast in the region of Los Angeles). **San Gabriel.**—Hale, op. cit., 222. **Tobikhars.**—Gatschet, op. cit., 556 (said to mean 'settlers,' but probably taken from Tobohar, the mythical first man). **Tumangamalum.**—A. L. Kroeber, inf'n, 1905 (Luiseño name: 'northerners').

Gachigundae (*Gatc!igu′nda-i*, 'village always moving to and fro'). A Haida town on the N. E. shore of Alliford bay, Moresby id., Queen Charlotte ids., Brit. Col., occupied by a socially low branch of the Djahui-skwahladagai.—Swanton, Cont. Haida, 279, 1905.

Gachwechnagechga ('islanders.'—Hewitt). The name applied to the Lehigh Indians formerly on Lehigh r., Pa.; so called, according to Pyrlæus, after the island they occupied.

Gachwechnágechga.—Gatschet in Am. Antiq., IV, 75, 1881–82. **Lecha.**—Ibid. **Lehigh.**—Ibid.

Gadaho (*Gă-‛d‛ä′-ho′*, 'sand bank.'—Hewitt). A former Seneca village that occupied the site of Castile, Genesee co., N. Y.

Gă‛d‛ä′ho′.—Hewitt, inf'n, 1886 (Seneca form). **Gä-dă′-o′.**—Morgan, League Iroq., 435, 1851. **Gardeau.**—Morris deed (1797) in Am. State Papers, Ind. Aff., I, 627, 1832. **Gardow.**—Morgan, op. cit., 467. **Guardou.**—Conover, Kanadega and Geneva MS., B. A. E.

Gadinchin ('rush,' 'reed grass'). Given as a clan of the Pinal Coyotero living in 1881 at San Carlos agency, Ariz.—Bourke in Jour. Am. Folk-lore, III, 112, 1890.

Gado (*Gadō′*). A Haida town said to have stood on the S. side of De la Beche inlet, Moresby id., Queen Charlotte ids., Brit. Col. Another town of the same name is said to have stood on the E. side of Lyell id., near the town of Hlkia.—Swanton, Cont. Haida, 278, 1905.

Gaedi (*Gā′-idî*, the name of a fish). A Haida town on the N. E. shore of a small inlet just N. E. of Huston inlet, Queen Charlotte ids., Brit. Col. It belonged to the Tadji-lanas, a band of Ninstints.—Swanton, Cont. Haida, 277, 1905.

Gaesigusket (*Ga-isiga′s-q!eit*, 'strait town where no waves come ashore'). A Haida town on Murchison id., at a point opposite Hot Springs id., Queen Charlotte ids., Brit. Col. So named because it fronted on smooth water. It belonged to the Hagilanas of the Ninstints.—Swanton, Cont. Haida, 277, 1905.

Gagihetnas-hadai (*G·ᴇgihē′t-nas-:had′ā′i*, 'land-otter house people'). Given by Boas (5th Rep. N. W. Tribes Can., 27, 1889) as the name of a subdivision of the Yaku-lanas, a division of the Raven clan of the Haida in Alaska. It is in reality only a house name belonging to that band. The Gagihet (Gagixī′t) is a human being who, in native mythology, has been made insane by land otters. (J. R. S.)

Gahato ('floating branch.'—Hewitt). A village, probably of the Seneca, in Chemung co., N. Y., which was burned by Sullivan in 1779. (J. M.)

Chamong.—Pemberton (*ca.* 1792) in Mass. Hist. Soc. Coll., 1st s., II, 175, 1810. **Chemeney**.—Ibid., 176. **Chemung**.—Brown (1803), ibid., IX, 120, 1804 (probably the Delaware name). **Gähă′to**.—Morgan, League Iroq., 469, 1851.

Gahayanduk (*Gă-ʻhä*^{n}*yă-yă*^{n}*ñ′-dă′k*, 'there was a forest, or orchard.'—Hewitt). A Seneca village destroyed by Denonville's expedition in 1687.—Shea, note in Charlevoix, New France, III, 289, 1868.

Gahko ('crane'). A Mahican clan.

Gahlinskun (*Gāli′nskun*, 'high up on a point'). A Haida town N. of C. Ball, on the E. coast of Graham id., Brit. Col., occupied by the Naikun-kegawai. Work assigned to it 120 people in 9 houses in 1836–41. A-se-guang, the name given by him, is said to have been applied to some high land back of the town.—Swanton, Cont. Haida, 280, 1905.

A se guang.—Schoolcraft, Ind. Tribes, V, 489, 1855 (after Work, 1836–41). **A-se-quang**.—Kane, Wand. in N. A., app., 1859 (misprint from Work). **Gāli′nskun**.—Swanton, Cont. Haida, 280, 1905.

Gaiagunkun (*GaiᴇgA′n kun*). A Haida town said to have stood near Hot Spring id., Brit. Col.—Swanton, Cont. Haida, 278, 1905.

Gaibanipitea. Apparently a former settlement of the Pima or of an allied tribe, possibly the Sobaipuri, described as situated on a hill on the W. bank of the Rio San Pedro. Visited by Father Kino in 1697. Probably identical with the ruins known as Santa Cruz, a few miles W. of Tombstone, S. Ariz.

Jaibanipitca.—Bancroft, No. Mex. States, I, 274, 1884. **Santa Cruz de Gaibanipitea**.—Bernal (1697) in Doc. Hist. Mex., 4th s., I, 277, 1856. **Santa Cruz del Cuervo**.—Bancroft, No. Mex. States, I, 274, 1884. **Sta Cruz de Gaibauipetea**.—Ibid., 264. **Sta. Cruz de Jaibanipitca de Pimas**.—Kino (1698), ibid., 290.

Gakhulin ('village on a stream'). One of the 4 Kansa villages in 1820.

Gaqúli^n.—Dorsey, Kansa MS. vocab., B. A. E., 1882.

Gakhulinulinbe. A former Kansa village near the head of a S. tributary of Kansas r., on which a trading post was established.

Gaqúli^n uli^n′be.—Dorsey, Kansa MS. vocab., B. A. E., 1882.

Gakpomute ('little turtle'). A Mahican clan.

Galena. The ore of lead occurs in beds, pockets, and in true veins in connection with various geological formations in the United States and in British America, being especially abundant in Illinois and Missouri. The Indians of the Mississippi valley, especially the mound builders, seem to have prized this ore very highly in the form in which it usually occurs—masses of blue-gray, glistening cubical crystals. It was probably valued for its beauty, as was also the yellow crystals of iron pyrites, and possibly had special significance with the mound-building tribes, as it is found among the articles placed upon the sacrificial altars. In some cases the heat of the altar fires has been sufficient to melt part of the ore, but it does not appear that the Indians had learned to make any practical use of the lead. Squier and Davis found 30 pounds of the ore, in pieces varying from 2 ounces to 3 pounds, on an altar in one of the Mound City mounds in Ohio; and it is at times found also on pueblo sites. Galena was sometimes shaped into the simpler forms of ceremonial objects, such as spheres, hemispheres, cones, plummets, and boatstones (q. v.). Consult Moorehead in The Antiquarian, I, 1897; Rau in Smithson. Rep. 1872, 1873; Squier and Davis in Smithson. Cont., I, 1848. (W. H. H.)

Galiano Island. A band of the Penelakut (q. v.) who speak a Cowichan dialect, residing in S. E. Vancouver id.; pop. 32 in 1904.—Can. Ind. Aff. 1904, pt. II, 69, 1905.

Galilali (*Gal̃il̃ali*, 'the houses'; i. e., ancient cave houses). A Tarahumare rancheria in the Sierra Madre, W. Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Galisteo. A former Tano pueblo 1½ m. N. E. of the present hamlet of the same name, and about 22 miles S. of Santa Fé, N. Mex. Identified by Bandelier (Arch. Inst. Papers, IV, 122, 1892) with the Ximena of Coronado, who visited the village in 1541, when it consisted of 30 houses. Galisteo was the seat of a Franciscan mission perhaps as early as 1617—certainly in 1629—and in 1680 contained 800 neophytes and a fine church; San Cristóbal was a visita at this date. In the revolt of the Pueblos in August of the latter year the Indians of Galisteo killed the resident priest, besides the father custodian of New Mexico, the missionaries of San Marcos and Pecos, who were on their way to give warning, and several colonists. After the remaining Spanish colonists had been driven out of the country the Tano of Galisteo removed to Santa Fé and erected a village on the ruins of the old Palace, but were expelled by Vargas in 1692. In 1706 the town was reestablished with 90 Indians by the governor of the province under the name Nuestra Señora de los Remedios de Galisteo, but it was also called Santa María. It remained an inconsiderable village until between 1782 and 1794, when the inhabitants, decimated by smallpox and by the persistent hostilities of the Comanche, removed to Santo Domingo pueblo, where their descendants still live, preserving the language of their ancestors and in part their tribal autonomy. At one time, according to Bandelier, Galisteo probably had a population of 1,000. In 1712 it numbered 110 souls; in 1748, 50 families, and but 52 souls in 1782 just before its abandonment. (F. W. H.)

Calisteo.—Vaugondy, map Amérique, 1778. **Calixteo.**—Kitchin, map N. A., 1787. **Calixto.**—Güssefeld, Charte America, 1797. **Galasteo.**—Mendoza (1742) quoted by Meline, Two Thousand Miles, 213, 1867. **Galiste.**—Alcedo, Dic. Geog., II, 131, 1787. **Galisteo.**—Zarate Salmeron (*ca.* 1629) cited by Bancroft, Nat. Races, I, 600, 1882. **Gallisteo.**—Eaton in Schoolcraft, Ind. Tribes, IV, 220, 1854. **Glistéo.**—Oñate (1598) in Doc. Inéd., XVI, 258, 1871. **Jimena.**—Mota-Padilla, Hist. de la Conq., 164, 1742. **Kimena.**—Peet in Am. Antiq., XVI, 354, 1895 (misprint). **Nuestra de Señora de los Remedios de Galisteo.**—MS. of 1720 quoted by Bandelier in Arch. Inst. Papers, V, 194, 1890. **San Lucas.**—Sosa (1590) in Doc. Inéd., XV, 251, 1871 (identified with Galisteo by Bandelier, Arch. Inst. Papers, IV, 101, 1892). **Santa Ana.**—Oñate (1598), ibid., XVI, 258, 1871 (Glistéo or). **Santa Cruz de Galisteo.**—Vetancurt, Teatro Mex., III, 322, 1871 (mission name prior to 1706). **Santa María de Galisteo.**—Cuervo (1706) quoted by Bancroft, Ariz. and N. Mex., 228, 1889 (mission name from 1706). **S^{ta} Cruz de Galisteo.**—D'Anville, map Amér. Sept., 1746. **S^{ta} Maria.**—Ibid. **S^{ta} Mario.**—Jefferys, Amer. Atlas, map 5, 1776. **S^{t} Maria.**—D'Anville, map N. A., Bolton ed., 1752. **T'a-ge Uing-ge.**—Bandelier in Arch. Inst. Papers, IV, 100, 1892 (native name). **Ta-ge-uing-ge.**—Ibid., III, 125, 1890 (native name). **Tage-unge.**—Bandelier, Gilded Man, 221, 1893. **Tanoque.**—Schoolcraft, Ind. Tribes, III, 298, 1853 (trans. 'the lower settlement': native name; but it seemingly means 'Tano village'). **Ximena.**—Castañeda (*ca.* 1565) in 14th Rep. B. A. E., 523, 1896. **Ximera.**—Castañeda in Ternaux-Compans, Voy., IX, 177, 1838.

Gall (*Pizí*). A chief of the Hunkpapa Teton Sioux, born on Moreau r., S. Dak., in 1840; died at Oak cr., S. Dak., Dec. 5, 1894. He was of humble parentage, but was well brought up, receiving the usual consideration of his people for an orphan, his mother being a poor widow. As a young man he was a warrior of note, and that he was possessed of military genius of high order was shown by the disposition he made of his forces at the battle of the Little Bighorn, June 25, 1876, where he led the Sioux. He was the lieutenant of Sitting Bull, but had the quality of leadership in the field that was lacking in his chief. He fled to Canada with Sitting Bull after the Custer affair, but in 1880 he and Crow Chief withdrew from the Sitting Bull following, leaving the latter with but few people. With his followers he surrendered to Maj. Ilges at Poplar r. camp, Mont., Jan. 1, 1881, and settled as a farmer on Standing Rock res., N. and S. Dak. He denounced Sitting Bull as a coward and a fraud and became a friend to the whites, wielding a potent influence in procuring the submission of the Indians to the plan of the Government for the education of the children. He was a man of noble presence and much esteemed for his candor and sagacity by the whites with whom he came in contact. He was influential in bringing about the ratification of the act of Mar. 2, 1889, the last agreement with the Sioux by which their great reservation was divided into separate reservations and certain portions were ceded to the United States. From 1889 he was a judge of the court of Indian offenses at Standing Rock agency. (J. M'L.)

CHIEF GALL

Galley. A Cherokee settlement of about 12 families in 1819 (Nuttall, Arkansa, 122, 1821), on the Galley hills, in Yell co., Ark., about midway between Danville and Dardenelle. (J. M.)

Gallinomero. A name more usually rendered *Kainomero* by the Indians to whom it is applied. It was given by the Spaniards of San Rafael mission to the Pomo from the vicinity of Healdsburg and Santa Rosa, Sonoma co., Cal., on the occasion of their being brought into the mission in the early part of the 19th century. The name is now used to designate in particular the few remaining Indians whose former homes were in the Russian r. valley from the vicinity of Healdsburg s. to the southern limit of the territory occupied by the Pomo, or a point about halfway between Santa Rosa and Petaluma. In a still broader sense it is made to include the remainder of the people speaking the same dialect and formerly living about Cloverdale and the upper part of Dry cr. The name is not of Indian origin and its significance is not known. (S. A. B)

Cainameros.—Bancroft, Hist. Cal., IV, 71, 1886. **Calajomanes.**—Bancroft, Nat. Races, I, 363, 1877. **Canaumanos.**—Taylor in Cal. Farmer, Mar. 30, 1860. **Canimairo.**—Ibid., June 8, 1860. **Canimares.**—Ibid., Feb. 22, 1860. **Gal-li-no-me'-ro.**—Powers in Cont. N. A. Ethnol., III, 174, 1877. **Kai-nama.**—Wrangell, Ethnog. Nachr., 80, 1839. **Kai-na-méah.**—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 102, 1853. **Kai-na-mé-ro.**—Ibid. **Kai-no-méahs.**—Ibid., 112. **Kanamara.**—Taylor in Cal. Farmer, Mar. 30, 1860. **Kanimares.**—Ibid. **Kanimarres.**—Ibid. **Kianamaras.**—Ind. Aff. Rep. 1864, 119, 1865. **Kyanamara.**—Ibid., 1856, 257, 1857.

Galpa. A former Tepehuane pueblo and the seat of a mission; situated in central Durango, Mexico, on the headwaters of Rio San Pedro.

S Lúcas de Galpa.—Orozco y Berra, Geog., 319, 1864.

Gamacaamanc ('ravine of palms'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., V, 189, 1857.

Gamacaamancxa ('mouth of the ravine of palms'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s. V, 190, 1857.

Gambling. See *Games.*

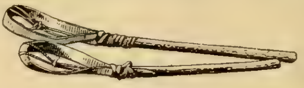
Gamchines. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

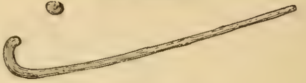
Games. Indian games may be divided into two general classes: games of chance and games of dexterity. Games of pure skill and calculation, such as chess, are entirely absent. The games of chance fall into one of two categories: (1) games in which implements corresponding with dice are thrown at random to determine a number or numbers, the counts being kept by means of sticks, pebbles, etc., or upon an abacus or counting board or circuit; (2) games in which one or more of the players guess in which of two or more places an odd or particularly marked counter is concealed, success or failure resulting in the gain or loss of counters. The games of dexterity may be designated as (1st) archery in its various modifications; (2d) a game of sliding javelins or darts upon the hard ground or ice; (3d) a game of shooting at a moving target consisting of a netted hoop or a ring; (4th) the game of ball in several highly specialized forms; and (5th) the racing games, more or less interrelated and complicated with the ball games (q. v.). In addition, there is a sub-class, related to the game of shooting at the moving target, of which it is a miniature form, corresponding with the European game of cup-and-ball. Games of all the classes designated are found among all the Indian tribes of North America, and constitute the games, *par excellence*, of the Indians. The children have a variety of other amusements such as top spinning, mimic fights, and similar imitative sports (see *Amusements*); but the games first described are played only by men and women, youths and maidens, not by children, and usually at fixed seasons as the accompaniment of certain festivals or religious rites. A well-marked affinity exists between the manifestation of the same game even among the most widely separated tribes; the variations are more in the materials employed, due to environment, than the object or method of plays. Precisely the same games are played by tribes belonging to unrelated linguistic stocks, and in general the variations do not follow the differences in language. At the same time there appears to be a progressive change from what seems to be the older forms of existing games from a center in S. W. United States along lines radiating from the same center southward into Mexico. There is no evidence that any of the games above described were ever imported into America; on the contrary, they appear to be the direct and natural outgrowth of aboriginal American institutions. They show no modification due to white influence other than the decay which characterizes all Indian institutions under existing conditions. It is probable, however, that the wide dissemination of certain games, as, for example, the hand game, is a matter of comparatively recent date, due to wider and less restricted intercourse through the abolition of tribal wars. Playing cards and probably the simple board game, known by the English as merrels, are practically the only games borrowed by the Indians from the whites. On the other hand we have taken *lacrosse* in the N. and *racket* in the S., and the Mexicans of the Rio Grande play all the old Indian games under Spanish names. In the dice games, it appears, the original number of dice was four, and that they were made of canes, being the shaftments of arrows painted or burned with marks corresponding with those used to designate the arrows of the four world-quarters. In one of the earliest forms of the guessing game the number of the places of concealment was four, and the implements used in hiding were derived from the four marked arrow shaftments. In general, in all Indian games, the arrow or the bow, or some derivative of them, is found to be the predominant implement, and the conceptions of the four world-quarters the fundamental idea. From this it became apparent that the relation of the games to each other in the same area, and of each to its counterpart among all the tribes, was largely dependent on their common origin in ceremonies from which games produced as amusements were uniformly derived. Back of each game is found a ceremony in which the game was a significant part. The ceremony has commonly disappeared; the game survives as an amusement, but often with traditions and observances which serve to connect it with its original purpose. The ceremonies appear to have been to cure sickness, to cause fertilization and reproduction of plants and animals, and, in the arid region, to produce rain. Gaming implements are among the most significant objects that are placed upon many Hopi altars, and constantly reappear as parts of the masks, headdresses, and other ceremonial adornments of the Indians generally. These observations hold true both of the athletic games as well as of the game of chance. The ball was a sacred object not to be touched with the hand, and has been identified as symbolizing the earth, the sun, or the moon. In the ring-and-pole game, the original form of the ring was a netted hoop derived from the spider web, the emblem of the Earth mother. The performance of the game was bound up with ceremonies of reproduction and fertility. In the kicked-stick and ball-race games of the S. W., the primary object seems to have been to protect the crops against sand storms within the circuit traversed.

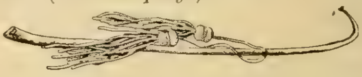
Following are brief descriptions of the principal games played by the Indians N. of Mexico:

Arrow games.—A variety of games was played with actual arrows. In one of the commonest, an arrow was tossed with the hand by one of the players and the others then threw at it and endeavored to cause their arrows to fall across it.

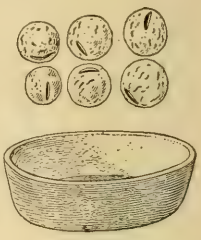
Ball games.—The two common ball games which are widely distributed are racket ball, a man's game played with one or two netted bats or rackets, and shinny, commonly played by women. In addition, women had a game with a double or tied ball which was tossed with long slender rods. In all of these it was not permitted to touch the ball with the hands. Among the Plains tribes the women played with a small buckskin-covered ball of buffalo hair. (See *Ball play.*)


BALL RACKETS

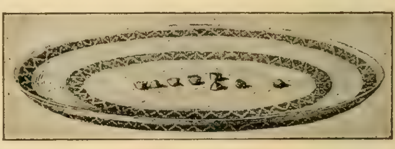

SHINNY BALL AND STICK


DOUBLE BALL AND STICK

Bowl game.—A kind of dice game widely played by women among the Algonquian, Iroquois, Sioux, and other northern tribes. The dice consist of bone disks, or of peach or plum stones, which are tossed in a wooden bowl or a basket. Some California tribes use a large flat basket.


BOWL GAME

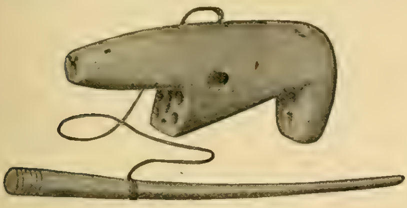
Cat's cradle.—The trick of weaving patterns with string upon the fingers, which we call cat's cradle, is very generally known, but the designs are different and much more intricate. The Zuñi and Navaho attribute the origin of this amusement to the spider and associate the figures with the spider-web net shield of the war gods.

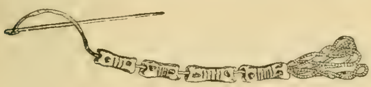

BASKET DICE GAME

Children's games.—Indian children play a variety of games, which are practically identical with those played by the children of civilization. They are all mimetic in their character, and have no relation to the ceremonial and divinatory games of their elders, except so far as they may be imitations of them. (See *Amusements*, *Child life.*)

Chunkey.—The ring-and-pole game of the Creeks and neighboring tribes, in which a stone ring or disk was employed. From specimens of the stones found in the mounds it is shown that this form of the game had a wide distribution. Stone rings were used until recently in a similar game by some of the tribes on the N. W. coast.

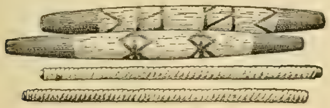
Cup-and-pin game.—An amusement analogous to the cup-and-ball, or bilboquet, of Europe. The game is universal among the Indians, and exists in a great variety of forms, all of which may be referred to the spider-web shield. Among the Dakota the game is called the 'deer-toe game' and played with a string of phalangeal bones which are caught on a needle. The Eskimo use solid bone or ivory objects which are caught in the same way.


ESKIMO CUP-AND-PIN GAME

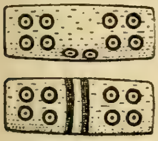

CUP-AND-PIN GAME

Football.—The game commonly spoken of as football is a ball race, chiefly confined to the S. W., in which a small wooden or stone ball is kicked around a long course, the original object having been the magical protection of the fields against sand storms. The Tarahumare derive their name from this game. Football proper exists among the Eskimo.

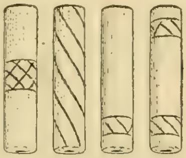
Four-stick game.—A game in which 4 marked sticks or billets of two different sizes are hidden under a flat basket, the object being to guess their relative positions.


FOUR-STICK GAME

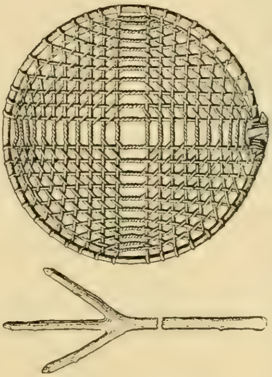
Hand game.—The commonest and most widely distributed of Indian guessing games. Two (or four) bone or wooden cylinders, one plain and one marked, are held in the hands by one player, the other side guessing in which hand the unmarked cylinder is concealed. The game is commonly counted with sticks and is played to the accompaniment of songs or incantations.


HAND GAME

Hidden-ball game.—The common guessing game of the Southwestern tribes, played with four wooden tubes or cups, under one of which a ball or stick is hidden. The opposing side endeavors to guess where the object is concealed. The four cups or tubes refer to the four world-quarters, and the game is sacred to the war gods.

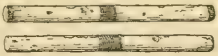

HIDDEN-BALL GAME

Hoop-and-pole.—A widely distributed athletic game in which a hoop or ring, frequently covered with network, is rolled along the ground and shot at with arrows or javelins, the counts being determined by the way in which the latter fall with reference to the ring. The game exists in a great variety of forms, all more or less related to and associated with ideas of fertility and generation.


HOOP-AND-POLE GAME

Juggling.—Juggling with balls, sometimes made of clay especially for the purpose, is practised by the women of some tribes. They keep two or more in the air at one time, and endeavor to see which can thus maintain them longest.

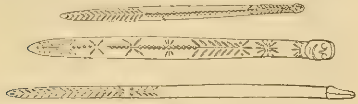
Kicked stick.—A game of the Southwestern Indians, notably the Zuñi, in which two small painted sticks are kicked in a race around a ceremonial circuit inclosing the fields beyond the village.


KICKED STICK GAME

Moccasin game.—A common guessing game of the northern tribes. Four moccasins are commonly employed and a small object, such as a bullet, or a ball of buffalo hair, is hidden in one of them. The opposing side endeavors to guess where it is concealed. The game is counted with sticks, and is clearly a derivative of the hidden-ball game played with wooden tubes.

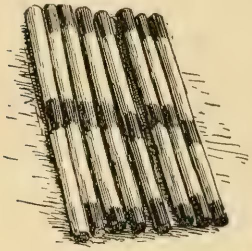
Patol.—The Spanish or Mexican name of the stick-dice game among the Hopi Indians and some of the Pueblos of the Rio Grande. Derived from the Aztec word *patolli*, which the old Mexicans are described as having played on a painted mat, using beans as dice.

Snow snake.—A gaming implement, sometimes carved to represent a snake, which is hurled along the ice or frozen ground, the object being to see whose 'snake' will go farthest.



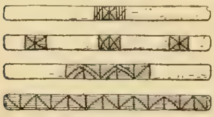
SNOW SNAKES

Stick game.—A common guessing game of the tribes of California and the N. Pacific coast, one that extends entirely across the continent to Canada and the Atlantic. The sticks, probably originally arrow shaftments, are shuffled and divided, the object being to guess in which bundle either the odd or a particularly marked stick is concealed. (See *Straw game*, below.)



STICK GAME

Stick dice game.—A widely distributed game in which several 2-faced lots are tossed in the air like dice, the counts being kept on a diagram or with sticks. The number of the dice ranges from 3 upward, 4 being the most common.



STICK DICE GAME

Stilts.—Stilt-walking is a children's sport among the Hopi and Shoshoni, and from its existence in Mexico is probably indigenous among the Indians.

Straw, game of.—The name given by early writers to a guessing game played by Huron and other tribes of the Atlantic slope. The implements consisted of fine splints or reeds, and the object of the game was to guess the number, odd or even, when the bundle was divided at random.

Tops.—The top is almost universal as a child's plaything among the Indian tribes of the United States and appears to be indigenous. The common form is a whip top made of horn, bone, stone, or wood, spun on the ice or on frozen ground.

Consult Culin, American Indian Games, 24th Rep. B. A. E., 1906. (S. C.)

Gamgamtelatl. A gens of the Tenaktok, a Kwakiutl tribe.

g̣'a'mɜ'amtᴇlaʟ.—Boas in Rep. Nat. Mus., 331, 1895.

Gamiskwakoka-wininiwak (*Kamĭskwawaʿkuʿka-wĭnĭnĭwag*, 'men or people of the place of much red cedar.'—Jones). A Chippewa band about Cass lake, near the head of the Mississippi, in Minnesota.

Cass Lake band.—Common name. **Gamiskwakoka-wininiwak.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Kāmĭskwāwāʿkuʿkā-winiwiwag.**—Wm. Jones, inf'n, 1905 (correct Chippewa form).

Ganadoga ('it is a divided village.'—Hewitt). A former Oneida village in Oneida co., N. Y., near Oneida Castle.

Ganadoga. A former Iroquois village on the Canadian shore of L. Ontario, near the site of Toronto.

Ganadoke.—Homann Heirs' map, 1756. **Gä-nä'-doque.**—Morgan, League Iroq., 473, 1851. **Kanadagerea.**—Doc. of 1676 in Doc. Col. Hist. N. Y., XIII, 502, 1881.

Ganagweh ('one took it out.'—Hewitt). A former Seneca village about the site of Palmyra, N. Y.

Gä'-nă-gweh.—Morgan, League Iroq., 469, 1851.

Ganahadi ('people of Ganak,' an island somewhere near the S. end of Alaska). A Tlingit division which is said to have moved from below the present town of Port Simpson, Brit. Col., and to have separated into several branches, of which one settled at Tongas, another at Taku, a third at Chilkat, a fourth at Yakutat, and, according to one informant, a fifth at Klawak. (J. R. S.)

G̣ānạxạ'dî.—Swanton, inf'n, 1904. **G̣ānaxte'dî.**—Ibid. **Kanách-ădi.**—Krause, Tlinkit Ind., 120, 1885. **Kanach-tēdi.**—Ibid., 116.

Ganasarage ('at the place of mandrakes.'—Hewitt). A former Tuscarora village on Canaseraga cr., at the present site of Sullivan, N. Y.

Canaseraga.—N. Y. Doc. Col. Hist., VII, 512, note, 1856. **Canesraca.**—Esnauts and Rapilly, map, 1782. **Ganaghsaragey.**—Johnson (1762) in N. Y. Doc. Col. Hist., VII, 512, 1856. **Ganaghsaragues.**—German Flats conf. (1770), ibid., VIII, 229, 1857. **Gă-nă-să-ră''-ge.**—Hewitt, inf'n, 1886 (Seneca form). **Kanadasero.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 582, 1856. **Kanassarago.**—Canajoharie conf. (1759), ibid., 382.

Ganawagus ('it has a swampy smell.'—Hewitt). A former Seneca village on Genesee r., near Avon, N. Y.

Canawagus.—Deed of 1797 in Am. State Papers, Ind. Aff., I, 627, 1832. **Conewaugus.**—Cornplanter (1822) quoted by Drake, Bk. Inds., bk. V, 115, 1848. **Gă'-nă-wă'-gus.**—Hewitt, inf'n, 1886 (Seneca form). **Gänowaúges.**—Morgan, League Iroq., 468, 1851.

Gandaseteiagon. A Cayuga village existing about 1670 near Port Hope, Ontario, on the shore of L. Ontario.

Ganadatsiagon.—Vaugondy, map (1753), cited in N. Y. Doc. Col. Hist., IX, 112, 1855. **Ganatcheskiagon.**—Frontenac (1673) in Margry, Déc., I, 233, 1875. **Ganatoheskiagon,**—Frontenac (1673) in N. Y. Doc. Col. Hist., IX, 112, 1855 (misprint). **Gandaschekiagon.**—Frontenac (1674), ibid., 117. **Gandaseteiagon.**—Shea, note in Charlevoix, New France, III, 110, 1868. **Gandatsiagon.**—Bellin, map, 1755. **Gandatskiagon.**—Homann Heirs' map, 1756.

Ganedontwan (*Gă'-ne'-do^n-twä^n*, 'one put hemlock in the fire.'—Hewitt). A former Seneca village on the site of Moscow, N. Y.

Gä-näh'-dä-on-tweh.—Morgan, League Iroq., 468, 1851.

Ganeraske. An Iroquois village that stood about 1670 at the mouth of Trent r., Ontario, near the N. E. end of L. Ontario.

Ganaraské.—Bellin, map, 1756. **Ganeraské**.—Frontenac (1673) in Margry, Déc., I, 233, 1875. **Ganeroske**.—Alcedo, Dic. Geog., II, 183, 1787. **Gannaraské**.—Denonville (1687) in N. Y. Doc. Col. Hist., IX, 369, 1855. **Gonaraske**.—Homann Heirs' map, 1756. **Quandarosque**.—Crepy, map, *ca.* 1755.

Gangasco (from *shingascui*, 'level, wet, and grassy ground.'—Heckewelder). A village of the Powhatan confederacy formerly near the present Eastville, Northampton co., Va. It was the most important village on the lowest part of the E. shore in 1722. The inhabitants, who were of the Accomac or the Accohanoc tribe, were known as Gingaskins and remained there until they were driven off in 1833, being then much mixed with negroes. (J. M.)

Gangascoe.—Beverly, Va., 199, 1722. **Gingaskins**.—Wise in Schoolcraft, Ind. Tribes, V, 36, 1855 (name used for the band).

Ganneious. A former Iroquois village on the N. shore of L. Ontario, on the present site of Napanee, Ontario.

Ganciou.—Lotter, map, *ca.* 1770. **Gancydoes**.—Esnauts and Rapilly, map, 1777. **Ganeidos**.—Alcedo, Dic. Geog., II, 183, 1787. **Ganeious**.—Frontenac (1673) in Margry, Déc., I, 233, 1875. **Ganejou**.—Homann Heirs' map, 1756. **Ganeousse**.—Lahontan (1773), New Voy., I, 32, 1735. **Ganeyont**.—Parkman, Frontenac, 140, 1883. **Ganneious**.—Denonville (1687) in N. Y. Doc. Col. Hist., IX, 362, 1855. **Gannejouts**.—Bellin, map, 1755. **Ganneous**.—Hennepin, New Discov., 101, 1698. **Ganneouse**.—Lahontan (1703) quoted by Macauley, N. Y., II, 191, 1829. **Gonejou**.—Crepy, map, *ca.* 1755.

Gannentaha ('beside the mountain.'—Hewitt). The Huron form of the name of Onondaga lake, N. Y. In 1656 the French established on its shore, about 5 leagues from Onondaga, a mission, composed of Onondaga, Hurons, and Neutrals, which was called Notre Dame de Ganentaa, from the name of the lake. It was abandoned in 1658 on account of the hostility of the pagan Iroquois. (J. M.)

Canainda.—Hansen (1700) in N. Y. Doc. Col. Hist., IV, 803, 1854. **Caneenda**.—Bleeker (1701), ibid., 891. **Cannenda**.—Schuyler (1711), ibid., V, 246, 1855. **Ganentaa**.—Shea, Cath. Miss., 224, 1855. **Ganentaha**.—Esnauts and Rapilly, map, 1777. **Gannentaha**.—Macauley, N. Y., I, 113, 1829. **Gä-no^{n}-dă′-ä'**.—Hewitt, inf'n, 1886. **Gä-nun-ta′-ah**.—Morgan, League Iroq., 471, 1851. **Kaneenda**.—Bleeker (1701) in N. Y. Doc. Col. Hist., IV, 891, 1854. **Notre Dame de Ganentaa**.—Shea, Cath. Miss., 228, 1855 (French name of mission). **St. Mary's**.—Ibid.

Ganogeh (*Gă-ä^{n}-no'′-ge*, 'place of floating oil.'—Hewitt). The principal Cayuga village formerly on the site of Canoga, N. Y.

Canoga.—Macauley, N. Y., II, 177, 1829. **Gă-ä^{n}-no'′-ge**.—Hewitt, inf'n, 1886. **Gä-no′-geh**.—Morgan, League Iroq., 423, 1851.

Ganondasa ('it is a new town.'—Hewitt). A former Seneca village on the site of Moscow, N. Y.

Cánádárággo.—Amherst (1763) in N. Y. Doc. Col. Hist., VII, 568, 1856. **Canadasaggo**.—Johnson (1763), ibid., 550. **Canaderagey**.—Johnson Hall conf. (1763), ibid., 556. **Gă-no^{n}-dă'-să'**.—Hewitt, inf'n, 1886. **Gä-nun′-dä-sa**.—Morgan, League Iroq., 435, 1851. **Kanadaraygo**.—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 576, 1856. **Kanaderagey**.—Ibid., 582.

Ganosgagong ('among the milkweeds.'—Hewitt). A small Seneca village formerly on the site of Dansville, N. Y.

Gä-nose′-gă-go.—Morgan, League Iroq., 437, 1851. **Gă-nos′-gă-goñ**.—Hewitt, inf'n, 1886. **Gä-nus′-gă-go**.—Morgan, op. cit., 468. **Ganuskago**.—Johnson (1756) in N. Y. Doc. Col. Hist., VII, 92, 1856. **Kanuskago**.—Ft Johnson conf. (1756), ibid., 57.

Ganowarohare ('skull is fastened to the top of it.'—Hewitt). One of the former principal Oneida towns, situate on Oneida cr., at the site of Vernon, N. Y. At this place the Jesuit mission of St François Xavier was established in 1667. In 1777 it was destroyed by the Indians who had espoused the British cause. (J. N. B. H.)

Cahnowellahella.—Macauley, N. Y., II, 298, 1829. **Canawagore**.—Guy Park conf. (1775) in N. Y. Doc. Col. Hist., VIII, 550, 1857. **Canawaroghere**.—Johnson Hall conf. (1774), ibid., 476. **Canowaloa**.—Ibid., VII, 101, note, 1856 (Oneida form). **Canowarighare**.—Guy Park conf., ibid., VIII, 535, 1857. **Canowaroghere**.—Johnson (1762), ibid., VII, 512, 1856. **Conawaroghere**.—Johnstown conf. (1774), ibid., VIII, 504, 1857. **Gä-no-ä-o′-ä**.—Morgan, League Iroq., chart, 394, 1851 (Cayuga name). **Gä-no′ä-o-hä**.—Ibid. (Seneca name). **Gäno^{n}wăro′hăre'**.—Hewitt, inf'n, 1886 (a Seneca form). **Gä-no-wä′-lo-hale**.—Morgan, League Iroq., chart, 394, 1851 (Oneida name). **Gä′-no-wä-lo-har′-la**.—Ibid. (Mohawk name). **Gä-no-wi′hä**.—Ibid. (Onondaga name). **Kahnonwolo-hale**.—Belknap and Morse in Mass. Hist. Soc. Coll., 1st s., V, 13, 1806. **Kahnowolohale**.—Macauley, N. Y., II, 298, 1829. **Kä-no-wa-no′-häte**.—Morgan, op. cit. (Tuscarora name). **Kononwarohare**.—Oneida address (1775) in Williams, Vermont, II, 437, 1809. **Old Oneida**.—Sergeant (1796) in Mass. Hist. Soc. Coll., 1st s., V, 18, 1806. **Onawaraghhare**.—Johnson (1756) in N. Y. Doc. Col. Hist., VII, 101, 1856. **Oneida Castle**.—Sauthier, map, 1777. **Onnosarage Castle**.—Ibid. **Orisca**.—Johnson Hall conf. (1765) in N. Y. Doc. Col. Hist., VII, 729, 1856. **Oriska**.—Sergeant (1796) in Mass. Hist. Soc. Coll., 1st s., V, 18, 1806. **Oriske**.—Oneida letter (1776) in N. Y. Doc. Col. Hist., VIII, 690, 1857. **Tgăno^{n}eo′'hă'**.—Hewitt, inf'n, 1886 (a Seneca form).

Gantlet. See *Captives*, *Ordeals*.

Gaodjaos (*Gaodja′os*, 'drum village'). A Haida town on the S. shore of Lina id., Bearskin bay, Queen Charlotte ids., Brit. Col., occupied by the Hlgaiu-lanas family. It is often referred to in the native stories.—Swanton, Cont. Haida, 279, 1905.

Gao-haidagai ('inlet people'). The name by which the Haida of Masset inlet and of the N. coast of Queen Charlotte ids. generally were known to those farther S. (J. R. S.)

Gaousge (*Gä-o^{n}'sage-o^{n}'*, 'place of basswood.'—Hewitt). Probably a former Seneca village, located by Morgan on Niagara r., N. Y.

Gă-o-ŭs′-ge'.—Hewitt, inf'n, 1886. **Gä-o-us-geh**.—Morgan, League Iroq., map, 1851.

Gapkaliptoua. A Malemiut Eskimo village on Norton bay, Alaska.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850.

Garabato (a Spanish term with various meanings, but here referring to the pictographs). A cave in a gorge on the W. slope of Arroyo Garabato, which drains into the Rio Chico, in the Sierra Nacori, W. of the Rio Casas Grandes, in N. W. Chihuahua, that contains the well-preserved remains of an ancient aboriginal habitation on the walls of which are numerous paintings that give the cave its name. The remains are possibly those of the Tarahumare.—Lumholtz, Unknown Mex., I, 103, 1902.

Garakonthie (*Ga-ra‘-kón-ti-e’*, ‘Moving Sun’), **Daniel.** An Onondaga chief during the middle of the 17th century; died at Onondaga, N. Y., in 1676. When the French missionaries fled from Onondaga in 1658, Garakonthie aided them, perhaps secretly, to make their escape, but soon openly became the protector of the Christians and an advocate of peace. In 1661 he induced the Onondaga to send an embassy to Quebec and to return 9 French captives with a view of establishing peace. He accompanied the prisoners to Montreal, where he was well received, and obtained the release of a number of his people. In 1662 he succeeded in temporarily checking the chiefs who wished to make war on the French, and frustrated a plot to kill the missionary Le Moyne. During the war that followed he exercised his authority in protecting the French in his country. He declared himself a convert and was baptized in 1669 in the cathedral at Quebec, receiving the name Daniel. Garakonthie was not only an able, humane leader, but an orator of considerable ability; his strong attachment to the whites lessened his influence with the more warlike element of his tribe, yet when an embassy was to be sent either to the French or to the English, his services were in demand. (C. T.)

Garangula. See *Grangula.*

Garganwahgah. See *Cornplanter.*

Garomisopona. A Chumashan village between Goleta and Pt Conception, Cal., in 1542.—Cabrillo, Narr. (1542) in Smith, Colec. Doc. Fla., 183, 1857.

Gash. The winter town of the Sanyakoan (q. v.), a Tlingit clan near C. Fox, s. Alaska. Most of the people have now moved to Ketchikan. (J. R. S.)

Gasins (*Gasî′ns*, perhaps ‘gambling sticks’). A Haida town on the N. W. shore of Lina id., Bearskin bay, Queen Charlotte ids., Brit. Col.; occupied by the family Hlgaiu-lanas.—Swanton, Cont. Haida, 279, 1905.

Gaskosada (‘it is a waterfall.’—Hewitt). A former Seneca village on Cayuga cr., w. of Lancaster, N. Y.

Falls Village. Morgan, League Iroq., 466, 1851 (common English name). **Gă’-sko‘′-să-dă’.**—Hewitt, inf’n, 1886.

Gaspesien (*Gaspé* is from *gachepe*, or *kéchpi*, ‘the end.’—Vetromile). A name given by early French writers to a part of the Micmac living about Gaspé bay on the Gulf of St Lawrence, Quebec province. Their dialect differs somewhat from that of the other Micmac. They frequently crossed the gulf and made war on the Eskimo and Papinachois. In 1884 the “Micmacs of Gaspé” numbered 71 persons. (J. M.)

Gaspesians.—Lahontan, New Voy., I, 230, 1703 (common English form). **Gaspesies.**—Hennepin, New Discov., map, 1698.

Gatagetegauning (probably for *Kă‘tăgĭ‘tĭganĭng*, ‘at the ancient field.’—W. J.) A former Chippewa village on Lac (Vieux) Desert or Gatagetegauning, on the Michigan-Wisconsin state line. The present Vieux Desert Chippewa in Michigan numbered, with the L’Anse band, 668 in 1903.

Ga-ta-ge-te-gaun-ing.—Warren (1852) in Minn. Hist. Soc. Coll., v, 38, 1885. **Gete′kitigan.**—Baraga Eng.-Otch. Dict., 185, 1878. **Kä‘tägi‘tigāning.**—Wm. Jones, inf’n, 1905 (correct Chippewa form). **Old Field.**—Ibid. **Vieux Desert.**—Ibid. **Vieux De Sert band.**—La Pointe treaty (1854) in U. S. Ind. Treat., 223, 1873.

Gatga-inans (*Gā′tgaīna′ns*). A Haida town on Hippa id., Queen Charlotte ids., Brit. Col. It is in possession of the family Do-gitinai.—Swanton, Cont. Haida, 280, 1905.

Gatûñ′wa‘li. See *Big-mush.*

Gaudekan (‘bell town’). The principal Huna town, now generally called Huna, in Port Frederick, on the N. shore of Chichagof id., Alaska. Pop. 800 in 1880; 447 (including whites) in 1900.

Gāot!ā′k-ān.—Swanton, field notes, B. A. E., 1904. **Gaud-ah-kan.**—Emmons in Mem. Am. Mus. Nat. Hist., III, pl. xii, 1903. **Gaudēkān.**—Krause, Tlinkit Ind., 104, 118, 1885. **Koudekan.**—Petroff in Tenth Census, Alaska, 31, 1884.

Gawababiganikak (*Kawapabikŭnĭ‘kag*, ‘place of much white earth.’—W. J.). A Chippewa band about White Earth lake, N. W. Minn., officially reported to number 1,735 in 1905.

Gawababiganikak.—Gatschet, Ojibwa MS., B. A. E., 1882. **Kāwāpābikani‘kāg.**—Wm. Jones, inf’n, 1905. **White Earth band.**—Common name.

Gawunena. A band of the Arapaho, q. v.

Gayagaanhe (*Gă-yă’-gă′-äⁿ′-he‘*, ‘its body is inclined.’—Hewitt). The former principal village of the Cayuga, situate near the E. shore of Cayuga lake, 3½ miles s. of Union Springs, N. Y. St Joseph’s mission was established there in 1668, and the settlement was destroyed by Gen. Sullivan in 1779. (J. M.)

Cayuga Castle.—Machin, map (1779), cited by Conover, Kanadesaga and Geneva MS., B. A. E. **Gă-yä′-gä-an′-ha.**—Morgan, League Iroq., 423, 1851. **Gă-yă’-gă′-äⁿ‘he‘.**—Hewitt, inf’n, 1886. **Goiogouin.**—See *Cayuga.* **Gwa-u-gweh.**—Morgan, League, Iroq., map, 1851. **Saint Joseph.**—Jes. Rel. for 1670, 63, 1858.

Gayanthwahgeh, Gayehtwageh, Gayenthwahgih. See *Cornplanter.*

Gay Head. A village, probably of the Wampanoag, formerly on the W. end of Marthas Vineyard, off the S. E. coast of Massachusetts. It contained 260 souls in 1698, and in 1809 there were still 240 Indian and negro mixed-bloods, who probably represented the entire Indian population of the island. (J. M.)

Gearksutite. A fluorine mineral resembling kaolin, found in Greenland. The word is compounded of *arksutite* (q. v.) and the Greek γῆ, ‘earth.’ (A. F. C.)

Geguep. A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Geies (or *Geier*). One of the non-Caddoan tribes reported by Father Damian Massanet, comisario for the missions of Texas, on the road from Coahuila (probably the presidio rather than the province) to the Tejas (Texas) country in the 18th century.—Dictamen Fiscal, Mexico, Nov. 30, 1716, cited by H. E. Bolton, inf'n, 1906.

Gekelemukpechuenk. A Delaware village in Ohio in 1770–73 and the residence of Netawatwees, the principal chief of the tribe. Perhaps identical with White Eyes' town. It was abandoned in 1773 or 1774, the inhabitants removing to Coshocton, on the E. side of the Muskingum, which Netawatwees henceforth made his chief residence.—Loskiel, Missions, 1794.

Gelelemend ('leader'). A Delaware chief, born about 1722; known also as Killbuck, the name borne by his father, one of the best educated Indians of his time. He was chosen on the death of White Eyes, about 1778, to succeed him as acting chief of the nation during the minority of the hereditary sachem of the Turtle or Unami division, having in the council won a reputation for sagacity and discretion. Like his predecessor he strove to maintain friendship with the whites, and was encouraged in this by the Indian agents and military commandants at Pittsburg, who promised the aid of the American Government in the uplifting and civilization of the Indians if lasting peace could be effected. The war party, led by Hopocan, prevailed, however, in the council. Gelelemend was therefore invited by the officer commanding the garrison to remove with others of the peace party to an island in Allegheny r., where they could be under the protection of the soldiery, but they were not protected from a party of murderous white men that fell upon them when returning from the massacre of nearly 100 Christian Delawares at Gnadenhuetten in 1782, when the young chief and all the others except a few were slain. Gelelemend made his escape by swimming, but the documents that William Penn had given to the Indians were destroyed. His services were of value in bringing about a general peace, but the Munsee held him responsible for the misfortunes that had befallen the Delawares, and to escape their vengeance he remained with his family at Pittsburg long after peace was proclaimed. He joined the Moravian Indians in the end and lived under the protection of the settlement, still sedulously avoiding his vindictive foes. He was baptized by the name of William Henry and lived till Jan., 1811.

Geliac. A former Chumashan village on Patera ranch, near Santa Barbara, Cal.

Geliac.—Taylor in Cal. Farmer, Apr. 24, 1862. **Geliec.**—Bancroft, Nat. Races, I, 459, 1874. **Gelo.**—Ibid.

Génau. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Genega's Band (named from its chief, Genega, 'Dancer'). A Paviotso band formerly living at the mouth of Truckee r., w. Nevada, said to number 290 in 1859. They are no longer recognized under this name.

Dancer band.—Burton, City of Saints, 472, 1862. **Ge-nega's band.**—Dodge in Ind. Aff. Rep. 1859, 374, 1860. **Gonega.**—Burton, op. cit.

Geneseo (*Tyo'nesi'yo'*, 'there it has fine banks.'—Hewitt). An important Seneca settlement formerly situated about the site of Geneseo, N. Y. In 1750 it contained 40 or more large houses. It was destroyed by Sullivan in 1779.

Cenosio.—Ft Johnson conf. (1757) in N. Y. Doc. Col. Hist., VII, 254, 1856. **Chenceses.**—Bouquet (1764) quoted by Rupp, West Penn., app., 147, 1846. **Chenesee Castle.**—Machin (1779) quoted by Conover, MS., B. A. E. **Chenessies.**—Croghan (1765) quoted by Rupp, West Penn., app., 172, 1846 (band). **Chenessios.**—Colden (1764) in N. Y. Doc. Col. Hist., VII, 609, 1856. **Chenissios.**—Ibid., 610. **Chennesse Castle.**—Machin (1779) quoted by Conover, op. cit. **Chennussios.**—N. Y. Doc. Col. Hist., index, 291, 1861. **Chenosio.**—Johnson (1759), ibid., VII, 376, 1856. **Chenusies.**—Watts (1764) in Mass. Hist. Soc. Coll., 4th s., X, 522, 1871. **Chenusios.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 522, 1856. **Chenussio.**—Johnson (1759), ibid., 379. **Chinesee.**—Sullivan (1779) quoted by Conover, MS., B. A. E. **Chinesse.**—Jones (1780) in N. Y. Doc. Col. Hist., VIII, 786, 1857. **Chinnesee.**—Pemberton (*ca.* 1792) in Mass. Hist. Soc. Coll., 1st s., II, 177, 1810. **Chinosiā.**—Ft Johnson conf. (1757) in N. Y. Doc. Col. Hist., VII, 264, 1856. **Genesee.**—Livermore (1779) in N. H. Hist. Soc. Coll., VI, 328, 1850. **Geneseo.**—Knox (1791) in Am. State Papers, Ind. Aff., I, 226, 1832. **Genessees.**—Mallery in Proc. A. A. A. S., XXVI, 352, 1877. **Genneces.**—Goldthwait (1766) in Mass. Hist. Soc. Coll., 1st s., X, 121, 1809. **Gennesse.**—Machin, map (1779), quoted by Conover, MS., B. A. E. **Ginnacee.**—McKendry (1779) quoted by Conover, ibid. **Ischua.**—Day, Penn., 644, 1843. **Jennessee.**—Drake, Bk. Inds., bk. 5, 111, 1848. **Kanonskegon.**—Pouchot, map (1758) in N. Y. Doc. Col. Hist., X, 694, 1858. **Tsinusios.**—Claus (1777), ibid., VIII, 702, 1857. **Tyo'nesi'yo'.**—Hewitt, inf'n, 1890 (correct Seneca form). **Upper Senecas.**—Claus (1777) in N. Y. Doc. Col. Hist., VIII, 702, 1857. **Zeneschio.**—Loskiel (1794) misquoted by Day, Penn., 644, 1843. **Zoneschio.**—Loskiel, Missions, pt. 3, 32, 1794. **Zoneshio.**—Ibid., pt. 2, 122. **Zonesschio.**—Zeisberger (1750) quoted by Conover, MS., B. A. E. **Zonneschio.**—Conover, ibid.

Genizaros (Span. transl. of Turkish *yeñicheri* (Eng. *janizary*), lit. 'new troops,' referring to a former body of Turkish infantry largely recruited from compulsory conscripts and converts taken from Christian subjects). A term applied to certain Indians who were purchased or captured from predatory tribes and settled by the Spaniards in villages along the Rio Grande, N. Mex. One of these "pueblos de Genizaros" was established at Abiquiu before 1748; another at Tome, farther down on the Rio Grande, at a subsequent date, and a third apparently at Belen. See Villa-Señor, Theatro Am., 416, 1748; Bandelier in Arch. Inst. Pap., III, 197, 1890; IV, 54, 1892. (F. W. H.)

Genobey. A large Jumano settlement E. of the Rio Grande, in N. Mex., in

1598.—Oñate (1598) in Doc. Inéd., xvi, 114, 1871.
Xenopué.—Ibid., 123.

Gens. See *Clan and Gens.*

Gens de la Sapinière (French: 'people of the fir tree'). A numerous tribe formerly living N. N. W. of L. Superior and trading with the English on Hudson bay. Du Lhut, in 1684, endeavored to draw their trade to the French. They were distinct from the Cree, Chippewa, and Assiniboin, and may have been a part of the Maskegon.—La Chesnaye (1697) in Margry, Déc., vi, 7, 1886.

Gens de Paise (corruption of French *Gens du Pais*, 'people of the land'; or of *Gens du Panse*, 'band of the paunch). Given as a band of Sioux at the Mandan subagency, N. Dak., in 1832 (Ex. Doc. 90, 22d Cong., 1st sess., 63, 1832), but probably intended for the Hidatsa, q. v.

Gens de Pied (French: 'foot people'). A former band of Assiniboin in 33 lodges W. of Eagle hills, Assiniboia, Canada.—Henry (1808) in Coues, New Light, ii, 491, 1897.
Foot Assiniboines.—Ibid., 523.

Gens des Lacs (French: 'people of the lakes'). One of the 5 tribes into which Badin (Ann. de la Prop. de la Foi, iv, 536, 1843) in 1830 divided the Sioux nation. What people he includes has not been ascertained, possibly only the Mdewakanton. Prichard (Phys. Hist. Mankind, v, 140, 1847) uses the term Gens du Lac as equivalent to People of the Leaves, and includes the 4 most easterly Dakota tribes, not only the Mdewakanton (the true Gens des Lacs), but the Wahpeton (Leaf villages), Wahpekute (Leaf-shooters), and Sisseton.

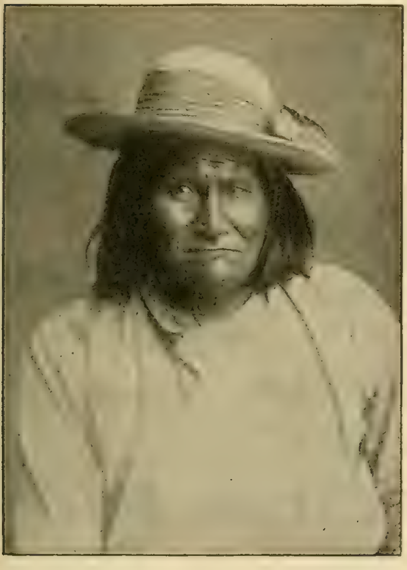
Gens du Large (French: 'wandering people'). One of the two divisions of the Dakota, as given by Long (Exped. St Peters r., i, 380, 1824), comprising the following tribes: Kahra (a Sisseton band), Miakechakesa (Sisseton), Tetoans (Teton), Wahkpakota (Wahpekute), Wahkpatoan (Wahpeton), Yanktoanan (Yanktonai), Yanktoan (Yankton). It embraces all the group except the Mdewakanton, his Gens du Lac.
Dacota errans.—Balbi, Atlas Ethnog., 55, 1826.
Roving Dakotas.—Long, op. cit., i, 380.

Gentaienton ('meadows lying together.'—Hewitt). One of the chief villages of the Erie, q. v. Its location is not known, but the name indicates that it was on a plain.
Gentagega.—Jes. Rel., Thwaites ed., lviii, 75, 1899. **Gentaguetehronnons.**—Ibid., xlii, 197, 1899. **Gentaienton.**—Ibid., lxi, 195, 1900. **Kentaienton.**—Shea, note in Charlevoix, New France, ii, 266, 1866.

Gergecensens. A subdivision of the so-called Thamien group of the Costanoan Indians of California.
Gergecensens.—Taylor in Cal. Farmer, June 22, 1860. **Gerguensens.**—Ibid. **Gerzuensens.**—Bancroft, Nat. Races, i, 452, 1874.

German influence. German influence on the aborigines N. of Mexico has made itself felt in three particular regions—among the Eskimo of Labrador and Greenland; among the Delawares, Mahican, and some of the Iroquois in Pennsylvania, New York, and Ontario; and among the Cherokee of South Carolina. In those regions Moravian missionaries have endeavored to convert the natives with considerable success. The Moravian missions in Greenland began in 1721 under Egede. The station of Ny Herrnhut dates from 1734. From the account given by Thompson (Moravian Missions, 211, 1890) the native Christians in Greenland number some 1,500, and their customs and habits have been much changed for the better, especially where the influence of whalers and traders has not been too strong. The Moravian efforts in Labrador began at Hopedale in 1752 under Ehrhardt, but the first successful establishment was made in 1771. The general result has been to modify considerably the dress, implements, habits, and beliefs of the natives, and particularly their sexual morality (Delabarre in Bull. Geog. Soc. Phila., 145–151, 1902). The disappearance of the Eskimo pirates, who once infested the straits of Belleisle, and the general improvement of Arctic navigation have been brought about through the change in Eskimo life and character. Turner observed that some of the Eskimo children of the Labrador missions use the German words for numbers up to 10 in their counting-out games, having caught them from the missionaries. Much of what the Moravians have accomplished in Greenland has been done in spite of the Danish authorities rather than with their cooperation. Moravian missionaries in the 18th century and the early years of the 19th, labored among the Mahican of E. New York (Rauch having begun the work in 1740), among the Delawares and other tribes of Pennsylvania, Zeisberger being "the apostle of the Delawares," and among the Iroquois in parts of Pennsylvania, New York, and Canada (Thompson, op. cit., 267–341). They exercised restraint on the Indians during the French-English and Revolutionary wars, when their converts generally were illtreated by all sorts of white men. According to Thompson (p. 276) the Moravian mission of 1735 to Georgia was the first company from any quarter that reached the shores of America with the express and leading object of evangelizing natives. Their labors began among the Creeks. Moravian missions were established also among the Cherokee (Mooney in 19th Rep. B. A. E., 83, 1900). According to some the father of Sequoya, the inventor of the Cherokee alphabet, was a German of the Georgia colony. (A. F. C.)

Geronimo (Spanish for *Jerome*, applied by the Mexicans as a nickname; native name Goyathlay, 'one who yawns'). A medicine-man and prophet of the Chiricahua Apache who, in the latter part of the 19th century, acquired notoriety through his opposition to the authorities and by systematic and sensational advertising; born about 1834 at the headwaters of Gila r., N. Mex., near old Ft Tulerosa. His father was Taklishim, 'The Gray One,' who was not a chief, although his father (Geronimo's grandfather) assumed to be a chief without heredity or election. Geronimo's mother was known as Juana. When it was decided, in 1876, in consequence of depredations committed in Sonora, of which the Mexican government complained, to remove the Chiricahua from their reservation on the s. frontier to San Carlos, Ariz., Geronimo and others of the younger chiefs fled into Mexico. He was arrested later when he returned with his band to Ojo Caliente, N. Mex., and tilled the ground in peace on San Carlos res. until the Chiricahua became discontented because the Government would not help them irrigate their lands. In 1882 Geronimo led one of the bands that raided in Sonora and surrendered when surrounded by Gen. George H. Crook's force in the Sierra Madre. He had one of the best farms at San Carlos, when trouble arose in 1884 in consequence of the attempt of the authorities to stop the making of tiswin, the native intoxicant. During 1884–85 he gathered a band of hostiles, who terrorized the inhabitants of s. Arizona and New Mexico, as well as of Sonora and Chihuahua, in Mexico. Gen. Crook proceeded against them with instructions to capture or destroy the chief and his followers. In Mar., 1886, a truce was made, followed by a conference, at which the terms of surrender were agreed on; but Geronimo and his followers having again fled to the Sierra Madre across the Mexican frontier, and Gen. Miles having been placed in command, active operations were renewed and their surrender was ultimately effected in the following August. The entire band, numbering about 340, including Geronimo and Nachi, the hereditary chief, were deported as prisoners of war, first to Florida and later to Alabama, being finally settled at Ft Sill, Okla., where they now reside under military supervision and in prosperous condition, being industrious workers and careful spenders. (J. M. C. T.)



GERONIMO

Gesture language. See *Sign language.*

Gewauga (*Odji′wăgĕ*^{n}‘, 'it is bitter, salty.'—Hewitt). A Cayuga village on the site of the present Union Springs, town of Springport, on the E. side of Cayuga lake, N.Y. It was destroyed by Sullivan's troops, Sept. 22, 1779. (J. N. B. H.)

Ge-wä′-ga.—Morgan, League Iroq., 470, 1851. **Ge-wau′-ga.**—Ibid., 423. **Ge-waw-ga.**—Adams in Cayuga Co. Hist. Soc. Coll., no. 7, 176, 1889.

Ghost dance. A ceremonial religious dance connected with the messiah doctrine, which originated among the Paviotso in Nevada about 1888, and spread rapidly among other tribes until it numbered among its adherents nearly all the Indians of the interior basin, from Missouri r. to or beyond the Rockies. The prophet of the religion was a young Paiute Indian, at that time not yet 35 years of age, known among his own people as Wovoka ('Cutter'), and commonly called by the whites Jack Wilson, from having worked in the family of a ranchman named Wilson. Wovoka seems already to have established his reputation as a medicine-man when, about the close of 1888, he was attacked by a dangerous fever. While he was ill an eclipse spread excitement among the Indians, with the result that Wovoka became delirious and imagined that he had been taken into the spirit world, and there received a direct revelation from the God of the Indians. Briefly stated, the revelation was to the effect that a new dispensation was close at hand by which the Indians would be restored to their inheritance and reunited with their departed friends, and that they must prepare for the event by practising the songs and dance ceremonies which the prophet gave them. Within a very short time the dance spread to the tribes E. of the mountains, where it became known commonly as the Spirit or Ghost dance. The dancers, men and women together, held hands, and moved slowly around in a circle, facing toward the center, keeping time to songs that were sung without any instrumental accompaniment. Hypnotic trances were a common feature of the dance. Among the Sioux in Dakota the excitement, aggravated by local grievances, led to an outbreak in the winter of 1890–91. The principal events in this connection were the killing of Sitting Bull, Dec. 15, 1890, and the massacre at Wounded Knee, Dec. 29. The doctrine has now faded out, and the dance exists only as an occasional social function. In the Crow dance of the Cheyenne and Arapaho, a later development from the Ghost dance proper, the drum is used, and many of the ordinary tribal dances have incorporated Ghost-dance features, including even the hypnotic trances.

The belief in the coming of a messiah, or deliverer, who shall restore his people to a condition of primitive simplicity and happiness, is probably as universal as the human race, and takes on special emphasis among peoples that have been long subjected to alien domination. In some cases the idea seems to have originated from a myth, but in general it may safely be assumed that it springs from a natural human longing. Both the Quichua of Peru and the Aztec of Mexico, as well as more cultured races, had elaborate messiah traditions, of which the first Spanish invaders were quick to take advantage, representing themselves as the long-expected restorers of ancient happiness. Within the United States nearly every great tribal movement originated in the teaching of some messianic prophet. This is notably true of the Pontiac conspiracy in 1763–64, and of the combination organized by Tecumseh (q. v.) and his brother, the prophet Tenskwatawa (q. v.), shortly before the War of 1812. Of similar nature in more recent times is the doctrine formulated on Columbia r. by Smohalla. See Mooney, Ghost Dance Religion, 14th Rep. B. A. E., pt. II, 1896. See *Dance*, *Mythology*, *Religion*. (J. M.)

Ghuaclahatche. A former Upper Creek town on lower Tallapoosa r., Ala., between Kulumi and the Atasi towns.—Bartram, Travels, 461, 1791.

Giants. See *Popular fallacies*.

Gidanemuk (or *Gikidanum*). A band of Serranos (q. v.) living on Tejon and neighboring creeks in the Tehachapi mts., s. Cal. The term is that which they apply to themselves. (A. L. K.)

Giguay. A former village, presumably Costanoan, connected with San Juan Bautista mission, Cal.—Engelhardt, Franciscans in Cal., 398, 1897.

Gila Apache. The name Gila, or Xila, was apparently originally that of an Apache settlement w. of Socorro, in s. w. New Mexico, and as early as 1630 was applied to those Apache residing for part of the time on the extreme headwaters of the Rio Gila in that territory, evidently embracing those later known as Mimbreños, Mogollones, and Warm Springs (Chiricahua) Apache, and later extended to include the Apache living along the Gila in Arizona. The latter were seemingly the Arivaipa and Chiricahua, or a part of them. There were about 4,000 Indians under this name in 1853, when some of their bands were gathered at Ft Webster, N. Mex., and induced by promise of supplies for a number of years to settle down and begin farming. They kept the peace and made some progress in industry, but were driven back to a life of pillage when the supplies were stopped, the treaty not having been confirmed. They are no longer recognized under this name. The term Gileños has also been employed to designate the Pima residing on the Gila in Arizona. (F. W. H.)

Apaches de Xila.—Benavides, Memorial, 53, 1630. **Apaches gileños.**—Garcés (1769) in Doc. Hist. Mex., 4th s., II, 371, 1856. **Apaches jileños.**—Escudero, Notic. de Sonora y Sinaloa, 69, 1849. **Cileños.**—Orozco y Berra, Geog., map, 1864. **Gelinos.**—Hamy in Bull. Soc. d'Anthrop. de Paris, 788, 1883. **Gila Apaches.**—Ind. Aff. Rep., 436, 1853. **Gilans.**—Hughes, Doniphan's Exped., 216, 1848. **Gilas.**—Rivera, Diario y Derrotero, leg. 950, 1736. **Gileñas.**—Ind. Aff. Rep., 122, 1861. **Gileno.**—Adelung and Vater, Mithridates, III, 178, 1816. **Gileños.**—Arricivita (1791) quoted by Bancroft, Ariz. and N. Mex., 388, 1889. **Gileños Apaches.**—Garcés (1769) in Doc. Hist. Mex., 4th s., II, 375, 1856. **Southern Apache.**—Ind. Aff. Rep. 1871, 191, 1872. **Tjuiccujen-ne.**—Orozco y Berra, Geog., 59, 1864. **Tjusceujen-né.**—Escudero, Notic. Estad. de Chihuahua, 212, 1834 (native name). **Xilenos.**—Rudo Ensayo (*ca.* 1763), Smith ed., 20, 1863. **Xileños.**—Alegre, Hist. Comp. Jesus, I, 336, 1841. **Yabipais Gileños.**—Garcés (1776), Diary, 452, 1900.

Gilak. A Magemiut settlement near C. Romanzoff, Alaska; pop. 22 in 1890.

Gilakhamiut.—11th Census, Alaska, 111, 1893.

Gilimis. A former village, said to have been Esselen, connected with San Carlos mission, Cal.—Taylor in Cal. Farmer, Apr. 20, 1860.

Gimiels. A band of almost pure Yuma in N. Lower California (Taylor in Browne, Res. Pac. Slope, app., 53–54, 1869). Perhaps the *Comeya*.

Gipuy. A village occupied by the ancestors of the present Queres of Santo Domingo pueblo, 1½ m. E. of Thornton, on the brink of Arroyo de Galisteo, N. central N. Mex. In consequence of a flood which destroyed a portion of the pueblo, Gipuy was abandoned prior to 1591, and another village bearing the same name was built 4 m. W., nearly on the site of the present Santo Domingo. It was the latter Gipuy that was visited and named Santo Domingo (q. v.) by Castaño de Sosa in 1591; but after 1605 this pueblo was also destroyed by a freshet, the inhabitants moving farther w., where they built another village on the banks of the Rio Grande, naming it Huashpa Tzena. See Bandelier in Arch. Inst. Papers, IV, 185–187, 1892. (F. W. H.)

Gi-pu-i.—Bandelier in Ausland, 814, 1882. **Gi-pu-y.**—Bandelier in Arch. Inst. Papers, IV, 22, 185, 1892. **Guiperi.**—Oñate cited by Bandelier in Arch. Inst. Bull., I, 18, 1883 (misprint). **Guipui.**—Oñate (1598) in Doc. Inéd., XVI, 102, 1871 (or Santo Domingo). **Gui-pu-y.**—Bandelier in Arch. Inst. Papers, III, 34, 1890.

Girty's Town. A Shawnee village in 1795 on St Marys r., E. of Celina reservoir, Auglaize co., Ohio. It took its name from Simon Girty, an Indian trader living with the Shawnee. (J. M.)

Gist, George. See *Sequoya.*

Gitin-gidjats (*Gitîn-gī′djats*, 'servants of the Gitins'). A family of the Eagle clan of the Haida. This family, who are of low social rank and are distributed among the houses of the Gitins of Skidegate, once had a town in connection with the Lana-chaadus, on Shingle bay, Queen Charlotte ids., Brit. Col., but people of Kloo enslaved so many of them that they gave up their town and independent family organization, entering the different houses of the Gitins as servants.—Swanton, Cont. Haida, 273, 1905.

Gyitingīts'ats.—Boas, Twelfth Rep. N. W. Tribes Can., 24, 25, 1898. **Gyit'îngyits'ats.**—Boas, Fifth Rep., ibid., 26, 1889.

Gitinka-lana (*Gî′tînq!a-lā′na*). A town of the Yagunstlan-lnagai of the Haida, on the N. shore of Masset inlet, Brit. Col., where it expands into the inner bay.—Swanton, Cont. Haida, 281, 1905.

Gitins (*Gîtî′ns*). An important subdivision of the Eagle clan of the Haida. Gitins is a synonym for Eagle clan, and the name of the subdivision would naturally have been Hlgaiu-gitinai, but the family was so prominent that, as in a similar case at Masset, it came to be called simply Gitins. This was the subdivision or family that owned the town of Skidegate, Queen Charlotte ids., Brit. Col. It was divided into two principal branches—Nayuuns-haidagai and Nasagas-haidagai. Subordinate branches were the Lagalaiguahl-lanas and the Gitin-gidjats.—Swanton, Cont. Haida, 273, 1905.

Gyit'î′ns.—Boas, Twelfth Rep. N. W. Tribes Can., 24, 1898.

Gitlapshoi ('grassland people'). A division of the Chinook tribe living at Sealand, Pacific co., Wash.

GiLā′pcō-i.—Boas, Chinook Texts, 260, 1891.

Gituns (*Gîtʌns*, dialectic variant of *Gîtîns*). An important family group of the Haida, living at Masset, Queen Charlotte ids., Brit. Col. Its prominence at Masset, like that of the Gitins at Skidegate, was such that no further designation was used. Two principal subdivisions recognized were the Mamun-gitunai and the Undlskadjins-gitunai; inferior divisions were the Tees-gitunai and the Sadjugahl-lanas. (J. R. S.)

Gyit'î′ns.—Boas, 12th Rep. N. W. Tribes Can., 23, 1898. **Kitāns.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895.

Glacial man. See *Antiquity, Archeology.*

Glaglahecha ('slovenly ones'). A band of the Sihasapa Teton Sioux, possibly identical with Tizaptan, q. v.

Bad looking ones.—Culbertson in Smithson. Rep. 1850, 141, 1851. **Glagla-heċa.**—Dorsey in 15th Rep. B. A. E., 219, 1897. **Glagla-hetca.**—Ibid.

Glaglahecha. A band of the Miniconjou Teton Sioux.

Glagla-heċa.—Dorsey in 15th Rep. B. A. E., 220, 1897. **Glagla-hetca.**—Ibid.

Glen-Vowell Band. A band of Kitksan living on the right bank of upper Skeena r., 4 m. above Hazelton, Brit. Col.; pop. 73 in 1904.—Can. Ind. Aff., 209, 1902; 212, 1904.

Gleuaxcuqu. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Glikhikan. A Delaware warrior and orator. He was one of the chief captains of the Delawares, who, in an argument with the French priests in Canada had, in the opinion of the Indians, refuted the Christian doctrine. Thinking to achieve a similar victory and win back to paganism the Christian Delawares, he challenged the Moravian missionaries to a debate in 1769. To the dismay of his admirers he was himself converted to Christianity, and in the following year went to live with the United Brethren. In the Revolutionary war his diplomacy saved the Christian settlements from destruction at the hands of the Hurons under Half-King in 1777, and when the latter, on Sept. 4, 1781, captured him and the German missionaries, their chief interfered to save Glikhikan from the wrath of his Munsee tribesmen who were with the Hurons. Glikhikan was murdered and scalped at Gnadenhuetten on Mar. 8, 1782, by the white savages under Col. David Williamson.

Glooscap. See *Nanabozo.*

Glue. See *Cement.*

Gluskap. See *Nanabozo.*

Gnacsitare. A tribe, supposed to be imaginary, mentioned by Lahontan as living, about 1690, on a long river emptying into the Mississippi in Minnesota, in about the same latitude as Minnesota r.

Gnacsitares.—Lahontan, Voyages, I, 119, 1703. **Gnacsitaries.**—Janson, Stranger in Am., 277, 1807. **Gnasitaries.**—Coxe, Carolana, 19, 1741. **Knacsitares.**—Dobbs, Hudson Bay, map, 1744.

Gnadenhuetten (German: 'huts of grace'). The name of several mission villages (5, according to Brinton) established at different periods among the Mahican, Munsee, and Delawares by the Moravian missionaries. The first was settled in 1746 by Moravian Mahican from Shecomeco and Scaticook on the N. side of Mahoning cr., near its junction with the Lehigh, about the present Lehighton, Carbon co., Pa. In 1754 it was abandoned for a new village, called New Gnadenhuetten, on the site of Weissport, Carbon co., Pa. Delawares and Mahican occupied the village together. Soon after removing here the old village was burned by hostile Indians in 1755, and the new place was for a time deserted. In 1763 the Indians abandoned the settlement for a short time on account of the troubles arising from Pontiac's war. The last and best known village of the name was established on the Muskingum, about the site of the present Gnadenhuetten, Tuscarawas co., Ohio, in 1772. Toward the close of the Revolution the inhabitants were removed to Sandusky by the hostile Indians, and on returning to gather their corn were massacred by the Americans in 1782. Consult Heckewelder, Narr., 1820; Howells, Three Villages, 1884; Loskiel, Hist. Miss. United Brethren, 1794. (J. M.)

Gnaden Auetten.—Rupp, Northampton, etc., Cos., 220, 1845 (misprint). **Gnadenhuetten.**—Loskiel, Hist. Miss. United Brethren, pt. 3, 82, 1794. **Guaden Huetten.**—Rupp, op. cit., 86 (misprint).

Goasila ('north people'). A Wakashan tribe of Smith inlet, Brit. Col., speaking the Kwakiutl subdialect. The gentes are Gyigyilkam, Sisintlae, and Komkyutis. One of their towns is Waitlas. Pop. 48 in 1901; 36 in 1904.

Gua-shil-la.—Kane, Wand. in N. Am., app., 1859. **Guasi'la.**—Boas, 6th Rep. N. W. Tribes Can., 53, 1890. **Kwashilla.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Kwasila.**—Boas in Bull. Am. Geog. Soc., 226, 1887. **Kwawshela.**—Can. Ind. Aff. 1904, pt. 2, 70, 1905. **Kwaw-she-lah.**—Can. Ind. Aff., 145, 1879. **Qoasī'la.**—Boas in Petermanns Mitt., pt. 5, 131, 1887. **Quatsinas.**—Scott in Ind. Aff. Rep., 316, 1868. **Quaw-she-lah.**—Boas in Bull. Am. Geog. Soc., 226, 1887. **Quoisillas.**—Brit. Col. map, 1872. **Qusisillas.**—Can. Ind. Aff., 113, 1879.

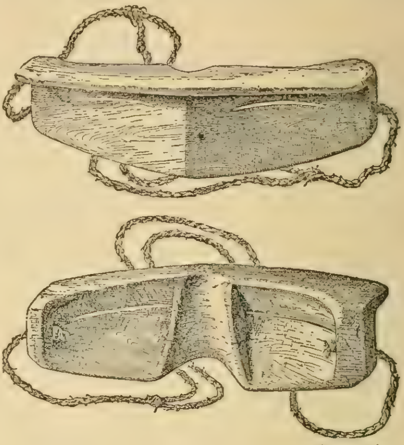
Goch ('wolf'). The name given by the southern Tlingit to one of the two sides or phratries into which the Tlingit are divided. The northern Tlingit call this phratry *Chak*, q. v.

Gōtc.—Swanton, field notes, 1904, B. A. E. **Khanúkh.**—Dall, Alaska, 414, 1870 (the word for petrel is here used erroneously).

Godbout. A trading station of the Montagnais and Nascapee at the mouth of Godbout r., on the St Lawrence, Quebec. In 1904 the Indians there numbered 40, the population having been stationary for 20 years.

Godthaab. The chief Danish residence and Eskimo missionary station on the w. coast of Greenland, about lat. 64°.—Crantz, Hist. Greenland, I, map, 1767.

Goggles. Inventions related to the visor and eyeshade, to reduce the amount of sunlight penetrating the eye. After the long Arctic winter comes the trying season of the low sun which, glancing over the snow and Arctic waters, nearly blinds the hunter and fisher. All northern peoples wear vizors of some kind, but it is not enough that the Eskimo should have his eyes shaded; he must have a device through which the eyes look out of narrow slits or small elliptical holes. Indeed, in many localities the shade and goggles are united. From E. to the farthest W. the Eskimo have succeeded in perfecting such apparatus. The Eskimo and Aleut spend much pains and skill in the manufacture of their goggles. They differ in materials, form, workmanship, method of attachment, and amount of foreign acculturation according to locality and exposure. Goggles or eyeshades were rarely worn by the Indians. In the Report of the National Museum for 1894 (pp. 281–306, figs. 15–35) this device is well illustrated. Consult also Boas, Murdoch, Nelson, and Turner in the Reports of the Bureau of American Ethnology. In the writings of Arctic explorers also goggles are mentioned. (O. T. M.)



WOODEN GOGGLES; HUDSON BAY ESKIMO. (TURNER)

Gohate. A former Maricopa rancheria on the Rio Gila in s. Arizona; visited by Sedelmair in 1744 (Bancroft, Ariz. and N. Mex., 366, 1889). Apparently distinct from Cohate.

Gohlkahin (*Go'lkáhĭn*, 'prairie people'). A division of the Jicarillas. See *Guhlkainde.* (J. M.)

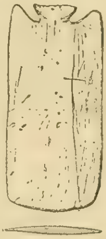
Going Snake (*I'nădû-na'ĭ*, signifying that a person is 'going along in company with a snake'). A Cherokee chief, prominent about 1825.—Mooney in 19th Rep. B. A. E., 522, 1900.

Goiogouen (*Gwĕñio′ gwĕ*^{n}‘, 'place where locusts were taken out of a liquid.'—Hewitt). One of the chief towns of the Cayuga in 1670, and from which the tribe took its name, situated at this time on the E. side of Cayuga lake, on Great Gully brook, about 4 m. s. of the present Union Springs, and 4 leagues from the town of Tiohero (Kiohero), lying at the N. end of Cayuga lake, and 6 leagues from Onnontare, these three being the principal towns of the Cayuga when first known. The inhabitants of Goiogouen were composed in part of Cayuga and in part of adopted captives from the Hurons, the Conestoga, and the Neutral Nation. This town or 'Bourg d'Oiogouen,' in 1668, according to the Jesuit Relation for 1669, contained more than 2,000 souls and could muster more than 300 warriors. While the Cayuga were proud-spirited, the missionaries found them more tractable and less fierce than were the Onondaga and the Oneida. At this town Father de Carheil dedicated the mission of St Joseph on Nov. 9, 1668, and 7 days later witnessed the horrible spectacle of the burning and the eating of a captive Conestoga woman. Archeologic evidence indicates, what is usual in regard to the permanency of Indian village sites, that this town has been removed from site to site within a radius of 10 miles or more.

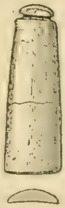
In 1779 Gen. Sullivan's army found three places named Cayuga; namely, (1) Cayuga Castle, containing about 15 very large houses of squared logs, superior to anything seen before among these Indians; the troops destroyed here 110 acres of corn; (2) Upper Cayuga, containing 14 houses, situated about 1 m. s. of the Castle; (3) East Cayuga, 'Old Town,' containing about 13 houses, situated about 1 m. N. E. from the Castle. In these towns the troops found apples, peaches, potatoes, turnips, onions, pumpkins, squashes, cucumbers, watermelons, and vegetables of various kinds in great abundance. These with other hamlets of the Cayuga were burned and the fruit and vegetables destroyed by the troops, Sept. 23-24, 1779. (J. N. B. H.)

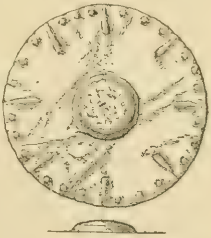
Caiougo.—N. Y. Doc. Col. Hist., index, 1861. **Cajouge.**—Doc. of 1687, ibid., III, 446, 1853. **Cayauge.**—Ibid., 480. **Cayuga.**—Proc. at Johnson Hall (1765), ibid., VII, 737, 1856. **Gajuka.**—Beauchamp, Hist. N. Y. Iroquois, 162, 1905. **Gä'-u-gwa.**—Morgan, League Iroq., 159, 1851. **Goiogoüen.**—Jes. Rel. 1668-69, Thwaites ed., LII, 184, 1899. **Goiogouin.**—Ibid., 1673-74, LVIII, 225, 1899. **Goiogwen.**—Ibid., 1696, LXV, 25, 1900. **Goiog8en.**—Ibid., 24. **Goyogouh.**—Cusick, Sketches, 19, 1828. **Goyogouin.**—Jes. Rel., index, 1858. **Gué-u-gweh.**—Morgan, League Iroq., 51, 65, 1851. **Gweugweh.**—Ibid., 170. **Mission de St Joseph.**—Jes. Rel., 1670, 63, 1858. **Oigoien.**—Jes. Rel., Thwaites ed., index, LXXIII, 1901. **Oiogoen.**—Ibid., 1656-57, XLIII, 185, 1899. **Oiogoien.**—Ibid., 1655-56, XLII, 99, 1899. **Oiogouan.**—Ibid., 1656-57, XLIII, 167, 1899. **Oiogouen.**—Ibid., 1660-61, XLVII, 81, 1899. **Oiogouin.**—Ibid., 1673-77, LIX, 77, 1900. **Oioguen.**—Ibid., 1659-61, XLVI, 181, 1899. **Oiogwen.**—Ibid., 1666-67, L, 197, 1899. **Oiog8en.**—Ibid., 106. **Ojogouen.**—Ibid., 1668-69, LII, 172, 1899. **Oneyoté.**—Jes. Rel., index, 1858. **Onioen.**—Ibid. **Onneïoté.**—Ibid., 1653, 18 (given as the chief 'bourg' or capital of the Onionenhronnons, but probably a mistake for Onnontare, q. v.). **Ouïoen.**—Ibid., index. **Ouoguens.**—Jes. Rel., 1676-77, Thwaites ed., LX, 173, 1900.

Gold. Although gold in the form of nuggets occurs in more than one section of the continent N. of Mexico, the tribes in general were practically without knowledge of its use. In a few cases objects of gold have been obtained from mounds in the Ohio valley, notably in the Turner group, Hamilton co., Ohio, where a small copper pendant was found retaining traces of a thin plating of gold, and bits of the filmy sheet were also found in the débris (Putnam). This plating with thin sheet gold is suggestive of well-known Mexican work, and along with other evidence obtained from mounds in Ross co., Ohio, tends to strengthen the belief that the mound-builders of this region had more or less indirect intercourse with the people of central Mexico. Some rudely shaped and perforated gold beads were found in one of the Etowah mounds in Georgia (Jones), and finds of slight importance are reported from other localities.


Gold Pendant From a Mound; Orange Co., Florida. (Kunz)

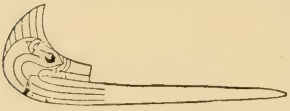
The most interesting objects of gold found in connection with native remains come from Florida, and several of these have been published by Kunz. One of the specimens described was obtained from a mound in Orange co.—a flat rectangular pendant notched at the upper end for the attachment of a cord. It was associated with a human skeleton, and had been worn as a pendant in connection with a necklace of glass beads. Its weight is 75½ dwts. A second specimen is a pendant ornament 2¾ in. in length and nearly 1 in. wide, and weighing 61½ dwts. It is convex on one face and flat on the other, and is grooved at the upper end for the attachment of a cord. A third specimen is a disk of thin sheet gold, 3½ in. in diameter and weighing 19 dwts., with repoussé embellishment about the edge and a circular boss at the center. It was found in a mound in Orange co., and in appearance closely resembles gold ornaments found in large numbers in the Isthmian region. A fourth specimen, also from an Orange co. mound, is a plain disk of thin metal nearly 2½ in. in diameter and having a central perforation. A very interesting object of gold, or rather of gold-silver alloy, was obtained from a mound in Manatee co., s. Fla., and is described by Rau. It is cut from a piece of thin gold plate, and graphically represents the head of a crested bird, probably the ivory-bill woodpecker, the neck being prolonged in a


Gold Ornament From a Mound; Sumter Co., Florida. (Kunz)


Gold Ornament From a Mound; Orange Co., Florida. (Kunz)

thin knife-like blade. The conventional treatment of the bird is characteristically Floridian, and the object is almost certainly of native make. The alloy consists of 893 parts of gold to 107 of silver, and may be of Spanish origin, although it is more likely to have been derived from Central America or Mexico.

Although the early Spanish explorers of Florida found some gold in possession of the natives and were led to believe that it had been mined in the mountains to the n., the evidence on this point is unsatisfactory, and it seems highly probable, as stated Sir John Hawkins, that most of the gold observed in Florida had been derived from Spanish vessels wrecked on the coast on their homeward voyage from the gold-producing districts of middle America.



Gold Ornament From a Mound; Manatee Co., Florida. Length 9 in. (Rau)

Consult Cabeza de Vaca, Relation, Smith trans., 1871; Douglas in Proc. A. A. A. S., xxxviii, 1890; Jones, Antiq. Southern Inds., 1873; Hawkins in Hakluyt, Voyages, iii, 615, 1800; Kunz in Am. Antiq., ix, no. 4, 1887; Le Baron in Smithson. Rep. 1882, 1884; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Putnam in Peabody Mus. Rep., xvi, 1884; Rau in Smithson. Rep. 1877, 1878; Thomas in 12th Rep. B. A. E., 1894. (w. h. h.)

Golden Lake. A band of Algonkin occupying a reservation on Golden lake, Renfrew co., Ontario, near Ottawa r.; pop. 86 in 1900, 97 in 1904.

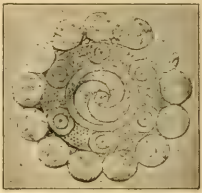
Golok. An Eskimo village in the Nushagak district, Alaska; pop. 29 in 1890.
Gologamiut.—Eleventh Census, Alaska, 164, 1893.

Gonaho. A former Tlingit town at the mouth of Alsek r., Alaska. Cf. *Gunachonken*.
Gonā'xo.—Swanton, field notes, B. A. E., 1904. **Gun-nah-ho.**—Emmons in Mem. Am. Mus. Nat. Hist., iii, 232, 1903.

Gontiel ('broad river'). Given as an Apache clan at San Carlos agency and Ft Apache, Ariz., in 1881 (Bourke in Jour. Am. Folk-lore, iii, 112, 1890). The name indicates a former habitat on Gila r.

Goolkizzen ('spotted country'). A band of Apache, probably Coyoteros, formerly under chief Nakaidoklini, q. v.—White, Apache Names of Indian Tribes, MS., B. A. E., 1875.

Gorgets. A term applied to objects worn in some proximate relation with the gorge or throat. They may be suspended from a string or chain encircling the neck, or may be attached to the dress. They may be simple ornaments not differing materially in form or significance from those used to embellish the ears, hair, wrists, or waist, or they may have special significance as symbols, insignia, charms, etc. They may be plain, or embellished with designs, significant, ornamental, or trivial. They may be natural objects selected because of their beauty, or they may be made of any material presenting an attractive appearance. On account of its beauty of color and its probable sacred significance as being a product of the water, shell was a favorite material and the numerous engraved disks obtained from burial mounds in the middle Eastern states are typical pendant gorgets (see *Shellwork*). Sheet copper was extensively employed by many of the tribes (see *Copper*), and stone was in universal use. Gorgets may have one or two marginal perforations for suspension, or they may be pierced centrally or otherwise for attachment, against a supporting surface, as illustrated by the pierced tablets much used by the former Eastern tribes. The name gorget is also applied to composite ornaments of various kinds suspended on or fixed against the chest, the showy breast ornament composed of two rows of bone beads or tubes employed by the Plains tribes being a good example (see *Adornment*). Gorgets are described in various publications on ethnology and archeology, and a somewhat extended discussion of these and allied ornaments and other objects, by Peabody and Moorehead, appears in Bull. ii, Dept. of Archæol., Phillips Acad., 1906. See *Pendants*, *Pierced tablets*, *Problematical objects*. (w. h. h.)



Shell Gorget From a Mound; Tennessee. (Diameter 4 1-4 in.)

Goshgoshunk ('hog place.'—Hewitt). A large settlement of the Munsee and Delawares, with perhaps some Seneca, consisting of 3 villages, on Allegheny r. in 1767, about the upper part of Venango co., Pa. It was visited by the missionary Zeisberger in the year named, and in 1768 it became the seat of a Moravian mission.
Goschegoschuenk.—Loskiel (1794) quoted by Rupp, West Pa., app., 356, 1846. **Goschgoschuenk.**—Loskiel (1765), Hist. United Brethren, pt. 3, 16, 1794. **Goshgoshink.**—Ibid., map. **Goshgoshunk.**—Day, Pa., 102, 1843.

Gosiute (from *Gossip*, their chief, + *Ute*). A Shoshonean tribe formerly inhabiting Utah w. of Salt and Utah lakes, and e. Nevada. Jacob Forney, superintendent of Indian affairs for Utah, reported in 1858 that he had visited a small tribe called the Go-sha-utes, who lived about 40 m. w. of Salt Lake City. "They are," he says, "without exception, the most miserable looking set of human beings I ever beheld. I gave them some clothing and provisions. They have heretofore subsisted principally on snakes, lizards, roots, etc." Writing in 1861, Burton (City of Saints, 475, 1862) says: "Gosh Yuta, or Gosha Ute, is a small band, once protégés of the Shoshonee, who have the same language and limits. Their principal chief died about 5 years ago, when the tribe was broken up. A body of 60, under a peaceful leader, were settled permanently on the Indian farm at Deep cr., and the remainder wandered 40 to 200 m. w. of Great Salt Lake City. During the late tumults they have lost 50 warriors, and are now reduced to about 200 men. Like the Ghuzw of Arabia, they strengthen themselves by admitting the outcasts of other tribes, and will presently become a mere banditti." The agent in 1866 said they "are peaceable and loyal, striving to obtain their own living by tilling the soil and laboring for the whites whenever an opportunity presents, and producing almost entirely their own living." In 1868 the superintendent at Utah agency wrote of them: "These Indians range between the Great Salt lake and the land of the western Shoshones. Many of them are quite industrious, maintaining themselves in good part by herding stock and other labor for the settlers." It appears that later they cultivated land to some extent, being scattered over the country in spots where springs and streams afforded arable land. It is asserted by some authors that they are a mixture of Shoshoni and Ute. Their language indicates a closer relationship with the Shoshoni proper than with the Ute and Paiute, though they affiliate chiefly with the latter and have largely intermarried with them. According to Powell they numbered 460 in 1873; in 1885 they were said to number 256.

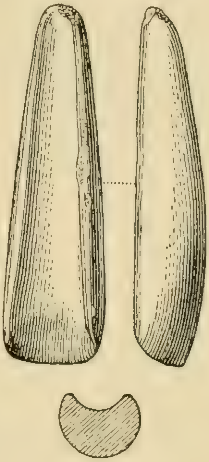
The following are divisions or subtribes: Pagayuats, Pierruiats, Torountogoats, Tuwurints, and Unkagarits.

Go-sha-utes.—Forney in Ind. Aff. Rep., 212, 1858. **Goshee Utes.**—Hatch in Ind. Aff. Rep. 1863, 116, 1864. **Goshen Utes.**—Head, ibid., 1867, 174, 1868. **Goship.**—Ibid., 349, 1866. **Goship Shoshones.**—Sen. Misc. Doc. 136, 41st Cong., 2d sess., 21, 1870. **Go-ship-Utes.**—Simpson (1859), Rep. of Explor. across Utah, 36, 1876 (so named from Goship, their chief). **Goshiss.**—U.S. Statutes, XIII, 177, 1866. **Goshoots.**—Taylor in Cal. Farmer, June 26, 1863. **Go-shutes.**—Simpson, op. cit., 36. **Gosh Yuta.**—Burton, City of Saints, 475, 1862. **Go-si Utes.**—Powell in H. R. Misc. Doc. 86, 43d Cong., 1st sess., 6, 1874. **Gos-ta Utes.**—Huntington (1857) in H. R. Ex. Doc. 29, 37th Cong., 2d sess., 85, 1862. **Kusi-Utahs.**—Remy and Brenchley, Journ. to Great Salt Lake, II, 412, 1861.

Got (*G̣ōt*, 'eagle'). One of the two great exogamic phratries or clans of the Haida. A synonym for the term was Gitins, the meaning of which is uncertain. The Masset dialect made these *ᵋōt* and *Gituns*, respectively. (J. R. S.)

G̣ōt.—Swanton, Cont. Haida, passim, 1905. **Ḳoot.**—Dawson, Queen Charlotte Ids., 134B., 1880.

Gouges. Stone implements resembling celts or adzes, with one face hollowed out, giving a curved edge. Early writers speak of their use as spiles, in some sections, for tapping sugar-maple trees, the sap running through the groove into the vessel placed beneath. Examples grooved for hafting are rare. Held in the hand and struck with a mallet, or hafted after the manner of a hoe or an adz, they would be serviceable for hollowing out wooden canoes, troughs, mortars, and other vessels, especially in connection with charring. The distribution of these implements does not favor the theory of their use in making canoes, as they are most numerous in the N. where these vessels were mostly of birch-bark, and are rare in the S. where the dugout was the prevailing craft. The gouge is of somewhat rare occurrence w. of the Alleghanies. See *Adzes*, *Celts*.



STONE GOUGE; NEW YORK. (1-3)

Consult Abbott, Prim. Indus., 1881; Fowke in 13th Rep. B. A. E., 1896; Moorehead, Prehist. Impl., 1900; Rau, Archæol. Coll. Nat. Mus., 1876. (G. F.)

Gourds. The shells of gourds were employed by the Indians for storage and carrying, as water jugs, dippers, spoons, and dishes, and for mixing bowls, pottery smoothers, rattles, sounders for the rasping stick, roof-drains, masks, parts of ornaments, and other purposes, and the flowers were used as food, coloring material, and in ceremonies. A number of species and varieties were commonly raised, producing fruit of different shapes and sizes—globose, lenticular, pyriform, and tubular, with necks of varying length and curve, or without necks, but all of value for the general or special purpose for which they were selectively grown. Gourds were sometimes shaped by pressure or bandaging while growing. Wild species were eaten green, or were used as medicine, but these were rarely made into utensils, while the larger and varied gourds, which were early distributed, like corn, from regions to the S. or derived during the historic period from the Old World, adapted themselves more fully to Indian needs. Aside from their use as domestic utensils they were extensively made into rattles, those E. of the Rocky mts. being almost universally of pyriform gourds, while the shape of the Pueblo gourd rattles is globular, lenticular, and pyriform. The Pueblos also made of gourd-shell heads for certain effigies, noses for masks, the bell ends of flageolets, ornaments for paraphernalia, and resonators for the notched rattle; and the Hopi imitate with a gourd trumpet behind a ceremonial altar the supposed sound made by the mythical plumed serpent. Gourd rattles for ceremonial use by various tribes were sometimes painted, burnt, or etched in symbolic designs. A Navaho specimen bears the outlines of several constellations scratched on the surface. Among the Iroquois gourd rattles were the special sacred objects of the medicine societies. The Cherokee, according to Mooney, fastened hollow gourds to tops of long poles set up near their houses so that the black house-martin might build their nests in them and frighten away the crows. Some of the Pueblos have Gourd or Calabash clans. See *Dishes*, *Rattles*, *Receptacles*.

(W. H.)

Government. Government is the basis of the welfare and prosperity of human society. A government is an organic institution formed to secure the establishment of justice by safeguarding rights and enforcing the performance of duties in accordance with the experience and the established customs and rules of conduct of the governed. The superlative measure of justice obtainable by government is found in the care and protection of the young and the aged, the ready assistance rendered to comrades and the unfortunate, the maintenance of peace, the preservation of the equivalency of rights, the recognition of the equality of persons, the liberty of judgment and personal activity, and the substitution of mercy for vengeance in the punishment of crime. Among primitive folk rules of conduct, formulated by common consent or by customs derived from high ancestral usage, are observed, and these are enforced ultimately by corrective punitive measures. But justice is not secured thereby, and so some other method whereby causes in contention may be more promptly adjudicated is devised, and governments are organized.

Among the Indians of North America there are found many planes of culture, every one of which is characterized by widely differing forms of government—from the simplest family group and village community to the most complex confederation of highly organized tribes. In this area there are scores of distinct political governments, all differing widely in degrees of structural complexity. These differences in organization are determined largely by the extent to which the functions of government are discriminated and by the correlative specialization of organs thus made necessary. For most of the tribes of North America a close study and analysis of the social and political organization are wanting, hence the generalizations possible may as yet be applied safely only to those peoples that have been most carefully studied. However, it may be said in general that kinship, real or fictitious, is the basis of government among the Indians of North America, for the fundamental units of the social structure are groups of consanguine kindred, tracing descent of blood through the male or the female line.

The known units of the social and political organization of the North American Indians are the family, the clan or gens, the phratry, the tribe, and the confederation (q. v.). Of these the tribe and the confederation are the only units completely organized. The structures of only two or three confederations are known, and that of the Iroquois is the type example. The confederation of tribes was not usual, because the union of several tribes brought together many conflicting interests which could not be adjusted without sacrifices that appeared to overbalance the benefits of permanent confederation, and because statesmanship of the needed breadth and astuteness was usually wanting. Hence tribal government remains as the prevailing type of social organization in this area. In most tribes the military were carefully discriminated from the civil functions. The civil government was lodged in a chosen body of men usually called chiefs, of whom there were commonly several grades. Usually the chiefs were organized in a council exercising legislative, judicial, and executive functions in matters pertaining to the welfare of the tribe. The civil chief was not by virtue of his office a military leader. Among the Iroquois the civil chief in order to go to war had to resign his civil function during his absence on the warpath.

In tribal society every structural unit has, so far as known, the right to hold a council. The *ohwachira* (q. v.) can hold a council, the family can hold a council, and the united ohwachira councils with their officers form the council of the clan or gens. The clan or gens has the right to hold a council. The chiefs of the clans and gentes are the tribal chiefs, who form the tribal council; but on occasions of great emergencies a grand council is held, composed of the chiefs and subchiefs, the matrons and head warriors of the ohwachira, and the leading men of the tribe. Besides, there is the council of the confederation. So there are family councils, clan councils, gentile councils, tribal councils, and confederation councils, respectively exercising sway in separate and independent jurisdictions.

In some regions nature is so niggard of her bounties to man that savagery and barbarism had not devised means to enable their sons to dwell there in organized political communities; hence here may be found some of the lowest forms of social organization, if such it may be named. Kroeber says: "In general rudeness of culture the California Indians are scarcely above the Eskimo; and whereas the lack of development of the Eskimo on many sides of their nature is reasonably attributable in part to their difficult and limiting environment, the Indians of California inhabit a country naturally as favorable, it would seem, as might be. If the degree of civilization attained by people depends in any large measure on their habitat, as does not seem likely, it might be concluded from the case of the California Indians that natural advantages were an impediment rather than an incentive to progress" (Univ. Cal. Publ., Am. Archæol. and Ethnol., II, no. 3, 81, 1904). This question of the effect of environment on the activities and development of peoples is one still requiring much scientific study.

Dixon (Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905), in treating of the northern Maidu of California, describes a state of society largely similar to that of the Hupa as noted in general terms by Goddard. Among the Maidu he finds no trace of gentile or totemic grouping. Aside from the village communities there was no definite organization. Every village or group of small villages had a headman or chief (the office being in no case hereditary), who was chosen largely through the aid of the shaman, who was thought to reveal to the electors the choice of the spirits. Mature years and wealth, ability, and generosity were strong recommendations in making a selection. Tenure of office lasted only during good behavior. The functions of the chief were largely advisory, although force of character and ability might in some cases secure a larger measure of respect and obedience. There also appears to have been "a rather indeterminate council, composed of the older members of the Secret Society."

Goddard (Univ. Cal. Publ., Am. Archæol. and Ethnol., I, no. 1, 1903) says there were no organization and no formalities in the government of the village or tribe among the Hupa. "Formal councils were unknown, although the chief might, and often did, take the advice of his men in a collected body." Each village had a headman, whose wealth gave him the power of a chief and maintained him in that power, and he was obeyed because from him food was obtained in times of scarcity. If trouble arose, he settled the dispute with money. While the people obeyed him, whatever he had was at their service. "His power descended to his son at his death, if his property also so descended. On the other hand, anyone who, by industry or extraordinary abilities, had acquired more property might obtain the dignity and power." The family and the village communities were the units of the social organization.

According to Powers (Overland Mo., VIII, 530, 1872), among the Karok of California the chief exercises no authority beyond his own village, wherein his functions are chiefly advisory. He can state the law or the custom and the facts, and he may give his opinion, but he can hardly pronounce and execute judgment.

Kroeber (op. cit., 83), in speaking of the Indians of California generally, says that the social structure was simple and loose, there being no trace of a gentile organization and that it is hardly correct to speak of tribes. Above the family the only units of organization were the village and the dialect; the common bond was similarity of language or frequency and cordiality of intercourse; in most cases the larger groups were nameless, while the village communities were usually named from localities; the lack of organization generally made the systematic classification of the divisions of any large body of Indians difficult; in population and social life the village approximated a localized clan, but, being the largest political unit, it corresponded in a measure to a tribe. In so simple a condition of society difference of rank naturally found but little scope. The influence of chiefs was small, and no distinct classes of nobles or slaves were known.

Mooney says that the Kiowa government was formerly lodged in a council of chiefs, composed of the presiding chief, the chiefs of the several bands, and the war chiefs. Women had no voice in the government. The Cheyenne have no head chief, but instead have a council composed of 40 chiefs and 4 ex-chiefs.

Some of the tribes, like the Five Civilized Tribes, the eastern Cherokee, and the Seneca of New York, have written constitutions patterned largely after European ideas. That of the Seneca is confirmed by the legislature of New York.

See *Chiefs*, *Clan and Gens*, *Confederation*, *Family*, *Kinship*, *Social organization*, *Tribe*. (J. N. B. H.)

Governmental policy. The policy of the several governments toward the Indians and their methods of pursuing it were often at variance, and therefore should not be confused. The policy itself may have been just, equitable, and humane, while the method of carrying it into effect by those to whom this duty was intrusted was sometimes unjust, oppressive, and dishonest. The governments, other than those of the United States and the colonies, which have had control of parts of the territory N. of Mexico are Great Britain, France, Spain, Russia, Denmark, Sweden, and the Netherlands. Although the policy adopted by them in their dealings with the Indians differed in some important respects, all agreed in assuming the right of dominion, based on discovery, without regard to the natives. In all the contests between the European nations regarding their claims to territory in the New World the rights of the Indians nowhere were allowed to intervene. The earliest charters, as those to Raleigh and Gilbert, make no allusion to the natives, while most of those of the 17th century call briefly for their Christianization, and efforts to this end were made to some extent in most of the colonies. The questions of most importance in the relations of the whites with the Indians were those relating to the title to the soil. Although each government insisted on the right of dominion in its acquired territory and that of granting the soil, the rights of the original inhabitants were in but few instances entirely disregarded, though they were necessarily to a considerable extent curtailed (Johnson and Graham's lessee *v.* McIntosh, 8 Wheaton, 583 et seq.). The Indians were admitted to be the rightful occupants of the lands, with right of possession over so much as was necessary for their use; yet the policy of the various governments differed in the extent to which the exercise of this right was conceded. While Spain limited it to the lands actually occupied or in use (Recop. de Leyes de los Reynos de las Indias, I, lib. ii, 1774), the United States usually allowed it to the land claimed, whenever the boundaries between the different tribes were duly recognized.

It was the usual policy of the United States and other governments, as well as of the colonies, in dealing with the Indians to treat them as tribes. The Articles of Confederation gave to Congress the "sole and exclusive right and power of regulating the trade and managing all affairs with the Indians" not under State jurisdiction. By the Constitution, the power of Congress in this respect is briefly expressed as follows: "To regulate commerce with foreign nations and among the several States, and with the Indian tribes." The authority to act in this respect must therefore be found in this clause, in that relating to the making of treaties, and in the general powers granted to Congress and the Executive. The term "tribes" in the clause quoted would indicate that the framers of the Constitution contemplated dealing with the Indians as autonomous groups, through treaties; this was the method followed by the United States until it was changed by the act of Mar. 3, 1871, and was that of the colonies and the mother country. The effect of the act cited was to bring under the immediate control of Congress, as specified in art. I, section 8, clause 3, of the Constitution, all transactions with the Indians, and to reduce to simple agreements what before had been accomplished by solemn treaties. Laws were enacted in the various colonies, and also by the United States, forbidding and rendering void the sale of lands by Indians to individuals. By the act of Congress of Feb. 8, 1887, the later policy of the Government, that the Indian tribes should cease to exist as independent communities and be made part of the body politic, found legislative expression. This act permits tribal lands, including reservations, to be divided so as to give to each man, woman, and child of the tribe an individual holding and, after a limited probation, confers citizenship upon the allottees, and makes them subject to the laws of the states or territories within which they live. Previous, however, to this final step intervened the reservation policy. The plan of forming Indian reservations was adopted from the necessity of bringing tribes under the more complete control of the Government and of confining them to definite limits for the better preservation of order, and aimed especially to restrict them to less territory in order that the whites might obtain the use of the residue. This was a most important step in the process of leading the natives to abandon the hunter stage and to depend for their subsistence on agriculture and home industries (see *Reservations*). The same policy was followed in Canada under both French and English rule, and to some extent by the colonies, and it was inaugurated by the United States in 1786. An incident indicative of one phase of the policy of the colonies in their dealings with and management of the Indians is that Indian captives were held as slaves in some of the colonies, while, under various pretexts, during a period in the history of South Carolina Indians were forced to submit to the same fate. In 1702 the Virginia assembly decreed that no Indian could hold office, be a capable witness, or hunt over patented land; an Indian child was classed as a mulatto, and Indians, like slaves, were liable to be taken on execution for the payment of debt (Hening, Stat. Va., III, 224, 250–252, 298, 333, 447). In 1644 the county courts of Massachusetts were invested with jurisdiction over the Indians in their respective districts (Rec. Mass., II, 134). Through the efforts of John Eliot and Thomas Mayhew many Indians in Massachusetts were brought under religious influence and gathered into towns on lands set apart for them by the General Court in accordance with the act of 1633 (Thomas and Homans, Laws of Colonial and State Govts., 9, 1812). In 1655 the Indians were placed nominally under law and required to pay taxes.

Though the brief rule of the Dutch in New York was marked chiefly by an irregular and vacillating policy in their dealings with their Algonquian neighbors, they established a trading post at Albany in 1615 and entered into treaties with the Iroquois that were never broken. In 1664 New Netherlands passed under English control, and the ill-advised English policy relative to the Indians of the northern districts prevailed until 1765, when, through the efforts of Sir William Johnson, a more satisfactory and practical method of dealing with the Indians, especially as to their territorial rights, was adopted.

Preeminent among the difficulties in the way of carrying out a just, humane, and consistent policy has been and is still the antagonism, born of the ignorance of both races of each other's mode of thought, social ideals and structure, and customs, together with persistent contention about land, one race defending its birthright, the other race ignoring native claims and regarding the territory as vacant. As a result a dual condition has existed—on the one side, a theoretic Government plan, ideal and worthy; on the other, modifications of this plan in compliance with local ignorance and greed. The laws and regulations of the U. S. Government applying to the Indian tribes, with few exceptions, have been framed to conserve their rights. The wars, which have cost much blood and treasure, the enforced removals, the dishonest practices and degrading influences that stain the page of history have all come about in violation of these laws and of solemn compacts of the Government with native tribes. In spite of adverse circumstances the theoretic purpose of the Government policy has slowly made headway. On July 13, 1787, an ordinance was passed by the Continental Congress for the government of the territory of the United States N. W. of the Ohio r., in which article 3 provides: "The utmost good faith shall always be observed toward the Indians; their land and property shall never be taken from them without their consent; and in their property, rights, and liberty they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made, for preventing wrongs being done to them, and for preserving peace and friendship with them" (U. S. Stat., I, 52, 1854). This ordinance was confirmed by the act of Aug. 7, 1789 (ibid., 50). Acts organizing the following states and territories contain an article reaffirming the above ordinance: Alabama, Colorado, Dakota, Idaho, Illinois, Iowa, Kansas, Michigan, Minnesota, Mississippi, Montana, Nebraska, Nevada, Oregon, Wisconsin, and Wyoming.

The Republic of Texas in its need made solemn treaties which were afterward repudiated; consequently no tribe within its limits could claim tribal lands. When Texas was admitted into the Union it retained its laws and the control of its public lands. The Indian tribes appealed to the U. S. Government for protection, and for their relief they were removed to reservations set apart for them in what was then a part of the Indian Ter., and there the remnant of them are now, holding their lands in severalty, subject to the laws and regulations of Oklahoma.

In 1792 the Russians established a school at Kodiak, and in 1805 one at Sitka, the Government and the church cooperating in behalf of education for the mixed-bloods and natives. When the transfer of Alaska to the United States took place in 1867 the teachers were recalled to Russia and the schools were closed. Within a month the American residents voted to establish schools, but little was accomplished. After 10 years of persistent effort Dr John Eaton, Commissioner of Education, assisted by Dr Sheldon Jackson, secured the first Presidential appeal to Congress for civil government and schools for the "self-supporting natives of the territory." Four years later Congress passed the needed law in which the natives' "right of occupancy" was recognized, the sale of liquor prohibited, and education ordered to be provided for the children of school age "without reference to race." In the following year public schools were opened and some of the mission schools were turned over to the Government. The sufferings of the Eskimo consequent upon the decline of the whaling industry and the killing of the fur animals prompted the introduction of reindeer from Siberia in 1892. In the following year the Government made its first appropriation for the purchase of reindeer. Herds have been placed in charge of some of the schools, and Laplanders were imported to instruct the natives in the care and breeding of reindeer, which have very largely multiplied. Not only has a new vocation thus been opened to the natives, but a valuable means of support has been given to the rapidly increasing population of the territory (see Jackson, Rep. on Introd. of Reindeer, 1904).

On May 22, 1792, the following declaration was made in instructions given to Brig. Gen. Rufus Putnam, who was sent to negotiate with the lately hostile Indians near L. Erie: "That the United States are highly desirous of imparting to all the Indian tribes the blessings of civilization, as the only means of perpetuating them on the earth; that we are willing to be at the expense of teaching them to read and write, to plow and to sow in order to raise their own bread and meat with certainty, as the white people do" (Am. State Papers, I, 235). The first treaty providing for any form of education was made on Dec. 2, 1794, with the Oneida, Tuscarora, and Stockbridge Indians, who had faithfully adhered to the colonies during the Revolution. Two persons were to be employed to instruct them in the "arts of the miller and sawyer" (U. S. Stat., II, 48). The Committee on Indian Affairs reported to the House of Representatives on Jan. 22, 1818, in favor of increasing the number of trading posts and establishing schools on or near the frontier for the education of Indian children as measures that "would be attended with beneficial effects both to the United States and to the Indian tribes" (Am. State Papers, II, 151). In 1819 the first general appropriation ($10,000 a year) for Indian education was made. The maintenance of shops, supported, however, by tribal funds, was one of the means used for industrial training, and many tribes through treaty stipulations supported and still support the schools on their reservations. The money appropriated by the Government for Indian education from 1819 to 1873 was mainly expended with the cooperation of various missionary societies that had established missions. From 1873 to the present time the Government has maintained public schools for the Indians.

About 1875 the Indians began to modify the tribal form of government by depriving chiefs of power and transferring their authority to a representive council, limited in number. The movement met with opposition in some tribes, but was accepted in others as a means of countervailing undue conservatism and giving to the progressive element a voice in the management of tribal affairs. About the same time Congress passed a law prohibiting agents from distributing supplies and ammunition to able-bodied Indians, between 18 and 45 years of age, except after the performance of some service "for the benefit of themselves or the tribe, at a reasonable rate to be fixed by the agent in charge and to an amount equal in value to the supplies to be delivered." The Secretary of the Interior might "by written order except any particular tribe or portion of tribe from the operation of this provision when he deems it proper or expedient" (U. S. Stat., XVIII, 176, 449, 1875).

A court of Indian offenses was instituted in 1882 in order to familiarize the Indian with some of the methods which his white neighbors use in trying and punishing offenders. Though the practice of this court has been crude, it has yet assisted in preparing the Indian to conform to the general customs of the country. The judges are appointed by the Indian bureau to serve one year. No compensation is given. The agents all report faithful service on the part of the Indian judges.

The method of establishing reservations has not been uniform, some having been created by treaty, some by Executive order, and others by act of Congress; but those established by Executive order without an act of Congress were not held to be permanent before the general allotment act of 1887 was passed. The various Indian titles recognized by the Government are (1) the original right of occupancy, alienable to the Government only; (2) the title to reservations, which differs from the original title chiefly in the fact that it is derived from the United States. The tenure since the act of 1887 is the same as before, and the power to alienate or transfer is subject to the same limitation, the absolute title being in the Government. Another class of titles is (3) where reservations have been patented to Indian tribes, as those to the Cherokee, Choctaw, and Creek nations, or where grants made by Spain have been confirmed by treaty, as in the case of the Pueblo Indians of New Mexico. The right of the Indians on reservations to sell timber or to grant mining privileges has been restricted, though it is now being gradually extended.

The policy of the United States in dealing with the Indians has, as a rule, been humane and just. The chief exceptions are: First, that arid or semi-arid lands have been selected for some of the reservations, defeating the effort to change some tribes from the hunter to the agricultural stage and entailing misery and death; second, that the pressure brought to bear by white settlers to eject the Indians from their favorite sections, where they were promised permanent homes, has too often been successful. See *Agency system*, *Dutch* *influence, Education, English influence, French influence, German influence, Land tenure, Missions, Office of Indian Affairs, Reservations, Russian influence, Spanish influence.* (A. C. F.)

Goyathlay. See *Geronimo.*

Grail. The name of a chief and of a band of Sisseton and Yankton Sioux occupying a village of 627 people on Big Stone lake, 280 m. from the agency in Minnesota in 1836, the other chief being Mazahpatah. Grail was probably a Sisseton Sioux. See Schoolcraft, Ind. Tribes, III, 612, 1853.

Granaries. See *Receptacles, Storage.*

Grand Bois. A former village, probably of the Potawatomi, about 6 m. S. E. of Geneva, Kane co., Ill.; also known as Shaytee's village.—Royce in 18th Rep. B. A. E., pl. cxxv, 1899.

Grande Gueule. See *Grangula.*

Grand Portage. A Chippewa band formerly at this place, on the N. shore of L. Superior in N. E. Minnesota; mentioned in La Pointe treaty (1854) in U. S. Ind. Treat., 224, 1873.

Grand River Indians. The Iroquois living on Grand r., Ontario. They numbered 3,230 in 1884, 4,050 in 1902, 4,195 in 1904.

Sweke-áka.—Gatschet, Tuscarora MS., B. A. E., 1885 (Tuscarora name).

Grand River Ute. A band of the Yampa. Under Chief Piah they formerly ranged as far E. as Denver, Colo. They numbered 350 in 1873.

Denver Ute.—Ind. Aff. Rep., 246, 1877. **Grand River Utahs.**—Nicolay in Ind. Aff. Rep. 1863, 151, 1864. **Pe-ah's band of Utes.**—Ind. Aff. Rep. 1873, 340, 1874. **Piah band.**—Barber in Bull. U. S. Geol. Surv. Terr., III, no. 3, 533, 1877.

Grand Saux. Given apparently as equivalent to the Dakota of the plains, as distinguished from "Saux [Sioux] of the wood."—Trumbull, Ind. Wars, 185, 1851.

Grand Soleil (French: 'Great Sun'). The title of a noted Natchez chief, whose individual name is unknown, in the first half of the 18th century. He was a friend of the whites until the French commandant demanded the site of his village, White Apple, situated a few miles S. W. of the present Natchez, Miss., which the Natchez had occupied, as their chief replied, for more years than there were hairs in the governor's peruke. The haughty commandant, Chopart, would not allow them to have even their growing crops until it was agreed to compensate him for the concession. The chief then sent out bundles of sticks to the Natchez villages to indicate, ostensibly, their quota of the promised tribute, but really the number of days that were to elapse before making a concerted attack on the French. The docile and submissive Natchez were not suspected, even though a Natchez woman warned the French officers. On Nov. 30, 1729, the Indians massacred every white person in the settlement, 700 in number, and with his allies the Grand Soleil went on laying waste French plantations in Louisiana until the governor of the French colony assembled a force of French and Choctaw with which he recaptured the fort at Natchez. Then the chief ostensibly agreed to terms of peace that were offered, but in the night he and his people disappeared in different directions. One division he led 180 miles up Red r., where he built a fort and an expedition found him a year later. His warriors sallied out to attack the French, who drove them back into the fort and bombarded them there until the great chief and some others surrendered themselves. The chief was taken to New Orleans and probably executed with most of his warriors, while the women and children who did not die of an epidemic that befell them were transported to Haiti to labor as slaves on the French plantations. The title "Great Sun" was always borne by the head chief of the Natchez to distinguish him from other members of the class of nobles, all of whom were called "Suns."

Grand Traverse. A former settlement of the Chippewa near the site of Flint, Genesee co., Mich.; so named by French traders because at this point was the great ford of Flint r. on the Indian trail from the Saginaw to Detroit. The place became a popular hunting place and camping ground, game and fish being abundant in the neighborhood.

Granganameo. A son of Ensenore and brother of Wingina, chiefs of Wingandacoa (Secotan), N. C., and leading man of the tribe in 1585. He is noted chiefly for the friendly aid shown by him to Amidas and Barlow and to Grenville and the accompanying English sent out by Sir Walter Raleigh in the year named. His residence was on Roanoke id., Albemarle sd. As Wingina was confined to his house by a wound when Amidas and Barlow arrived, Granganameo, as acting sachem, received the adventurers kindly and, according to the account given by them, sent them "commonly every day" deer, rabbits, fish, and sometimes various fruits and vegetables. Unfortunately for the English colonists he died before a year expired. (C. T.)

Grangula (from French *grande gueule*, 'big mouth'). An Onondaga chief, whose right name was Haaskouan ('His mouth is large'), but who was also known as Otreouati. The governor of Canada equipped an army in 1684 to crush the Five Nations because they interfered with French trade. Sickness among the troops having prevented the expedition, Governor de la Barre crossed L. Ontario to offer peace, which he sought to make conditional on the restoration to French merchants of the trade that the Iroquois had diverted to the English. Grangula, representing the Five Nations, replied defiantly that the Iroquois would trade with English or French as they chose, and would continue to treat as enemies French traders who supplied the Miami, Illinois, Shawnee, and other tribes with arms and ammunition to fight them.

Granite. A term applied to igneous rocks consisting essentially of quartz and orthoclase feldspar, with mica, hornblende, and other accessories. The name, however, is often made to include a variety of siliceous rocks with similar structure, as the coarser gabbros and diabases, gneiss, syenite, etc. These rocks are generally massive in structure, and were much used by the Indian tribes for their heavier implements, such as sledges for quarry work, hammers for breaking up stone and roughing out implements, and for axes, celts, mortars, pestles, mullers, discoidal stones, and the larger varieties of so-called ceremonial objects. On account of the toughness of these rocks they were difficult to fracture or to flake, and were therefore shaped almost exclusively by the pecking and grinding processes. Very generally the natives selected water-worn fragments approximating the form of the implement to be made, so that the minimum of shaping work was necessary. (W. H. H.)

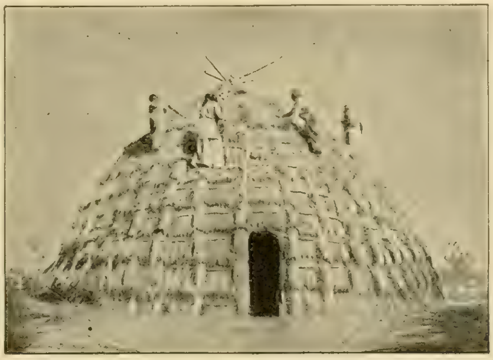
Grape Island. A former Missisauga settlement, probably in N. Minnesota.—Jones, Hist. Ojeb. Inds., 138, 1861.

Grapevine Town. A former village, perhaps belonging to the Delawares, situated 8 m. up Captina cr., Belmont co., Ohio.—Washington (1770) in Rupp, West Pa., app., 397, 1846.

Graphic art. With the tribes N. of Mexico the arts that may be comprehended under the term graphic are practically identical with the pictorial arts; that is to say, such as represent persons and things in a manner so realistic that the semblance of the original is not entirely lost. Graphic delineations may be (1) simply pictorial; that is, made to gratify the pictorial or esthetic impulse or fancy; (2) trivial, intended to excite mirth, as in caricature and the grotesque; (3) simply decorative, serving to embellish the person or object to which they are applied; (4) simply ideographic, standing for ideas to be expressed, recorded, or conveyed; (5) denotive, including personal names and marks of ownership, distinction, direction, enumeration, etc.; and (6) symbolic, representing some religious, totemic, heraldic, or other occult concept. It is manifest, however, that in very many cases there must be uncertainty as to the motives prompting these graphic representations; and the significance attached to them, even where the tribes using them come directly under observation, is often difficult to determine.

The methods of expression in graphic art are extremely varied, but may be classified as follows: (1) Application of color by means of brushes and hard or soft points or edges, and by developing the form in pulverized pigments (see *Dry painting*, *Painting*); (2) engraving, which is accomplished by scratching and pecking with hard points (see *Engraving*); (3) indenting and stamping where the surfaces are plastic (see *Pottery*); (4) tattooing, the introduction of coloring matter into designs pricked or cut in the skin (see *Tattooing*); (5) textile methods, as in weaving, basketry, beadwork, featherwork, and embroidery (see *Textile arts*); and (6) inlaying, as in mosaic, where small bits of colored material are so set as to form the figures (see *Mosaic*). The figures are drawn in outline simply, or are filled in with color or other distinctive surfacing. The elaboration or embellishment of sculptured or modeled figures or images of men and beasts by adding details of anatomy, markings, etc., in color or by engraving, thus increasing the realism of the representation, comes also within the realm of the graphic as here defined. In recent times, as the result of contact with the whites, much progress has been made by some of the native tribes in the pictorial art; but the purely aboriginal work, although displaying much rude vigor, shows little advance toward the higher phases of the art. Aboriginally, there was little attempt at effective grouping of the subject save as required in decoration, and light and shade and perspective were entirely unknown. Portraiture and landscape belong apparently to much more advanced stages of culture than have been reached by any of the northern tribes. When the delineations are devoted to the presentation of nonsymbolic ideas merely, as in pictography and denotive devices, there is a tendency in frequently recurring use to progressive simplification; the picture as such has no reason to be perpetuated, and this simplification in time reaches a stage where a part takes the place of the whole, or where semblance to the original is entirely lost, the figure becoming the formal sign of an idea. The graphic art of the northern tribes, however, shows no very significant progress in this kind of specialization, unless modern alphabets, like those of the Micmac, or certain inscriptions of somewhat problematical origin, as the Grave Creek Mound tablet (see *Grave Creek Mound*) and the Davenport tablet (Farquharson), are considered.

Graphic delineations are most extensively employed by the tribes in pictography (q. v.), examples of which, engraved or painted on rock surfaces, are found in nearly every section of the country. Similar work was executed by many of the tribes on dressed skins, on birch-bark, and on objects of wood, ivory, bone, horn, and shell. The delineation of life forms in decorative and symbolic art is hardly less universal than in simple pictography, and is especially exemplified in the work of the more advanced peoples, as the pottery of the mound builders and Pueblos, the utensils and the carvings of the tribes of the N. Pacific coast, and ceremonial costumes, and walls and floors of sacred chambers among various tribes. The graphic work of the Eskimo has a peculiar interest, since it seems to have been somewhat recently superposed upon an earlier system in which simple geometric figures predominated, and is much more prevalent where these people have been for a long time in contact with the whites, and more especially with the Athapascan and other Indian tribes skilled in graphic work (Hoffman). A special feature of the art of the Eskimo is the engraving of hunting scenes and exploits of various kinds on objects of ivory and bone—works paralleled among the Indian tribes in the S. by such examples as the Thruston tablet (Thruston, Holmes), the Davenport tablet (Farquharson), and the battle and hunting scenes of the Plains tribes (Mallery, Mooney).


OMAHA GRASS HOUSE IN PROCESS OF CONSTRUCTION. (MOONEY)

Skill in graphic work was highly regarded among many of the tribes, and the artist took particular pride in his work, and when especially successful became in a sense professional. Usually decorative designs were executed without pattern or copy, and with much directness. The most intricate patterns, applied to earthenware vessels and other objects, were not sketched out but were drawn at once, and often with remarkable skill. Among the N. W. coast tribes, however, patterns were often cut out of cedar bark and the conventional life forms worked in their handsome blankets and capes were drawn out full size on a pattern board. The native artist did not draw directly from nature, but kept in view rather the presentation of the idea, delineating it in the conventional form common to his tribe. He might have been able to produce a portrait, for example, but the desirability of portraiture does not seem to have occurred to him. He might have delineated a species of animal with accuracy, but was apparently content to suggest the particular subject of his thought in a striking and forcible though conventional manner. See *Art*, *Basketry*, *Ornament*, *Painting*, *Pottery*.

Among the numerous authorities to be consulted on this topic are Boas, Cushing, Fewkes, Holmes, Mallery, Mooney, Murdoch, Nelson, J. and M. C. Stevenson, and Turner in Reps. B. A. E.; Boas, Hoffman, Mason, and Niblack in Reps. Nat. Mus.; Dixon, Kroeber, Matthews, Swanton, Wissler, and others in Memoirs and Bulletins Am. Mus. Nat. Hist.; Farquharson in Proc. Davenport Acad. Sci., II, 1877–1880; Grosse, Beginnings of Art, 1897; Haddon, Evolution in Art, 1895; Kroeber in Am. Anthrop., n. s., III, 1901; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Schoolcraft, Ind. Tribes, I–VI, 1851–57; Thruston, Antiq. of Tenn., 1897; various authors in the ethnological and archeological journals.

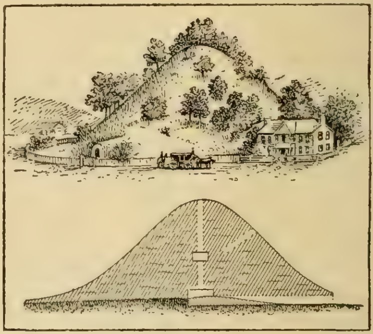
(W. H. H.)

Grass house. A dwelling having the shape of an old-fashioned beehive, often described by Spanish and French travelers of the 16th and 17th centuries, which was the typical habitation of the Caddoan tribes, except the Pawnee and Arikara. Its construction was begun by drawing a circle on the ground, and on the outline setting a number of crotched posts, in which beams were laid. Against these, poles were set very closely in a row so as to lean inward; these in turn were laced with willow rods and their tops brought together and securely fastened so as to form a peak. Over this frame a heavy thatch of grass was laid and bound down by slender rods, and at each point where the rods joined an ornamental tuft of grass was tied. Two poles, laid at right angles, jutting out in four projecting points, were fastened to the apex of the roof, and over the center, where they crossed, rose a spire, 2 ft high or more, made of bunches of grass. Four doors, opening to each point of the compass, were formerly made, but now, except when the house is to be used for ceremonial purposes, only two are provided, one on the E. to serve for the morning, and one on the W. to go in and out of when the sun is in that quarter. The fireplace was a circular excavation in the center of the floor, and the smoke found egress through a hole left high up in the roof toward the E. The four projecting beams at the peak pointed toward and were symbolic of the four points of the compass, where were the paths down which the powers descend to help man. The spire typified the abode in the zenith of the mysterious permeating force that animates all nature. The fireplace was accounted sacred; it was never treated lightly even in the daily life of the family. The couches of the occupants were placed against the wall. They consisted of a framework on which was fitted a woven covering of reeds. Upon this robes or rush mats were spread. The grass house is a comely structure. Skill is required to build it, and it has an attractive appearance both without and within. It is adapted to a warm climate only, and is still in use among the Wichita. Temporary dwellings of poles covered with grass were common among the Plains tribes, and similar houses for storage purposes were used by tribes on the coast of Oregon (Boas). See *Earth lodge*, *Habitations*.

Consult Catlin, No. Am. Inds., I–II, 1841; Winship, Coronado Exped., 14th Rep. B. A. E., 1896; G. A. Dorsey, Mythology of the Wichita, 1904; Manzanet Diary in Tex. Hist. Ass'n Quar., II, 303, 1899. (A. C. F.)

Grasswork. The Indian found the widely diffused grasses of the United States of great value, almost a necessity, and adapted them in numerous ways to his needs. The obvious needs supplied by loose grass were for house building (see *Grass house*), bedding, for lining caches, etc.; it was also worked into baskets (southern Indians, Hopi, Pima, Tlingit, Aleut, Eskimo), mats, leggings (Ntlakyapamuk), socks, towels (Eskimo), and other articles. The polished yellow or white stems were used by various tribes to ornament basketry, and by the Hupa of California as fringes of garments. Stiff stems were gathered into bundles and used as hair and floor brushes by the Pueblos and cliff-dwellers. Slender, flat grass stems, sometimes dyed, were applied to dressed skins by some tribes with sinew thread for ornamental purposes, just as were porcupine quills (Grinnell).

Grass was generally found useful as tinder; some species furnished excellent fiber for cord, and some were employed as perfumery. The Cheyenne burned grass and mixed the ashes with blood and tallow to produce paint. So far as is known the Indian invented no implements for cutting grass; basketry fans, gathering baskets, etc., were used in harvesting seeds for food. In ceremony grass had an important place. It was a component of various prayer-sticks and wands of the Hopi, and the sacred buffalo skull of some of the Plains tribes was thought to be made to live by stuffing balls of grass into the eye sockets and nose. Sweet grass was also burned to produce consecrating smoke and for lighting the pipe in sacred rites of the Plains Indians. The sod used in the *Hako* altar of the Pawnee, described by Miss Fletcher (22d Rep. B. A. E., 1903) was in Indian thought a symbol of life and growth. (W. H.)



GRAVE CREEK MOUND AND SECTION. (SQUIER AND DAVIS)

Grave Creek mound. A noted prehistoric Indian mound, situated near Moundsville, Marshall co., W. Va., at the point where Grave cr. unites with Ohio r. It was visited as early as 1734, as appears from this date cut on a tree growing from its summit, but was first described by Hart in 1797 (Imlay, Topog. Desc. W. Ter. N. Am., 296–304), since which time it has been repeatedly described and figured, attention of scholars having been called to it chiefly by an inscription on a small stone which was reputed to have been found in the mound during its excavation. The mound is conical in form, being probably the largest example of this type in the United States, having a diameter at the base of about 320 ft, a height of 70 ft, and 1,870,000 cu. ft of solid contents. It is symmetrical in form and has a dish-shaped depression in the top. It was excavated in 1838 by the proprietor, who first carried a horizontal drift at the base to the center and a shaft from the top to connect with the drift. Two burial vaults were discovered, one at the base and another 30 ft above, each constructed of logs and covered with stones, which had sunk as the wood decayed, leaving the depression in the summit. Squier and Davis (Anc. Mon., 169, 1848) assert that under the center of the mound there was a slight natural elevation into which the lower vault had been sunk. This vault contained two human skeletons, the upper vault but one. Accompanying the skeletons were 3,000 to 4,000 shell beads, ornaments of mica, several copper bracelets, and various articles of stone, including the inscribed stone mentioned, the inscription on which has received various interpretations. An illustration of this inscription was first published in the Cincinnati Chronicle, Feb. 2, 1839; another in the American Pioneer, II, no. 5, 1843. Rafn, whose tendency was to give a foreign interpretation to Indian inscriptions, inclined to the opinion that the inscribed characters were Anglo-Saxon runes, while Schoolcraft concluded that they belonged to some 8 or 9 different alphabets, as old Greek, Etruscan, etc. A committee of the Ohio Archæological and Historical Society in 1877 reached the following conclusions: "1. The inscription is not necessarily to be regarded as alphabetical. 2. If it is assumed to be alphabetical, it can not be referred to any known language. 3. It is precisely of such a character as would be the result of an ordinary attempt to manufacture an inscription. 4. Its manufacture is within the capacity of any laborer of ordinary intelligence who may have been employed in the work of exploring the mound. 5. At the time of its discovery there was no proper scrutiny of the inscription to determine whether it was of recent manufacture or not. 6. The evidence that it came from the mound is by no means conclusive. 7. Its history is such that the subsequent discovery of unquestioned ancient inscriptions with similar characters would warrant us in concluding that this also is ancient. 8. Until its authenticity is thus fully established, it ought not to be regarded as any evidence of the character, ethnical relationship, or intellectual culture of the builders of the mounds." Whittlesey, in 1872, expressed the belief that the inscription was a forgery.

Consult Clemens in Morton, Crania Americana, 221, 1839; Schoolcraft in Trans. Am. Ethnol. Soc., I, 369–420, 1846; Squier and Davis, Anc. Monuments, 168–170, 1848; Thomas (1) in 5th Rep. B. A. E., 51, 1887; (2) Cat. Prehistoric Works, 222, 1891, with bibliographic references; Whittlesey in Tracts West. Res. Hist. Soc., I, nos. 9 and 33, 1877, and II, no. 44, 1888. (C. T.)

Gray Village. A former Natchez village.

Grays.—Dumont in French, Hist. Coll. La., v, 49, 1853. **Gray Village.**—Ibid., 48.

Greasy Faces. A band of the Arapaho, q. v.

Great Island Village. A former settlement, probably of the Delawares, on the Susquehanna opposite the present Lock Haven, Clinton co., Pa.—Royce in 18th Rep. B. A. E., Pa. map, 1899.

Great Mortar (Yayatustenuggee). A Creek chief; an ally of the French in the Seven Years' war. When the English superintendent of Indian affairs called a council of the Creeks with the object of winning them over, he refused the pipe of peace to Great Mortar because the chief had favored the French, and the latter withdrew with his followers, confirmed in his hostility to the British. He received a commission from the French, and after killing or driving out the English traders and settlers took up a position on the border, where he could raid the Georgia settlements, obtaining his arms and supplies from the French fort on Alabama r. Many Creeks and Cherokee joined him there until the Chickasaw surprised the camp and put his warriors to flight. He settled at another place whence he could resume his depredations and continued to ravage the scattered settlements, including Augusta, Ga. In 1761 Col. James Grant, at the head of 2,600 Americans and friendly Indians, brought all the hostiles to terms, and a peace was made which fixed the watershed of the Allegheny mts. as the boundary between the British colonies and the lands of the natives.—Drake, Aborig. Races, 384, 1880.

Great Spirit. See *Popular fallacies*, *Religion*.

Great Sun. See *Grand Soleil*.

Green-corn dance. See *Busk*.

Greentown. A former Delaware village on the Black fork of Mohican r., near the boundary of Richland and Ashland cos., Ohio. See Treaty of Maumee Rapids (1819) in U. S. Ind. Treat., 204, 1873; Royce in 18th Rep. B. A. E., Ohio map, 1899.

Greeting. See *Salutation*.

Grenadier Squaw's Town. A Shawnee village situated in 1774 on Scippo cr., Pickaway co., Ohio. The name was derived from Grenadier Squaw, a sister of Cornstalk, the Shawnee chief, who made this her home. (J. M.)

Grenadier Squaws T.—Howe, Hist. Coll. Ohio, II, 402, 1896. **Squaw Town.**—Royce in 18th Rep. B. A. E., Ohio map, 1899.

Grey Eagle Band. One of the Dakota bands below L. Traverse, Minn. (Ind. Aff. Rep. 1859, 102, 1860), evidently taking its name from the chief; not identified.

Grigras. A French nickname and the only known name of a small tribe already incorporated with the Natchez confederacy in 1720; it was applied because of the frequent occurrence of *grigra* in their language. There is uncertainty in regard to the language and ethnic relations, but unless affiliated with the Tonica, the tribe was evidently distinct from every other, since, as indicated by the sound *grigra*, their language possessed an *r*.

Grigas.—Richebourg (1713) in French, Hist. Coll. La., III, 248, 1851. **Grigras.**—Le Page du Pratz, Hist. La., II, 222, 1758.

Grinaiches. Mentioned by Baudry de Lozières (Voy. Louisiane, 242, 1802) in a list of tribes with no indication of habitat. Probably a misprint of some well-known tribal name.

Grinding stones. See *Abrading implements.*

Grizzly Bear Erect. See *Etsowish-simmegee-itshin.*

Gros (Les). A Wea village on the Wabash in 1718 (Memoir of 1718 in N. Y. Doc. Col. Hist., IX, 891, 1855); perhaps in Tippecanoe co., Ind.

Grosse Tête (Fr.: 'big head'). A former Chitimacha village in Louisiana.

Grosse Tête namu.—Gatschet in Trans. Anthrop. Soc. Wash., II, 152, 1883 (*námu* = 'village').

Gros Ventres (French, 'big bellies') A term applied by the French, and after them by others, to two entirely distinct tribes: (1) the Atsina (q. v.), or Hitunena, a detached band of the Arapaho, and (2) the Hidatsa (q. v.), or Minitari. In the Lewis and Clark narrative of 1806 the former are distinguished as Minitarees of Fort de Prairie and the latter as Minitarees of the Missouri, although there is no proper warrant for applying the name Minitari to the Atsina. The two tribes have also been distinguished as Grosventres of the Missouri (Hidatsa) and Grosventres of the Prairie (Atsina). The name as applied to the Atsina originates from the Indian sign by which they are designated in the sign language—a sweeping pass with both hands in front of the abdomen, intended to convey the idea of 'always hungry,' i. e., 'beggars.' A clew to its application to the Hidatsa is given in the statement of Matthews (Hidatsa, 43, 1877) that the Hidatsa formerly tattooed parallel stripes across the chest, and were thus sometimes distinguished in picture writings. The gesture sign to indicate this style of tattooing would be sufficiently similar to that used to designate the Atsina to lead the careless observer to interpret both as "Gros Ventres." The ordinary sign now used by the southern Plains tribes to indicate the Hidatsa is interpreted to mean 'spreading tipis' or 'row of lodges.' (J. M.)

Big-bellys.—Gass, Journal, 76, 1807. **Big bellied.**—Mackenzie, Voy., lxiv, 1801. **Bigbellies.**—Lewis and Clark, Exped., I, 132, 1814. **Big Pauch.**—Lewis and Clark, Travels, 15, 1807 (misprint). **Big Paunch.**—Lewis and Clark, Discov., 18, 1806. **Gos ventres.**—De Smet, Letters, 62, 1843. **Great Belly Indians.**—Writer of 1786 in Mass. Hist. Soc. Coll., 1st s., III, 24, 1794. **Grosse Ventres.**—Brown, West. Gaz., 212, 1817. **Gross Vantres.**—Orig. Jour. Lewis and Clark (1804), I, 210, 1904. **Grossventers.**—Gass, Jour., 76, 1807. **Gross Ventres.**—Orig. Jour. Lewis and Clark, I, 243, 1904. **Gross Ventres proper.**—Schoolcraft, Ind. Tribes, I, 259, 1851 (intended for the Hidatsa). **Grosvantres.**—Orig. Jour. Lewis and Clark, I, 209, 1904. **Gros-Ventres.**—Saint Pierre (1753) in Margry, Déc., VI, 640, 1886. **Gros Ventres of the Missouri.**—Hale, Ethnog. and Philol., 220, 1846 (intended for the Hidatsa). **Gros-Vents.**—Kane, Wanderings of an Artist, 366, 1859. **Grovan.**—Bonner, Life of Beckwourth, 162, 1856.

Groton. A former Mohegan village about the present Groton, New London, Conn. In 1825 the population was reduced to 50 souls. (J. M.)

Gua. A Chumashan village w. of Pueblo de las Canoas (San Buenaventura), Ventura co., Cal., in 1542. In the Muñoz manuscript of Cabrillo's narration (Smith, Colec. Doc. Fla., 181, 1857) this name is united, probably correctly, with the prefix Quanmu, forming Quanmugua.

Guacata. An inland Calusa village on L. "Mayaimi," or Okechobee, s. Fla., about 1570. Elsewhere in his memoir Fontaneda refers to it as a distinct but subordinate tribe.

Guacata.—Fontaneda Memoir (*ca.* 1575), Smith trans., 19, 1854. **Guasaca.**—Fontaneda in French, Hist. Coll. La., 2d s., II, 245, 1875.

Guacaya. Mentioned by Oviedo (Hist. Gen. Indies, III, 628, 1853) as one of the provinces or villages on or in the general vicinity of the South Carolina coast, visited by Aylion in 1520.

Guachochic ('place of the blue herons'). A rancheria of "civilized" Tarahumare on the headwaters of Rio Fuerte, about lat. 26° 50′, long. 106° 55′, in s. Chihuahua, Mexico; entire population 1,147 in 1900. The inhabitants gain a livelihood mainly as servants of the Mexicans.—Lumholtz (1) in Scribner's Mag., XVI, 32, 39, 1894; (2) Unknown Mexico, I, 194, 205, 1902.

Guachoya. A palisaded village, probably of the Quapaw, containing 300 houses in the 16th century, on the w. bank of the Mississippi, apparently a short distance below the mouth of the Arkansas. It was here De Soto died, May 21, 1542.

Guachoia.—Shipp, De Soto and Florida, 432, 1881. **Guachoya.**—Gentl. of Elvas (1557) in French, Hist. Coll. La., II, 186, 1850. **Guachoyanque.**—Biedma (1544) in French, Hist. Coll. La., II, 107, 1850.

Guadalupe. Mentioned as a Navaho settlement in 1799 (Cortez in Pac. R. R. Rep., III, pt. 3, 119, 1856), but more likely the Spanish name of a locality, as the Navaho are not villagers.

Guadelupe.—Domenech, Deserts of N. A., II, 7, 1860.

Guadalupe. A Papago village about 10 leagues s. of Areitorae, in Sonora, Mexico.

Guadalupe.—Box, Adventurers, 264, 1869. **Guadalupe-Pa-Pagoe.**—Ibid. (i. e., "Papago").

Guadalupe y Ocotan.—A Huichol pueblo near Rio Chapalagana, Jalisco, Mexico. See Lumholtz (1) Huichol Indians, 5, 1898; (2) Unknown Mexico, II, 16, map, 1902.

Guaes. A people of whom Coronado learned in 1542. They evidently lived E. of Quivira, the Wichita country of E. central Kansas, of whose people they were enemies. The name bears a resemblance to Kaws, but as this is the French traders' contraction of Kansa, first applied not earlier than the first quarter of the 19th century, the two peoples were probably not the same, Guas or Guaes being apparently a Wichita or Pawnee name, or a corruption thereof. (F. W. H.)

Guaes.—Castañeda (*ca.* 1560) in 14th Rep. B. A. E., 503, 1896. **Guas.**—Ibid., 529. **Guyas.**—Castañeda in Ternaux-Compans, Voy., IX, 194, 1838 (misprint).

Guagejohe.—Given as one of the Comanche divisions, living about 1857 on the plains N. of Texas. Possibly a misprint Spanish form of *Kwahari*, q. v.

Gŭā-gĕ-jŏ-hĕ.—Butcher and Lyendecher, MS. Comanche vocab., B. A. E., 1867.

Guaguatu. An unidentified people described early in the 17th century, by the Acoma and Jemez Indians of New Mexico, as resembling the Mexicans in language and dress, and as living in straw-covered houses in a mild country somewhere to the westward of the Navaho, toward the Pacific. The name suggests the pueblo of Awatobi, q. v.

Guaguatu.—Zarate-Salmeron (*ca.* 1629), Rel., in Land of Sunshine, 183, Feb., 1900. **Guaputu.**—Ibid.

Guahate. A fertile province, probably in the present s. w. Arkansas, heard of by De Soto in 1541 at Quipana as being 8 days s. of that place.—Gentl. of Elvas (1557) in French, Hist. Coll. La., II, 182, 1850.

Guailopo. A subdivision of the Varohio in w. Chihuahua, Mexico. They lived with the Chinipa in the pueblo of San Andres Chinipas.—Orozco y Berra, Geog., 58, 325, 1864.

Guainonost. A former Chumashan village near Santa Barbara mission, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Guaislac. A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal.— Taylor in Cal. Farmer, Oct. 18, 1861.

Guajochic ('place of the guajo,' a small variety of mosquito). A small rancheria of the Tarahumare, not far from Norogachic, Chihuahua, Mexico.—Lumholtz, Unknown Mexico, I, 218, 1902.

Gualala. A name applied by Powers to the Pomo living along Gualala r., in Sonoma co., Cal. The people living along this stream belong to two dialectic groups, one occupying the territory chiefly along the lower course of Russian r., the other that along the immediate coastline w. of Gualala r.; but as Powers' statements are not explicit, it is not possible to say whether the people speaking one or the other of these dialects is meant. The name itself comes undoubtedly from *waláli*, a name applied to the point at which the waters of any two streams flow together, or at which any stream flows into the ocean. (S. A. B.)

Gua-la-la.—Powers in Cont. N. A. Ethnol., III, 186, 1877. **Walhalla.**—Bancroft, Nat. Races, I, 362, 1874.

Guale. The Indian name by which the Spaniards knew the present Amelia id., N. coast of Florida, and a part of the adjacent Florida and Georgia coast, in the 16th century. There is strong probability that the tribe in occupancy was that known later as Yamasi. In 1597 the son of the chief of Guale led a revolt against the missions that had been established by the Spanish Franciscans a few years before. There were then on the island at least 3 mission villages—Asao, Asopo, and Ospo. The missions were reestablished in 1605 and may have continued until their destruction by the English and their Indian allies in 1704–06. (J. M.)

Gualdape.—Fontaneda Memoir (*ca.* 1575), Smith trans., 16, 1854. **Guale.**—Ibid. **Quale.**—Fontaneda in Ternaux-Compans, Voy., XX, 16, 1841. **Quate.**—Fontaneda misquoted by Shipp, De Soto and Fla., 585, 1881.

Gualta. Given by the Yavapai to Fray Francisco Garcés in 1776 as the name of a tribe, possibly in the vicinity of the Rio Colorado.—Garcés, Diary (1775–76), 405, 1900.

Guamua. The Yavapai name of a tribe evidently on or in the vicinity of the Rio Colorado in Arizona or California, in the 18th century.—Garcés (1775–76), Diary, 404, 1900. Cf. *Gueymura*.

Guamoa.—Cortez (1799) in Pac. R. R. Rep., III, pt. 3, 126, 1856.

Guanabepe. The Yavapai name of a tribe, evidently Yuman, on the lower Colorado in Arizona or California, in the 18th century.

Guanabepe.—Garcés (1776), Diary, 404, 1900. **Guanavepe.**—Orozco y Berra, Geog., 349, 1864 (after Garcés).

Guanacos (Span.: Los Guanacos.) A group of ruined pueblos 8 m. s. of Tempe, in the Salt River valley, Ariz. So named from a number of figurines, resembling the guanaco, found there.—Cushing in Compte-rendu Internat. Cong. Am., VII, 178, 1890.

Guancane. Mentioned by Garcilasso de la Vega (Florida, 201, 1723) as a province visited by De Soto's army in 1542. Situated probably in s. w. Arkansas, near Naguatex, q. v.

Guacane.—Shipp, De Soto and Florida, 430, 1881.

Guanipas. A former Coahuila tribe, belonging perhaps to the Coahuiltecan stock.—Revillagigedo (1793) quoted by Orozco y Berra, Geog., 306, 1864.

Guanlen. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Guarungunve ('town of weeping'). A Calusa village on one of the keys of the s. w. coast of Florida, about 1570. Brinton (Floridian Penin., 114, 1859) thinks the word is another name for Old Matacumbe (Metacumbe) key, described by Romans (1775) as one of the last refuges of the Calusa Indians. (J. M.)

Guaragunve.—Fontaneda quoted by Ternaux-Compans, Voy., XX, 10, 1841. **Guardgumve.**—Fontaneda quoted by French, Hist. Coll. La., 2d s., II, 262, 1875 (misprint). **Guarugumbe.**—Fontaneda quoted by Ternaux-Compans, op. cit., 32. **Guarugunve.**—Fontaneda Mem. (*ca.* 1575), Smith trans., 13, 1854. **Guarungunve.**—Ibid., 19. **Guarunguve.**—Fontaneda quoted by Ternaux-Compans., op. cit., 22. **Metacumbe.**—Present map form for the key. **Old Matacombe.**—Romans, Fla., app., xxxiv, 1775 (the key; same?).

Guasamota. A Cora pueblo on the upper Rio Jesus María, on the E. slope of the Sierra de Nayarit, in the N. part of the territory of Tepic, Mexico (Lumholtz, Unknown Mexico, i, 487; ii, 16, map, 1902). Orozco y Berra records it as a Tepehuane settlement.

Guasamota.—Lumholtz, op. cit. **Guazamota.**—Orozco y Berra, Geog., 281, 1864. **Santa María Guazamota.**—Ibid., 318-319.

Guasas. A tribe mentioned in Spanish narratives and reports on Texas in the latter part of the 18th century as enemies of the "northern Indians," particularly of the Comanche. According to one narrative they were the only people able to defeat the latter. They are described as having lived in permanent villages defended by adobe towers; they called their warriors together by means of drums in time of danger. They were reputed to be of great stature and of remarkable skill in horsemanship. Although many of the things told about them are entirely fabulous, a real tribe appears to be referred to, probably one of those which erected earth lodges. This may have been the Osage (*Wasash*) or, since an annotator of a letter written by Ripperdá in 1772 enumerates "Guasers" and Osage separately, possibly they were the Kansa or the Pawnee. (J. R. S.)

Guasas.—Prieto, Hist. de Tamaulipas, 137, 1873. **Guasers.**—Annotator of a letter of Ripperdá, 1772, MS. cited by H. E. Bolton, inf'n, 1906. **Guazas.**—Report of council at San Antonio in 1778, MS. cited by H. E. Bolton, inf'n, 1906.

Guasco. A province, possibly Caddoan, visited in 1542 by Moscoso, of De Soto's army, who there found much maize; situated probably in S. W. Arkansas or N. W. Louisiana. See Gentl. of Elvas (1557) in French, Hist. Coll. La., ii, 199, 1850.

Guasigochic ('a flat'). A small rancheria of the Tarahumare, N. E. of Norogachic, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Guaslaique. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Guatitruti. Mentioned by Oñate in 1598 (Doc. Inéd., xvi, 114, 1871) as a pueblo of the Jemez in New Mexico. It has not been identified with the present native name of any ruins in the vicinity of Jemez. In Oñate's second list of Jemez villages (ibid., 102) Fiapuzi and Triyti are given. Comparison shows the first name to be a misprint of the name of the preceding pueblo mentioned ('Trea'), improperly compounded with a misprint ('puzi') of 'Guati,' the first part of the name Guatitruti; the other pueblo mentioned in the second list ('Triyti') being a corruption of the latter portion ('truti') of the name Guatitruti. (F. W. H.)

Friyti.—Bancroft, Ariz. and N. Mex., 136, 1889 (misprint). **Guatitritti.**—Columbus Memorial Vol., 155, 1893 (misprint). **Trivti.**—Bandelier in Arch. Inst. Papers, iv, 207, 1892 (misquoting Oñate). **Triyti.**—Oñate (1598) in Doc. Inéd., xvi, 102, 1892.

Guauaenok. A Kwakiutl tribe living on Drury inlet, Brit. Col. The gentes are Gyigyilkam, Kwakowenok, and Kwikoaenok. Summer villages are Hohopa and Kunstamish. Pop. 46 in 1885.

Guau′aēnoq.—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Guau′aēnox.**—Boas in Rep. Nat. Mus., 331, 1895. **Kwauaenoq.**—Boas in Bull. Am. Geog. Soc., 228, 1887. **Kwā-wa-ai-nuk.**—Dawson in Trans. Roy. Soc. Can., sec. ii, 73, 1887. **Kwā-wa-a-nuk.**—Ibid. **Quai-iunough.**—Brit. Col. map, 1872. **Quai-nu.**—Kane, Wand. in N. Am., app., 1859. **Quā̄ūaē-noq.**—Boas in Petermanns Mitt., pt. 5, 130, 1887.

Guaxule. A village, apparently of the Creeks, visited by De Soto in 1540. Coxe seems to locate it near the head of Mobile r.; Shipp places it on the Chattahoochee, and Thomas (12th Rep. B. A. E., 649, 1894) near Cartersville, in Bartow co., Ga. The Spaniards were entertained so well at this place that to the army its name became a synonym for good fortune. See *Etowah mound.*

Guachoula.—Shipp, De Soto and Florida, 368, 1881. **Guachoule.**—Mooney in 19th Rep. B. A. E., 520, 1900 (given as an early form). **Guachule.**—Mooney, Siouan Tribes of the East, 57, 1894. **Guasili.**—Mooney in 19th Rep., op. cit. **Guasula.**—Ibid. **Guasuli.**—Biedma (1544) in Hakluyt Soc. Pub., ix, 182, 1851. **Guaxula.**—Coxe, Carolana, 23, 1741. **Guaxule.**—Gentleman of Elvas (1557) in French, Hist. Coll. La., ii, 147, 1850.

Guaya. A former village of the Calusa confederacy near the S. end of Florida (Fontaneda, *ca.* 1575, in Ternaux-Compans, Voy., xx, 22, 23, 1841). The village is not given in B. Smith's translation of Fontaneda's narrative.

Guayabas. A Huichol rancheria and religious place, containing a temple; situated about 2½ m. S. W. of San Andres Coamiata, q. v.—Lumholtz, Unknown Mex., ii, 52, 1902.

Temolikíta.—Lumholtz, ibid. ('where trees and flowers are budding': native name).

Guaycones. An unidentified tribe visited by Cabeza de Vaca (Smith trans., 84, 1851) during his sojourn in Texas in 1528-34.

Gualciones.—Barcia, Historiadores, i, 1749.

Guaynamota. A former Cora pueblo and the seat of a mission, situated on the E. bank of Rio San Pedro, lat. 22° 30′, Jalisco, Mexico.

S. Ignacio Guaynamota.—Orozco y Berra, Geog., 280, 1864.

Guayoguia. Mentioned by Oñate in 1598 (Doc Inéd., xvi, 114, 1871) as a pueblo of the Jemez in New Mexico. It has not been identified with the present native name of any ruins in the vicinity of Jemez. In Oñate's second list (ibid., 207) Yxcaguayo and Quiamera are mentioned. The names are obviously misprinted, the latter part of the first name and a misprint of the first part of the other forming "Guayoquia."

Guayotri. Apparently a Tigua pueblo in New Mexico in 1598. Mentioned by Oñate (Doc. Inéd., XVI, 115, 1871) in connection with Puaray. See *Tiguex.*

Guayusta. A village of the Rumsen division of the Costanoan family, formerly at Pt Pinos, near Monterey, Cal., the inhabitants of which were connected with San Carlos mission.

Guayusta.—Taylor in Cal. Farmer, Apr. 20, 1860. **Point Pinos.**—Ibid.

Guazapar. A division of the Tarahumare occupying the village of Guazapares, w. Chihuahua, Mexico. It includes also the Temoris who inhabit the pueblos of Santa María Magdalena, Nuestra Señora del Valle Humbroso, and Cerocahui. The Guazapar dialect is said to resemble more closely the Tarahumare proper than the Varohio. (F. W. H.)

Guazapar.—Orozco y Berra, Geog., map, 1864. **Guazápare.**—Ibid., 58.

Guazapares. A village of the Guazapar division of the Tarahumare in the district of Arteaga, w. Chihuahua, Mexico; pop. 542 in 1900.

Guazayepo.—Orozco y Berra, Geog., 324, 1864. **Santa Teresa de Guazápares.**—Ibid.

Guazarachic. A Tarahumare settlement in the Hidalgo district, Chihuahua, Mexico.

Guasarochic.—Orozco y Berra, Geog., 322, 1864. **Guazarachis.**—Ibid., 59 (given as Apache, but doubtless Piman).

Guazavas (probably from Opata *guasaca*, 'where the (pitahaya) fruit ripens first.'—Rudo Ensayo). A former Coguinachi Opata pueblo, containing also some Apache, and the seat of a Spanish mission founded in 1645, on Rio Bavispe, about lat. 29° 40′, Sonora, Mexico. Its inhabitants numbered 632 in 1678, and 191 in 1730. A new church was built in 1764. The place is now civilized, but 50 Yaqui were settled in and about the town in 1900. (F. W. H.)

Buasdabas.—Ribas (1645) quoted by Bandelier in Arch. Inst. Papers, III, 58, 1890. **Goasavas.**—de Croix (1769) in Doc. Hist. Mex., 4th s., II, 25, 1856. **Guasavas.**—Orozco y Berra, Geog., 343, 1864. **Guayavas.**—Hamilton, Mex. Handbook, 47, 1883. **Guazaca.**—Doc. of 1730 quoted by Bandelier in Arch. Inst. Papers, IV, 505, 1892. **Guazava.**—Mange (*ca.* 1700) quoted by Bancroft, No. Mex. States, I, 233, 1884. **Huassabas.**—Bandelier in Arch. Inst. Papers, III, 58, 1890. **Huassavas.**—Ibid., 56. **San Francisco Guazava.**—Rivera (1730) quoted by Bancroft, op. cit., 514. **San Francisco Javier de Guazava.**—Zapata (1678), ibid., 246.

Guazave. A subdivision of the Vacoregue, formerly occupying the pueblos of San Pedro Guazave and Tamazula, on Rio Sinaloa, about lat. 25° 45′, N. W. Sinaloa, Mexico. The Vacoregue were also sometimes known as Guazave. A Jesuit mission was established among them in 1600, but the natives burned the church and fled. They were brought back, however, and the offenders hanged. Between 1646 and 1649 they again threatened trouble, but they later became Christianized and noted for their faith in the new religion. Orozco y Berra (Geog., 332, 1864) says: "In Guazave were united several factions, and although they were known as Guazaves they speak the Mexican tongue between themselves; this is the civilized language in all parts." (F. W. H.)

Gubo. A former rancheria, probably of the Papago, visited by Father Kino in 1694; situated 13 leagues E. of Sonoita, which was on the Rio Salado of Sonora, just below the Arizona boundary.

Gubo.—Kino (1694) in Doc. Hist. Mex., 4th s., I, 252, 1856. **Guvoverde.**—Kino (1699) quoted by Bancroft, No. Mex. States, I, 267, 1884.

Gueguachic. A former Tarahumare settlement in Chihuahua, Mexico.—Orozco y Berra, Geog., 322, 1864.

Gueiquesales. A former tribe of S. Texas, probably Coahuiltecan, living near the Manos Prietas, Bocores, Haeser, Pinanaca, Escaba, Cacastes, Cocobipta, Codame, Contotores, Colorados, Babiamares, and Taimamares. Perhaps identical with the Guisoles, and probably the Susolas of Cabeza de Vaca. (J. R. S.)

Gueiquesales.—Fernando del Bosque (1675) in Nat. Geog. Mag., XIV, 340, 1903. **Gueiquizales.**—Revillagigedo MS. (1793) quoted by Bancroft, Nat. Races, I, 611, 1886.

Guepacomatzi. A former Opata rancheria N. of Oputo, E. Sonora, Mexico. It was abandoned in the 18th century owing to the hostility of the Apache, Suma, and Jocome. Not to be confounded with Huepaca.

Guepa Comatzi.—Doc. of 18th cent. quoted by Bandelier in Arch. Inst. Papers, IV, 525, 1892.

Guerachic. Mentioned as a Tepehuane pueblo on the Upper Rio Fuerte, in the Sierra Madre, Chihuahua, Mexico.

Guerachic.—Orozco y Berra, Geog., 324, 1864. **Guerechic.**—Ibid., 322 (apparently the same). **Huerachic.**—Lumholtz, Unknown Mexico, I, 299, note, 1902.

Guess, George. See *Sequoya.*

Guetela ('northern people'). A sept of the true Kwakiutl which formerly formed one tribe with the Komoyue, but separated on account of some quarrel. The clans are Maamtagyila, Kukwakum, Gyeksem, Laalaksentaio, and Sisintlae. They now live at Ft Rupert, Brit. Col.

Guē'tEla.—Boas in Nat. Mus. Rep., 330, 1895. **Kuē'xâmut.**—Ibid. (='fellows of the Kueha').

Guetela. A clan of the Wikeno, a Kwakiutl tribe.—Boas in Nat. Mus. Rep., 330, 1895.

Guevavi. A former Sobaipuri settlement and the seat of a Spanish mission established about 1720–32; situated on the W. bank of Rio Santa Cruz, below Tubac, at or near the present Nogales, Arizona-Sonora boundary. In 1750 it was plundered by the Indians and abandoned, but was reoccupied two years later as a mission under the protection of Tubac. In 1760–64 Guevavi contained 111 natives;

in 1772, 86, and with its visitas (Calabazas, Jamac, Sonoita, and Tumacacori), 337. It was abandoned before 1784, Tumacacori becoming head of the mission establishment. (F. W. H.)

Genevavi.—Kino, map (1701) in Bancroft. Ariz. and N. Mex., 360, 1889 (misprint). **Guazavez.**—Writer (*ca.* 1713) in Doc. Hist. Mex., 4th s., v, 175, 1857. **Guebavi.**—Kino, map (1701) in Stöcklein, Neue Welt-Bott, 74, 1726. **Guevavi.**—Mange (1699) quoted by Bancroft, op. cit., 358. **Guevaví-Gussudac.**—Orozco y Berra, Geog., 347, 1864. **Gusudac.**—Rudo Ensayo (1763), 149, 1863 (Pima name: 'great water'). **Gusutaqui.**—Mange quoted by Bancroft, op. cit., 358. **San Felipe de Jesus Guevavi.**—Villa-Señor quoted by Bancroft, No. Mex. States, I, 531, 1884. **San Miguel.**—Bancroft, Ariz. and N. Mex., 384, 1889 (Jesuit name). **San Miguel de Guevavi.**—Ibid., 362 (probably not so named until 1732). **San Rafael.**—Ibid., 384 (Jesuit name). **Santos Angeles.**—Ibid. (Franciscan name). **S. Luis Guebavi.**—Venegas, Hist. Cal., I, map, 1759.

Guevu. A Calusa village on the s. w. coast of Florida, about 1570.

Gueva.—Fontaneda quoted in Doc. Inéd., v, 539, 1866. **Guevu.**—Fontaneda Mem. (*ca.* 1575), Smith trans., 19, 1854.

Gueymura. A tribe speaking the Diegueño dialect, formerly living about Santa Catalina mission, N. Lower California. (Duflot de Mofras, Voy., I, 217, 228, 1844). Cf. *Comeya*, *Guamua*, *Quilmur*.

Gueyniotiteshesgue ('four tribes'). A phratry of the Caughnawaga Iroquois.

Gueza. An Indian settlement in w. South Carolina, probably in the present Edgefield co., visited by Juan Pardo in 1565.—Vandera in Smith, Colec. Doc. Fla., I, 17, 1857.

Guhlaniyi (*Gû'lani'yĭ*). A Cherokee and Natchez settlement formerly at the junction of Brasstown cr. with Hiwassee r., a short distance above Murphy, Cherokee co., N. C.—Mooney in 19th Rep. B. A. E., 520, 1900.

Guhlga (*Gū'ɫga*). A legendary Haida town on the N. shore of Skidegate inlet, just above the present town of Skidegate, Queen Charlotte ids., Brit. Col., where there are now works for refining dog-fish oil. No native pretends to say what family occupied this town. (J. R. S.)

Gū'ɫga.—Swanton, Cont. Haida, 279, 1905. **Quilhcah.**—Deans, Tales from Hidery, 67, 1899.

Guhlkainde (*Gû'l'ka-ĭ'nde*, 'plains people'). A division of the Mescalero Apache who claim as their original habitat the Staked plains region E. of Pecos r., in New Mexico and Texas. See *Gohlkahin*. (J. M.)

Cuelcajen-né.—Escudero, Not. de Chihuahua, 212, 1834 (probably identical). **Gû'l'ka-ĭ'nde.**—Mooney, field notes, B. A. E., 1897. **Llaneros.**—Orozco y Berra, Geog., 59, 1864 (Cuelcajen-ne or).

Guia. An unidentified ruined pueblo on the Rio Grande in the vicinity of Albuquerque, N. Mex.—Loew in Wheeler Survey Rep., VII, 338, 1879.

Guias. A Maricopa rancheria on the Rio Gila, s. Ariz., in 1744.—Sedelmair quoted by Bancroft, Ariz. and N. Mex., 366, 1889.

Guika. A former Tanos pueblo on the Rio Grande, in the vicinity of Albuquerque, N. Mex.—Loew in Wheeler Survey Rep., VII, 338, 1879.

Gui-k'ati. See *Sleeping Wolf*.

Guilitoy. A tribe of the Patwin division of the Copehan family, formerly living in Napa co., Cal.; one of the seven which made peace with Gov. Vallejo in 1836.

Guilitoy.—Bancroft, Hist. Cal., IV, 71, 1886. **Guillicas.**—Taylor in Cal. Farmer, Mar. 30, 1860. **Guilucos.**—Bancroft, op. cit., 72. **Ulucas.**—Taylor in Cal. Farmer, June 7, 1861.

Guima. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Guimen. A division of the Olamentke branch of the Moquelumnan family of California, according to Choris and Kotzebue, who state that the people spoke the same language as the Tamal and Sonomi.

Guimen.—Choris, Voy. Pitt., 6, 1822. **Guymen.**—Chamisso in Kotzebue, Voy., III, 51, 1821.

Guiomaer. A village said to be 40 leagues from St Helena, probably in or near the present Barnwell co., S. C.; visited by Juan Pardo in 1566.—La Vandera (1569) in Smith, Colec. Doc. Fla., I, 16, 1857.

Guipago. See *Lone Wolf*.

Guismanes. An imaginary province, located in the great plains, in the region of Quivira.—Zarate-Salmeron (*ca.* 1629), Relacion, in Land of Sunshine, 187, 1900.

Guisoles. A tribe of Coahuila or Texas, probably Coahuiltecan, noted in a manuscript quoted by Orozco y Berra, Geog., 306, 1864. It may be identical with the Gueiquesales, or with the Quitoles of Cabeza de Vaca.

Gulhlgildjing (*Gʌɫgî'ldjiñ*, probably 'mussel-chewing town'). A Haida town on the s. shore of Alliford bay, Moresby id., Queen Charlotte ids., Brit. Col. Another name for this place (or for one near it) was Skama. It was occupied by a low social division of the Djahuiskwahladagai.—Swanton, Cont. Haida, 279, 1905.

Sqā'ma.—Ibid. (probably identical with above: 'woman's needle case').

Gull Lake Band. A Chippewa band formerly on Gull lake, on the upper Mississippi, in Cass co., Minn. They sold their lands in 1863. (J. M.)

Gulf Lake reservation.—Washington treaty (1867) in U. S. Ind. Treat., 273, 1873 (misprint). **Gull Lake band.**—Washington treaty (1863), ibid., 215.

Guloismistac. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Gumisachic ('arroyo'). A Tarahumare rancheria about 20 m. N. E. of Norogachic, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Gunachonken. Given by Krause as one of the Tlingit social groups living at Yakutat, Alaska, but it is actually only a name for the people of Gonaho (*Gō'naxo*), q. v., a small town in that neighborhood.

Gō′naxo qoan.—Swanton, field notes, B. A. E., 1904. **Ġūnăchokon.**—Krause, Tlinkit Ind., 116, 1885.

Gunakhe. The principal village of the Lakweip, situated on a branch of upper Stikine r., Brit. Col.

Gunaqä′—Boas, 10th Rep. N. W. Tribes Can., 34, 1895.

Gunasquamekook (‘long gravel bar joining the island’). A former Passamaquoddy village on the site of St Andrews, New Brunswick, on Passamaquoddy bay. The Indians were dispossessed by the whites and were finally settled at Pleasant Point, Me.—Vetromile, Abnakis, 55, 1866.

Gunghet-haidagai (‘Ninstints people’). A part of the Haida living about the s. end of Queen Charlotte ids., Brit. Col. In the Masset dialect their name is Anghethade. The whites formerly called them Ninstints people, from the name by which their chief town was generally known. Their language differs somewhat from that spoken by the Haida farther n. The remnant lives principally at Skidegate. (J. R. S.)

Ā̄ngīt Hāadē.—Harrison in Proc. Royal Soc. Can., sec. II, 125, 1895. **Cape St. James tribe.**—Poole, Queen Charlotte Ids., 195, 1872. **Ġᴀ′ñxet Xā′-idᴀga-i.**—Swanton, Cont. Haida, 272, 1905. **Kunqit.**—Swanton, field notes, 1900–1901. **Kunχit.**—Dawson, Queen Charlotte Ids., 169, 1880 (proper name of the village, Ninstance being the name of the chief).

Gunghet-kegawai (*Ġᴀ′ñxet-qē′gawa-i*, ‘those born in the Ninstints country’). A subdivision of the Stasaos-kegawai, a division of the Raven clan of the Haida, probably descended from women who had married in the Ninstints country. It is to be distinguished from another and more important division of the same name at Ninstints which belonged to the Eagle clan.—Swanton, Cont. Haida, 270, 1905.

Gunghet-kegawai. A subdivision of the Eagle clan of the Haida, belonging, as the name implies, to one of the Ninstints or Gunghet group. They were sometimes called also Gunghet-gitinai.—Swanton, Cont. Haida, 270, 1905.

Gupa. A former Agua Caliente village on the headwaters of San Luis Rey r., s. Cal., better known as Agua Caliente (q. v.). Its inhabitants were removed to Pala res. in 1902.

Agua Caliente.—Ind. Aff. Rep. 1902, 175, 1903. **Aqua Caliente.**—Jackson and Kinney, Rep. Miss. Ind., 20, 1883. **Gupa.**—A. L. Kroeber, inf’n, 1905 (own name). **Gupa-nga-git-om.**—Ibid. (own name: ‘Gupa-at-people’). **Ha-koo-pin.**—Taylor in Cal. Farmer, May 11, 1860. **Hakupin.**—A. L. Kroeber, inf’n, 1905 (Diegueño name). **Ko-pa.**—Barrows, Ethno-Bot. Coahuilla Ind., 34, 1900 (Kawia name).

Gusti (*Gustĭ′*). A traditional Cherokee settlement on Tennessee r., near Kingston, Roane co., Tenn.—Mooney in 19th Rep. B. A. E., 521, 1900.

Gutgunest-nas-hadai (*Gutgunē′st nas:had′ā′i* ‘owl-house people’). Given by Boas (Fifth Rep. N. W. Tribes Can., 26, 1889) as the name of a subdivision of the Yaku-lanas, a division of the Raven clan of the Haida. It is really only a house name belonging to that family. (J. R. S.)

Gutheni (*Ġᴀt-hī′nî*, ‘salmon creek’). A former Tlingit town situated n. of Dry bay, Alaska. (J. R. S.)

Gutubur. A Pima rancheria visited by Father Kino in 1694; definite locality unknown.—Kino in Doc. Hist. Mex., 4th s., I, 251, 1856.

Guwisguwi. See *Cooweescoowee; Ross (John)*.

Guyasuta. See *Kiasutha.*

Gwaeskun (*Gwā-iskún*, ‘end of island’). Formerly the northernmost Haida town on Queen Charlotte ids., Brit. Col. It was named from the cape near by and is said to have been owned by the Stustas, but it has long been abandoned.—Swanton, Cont. Haida, 281, 1905.

Gwaidalgaegins (*Gwai-dalga′-igîns*, ‘island that floats along’). A former Haida fort belonging to the Kadusgo-kegawai of Kloo. It was near the mountain called Kinggi, famous in native legend, on Queen Charlotte ids., Brit. Col. (J. R. S.)

Gwalgahi (*Gwal̓′gâ′hĭ*, ‘frog place’). A place on Hiwassee r., in the Cherokee country, just above the junction of Peachtree cr., near Murphy, Cherokee co., N. C.; about 1755 the site of a village of refugee Natchez, and later of a Baptist mission.—Mooney in 19th Rep. B. A. E., 521, 1900.

Gwaugweh (‘one took out a locust.’—Hewitt). Probably a former Seneca village near Niagara r., N. Y.

Carrying Place Village.—Morgan, League Iroq., 466, 1851. **Gwa-u-gueh.**—Ibid., map. **Gwä′-u-gweh.**—Ibid., 466.

Gweghkongh. A village in 1657, probably belonging to the Unami Delawares and apparently situated in n. New Jersey, near Staten id., or in the adjacent part of New York.

Gweghkongh.—Deed of 1657 in N. Y. Doc. Col. Hist., XIV, 393, 1883. **Hweghkongh.**—Ibid.

Gweundus (*Gwēᴀ′ndᴀs*). A subdivision of low social rank of the Hlgahet-gitinai, a family of the Eagle clan of the Haida.—Swanton, Cont. Haida, 274, 1905.

Gwinwah. A former Niska village on Nass r., Brit. Col.

Gu′nwa.—Swanton, field notes, 1900–01 (name obtained from the Haida). **Gwinwah.**—Dorsey in Am. Antiq., XIX, 281, 1897.

Gyagyilakya (*G·āg·g·ilak·a*, ‘always wanting to kill people’). A gens of the Tsawatenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus., 331, 1895.

Gyaushk (‘gull’). A gens of the Chippewa (q. v.).

Gi-oshk.—Tanner, Narr., 315, 1830. **Gyaushk.**—Warren in Minn. Hist. Soc. Coll., v, 44, 1885.

Gyazru. The Parrot clan of the Hopi.

Gyarzobi.—Mindeleff in 8th Rep. B. A. E., 120, 1891. **Gya′-zro**—Stephen, ibid., 39. **Gyazru wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû*= ‘clan’). **Kắro.**—Voth, Hopi Proper Names, 81, 1905. **Karro.**—Dorsey and Voth, Mishongnovi Ceremonies, 175, 1902.

Gyegyote (*G·'ēg·'ō′tē*, 'descendants of Gyote'). A subdivision of the Lalauitlela, a gens of the Tlatlasikoala.—Boas in Rep. Nat. Mus., 332, 1895.

Gyekolekoa (*G·ēg'ō′lqᴇoa*). A gens of the Koskimo, a Kwakiutl tribe.—Boas in Rep. Nat. Mus., 329, 1895.

Gyeksem ('chiefs'). The principal gens in the following Kwakiutl tribes and septs: Koskimo, Nakomgyilisala, Tlatlasikoala, Nakoaktok, Guetela, Walaskwakiutl, Matilpe, Tenaktak, Hahuamis, and Wiwekae.

G·ē′xsᴇm.—Boas in Rep. Nat. Mus., 329-331, 1895. **Gyē′qsᴇm.**—Boas in 6th Rep. N. W. Tribes Can., 53–55, 1890.

Gyeksemsanatl (*G·ē′xsᴇms'anaʟ*, 'highest chiefs'). A gens of the Koskimo, a Kwakiutl tribe.—Boas in Rep. Nat. Mus., 329, 1895.

Gyigyekemae (*G·ī′g·ᴇqᴇmaē*, 'chiefs'). A gens of the Tsawatenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus., 331, 1895.

Gyigyilkam ('those who receive first'). A gens, or gentes, having the same name, in the following Kwakiutl tribes and septs: Wikeno, Tlatlasikoala, Goasila, Komoyue sept of the true Kwakiutl, Koeksotenok, Tlauitsis, Nimkish, Awaitlala, Guauaenok, Hahuamis, Wiwekae sept of the Lekwiltok.

G·ī′g·îlqam.—Boas in Rep. Nat. Mus., 328–331, 1895. **Gyī′gyᴇlk·am.**—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Gyī′gyilk·am.**—Ibid. **Hamalakyauæ.**—Boas in Petermanns Mitt., pt. 5, 130, 1887 (name of ancestor).

Gyilaktsaoks (*Gyilaχtså′oks*, 'people of the canoe planks'). A Tsimshian family living at Kitzilas, on the N. side of Skeena r., Brit. Col.—Boas in Ztschr. f. Ethnol., 232, 1888.

Gyisgahast (*Gyîsg·'ahā′st*, 'grass people'). A Niska division of the Gyispawaduweda clan, living in the town of Kitwinshilk, on Nass r., and a Kitksan division living in the town of Kitzegukla, on Skeena r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49–50, 1895.

Gyiskabenak (*Gyisk·ab'ᴇnā′q*). A Niska division of the Lakskiyek clan, living in the town of Lakkulzap, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Gyispawaduweda (*Gyispawaduw ᴇ′da*, 'bear'). One of the four Tsimshian clans.—Boas in 10th Rep. N. W. Tribes Can., 49, 50, 1895.

Gyīspōtuwᴇ′da.—Boas in 5th Rep., ibid., 9, 1889.

Gyitgyigyenik (*Gyîtgyîgyē′niʜ*). A Niska division of the Lakyebo clan, now in the town of Andeguale, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Gyitkadok (*Gyîtʜk·'adô′k·*). A Niska division of the Kanhada clan, now living in the town of Lakkulzap, at the mouth of Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Gyitktsaktl (*Gyitχtsä′χtl*, 'people of the lake shore'). A subdivision of the Kitzilas living in a village on the s. side of Skeena r., Brit. Col.—Boas in Ztschr. f. Ethnol., 232, 1888.

Gyitsaek (*Gyits'ä′eᴋ*). A Niska division of the Lakskiyek clan living in the town of Kitwinshilk, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Gyitwulnakyel (*Gyîtwulnaky'ē′l*). A Niska division of the Lakyebo clan living in the town of Kitlakdamix, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Gypsum. A mineral (hydrous sulphide of calcium) embracing three principal varieties—gypsum, satin-spar, and selenite—and occuring in both crystallized and massive forms in connection with stratified rocks. The light-colored compact forms are known as alabaster, a name sometimes erroneously applied to certain forms of travertine and stalagmite. Having no considerable degree of hardness, gypsum was not used for implements by the aborigines, but the pleasing colors and translucent effects made the massive forms valuable for ornaments and carvings generally. Selenite, which has the foliate structure, is readily separated into thin sheets and until recent years was used for window lights instead of glass by some of the Pueblo tribes. The same people crush the gypsum and use it as whitewash on the walls of their houses, generally using a piece of sheep skin as a brush. The Plains Indians, according to Mooney, roast the blocks of gypsum and use the resulting powder to clean and whiten dressed skins and to whiten the gummed tips of feathers in decorative work. (W. H. H.)

Gyusiwa. Formerly one of the western group of Jemez pueblos, ½ m. N. of Jemez hot springs, on a slope descending to the river from the E., in Sandoval co., New Mexico. Judging from the extent of the ruins of the village, it at one time contained probably 800 inhabitants. It was the seat of the Spanish mission of San Diego de Jemez, and had a chapel, erected probably previous to 1617, at which date it was the principal Jemez village. The pueblo was abandoned in 1622 on account of the persistent aggressiveness of the Navaho, who had succeeded in scattering the Jemez tribe; but in 1627 Fray Martin de Arvide gathered the scattered members and resettled them in Gyusiwa and Amushungkwa (Patoqua?) pueblos. The latter was deserted prior to 1680, but Gyusiwa was occupied when the pueblos revolted in that year. It was, however, finally abandoned shortly afterward. The walls of the ruined church, in some places 8 feet thick, are still standing. See Bandelier, cited below; Holmes in Am. Anthrop., VII, no. 2, 1905.

(F. W. H.)

Cuunsiora.—Orozco y Berra in Anales Minis. Fom. Mex., 196, 1882 (evidently the same). **Gin-se-ua.**—Bandelier in Arch. Inst. Papers, IV, 204, 1892. **Guimzique.**—Ibid., 205 (misprint of Zarate-Salmeron's Quiunzique). **Guin-se-ua.**—Bandelier in Compte-rendu Internat. Cong. Am., VII, 452, 1890. **Qicinzigua.**—Zarate-Salmeron (*ca.* 1629) quoted by Bancroft, Nat. Races, I, 600, 1882. **Quicinzigua.**—Vargas quoted by Orozco y Berra in Anales Minis. Fom. Mex., 196, 1882. **Quinsta.**—Bancroft, Ariz. and N. Mex., 136, 1889 (misquoting Oñate). **Quiumzi-qua.**—Zarate-Salmeron (*ca.* 1629) Rel., in Land of Sunshine, 183, Feb., 1900. **Quiumzique.**—Zarate-Salmeron quoted by Bandelier in Arch. Inst. Papers, III, 127, 1890. **Quiunzique.**—Ibid., IV, 205, 1892. **Quiusta.**—Oñate (1598) in Doc. Inéd., XVI, 102, 1871 (probably the same). **San Diego.**—Bandelier in Arch. Inst. Papers, I, 23, 27, 1881. **San Diego de James.**—Ind. Aff. Rep. 1867, 213, 1868. **San Diego de Jemês.**—Alencaster (1805) quoted by Meline, Two Thousand Miles, 212, 1867. **San Diego de Jemez.**—Alencaster (1805) quoted by Prince, New Mex., 37, 1883. **San Diego de los Emex.**—MS. of 1643 quoted by Bandelier in Arch. Inst. Papers, IV, 206, 1892. **San Diego de los Hemes.**—Vetancurt, Menolog. Fran., 275, 1871. **San Diego de los Temes.**—Orozco y Berra in Anales Minis. Fom. Mex., 255, 1882. **S. Diego.**—D'Anville, map Am. Sept., 1746.

Gyuungsh. The Oak clan of the former pueblo of Pecos, N. Mex.

Gyuúⁿsh.—Hodge in Am. Anthrop., IX, 351, 1896 (usually with the suffix *-ash*, 'people').

Haaialikyauae (*Haai′alik·auaē*, 'the shamans'). A gens of the Hahuamis, a Kwakiutl tribe.—Boas in Rep. Nat. Mus., 331, 1895.

Haailakyemae ('the shamans'). A gens of the Kwakiutl proper, found among the Komoyue and Matilpe subdivisions.

Haai′lak·Emaē.—Boas in Rep. Nat. Mus., 330, 1895. **Haaîlakyemaē**—Boas, 6th Rep. N. W. Tribes Can., 54, 1890. **Haialikyā′ūaē.**—Boas in Petermanns Mitt., pt. 5, 131, 1887. **Lâqsē.**—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Lâ′xsē.**—Boas in Rep. Nat. Mus., 330, 1895 (sig. 'going through').

Haanatlenok ('the archers'). A gens of the Komoyue, a subdivision of the Kwakiutl.

Hā′anaLēnôx.—Boas in Nat. Mus. Rep., 330, 1895. **Hā′anatlēnoq.**—Boas, 6th Rep. N. W. Tribes Can., 54, 1890. **Hā′na*tl*inō.**—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Haanka Ullah (*Hankha aiola*, 'wild goose there cries'). A former Choctaw town situated on a long flat-topped ridge between Petickfa cr. and Blackwater cr., Kemper co., Miss. It received its name from a pond of water about 7 acres in extent which was much frequented by wild fowl.—Romans, Florida, 310, 1775; Halbert in Miss. Hist. Soc. Publ., VI, 420, 1902.

Haaskouan. See *Grangula.*

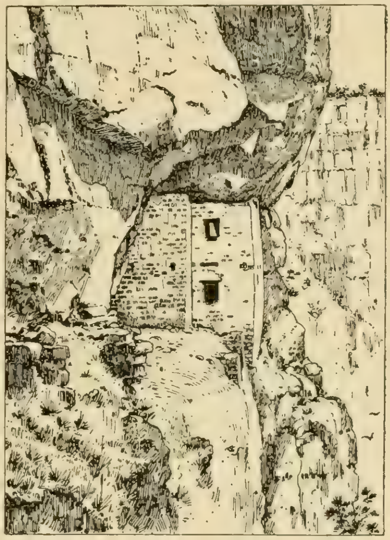
Haatze (Queres: 'earth'). A prehistoric pueblo of the Cochiti near the foot of the Sierra San Miguel, above Cochiti pueblo, N. Mex. It is claimed to have been occupied after the abandonment of the Potrero de las Vacas.—Bandelier in Arch. Inst. Papers, IV, 157, 1892.

Haatse.—Hewett in Am. Anthrop., VI, 638, 1904. **Ha-a-tze.**—Bandelier in Arch. Inst. Papers, IV, 157, 1892. **Rät-je Kama Tse-shu-ma.**—Ibid., pl. 1, fig. 13. **Ră-tya.**—Lummis in Scribner's Mag., 98, 1893. **Rä-tye Ka-ma Tze-shuma.**—Bandelier, op. cit., 159 (='the old houses at the rabbit,' in allusion to the rabbit-like outline of the neighboring crest). **San Miguel.**—Lummis, op. cit.

Habachaca. A clan of the Chulufichi phratry of the ancient Timucua of Florida.—Pareja (*ca.* 1614) quoted by Gatschet in Am. Philos. Soc. Proc., XVII, 492, 1878.

Habamouk. See *Hobomok, Hobomoko.*

Habitations. The habitations of the Indians of northern America may be classed as community houses (using the term "community" in the sense of comprising more than one family) and single, or family, dwellings. "The house architecture of the northern tribes is of little importance, in itself considered; but as an outcome of their social condition and for comparison with that of the southern village Indians, is highly important" (Morgan). The typical community houses, as those of the Iroquois tribes, were 50 to 100 ft long by 16 to 18 ft wide, with frame of poles and with sides and triangular roof covered with bark, usually of the elm; the interior was divided into compartments and a smoke hole was left in the roof. A Mahican house, similar in

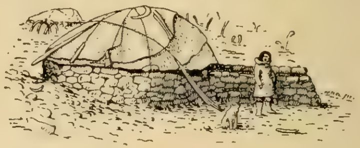


ANCIENT CLIFF-DWELLING, MESA VERDE, COLORADO

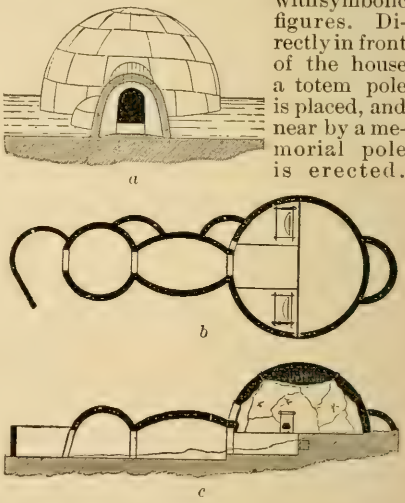
DWELLINGS, PUEBLO OF HANO, ARIZONA

form, 14 by 60 ft, had the sides and roof made of rushes and chestnut bark, with an opening along the top of the roof from end to end. The Mandan circular community house was usually about 40 ft in diameter; it was supported by two series of posts and cross-beams, and the wide roof and sloping sides were covered with willow or brush matting and earth. The fireplace was in the center. Morgan thinks that the oblong, round-roof houses of the Virginia and North Carolina tribes, seen and described by Capt. John Smith and drawn by John White, were of the community order. That some of them housed a number of families is distinctly stated. Morgan includes also in the community class the circular, dome-shaped earth lodges of Sacramento valley and the L-form, tent-shaped, thatched lodges of the higher areas of California; but the leading examples of community houses are the large, sometimes massive, many-celled clusters of stone or adobe in New Mexico and Arizona known as *pueblos* (q. v.). These dwellings vary in form, some of those built in prehistoric times being semicircular, others oblong, around or inclosing a court or plaza. These buildings were constructed usually in terrace form, the lower having a one-story tier of apartments, the next two stories, and so on to the uppermost tier, which sometimes constituted a seventh story. The masonry consisted usually of small, flat stones laid in adobe mortar and chinked with spalls; but sometimes large balls of adobe were used as building stones, or a double row of wattling was erected and filled in with grout, solidly tamped. By the latter method, known as *pisé* construction, walls 5 to 7 ft thick were sometimes built (see *Adobe*, *Casa Grande*). The outer walls of the lowest story were pierced only by small openings, access to the interior being gained by means of ladders, which could be drawn up, if necessary, and of a hatchway in the roof. It is possible that some of the elaborate structures of Mexico were developed from such hive-like buildings as those of the typical pueblos, the cells increasing in size toward the S., as suggested by Bandelier. Chimneys appear to have been unknown in North America until after contact of the natives with Europeans, the hatchway in the roof serving the double purpose of entrance and flue.

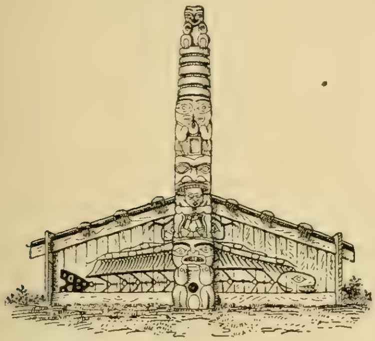
Other forms, some community and others not, are the following: Among the Eskimo, the *karmak*, or winter residence, for which a pit of the required diameter is dug 5 or 6 ft deep, with a frame of wood or whalebone constructed within 2 or 3 ft above the surface of the ground and covered with a dome-shaped roof of poles or whale ribs, turfed and earthed over. Entrance is gained by an underground passageway. The temporary hunting lodge of the Labrador Eskimo was sometimes constructed entirely of the ribs and vertebræ of the whale. Another form of Eskimo dwelling is the hemispherical snow house, or *iglu*, built of blocks of snow laid in spiral courses. The Kaniagmiut build large permanent houses, called *barabara* by the Russians, which accommodate 3 or 4 families; these are constructed by digging a square pit 2 ft deep, the sides of which are lined with planks that are carried to the required height above the surface and roofed with boards, poles, or whale ribs, thickly covered with grass; in the roof is a smoke hole, and on the eastern side a door. The Tlingit, Haida, and some other tribes build substantial rectangular houses with sides and ends formed of planks and with the fronts elaborately carved and painted with symbolic figures. Directly in front of the house a totem pole is placed, and near by a memorial pole is erected. These houses are sometimes 40 by 100 ft in the Nootka and Salish region, and are occupied by a number of families. Formerly some of the Haida houses are said to have been built on platforms supported by posts; some of these seen by such early navigators as Vancouver were 25 or 30 ft above ground, access being had by notched logs serving as ladders. Among the N. W. inland tribes, as the Nez Percés, the dwell-



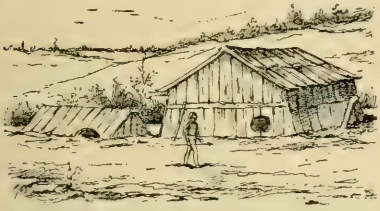
ESKIMO HOUSE, EAST CAPE, SIBERIA. (NELSON)

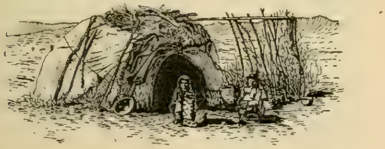


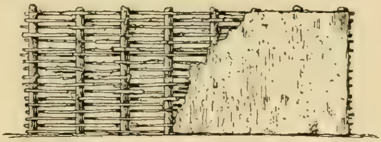
SNOW HOUSE OF CENTRAL ESKIMO. *a*, FRONT VIEW; *b*, GROUND PLAN; *c*, SECTION. (BOAS) ing was a frame of poles covered with rush matting or with buffalo or elk skins. The houses of the California tribes, some of which are above noted, were rectangular or circular; of the latter, some were conical, others dome-shaped. There was also formerly in use in various parts of California, and to some extent on the interior plateaus, a semisubterranean earth-covered lodge known among the Maidu as *kūm*.

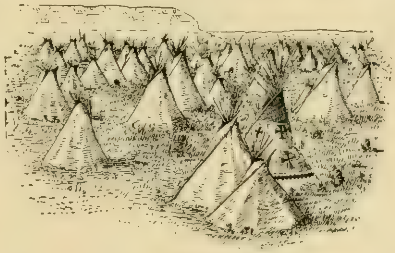

HAIDA HOUSE WITH TOTEM POLE. (NIBLACK)

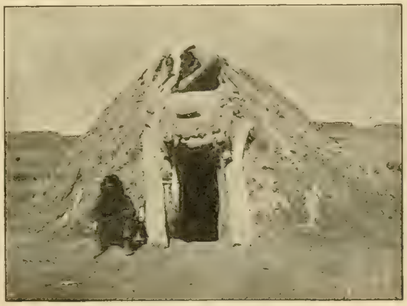
The most primitive abodes were those of the Paiute and the Cocopa, consisting simply of brush shelters for summer, and for winter of a framework of poles bent together at the top and covered with brush, bark, and earth. Somewhat similar structures are erected by the Pueblos as farm shelters, and more elaborate houses of the same general type are built by the Apache of Arizona. As indicated by archeological researches, the circular wigwam, with sides of bark or mats, built over a shallow excavation in the soil, and with earth thrown against the base, appears to have been the usual form of dwelling in the Ohio valley and the immediate valley of the Mississippi in prehistoric and early historic times. Another kind of dwelling, in use in Arkansas before the discovery, was a rectangular structure with two rooms in front and one in the rear; the walls were of upright posts thickly plastered with clay on a sort of wattle. With the exception of the Pueblo structures, buildings of stone or adobe were unknown until recent times.


HOUSE OF NORTHERN CALIFORNIA INDIANS; KLAMATH RIVER. (POWERS)

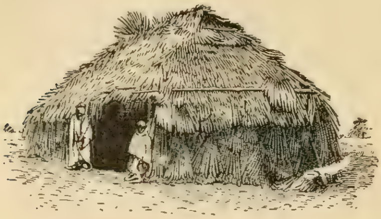

APACHE HOUSE OF BRUSH AND CANVAS


HOUSE CONSTRUCTION, MOUND BUILDERS. PLASTERED WATTLE WORK. (THOMAS)


VILLAGE OF TIPIS; PLAINS INDIANS


NAVAHO HOGAN (EARTH LODGE)

The dwellings of some of the tribes of the plains, as the Sioux, Arapaho, Comanche, and Kiowa, were generally portable skin tents or tipis, but those of the Omaha, Osage, and some others were more substantial (see *Earth lodge*, *Grass lodge*). The dwellings of the Omaha, according to Miss Fletcher, "are built by setting carefully selected and prepared posts together in a circle, and binding them firmly with willows, then backing them with dried grass, and covering the entire structure with closely packed sods. The roof is made in the same manner, having an additional support of an inner circle of posts, with crotchets to hold the cross logs which act as beams to the dome-shaped roof. A circular opening in the center



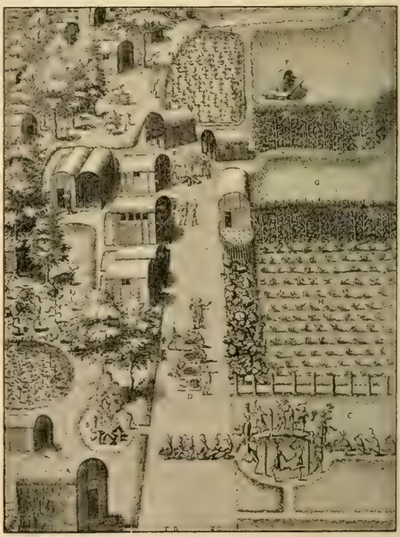
PALMETTO HOUSE; LOUISIANA INDIANS

WINNEBAGO BARK HOUSE; MINNESOTA. (GILFILLAN)

serves as a chimney and also to give light to the interior of the dwelling; a sort of sail is rigged and fastened outside of this opening to guide the smoke and prevent it from annoying the occupants of the lodge. The entrance passageway, which usually faces eastward, is from 6 to 10 ft long and is built in the same manner as the lodge." An important type is the Wichita grass hut, circular, dome-shaped with conical top. The frame is built somewhat in panels formed by ribs and crossbars; these are covered with grass tied on shingle fashion. These grass lodges vary in diameter from 40 to 50 ft. The early Florida houses, according to Le Moyne's illustrations published by De Bry, were either circular with dome-like roof, or oblong with rounded roof like those of Secotan in North Carolina, as shown in John White's figures. The frame was of poles; the sides and roof were covered with bark, or the latter was sometimes thatched. The Chippewa usually constructed a conical or hemispherical framework of poles, covered with bark. Formerly caves and rock shelters were used in some sections as abodes, and in the Pueblo region houses were formerly constructed in natural recesses or shelters in the cliffs, whence the designation *cliff-dwellings.* Similar habitations are still in use to some extent by the Tarahumare of Chihuahua, Mexico. Cavate houses with several rooms were also hewn in the sides of soft volcanic cliffs; so numerous are these in Verde valley, Arizona, and the Jemez plateau, New Mexico, that for miles the cliff face is honeycombed with them. As a rule the women were the builders of the houses where wood was the structural material, but the men assisted with the heavier work. In the Southern states it was a common custom to erect mounds as foundations for council houses, for the chief's dwelling, or for structures designed for other official uses.

The erection of houses, especially those of a permanent character, was usually attended with great ceremony, particularly when the time for dedication came. The construction of the Navaho *hogán,* for example, was done in accordance with fixed rules, as was the cutting and sewing of the tipi among the Plains tribes, while the new houses erected during the year were usually dedicated with ceremony and feasting. Although the better types of houses were symmetrical and well proportioned, their builders had not learned the use of the square or the plumb-line; the unit of measure was also apparently unknown, and even in the best types of ancient Pueblo masonry the joints of the stonework were not "broken."

The Indian names for some of their structures, as tipi, wigwam, wickiup, hogan, and iglu, have come into use to a greater or less extent by English-speaking people. See *Adobe, Archeology, Architecture, Cliff-dwellings, Earth lodge, Fortification and Defense, Grass lodge, Hogan, Kiva, Mounds, Pueblos, Tipi.*



SECOTA, A TOWN OF THE CAROLINA COAST. (HARIOT)

Consult Boas in Proc. Nat. Mus., XI, 1889; Hrdlicka in Am. Anthrop., V, 385, 1903; VI, 51, 1904; VII, 480, 1905; VIII, 39, 1906; De Bry, Brevis Narratio, 1591; Hariot, Virginia, repr. 1874. Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Catlin, Manners and Customs N. A. Inds., 1841; Goddard, Life and Culture of the Hupa, 1903; Bandelier in various Papers of the Archæol. Inst. America; Morgan, Houses and House-life of the American Aborigines, Cont. N. A. Ethnol., IV, 1881; Willoughby in Am. Anthrop., VIII, No. 1, 1906; Holm, Descr. New Sweden, 1834; Schoolcraft, Ind. Tribes, I–VI, 1851–57; Dellenbaugh, North Americans of Yesterday, 1901; Matthews, Navaho Legends, 1897; also, the various reports of the B. A. E.: Boas, Murdoch, Nelson, and Turner for the Eskimo; Dorsey for the Omaha; C. and V. Mindeleff for the Navaho and Pueblos; Fewkes for the Pueblos; Hoffman for the Menominee and Chippewa, etc. (C. T.)

Hacanac. Mentioned by the Gentleman of Elvas in 1557 (Hakluyt Soc. Publ., IX, 132, 1851) as a province of which Moscoso was informed in 1542; apparently on the N. E. Texan border. Unidentified.

Hachaath. An extinct Nootka tribe which formerly lived on or N. of Barclay sd., Vancouver id.

A-y-charts.—Jewitt, Narr., 120, 1849. **Aytch-arts.**—Ibid., 37. **Hacā'ath.**—Boas, 6th Rep. N. W. Tribes Can., 32, 1890. **Hatcā'ath.**—Ibid., 31.

Hachepiriinu ('young dogs'). A former Arikara band under chief Chinanitu, The Brother.

Ha-če'-pi-ri-i-nu'.—Hayden, Ethnog. and Philol. Mo. Val., 357, 1862. **Young Dogs.**—Culbertson in Smithson. Rep. 1850, 143, 1851.

Hachimuk. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Hachos (prob. Span.: a fagot or bundle of straw or grass covered with resin). Mentioned as a wild tribe of New Mexico in the 18th century.—Villa-Señor, Theatro Am., pt. 2, 412, 1748.

Hackensack (*Ackkinkas-hacky*, 'the stream that unites with another in low level ground.'—Heckewelder). A former division of the Unami Delawares, occupying the territory designated by the Indians Ackkinkashacky, embracing the valleys of Hackensack and Passaic rs. in N. New Jersey. Their principal village was Gamoenapa, usually known as Communipaw. They took a prominent part in the events of 1643–44, but subsequently appear as mediators through their chief Oritany (Oratamy, Oratam, etc.), who enjoyed, to a ripe old age, the confidence of his people and the surrounding chieftaincies, as well as that of the whites. The lands of the tribe embraced Jersey City, Hoboken, a part of Staten island, Weehawken, Newark, Passaic, etc. Their number was estimated at 1,000 in 1643, of which 300 were warriors, probably an exaggeration (Ruttenber). (J. M. C. T.)

Achkingkesacky.—Doc. of 1663 in N. Y. Doc. Col. Hist., XIII, 276, 1881. **Achkinkehacky.**—Treaty of 1645, ibid., 18. **Achkinkes hacky.**—Doc. of 1643, ibid., 14. **Ackinckesaky.**—Doc. of 1663, ibid., 280. **Hacansacke.**—Doc. of 1662, ibid., XIV, 512, 1883. **Haccinsack.**—Doc. *ca.* 1643, ibid., I, 198, 1856. **Hachinghsack.**—Deed of 1657, ibid, XIV, 394, 1883. **Hachkinkeshaky.**—Doc. of 1655, ibid., XIII, 55.1881. **Hackensack.**—Treaty of 1673, ibid., 476. **Hackinckesaky.**—Stuyvesant (1663), ibid., 323. **Hackinghesaky.**—Doc. of 1662, ibid., 218. **Hackinghsack.**—Deed of 1657, ibid., XIV, 393, 1883. **Hackinghsackin.**—Doc. of 1660, ibid., 182. **Hackinghsakij.**—Doc. of 1663, ibid., XIII, 305, 1881. **Hackingkesacky.**—Doc. of 1663, ibid., 294. **Hackingkescaky.**—Doc. of 1663, ibid., 289. **Hackingsack.**—Report of 1644, ibid., I, 150, 1856. **Hackinkasacky.**—Treaty of 1660, ibid., XIII, 148, 1881. **Hackinkesackinghs.**—Doc. of 1660, ibid., 183. **Hackinkesacky.**—Doc. of 1663, ibid., 294. **Hackinkesaky.**—Ibid. **Hackinsack.**—Doc. *ca.* 1643, ibid., I, 199, 1856. **Hackinsagh.**—Doc. of 1673, ibid., II, 606, 1858. **Hackquinsack.**—Doc. of 1650, ibid., I, 411, 1856. **Hacquinsack.**—Ibid.

Haddo. See *Huddoh.*

Hadley Indians. A small body or band, possibly Nipmuc, which, at the time of King Philip's war in 1675, occupied a small fort about a mile above Hatfield, on the W. side of Connecticut r., in Hampshire co., Mass. They abandoned their village to join Philip's forces and thereafter ceased to be known under the name above given. (J. M.)

Hadsapoke's Band (from the name of its chief, "Horse-stopper"). A Paviotso band formerly at Gold canyon, Carson r., W. Nev., said to number 110 in 1859.

Had-sa-poke's band.—Dodge in Ind. Aff. Rep. 1859, 373, 1860.

Hadtuitazhi ('touches no green corn husks'). A former subgens of the Hanga gens of the Omaha.

Ha-ɟu-it'ajĭ.—Dorsey in 15th Rep. B. A. E., 227, 1897.

Haena. A former Haida town on the E. end of Maude id., Skidegate inlet, Queen Charlotte ids., Brit. Col. It is said to have been occupied in very early times by the Djahui-skwahladagai, and in recent years it was reoccupied by the west coast Haida, who desired to be nearer the traders, but after a comparatively short occupancy the people moved to Skidegate about 1880. There are said to have been 13 houses, which would indicate a population of about 150. (J. R. S.)

Khīna Hāadē.—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895 (Khīna = Haena). **New Gold Harbour Village.**—Dawson, Queen Charlotte Ids., 168B, 1880. **X̣a'ina.**—Swanton, Cont. Haida, 279, 1905.

Haeser. A former tribe near the lower Rio Grande, living with the Gueiquesales, Manos Prietas, Bocores, Pinanaca, Escaba, Cacastes, Cocobipta, Cocomaque, Codame, Contotores, Colorados, Babiamares, and Taimamares. Probably Coahuiltecan.

Siaexer.—Fernando del Bosque (1675) in Nat. Geog. Mag., XIV, 340, 1903. **Xaeser.**—Ibid., 344.

Hagi (*Xā'gî*, said to mean 'striped'). A Haida town on or near the largest of the

Bolkus ids., Queen Charlotte ids., Brit. Col. It derived its name from a reef which, in local mythology, was the first land to appear above the waters of the flood, bearing the ancestress of all the Raven people upon it. The town was occupied by a Ninstints division of the same name.—Swanton, Cont. Haida, 277, 1905.

Hagi-lanas (*Xági-lā'nas*, 'people of striped (?) town'). A subdivision of the Haida, belonging to the Raven clan and occupying the town of Hagi, on Hagi id., Queen Charlotte ids., Brit. Col. From the circumstance attending their supposed origin (see *Hagi*) the family claimed to be the oldest on the islands, but it is now represented by only two or three individuals. There were two subdivisions, the Huldanggats and the Keda-lanas.—Swanton, Cont. Haida, 268, 1905.

Haglli. A Yuman tribe or division which in 1604–05 occupied 5 rancherias on the lower Rio Colorado, between the Cohuanas (Yuma) and the Halliguamayas, of which latter (identifiable with the Quigyuma) they apparently formed a part.

Haclli.—Bandelier in Arch. Inst. Papers, III, 110, 1890. **Haglli.**—Zarate-Salmeron (*ca.* 1629), Rel., in Land of Sunshine, 106, Jan. 1900. **Tlaglii.**—Bancroft, Ariz. and N. Mex., 156, 1889.

Hagonchenda. A former Iroquois town, probably belonging to the people of Tequenondahi, and situated in 1535 not far from the junction of Jacques Cartier r. with the St Lawrence. The chief of this town gave a small girl to Cartier on his second voyage, and placed Cartier on his guard against the machinations of the chiefs of the peoples dwelling around Stadacona and elsewhere on the St Lawrence. For this reason Cartier, in his third voyage, in 1540, gave this chief 2 small boys to learn the language, and also a "cloake of Paris red, which cloake was set with yealow and white buttons of Tinne, and small belles." See Cartier, Bref Récit, 67, 1863. (J. N. B. H.)

Hagwilget (Tsimshian: 'well dressed'). The chief village of the Hwotsotenne, on Bulkley r., 3 m. S. E. of Hazelton, Brit. Col.; pop. 500 in 1870, 161 in 1904.

Achwlget.—Horetzky, Canada on Pac., 103, 1874. **Ahwilgate.**—Dawson in Rep. Geol. Surv. Can., 1879–80, 20B, 1881. **Hagulget.**—Scott in Ind. Aff. Rep. 1869, 563, 1870. **Hagwilget.**—Can. Ind. Aff. 1904, pt. 2, 73, 1905. **Ha-gwĭl'-kĕt.**—Henshaw, MS. note, B. A. E., 1887. **Tschah.**—Morice in Trans. Roy. Soc. Can., map, 1892. **Tsitsk.**—Can. Ind. Aff., 212, 1902 (Kitksun form).

Hahamatses ('old mats'). A subdivision or sept of the Lekwiltok, a Kwakiutl tribe. They received their name because they were slaves of the Wiwekae sept. Recently they have taken the name of Walitsum, 'the great ones.' Pop. 53 in 1901, 43 in 1904.

Chāchamātses.—Boas in Petermanns Mitt., pt. 5, 131, 1887. **H'ah'amatses.**—Boas in Bull. Am. Geog. Soc., 230, 1887. **Kahk-ah-mah-tsis.**—Can. Ind. Aff., 119, 1880. **Kakamatsis.**—Brit. Col. map, 1872. **Qā'qamātses.**—Boas, 6th Rep. N. W. Tribes Can., 55, 1890. **Wā'-lit-sum.**—Dawson in Trans. Roy. Soc. Can., V, sec. II, 65, 1887. **Wau-lit-sah-mosk.**—Sproat in Can. Ind. Aff., 149, 1879. **Waw-lit-sum.**—Can. Ind. Aff., 189, 1884. **Xā'xamatsEs.**—Boas in Rep. Nat. Mus., 331, 1895.

Hahamogna. A former Gabrieleño rancheria in Los Angeles co., Cal., at a locality later called Rancho Verdugos.—Ried (1852) quoted by Taylor in Cal. Farmer, June 8, 1860.

Hahas. A former Chumashan village at the principal port of Santa Cruz id., Cal., probably at Prisoners' harbor.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Hahatonwanna ('small village at the falls'). A former Sioux village or division at the Falls of St Anthony, Minn.; mentioned doubtfully by Dorsey (1880). Given by Lewis and Clark in 1804 as a subdivision of the Yankton of the north, of which Mahpeondotak was chief. The name may refer to an incorporated Chippewa band.

Hahatouadeba.—Jefferys, Am. Atlas, map 5, 1776. **Hah-har-tones.**—Orig. Jour. Lewis and Clark, VI, 99, 1905. **Har-har-tones.**—Lewis and Clark, Discov., 34, 1806. **Horheton.**—De l'Isle (1701), map in Neill, Hist. Minn., 164, 1858. **Horhetton.**—Jefferys, Am. Atlas, map 5, 1776. **Morheton.**—La Tour, Am. Sept., map, 1779 (misprint).

Hahekolatl (*Hä'hêqolaL*, descendants of Hakolatl'). A subdivision of the Lalauitlela, a gens of the Tlatlasikoala (q. v.), a Kwakiutl tribe.—Boas in Rep. Nat. Mus., 332, 1895.

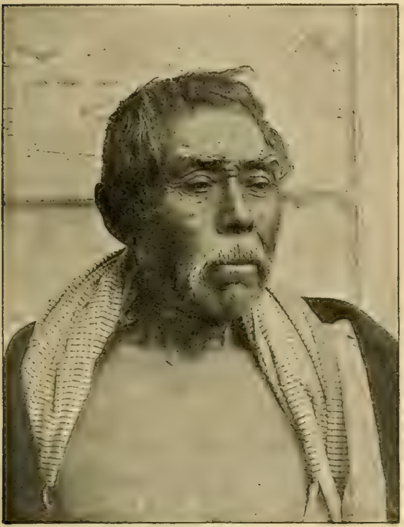
Hahuamis. A Kwakiutl tribe living on Wakeman sd., Brit. Col.; pop. 63 in 1901, the last time they were officially reported. They are divided into three gentes: Gyeksem, Gyigyilkam, and Haaialikyauae.—Boas in Rep. Nat. Mus., 331, 1895.

Ah-knaw-ah-mish.—Can. Ind. Aff., 189, 1884. **Ah-know-ah-mish.**—Ibid., 314, 1892. **Ah-wha-mish.**—Ibid., 364, 1897. **A-kwā'-amish.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **A-qua-mish.**—Kane, Wand. in N. Am., app., 1859. **Chachuā'mis.**—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Ecquamish.**—Brit. Col. map, 1872. **H'ah'uámis.**—Boas in Bull. Am. Geog. Soc., 228, 1887. **Haquā'mis.**—Boas, 6th Rep. N. W. Tribes Can., 55, 1890. **Haxuā'mîs.**—Boas in Rep. Nat. Mus. 331, 1895.

Haida (*Xa'ida*, 'people'). The native and popular name for the Indians of the Queen Charlotte ids., Brit. Col., and the s. end of Prince of Wales id., Alaska, comprising the Skittagetan family (q. v.). By the natives themselves the term may be applied generally to any human being or specifically to one speaking the Haida language. Some authors have improperly restricted the application of the term to the Queen Charlotte islanders, calling the Alaskan Haida, Kaigani (q. v.). Several English variants of this word owe their origin to the fact that a suffix usually accompanies it in the native language, making it Hā'dē in one dialect and Haidaga'i in the other.

On the ground of physical characteristics the Haida, Tlingit, and Tsimshian peoples should be grouped together. Language and social organization indicate still closer affinities between the Haida and Tlingit.

According to their own traditions the oldest Haida towns stood on the E. shore, at Naikun and on the broken coast of Moresby id. Later a portion of the people moved to the W. coast, and between 150 and 200 years ago a still larger section, the Kaigani, drove the Tlingit from part of Prince of Wales id. and settled there. Although it is not impossible that the Queen Charlotte ids. were visited by Spaniards during the 17th century, the first certain account of their discovery is that by Ensign Juan Perez, in the corvette *Santiago*, in 1774. He named the N. point of the islands Cabo de Santa Margarita. Bodega and Maurelle visited them the year after. In 1786 La Perouse coasted the shores of the islands, and the following year Capt. Dixon spent more than a month around them, and the islands are named from his vessel, the *Queen Charlotte*. After that time scores of vessels from England and New England resorted to the coast, principally to trade for furs, in which business the earlier voyagers reaped golden harvests. The most important expeditions, as those of which there is some record, were by Capt. Douglas, Capt. Jos. Ingraham of Boston, Capt. Etienne Marchand in the French ship *Solide*, and Capt. Geo. Vancouver (Dawson, Queen Charlotte Ids., 1880).



HAIDA MAN. (AM. MUS. NAT. HIST.)

The advent of whites was, as usual, disastrous to the natives. They were soon stripped of their valuable furs, and, through smallpox and general immorality, they have been reduced in the last 60 years to one-tenth of their former strength. A station of the Hudson's Bay Company was long established at Masset, but is now no longer remunerative. At Skidegate there are works for the extraction of dogfish oil, which furnish employment to the people during much of the year; but in summer all the Indians from this place and Masset go to the mainland to work in salmon canneries. The Masset people also make many canoes of immense cedars to sell to other coast tribes. The Kaigani still occupy 3 towns, but the population of 2 of them, Kasaan and Klinkwan, is inconsiderable. Neighboring salmon canneries give them work all summer.

Mission stations are maintained by the Methodists at Skidegate, by the Church of England at Masset, and by the Presbyterians at Howkan, Alaska. Nearly all of the people are nominally Christians.

The Haida, Tlingit, and Tsimshian seem to show greater adaptability to civilization and to display less religious conservatism than many of the tribes farther s. They are generally regarded as superior to them by the white settlers, and they certainly showed themselves such in war and in the arts. Of all peoples of the N. W. coast the Haida were the best carvers, painters, and canoe and house builders, and they still earn considerable money by selling carved objects of wood and slate to traders and tourists. Standing in the tribe depended more on the possession of property than on ability in war, so that considerable interchange of goods took place and the people became sharp traders. The morals of the people were, however, very loose.

HAIDA WOMAN. (AM. MUS. NAT. HIST.)

Canoes were to the people of this coast what the horse became to the Plains Indians. They were hollowed out of single logs of cedar, and were sometimes very large. Houses were built of huge cedar beams and planks which were worked out with adzes and wedges made anciently of stone, and put together at great feasts called by the whites by the jargon word "potlatch" (q. v.). Each house ordinarily had a single carved pole in the middle of the gable end presented to the beach (see *Architecture*). Often the end posts in front were also carved and the whole house front painted. The dead were placed in mortuary houses, in boxes on carved poles, or sometimes in caves. Shamans were placed after death in small houses built on prominent points along shore. Among the beliefs of the Haida reincarnation held a prominent place.

An estimate of the Haida population made, according to Dawson, by John Work, between 1836 and 1841, gives a total of 8,328, embracing 1,735 Kaigani and 6,593 Queen Charlotte islanders. Dawson estimated the number of people on the Queen Charlotte ids. in 1880 as between 1,700 and 2,000. An estimate made for the Canadian Department of Indian Affairs in 1888 (Ann. Rep., 317) gives 2,500, but the figures were evidently exaggerated, for when a census of Masset, Skidegate, and Gold Harbor was taken the year after (Ann. Rep., 272) it gave only 637. This, however, left out of consideration the people of New Kloo. In 1894 (Ann. Rep., 280), when these were first added to the list, the entire Haida population was found to be 639. The figures for the year following were 593, but from that time showed an increase and stood at 734 in 1902. In 1904, however, they had suffered a sharp decline to 587. Petroff in 1880–81 reported 788 Kaigani, but this figure may be somewhat too high, since Dall about the same time estimated their number at 300. According to the census of 1890 there were 391, and they are now (1905) estimated at 300. The entire Haida population would thus seem to be about 900.

The Alaskan Haida are called Kaigani. By the Queen Charlotte islanders they are designated Kets-hade (*Q!ēts xā'dē*), which probably means 'people of the strait.' The people of Masset inlet and the N. end of Queen Charlotte ids. generally are called by their southern kinsmen Gao-haidagai (*Gao xa'-ida-ga-i*), 'inlet people,' and those living around the southern point of the group are called Gunghet-haidagai (*Ḡᴀ' ñxet-xā'-idᴀga-i*), from the name of one of the most southerly capes in their territory. All of these latter finally settled in the town afterward known to whites as Ninstints, and hence came to be called Ninstints people.

The entire stock is divided into two "sides" or clans—Raven (Hoya) and Eagle (Got)—each of which is subdivided and resubdivided into numerous smaller local groups, as given below. (The braces indicate that the families grouped thereunder were related. Theoretically each clan was descended from one woman.)

RAVEN

- Aokeawai.
  - *a.* Hlingwainaas-hadai.
  - *b.* Taolnaas-hadai.
- Daiyuahl-lanas (or) Kasta-kegawai.
- Djahui-skwahladagai.
- Hlgaiu-lanas.
  - *a.* Hlgagilda-kegawai.
- Kogangas.
- Skwahladas.
  - *a.* Nasto-kegawai.
- Hagi-lanas.
  - *a.* Huldanggats.
  - *b.* Keda-lanas.
- Hlgahetgu-lanas.
  - *a.* Kilstlaidjat-taking-galung.
  - *b.* Sels.
- Stasaos-kegawai.
  - *a.* Gunghet-kegawai.
- Kadusgo-kegawai.
- Yaku-lanas.
  - *a.* Aoyaku-lnagai.
  - *b.* (Alaskan branch.)
    - 1. Kaadnaas-hadai.
    - 2. Yehlnaas-hadai.
    - 3. Skistlainai-hadai.
    - 4. Nakeduts-hadai.
- Naikun-kegawai.
  - *a.* Huados.
- Kuna-lanas.
  - *a.* Hlielungkun-lnagai.
  - *b.* Saguikun-lnagai.
  - *c.* Teeskun-lnagai.
  - *d.* Yagunkun-lnagai.
- Stlenga-lanas.
  - *a.* Aostlan-lnagai.
  - *b.* Dostlan-lnagai.
    - 1. Kaiihl-lanas.
  - *c.* Teesstlan-lnagai.
  - *d.* Yagunstlan-lnagai.
- Kagials-kegawai.
  - *a.* Kils-haidagai.
  - *b.* Kogahl-lanas.
- Tadji-lanas. There were two great divisions of this name, the southern one with a subdivision called—
  - *a.* Kaidju-kegawai.
- Kas-lanas.
- Kianusili.
- Sagangusili.
- Skidaokao.
- Koetas.
  - *a.* Hlkaonedis.
  - *b.* Huadjinaas-hadai.
  - *c.* Nakalas-hadai.
  - *d.* Neden-hadai.
  - *e.* Chats-hadai.

EAGLE

- Djahui-gitinai.
- Gitins of Skidegate.
  - a. Nayuuns-haidagai.
  - b. Nasagas-haidagai.
  - c. Lgalaiguahl-lanas.
  - d. Gitingidjats.
- Hlgahet-gitinai.
  - a. Djahuihlgahet-kegawai.
  - b. Yaku-gitinai.
  - c. Hlgahet-kegawai.
  - d. Kahlgui-hlgahet-gitinai.
  - e. Gweundus.
- Sagui-gitunai.
  - a. Kialdagwuns.
- Djiguaahl-lanas.
  - a. Tlduldjitamae.
- Kaiahl-lanas.
  - a. Stasaos-lanas.
- Kona-kegawai.
  - a. Dagangasels.
  - b. Sus-haidagai.
- Stawas-haidagai.
  - a. Heda-haidagai.
  - b. Kahligua-haidagai.
  - c. Sa-haidagai.
- Do-gitunai.
- Gituns (of Masset).
  - a. Mamun-gitunai.
    - 1. Ao-gitunai.
  - b. Undlskadjins-gitunai.
  - c. Tees-gitunai.
  - d. Sadjugahl-lanas.
- Djus-hade.
- Sagua-lanas.
  - a. Dotuskustl.
- Chets-gitunai.
- Tohlka-gitunai.
- Widja-gitunai.
- Gunghet-kegawai.
- Saki-kegawai.
- Skidai-lanas.
- Stagi-lanas.
- Lana-chaadus.
- Salendas.
  - a. Hlimulnaas-hadai.
  - b. Nahawas-hadai.
- Stustas.
  - a. Kawas.
  - b. Kangguatl-lanas.
  - c. Hlielung-keawai.
  - d. Hlielung-stustai.
  - e. Nekun-stustai.
  - f. Chawagis-stustae.
  - g. Yadus.
    - 1. Ildjunai-hadai.
    - 2. Naalgus-hadai.
    - 3. Nakons-hadai.
    - 4. Otkialnaas-hadai.
    - 5. Otnaas-hadai.
- Chaahl-lanas.
  - a. Lanagukunhlin-hadai.
  - b. Hotagastlas-hadai.
  - c. Skahene-hadai.
  - d. Stulnaas-hadai.
- Taahl-lanas (clan uncertain).

The principal towns known to have been occupied by large bodies of people in comparatively recent times, although not always contemporaneously, are the following, the Kaigani towns being marked with an asterisk: Chaahl (on Moresby id.), Cumshewa, Dadens, Gahlinskun, Haena, Hlielung, Howkan,* Kaisun, Kasaan,* Kayung, Kiusta, Klinkwan,* Kloo, Kung, Kweundlas,* Masset, Naikun, Ninstints, Skedans, Skidegate, Sukkwan,* Tigun, Yaku, and Yan. Of these only Howkan, Kasaan, Kayung, Klinkwan, Masset, and Skidegate are now inhabited.

In addition there was formerly an immense number of small towns hardly distinguishable from camps, places that had been occupied as towns at some former time, and mythic or semimythic towns. The following is a partial list of these: Aiodjus, Atana, Atanus, Chaahl (on North id.), Chatchini, Chets, Chuga, Chukeu, Dadjingits, Dahua, Daiyu, Djigogiga, Djigua, Djihuagits, Edjao, Gachigundae, Gado (2 towns), Gaedi, Gaesigusket, Gaiagunkun, Gaodjaos, Gasins, Gatgainans, Gitinkalana, Guhlga, Gulhlgildjing, Gwaeskun, Hagi, Heudao, Hlagi, Hlakeguns, Hlgadun, Hlgaedlin, Hlgahet, Hlgai, Hlgaiha, Hlgaiu, Hlgihla-ala, Hlgadun, Hlkia, Hluln, Hotao, Hotdjihoas, Hoya-gundla, Huados, Kadadjans, Kadusgo, Kae, Kaidju, Kaidjudal, Kaigani,* Kasta, Katana, Kesa, Ket, Kil, Koagaogit, Koga, Kogalskun, Kostunhana, Kundji (2 towns), Kungga, Kungielung, Kunhalas, Kunkia, Kuulana, Lanadagunga, Lanagahlkehoda, Lanahawa (2 towns), Lanahilduns, Lanas-lnagai (3 towns), Lanaungsuls, Nagus, Sahldungkun, Sakaedigialas, Sgilgi, Sindaskun, Sindatahla, Singa, Skae, Skaito, Skaos, Skena, Skudus, Stlindagwai, Stunhlai, Sulustins, Ta, Te, Tlgunghung, Tlhingus, Tohlka, Widja, Yagun, Yaogus, Yastling, Yatza, Youahnoe(?) (J. R. S.)

Haida.—Dawson, Queen Charlotte Ids., 103B, 1880. **Haidah.**—Scouler in Jour. Roy. Geog. Soc., XI, 184, 221, 1841. **Hai-dai.**—Kane, Wand. in N. Am., app., 1859 (after Work, 1836-41). **Hydahs.**—Taylor in Cal. Farmer, July 19, 1862. **Hyder.**—Simmons in Ind. Aff. Rep., 190, 1860. **Tlaidas.**—Morgan, Anc. Soc., 176, 1877.

Haiglar. The principal chief of the Catawba about the middle of the 18th century, commonly known to the English colonists as King Haiglar. It is probable that he became chief in 1748, as it is stated in Gov. Glenn's letter of May 21, 1751, to the Albany Conference (N. Y. Doc. Col. Hist., VI, 722, 1855), that the Catawba king had died a year and a half before that time. This must refer to Haiglar's predecessor. Haiglar, though disposed to peace, offered his services to the governor of South Carolina when war with the Cherokee broke out in 1759. He joined Col. Grant's forces and took an active part in the severe battle of

Etchoe (Itseyi), assisting materially in gaining the victory for the whites. He is described as a man of sterling character, just in his dealings and true to his word, acting the part of a father to his people, by whom he was greatly beloved. Seeing that strong drink was injuring them, he sent a written petition to Chief Justice Henley, May 26, 1756, requesting him to put a stop to the sale of spirituous liquors to the members of his tribe. In 1762 the Shawnee waylaid, killed, and scalped him while he was returning from the Waxaw attended by a single servant. Col. Samuel Scott, who was a chief in 1840, and signed the treaty of Mar. 13 in that year with South Carolina, was Haiglar's grandson. (C. T.)

Haim. A body of Salish of Kamloops agency, Brit. Col., numbering 26 in 1885.
Ha-im.—Can. Ind. Aff. 1885, 196, 1886.

Haimaaksto (*Hai′māaxstō*). A subdivision of the Tsentsenkaio, a clan of the Walaskwakiutl.—Boas in Rep. Nat. Mus., 332, 1895.

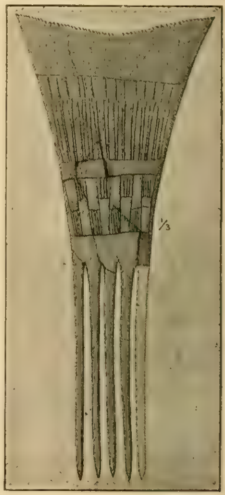
Hainai. A tribe of the Caddo confederacy, otherwise known as Inie, or Ioni. After the Spanish occupancy their village was situated 3 leagues W. of the mission of Nacogdoches, in E. Texas; it contained 80 warriors, the same number assigned to the Hainai by Sibley in 1805, who perhaps obtained his information from the same sources. Sibley places their village 20 m. from Natchitoches, La. In manners, customs, and social organization the Hainai do not appear to have differed from the other tribes of the Caddo confederacy (q. v.), whose subsequent fate they have shared. By Sibley and others they are called "Tachies or Texas" (see *Texas*), as if that term applied to them particularly. The "great nation called Ayano, or Cannohatinno," according to the narrative of the La Salle expedition in 1687, were not the Hainai, as has been sometimes supposed, or any tribe at all, properly speaking. *Ayano*, or *hayano*, is merely the Caddo word for 'people,' while Kano-hatino (q. v.) is the Caddo equivalent for 'Red river,' presumably the same stream now so called. The Indians simply informed the explorer that many people lived on Red r., a statement which the French, in their ignorance of the language, construed to contain the definite name and synonym of a powerful tribe. (J. R. S. J. M.)

Aenay.—Linarès (1716) in Margry. Déc., VI, 217, 1886. **Agerones.**—Davis, Span. Conq. N. Mex., 82, note, 1869. **Ahinai.**—MS. Census of 1790 in Tex. State Archives. **Ainais.**—Carver, Trav., map, 1778. **Anais.**—Soc. Geog. Mex., 504, 1869. **Annay.**—Linarès (1716) in Margry, Déc., VI, 218, 1886. **Ayanais.**—Domenech, Deserts N. Am., I, 440, 1860. **Ayenai.**—Gatschet, Creek Migr. Leg., I, 43, 1884. **Ayenis.**—Alcedo, Dic. Geog., I, 190, 1786. **Ayennis.**—Charlevoix, New France, IV, 80, note, 1870. **Aynais.**—Mota-Padilla, Hist. de la Conquista, 384, 1742. **Aynays.**—Rivera, Diario y Derrotero, leg. 2140, 1736. **Aynics.**—Burnet (1847) in Schoolcraft, Ind. Tribes, I, 239, 1851. **Ayonai.**—Talon quoted by Gatschet, Karankawa Inds., 27, 1891. **Hainais.**—Whipple, Explor. for R. R. to Pac., III, pt. 3, 76, 1856. **Hini.**—Morse, Rep. to Sec. War, 373, 1822. **Inay.**—La Harpe (1716) in Margry, Déc., VI, 193, 1886. **Ini.**—Latham in Trans. Philol. Soc. Lond., 101, 1856. **Inics.**—Keane in Stanford, Compend., 504, 1878. **Inies.**—Sibley (1805), Hist. Sketches, 67, 1806. **Innies.**—Pénicaut (1701) in French, Hist. Coll. La., I, 73, note, 1869. **Iondes.**—Foote, Tex., I, 299, 1841. **Ionees.**—Ind. Aff. Rep., 899, 1846. **I-on-i.**—Sen. Ex. Confid. Doc. 13, 29th Cong., 2d sess., I, 1846. **Ionias.**—Ind. Aff. Rep. 1871, 191, 1872. **Ionies.**—Ind. Aff. Rep., 894, 1846. **Ironeyes.**—Edward, Hist. Tex., 92, 1836. **Ironies.**—Foote, Tex., I, 299, 1841. **Jonies.**—Parker, Tex., 213, 1856. **Youays.**—La Harpe (1716) in French, Hist. Coll. La., III, 47, 1851.

Haines Mission. A missionary post among the Chilcat at Deshu (q. v.), in Portage cove, near the head of Lynn canal, Alaska; pop. (entire) 85 in 1900.

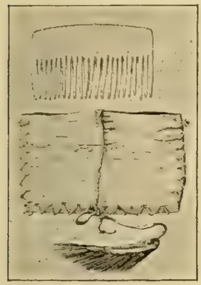
Hair. See *Anatomy*.

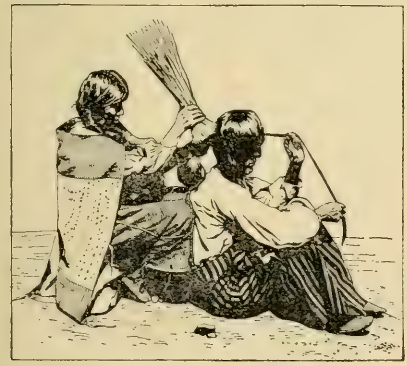
Hair dressing. Many tribes had a distinctive mode of cutting and dressing the hair, and the style occasionally suggested the nickname by which the people were called by other tribes, as, for instance, in the case of the Pawnee, who cut the hair close to the head, except a ridge from the forehead to the crown, where the scalp-lock was parted off in a circle, stiffened with fat and paint, made to stand erect, and curved like a horn, hence the name *Pawnee*, derived from *pariki*, 'horn.' The same style of shaving the head and roaching the hair was common among eastern and western tribes, who braided and generally hung the scalp-lock with ornaments. The Dakota and other western tribes parted the hair in the middle from the forehead to the nape of the neck, the line, usually painted red, being broken by the circle that separated the scalp-lock, which was always finely plaited, the long hair on each side, braided and wrapped in strips of beaver or otter skin, hanging down in front over the chest. The Nez Percés of Idaho and neighboring tribes formerly wore the hair long and unconfined, falling loosely over the back and shoulders. In the S. W. among most of the Pueblo men the hair was cut short across the forehead, like a "bang," and knotted behind. The Eskimo wore the hair loose.



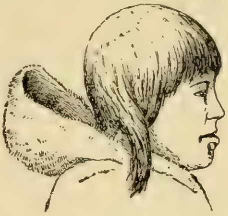
COMB OF BONE FROM A VIRGINIA MOUND. (FOWKE)

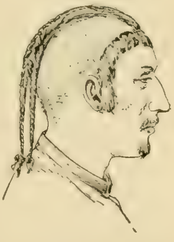
There was generally a difference in the manner of wearing the hair between the men and women of a tribe, and in some tribes the women dressed their hair differently before and after marriage, as with the Hopi, whose maidens arranged it in a whorl over each ear, symbolizing the flower of the squash, but after marriage wore it in simple braids. Aside from these ordinary modes of hair dressing there were styles that were totemic and others connected with religious observances or with shamanistic practices. Among the Omaha and some other tribes the child from 4 to 7 years of age formerly had its hair cut in a manner to indicate the totem of its gens; for instance, if the turtle was the totem, all the hair was cut off close, except a short fringe encircling the head, a little tuft being left on the forehead, one at the nape of the neck, and two tufts on each side; the bald crown above the fringe represented the shell of the turtle and the tufts its head, tail, and four legs. Generally speaking, the mode of wearing the hair was in former times not subject to passing fancies or fashions, but was representative of tribal kinship and beliefs.


WOODEN COMB AND BIRCH-BARK CASE; HUDSON BAY ESKIMO. (TURNER)


ZUÑI HAIR-DRESSING. (STEVENSON)

The first cutting of the hair was usually attended with religious rites. Among the Kiowa and other southern Plains tribes a lock from the first clipping of the child's hair was tied to the forelock (Mooney). Among many tribes the hair was believed to be closely connected with a person's life. This was true in a religious sense of the scalp-lock. In some of the rituals used when the hair was first gathered up and cut from the crown of a boy's head the teaching was set forth that this lock represents the life of the child, now placed wholly in the control of the mysterious and supernatural power that alone could will his death. The braided lock worn thereafter was a sign of this dedication and belief, and represented the man's life. On it he wore the ornaments that marked his achievements and honors, and for anyone to touch lightly this lock was regarded as a grave insult. As a war trophy the scalp-lock had a double meaning. It indicated the act of the supernatural power that had decreed the death of the man, and it served as tangible proof of the warrior's prowess in wresting it from the enemy. The scalper, however, was not always the killer or the first striker. The latter had the chief credit, and frequently left others to do the killing and scalping. With the Eastern or timber tribes, the scalper was usually the killer, but this was not so often the case among the Plains Indians. The scalp was frequently left on the battle ground as a sacrifice. Among the Dakota a bit of the captured scalp-lock was preserved for a year, during which period the spirit was supposed to linger near; then, when the great death feast was held, the lock was destroyed and the spirit was freed thereby from its earthly ties (see *Scalp*). There are many beliefs connected with the hair, all of which are interwoven with the idea that it is mysteriously connected with a person's life and fortune. One can be bewitched and made subservient to the will of a person who becomes possessed of a bit of his hair; consequently combings are usually carefully burned. According to Hrdlicka the Pima, after killing an Apache, purified themselves with smoke from the burnt hair of the victim.


HAIR DRESSING; WESTERN ESKIMO MAN. (MURDOCH)


HEAD OF SEMINOLE MAN. (MACCAULEY)

Personal joy or grief was manifested by the style of dressing the hair (see *Mourning*). Young men often spend much time over their locks, friends assisting friends in the toilet. The Pueblo and Plains tribes commonly used a stiff brush of spear grass for combing and dressing the hair, while the Eskimo and the N. W. coast tribes used combs. A pointed stick served for parting it and painting the line. These sticks were often carefully wrought, ornamented with embroidery on the handle, and kept in an embroidered case. Perfumes, as well as oils, were used, and wisps of sweet-grass were concealed in the hair of young men to add to their attractions. The Pima and Papago paint or stain the hair when it becomes bleached by the sun (Hrdlicka in Am. Anthrop., VIII, no. 1, 1906), and the former, as well as other tribes of the arid region, often coated the hair completely with river mud to destroy vermin.

Early French travelers in Texas and other Southern states mention a custom of the hostess to hasten to wash the head of a visitor with warm water, as a sign of good will and welcome. Among the Pueblo Indians the washing of the hair with the pounded root of the yucca plant prior to a religious rite was attended with much ceremony, and seems to correspond to the purification observances of the sweat lodge, which always preceded sacred rites among the tribes of the plains. See *Adornment*. (A. C. F.)

Hairwork. One of the most useful materials known to the Indians of the United States was hair, which, as a textile material, was generally more available than vegetal fibers. Hair was obtained from the dog, buffalo, mountain sheep, mountain goat, moose, deer, reindeer, elk, antelope, opossum, rabbit, beaver, otter, lynx, and other animals, and human hair was also sometimes employed.

In more modern times horsehair was used to stuff balls, drumsticks, dolls, pads, pillows, etc., and tufts of it, frequently dyed, were attached as ornaments to costumes, pouches, harness, ceremonial objects, etc. False hair was worn by the Crows, Assiniboin, Mandan, Mohave, and Yuma; and ceremonial wigs of black wool and bangs of natural or dyed hair, especially horsehair, were made by the Pueblos. Twisted or sometimes braided into cord, hair had a most extensive use, satisfying the multifarious demands for string or rope of great tensile strength, and was combined with other fibers in the warp or weft of textiles and basketry. According to Grinnell cowskin pads stuffed with the hair of elk, antelope, buffalo, or mountain sheep were commonly used instead of saddles by some of the Plains tribes in running buffalo and in war. Bourke (9th Rep. B. A. E., 474, 1892) says that mantles made of votive hair are mentioned as having been in use among the Lower California or southern California tribes in the 18th century, and quotes Parkman (Jesuits in North America, lxxxiv, 1867) to the effect that the Algonquians believed in a female manito who wore a robe made of the hair of her victims, for she caused death. See *Adornment*, *Featherwork*, *Hair dressing*, *Quillwork*. Consult Holmes in 13th Rep. B. A. E., 25, 37, 1896. (W. H.)

Haisla (*Xa-islá*). One of the three Kwakiutl dialectic divisions, embracing the Kitamat (Haisla proper) and the Kitlope.—Boas in Rep. Nat. Mus., 328, 1895.

Haiwal ('acorn'). A clan of the Tonkawa. (A. S. G.)

Hakan. The Fire clans of the Keresan pueblos of Acoma, Cochiti, Santa Ana, Sia, and San Felipe, N. Mex. That of Acoma is now extinct.

Háka-hánoq^{ch}.—Hodge in Am. Anthrop., IX, 350, 1896 (Acoma form: *hánoq*^{ch}='people'). **Hákan-háno.**—Ibid. (Santa Ana and Sia form). **Ha′-kan-ñi.**—Stevenson in 11th Rep. B. A. E., 19, 1894 (Sia form). **Hákanyi-háno.**—Hodge, op. cit. (San Felipe form). **Hákanyi-hánuch.**—Ibid. (Cochiti form.)

Hakkyaiwal (*Hăk-kyäi′-wăl*). A Yaquina village on the s. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Hakouchirmiou (probably misprint for Hakouchiriniou). Mentioned by Dobbs (Hudson Bay, 23, 1744), as a tribe, on or near Bourbon (Nelson) r., Brit. Am., at war with the Maskegon. Possibly a division of the Cree or of the Assiniboin.

Halant. A Shuswap village 3 m. below Shuswap lake, Brit. Col.; pop. 152 in 1904.

Halant.—Can. Ind. Aff., 244, 1902. **Ha-la-ut.**—Ibid., 196, 1885. **Kell-aout.**—Ibid., 188, 1884. **Naskantlines.**—Ibid., 78, 1878. **Neskainlith.**—Ibid., pt. II, 68, 1902. **Niskahnuith.**—Ibid., 259, 1882. **Niskainlith.**—Ibid., map, 1891. **South Thompson.**—Ibid.

Halchis. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Half Breed Band. Mentioned by Culbertson (Smithson. Rep. 1850, 143, 1851) as a local band of the Cheyenne (q. v.) in 1850, probably named from a chief; or perhaps the Sutaio.

Half-breeds. See *Métis*, *Mixed-bloods*.

Half King (Scruniyatha, Seruniyattha, Tanacharison, Tannghrishon, etc.). A Seneca chief; born about 1700; died at the house of John Harris, at the site of Harrisburg, Pa., Oct. 1, 1754. He appears to have first come into notice about 1748, at which time he lived at or in the vicinity of Logstown, Pa. (q. v.). According to some statements his residence was in this village, but according to others it was on Little Beaver cr., about 15 m. distant. It was to Half King that most of the official visitors to the Indians of the Ohio region, including Weiser, Gist, Croghan, and Washington, applied for information, advice, and assistance, Logstown being their stopping place for this purpose. He accompanied Washington both on his journey of 1753 and on his expedition of 1754.

Half King claimed that he killed Jumonville, the French officer, during the skirmish at Great Meadows, Pa., May 28, 1754, in revenge of the French, who, he declared, had killed, boiled, and eaten his father; and it was he who had advised Ensign Ward, when summoned by Contracœur, the French officer, to surrender Ft Necessity, at the site of Pittsburg, Pa., to reply that his rank did not invest him with power to do so, thus obtaining delay. Half King was a prominent figure on the Indian side in the treaty with the Virginia commissioners in 1752, and for this and other services was decorated by Gov. Dinwiddie and given the honorary name "Dinwiddie," which, it is said, he adopted with pride. On the advice of Croghan, he with other Indians removed to Aughquick (Oquaga) cr., Pa., in 1754. Half King has been confused with the Huron Half King of Sandusky, Ohio, known also as Pomoacan, also with Schoroyady (Scarouady, etc.), the Oneida Half King, and with Monakatuatha (Monacatootha, etc.). See Drake, Aborig. Races, 531, 1880; Rupp, Hist. West. Pa., 71, 1846; Dinwiddie Papers, I, 148, 1883; Col. Records Pa., V, 358, 1851. (C. T.)

Half King (Petawontakas, Dunquad, Dunquat, Daunghquat; Delaware name, Pomoacan). A Huron chief of Sandusky, Ohio, who flourished during the latter part of the Revolutionary war. Under employment by the British he aided the Delawares in their resistance to the encroachment of the white settlements beyond the Allegheny mts., and it was through his intervention that the Moravians of Lichtenau were saved from massacre by the Indians in 1777. According to Loskiel (Missions United Brethren, pt. 3, 127, 1794) he was joined by a large number of warriors, including Hurons, Ottawa, Chippewa, Shawnee, and others, besides some French, and his influence as a disciplinarian was such that he kept this mixed assemblage in good order, permitting no extravagance on their part. Sometimes more than 200 warriors lay all night close to Lichtenau, but they behaved so quietly that they were hardly perceived. Loskiel also says that Half King "was particularly attentive to prevent all drunkenness, knowing that bloodshed and murder would immediately follow." He insisted on the removal of the Christian Indians from the vicinity of Sandusky, believing it to be unsafe for them to remain there; he also protected the Moravians and their converts from maltreatment when the missionaries were sent to Detroit. Under the name Daunghquat he signed the treaty of Ft McIntosh, Ohio, Jan. 21, 1785. The treaties of Greenville, Ohio, Aug. 3, 1795; Ft McIntosh, July 4, 1805; Greenville, July 22, 1814, and Spring Wells, Sept. 8, 1815, were signed by Haroenyou (Harrowenyou), his son, not by himself; but the name "Dunquad or Half King" is appended to the treaty of Miami Rapids, Ohio, Sept. 29, 1817. (C. T.)

Halfway Town. A former Cherokee settlement on Little Tennessee r., about halfway between Sitiku and Chilhowee, about the boundary of the present Monroe and Loudon cos., E. Tenn.—Timberlake, Mem., map, 1765.

Halkaiktenok (*Ha′lx′aix·tēnôx*, 'killer whale'). A division of the Bellabella.—Boas in Rep. Nat. Mus., 328, 1895.

Halona (*Hálona I′tiwana*, 'middle place of happy fortune', 'middle ant-hill of the world', 'the ant-hill at the navel of the Earth Mother.'—Cushing). A former pueblo of the Zuñi and one of the Seven Cities of Cibola of the early Spanish chroniclers, said to have been situated on both sides of Zuñi r., on and opposite the site of the present Zuñi pueblo, w. N. Mex. Only the mound on the s. side of the stream is now traceable, and a part of this is occupied by modern buildings erected by white people. While there seems to be no question that Halona was inhabited by the Zuñi at the time of Coronado in 1540, it was not mentioned by name until Nov. 9, 1598, when the Zuñi made a vow of obedience and vassalage to Spain at Hawikuh, Halona being designated as Halonagu (*Halonakwin*, 'Halona-place'). A Franciscan mission was established there in 1629, but the murder by the Zuñi of their missionary in 1632 impelled the Indians to flee for protection to Thunder mtn., a mesa 3 m. away, where they remained for about 3 years. The mission was rehabilitated some time after 1643, and continued until the Pueblo outbreak of Aug., 1680, when the Zuñi murdered Fray Juan de Bal, the Halona missionary, and burned the church. The Zuñi again fled to Thunder mtn., where they remained until after the reconquest by Diego de Vargas in 1692. Meanwhile the pueblos in the valley, including Halona, had fallen in decay, and none of them was rebuilt. The present village of Zuñi was reared on the N. bank of Zuñi r., partly on the site of Halona, about the close of the 17th century. The population of Halona at the time of the revolt of 1680 was about 1,500, and Matsaki and Kiakima were visitas of its mission. See Bancroft, Ariz. and N. Mex., 1889; Bandelier (1) Doc. Hist. Zuñi Tribe, in Jour. Am. Eth. and Arch., III, 1892, (2) in Arch. Inst. Papers, III, IV, 1890–92; Cushing, Zuñi Creation Myths, 13th Rep. B. A. E., 1896; Vetancurt in Teatro Am., repr. 1871. (F. W. H.)

Alauna.—Jefferys, Am. Atlas, map no. 5, 1776. **Alena.**—Bowles, map Am., 1784. **Aloma.**—Vargas

(1692) quoted in Davis, Span. Conq. of N. Mex., 371, 1869. **Alomas.**—Mota-Padilla, Hist. de la Conquista (possibly the same; Acoma (q. v.), however, seems more likely). **Alona.**—De l'Isle, Carte Mexique et Floride, 1703; Vetancurt (1693) in Teatro Mex., III, 320, 1871. **Alonas.**—Rivera, Diario y Derrotero, leg. 950, 1736 (referring to the inhabitants). **Ant Hill.**—Cushing, Zuñi Folk Tales, 7, 1901 (Hálonawan, or). **Ant Hill of the Middle.**—Ibid., 31. **Concepcion de Alona.**—Vetancurt (1693), Menolog. Fran., 275, 1871 (mission name). **Halona.**—Cushing in Millstone, IX, 55, Apr. 1884 (Zuñi name). **Halonagu.**—Oñate (1598) in Doc. Inéd., XVI, 133, 1871 (corruption of Halonakwin, *kwin* being the locative). **Halona I'tiwana.**—Cushing in Millstone, IX, 55, Apr. 1884. **Hálona-ítiwana.**—Cushing, Zuñi Folk Tales, 7, 1901. **Halona-kue.**—Bandelier in Arch. Inst. Papers, V, 171, 1890 (given as the name of the pueblo; but *kue*='people'). **Halona Kuin.**—Bandelier, ibid., IV, 337, 1892 (*kuin*=locative). **Hal-onan.**—Ibid., 335. **Halona-quin.**—Bandelier in Jour. Am. Ethnol. and Archæol., III, 84, 1892. **Hal-on-aua.**—Bandelier in Arch. Inst. Papers, III, 260, 1890. **Há-lo-na-wa.**—Cushing in Compte-rendu Internat. Cong. Am., VII, 156, 1890 (or Há-lo-na). **Hálonawan.**—Cushing, Zuñi Folk Tales, 7, 1901. **La Purificacion de la Virgen de Alona.**—Bandelier in Arch. Inst. Papers, IV, 337, 1892 (mission name). **Middle Ant Hill.**—Cushing, Zuñi Folk Tales, 31, 1901. **Middle Ant Hill of the World.**—Ibid., 55. **Middle Place.**—Ibid., 34. **Purificacion.**—D'Anville, map Am. Sept., 1746 (intended for mission name).

Halpadalgi (*hálpada* 'alligator', *algi* 'people'). A Creek clan.

Hálpadalgi—Gatschet, Creek Migr. Leg., I, 155, 1884. **Kal-pŭt'-lŭ.**—Morgan, Anc. Soc., 161, 1877.

Hamalakyauae. An ancestor of a Nimkish gens, after whom it was sometimes called.—Boas in Petermanns Mitt., pt. 5, 130, 1887.

Hamanao (*Xâmanâô*). A gens of the Quatsino tribe of the Kwakiutl, q. v.—Boas in Rep. Nat. Mus., 329, 1895.

Hamechuwa. A former Luiseño village in the neighborhood of San Luis Rey mission, s. Cal.—Taylor in Cal. Farmer, May 11, 1860.

Hameyisath (*Ha'mēyisath*). A sept of the Seshat, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Hami. The Tobacco clans of Sia and San Felipe pueblos, N. Mex.

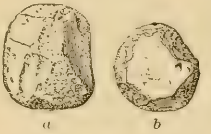
Háami-háno.—Hodge in Am. Anthrop., IX, 352, 1896 (Sia form: *háno*='people'). **Há-mi.**—Stevenson in 11th Rep. B. A. E., 19, 1894 (Sia form). **Hámi-hano.**—Hodge, op. cit. (San Felipe form).

Hamilton Creek. The local name for a body of Salish of Kamloops-Okanagan agency, Brit. Col.; pop. 38 in 1901 (Can. Ind. Aff. for 1901, pt. II, 166), after which date the name does not occur.

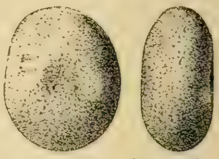
Hamitinwoliyu. A former Nishinam village in the valley of Bear r., Cal.

Hameting-Woleyuh.—Powers in Overland Mo., XII, 22, 1874. **Ha'-mi-ting-Wo'-li-yuh.**—Powers in Cont. N. A. Ethnol., III, 316, 1877.

Hammers. Few implements are of so much importance to primitive men as the stone hammer and the several closely allied forms—the sledge, the maul, and the stone-head club, which may be described here rather than under the caption *Clubs*. All of these implements are employed, like the ordinary club, in striking blows that stun, break, crush, or drive, the only distinction to be drawn between the hafted hammer and the club being that the one carries the weight chiefly in the extremity or head, which is usually of heavier or harder material than the handle, while the other has the weight distributed along the shaft. Although the several implements comprised in this group have many features in common, they are somewhat clearly differentiated in shape and use. All are made of hard, heavy, tough materials, including stone, bone, ivory, antler, shell, and metal. Some are never hafted, while perhaps nearly all on occasion are used unhafted, one or both hands being employed according to the weight of the implement. Haftings vary with the form and use of the object as well as with the region and the people.

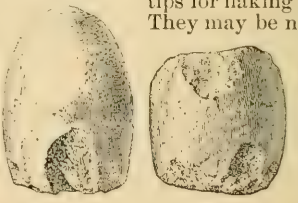


DISCOIDAL CHIPPING HAMMERS. *a*, OHIO; *b*, CALIFORNIA. (ABOUT 1-6)

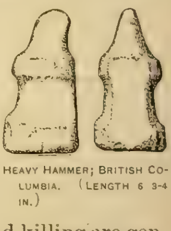


PITTED HAMMER. (ABOUT 1-5)

Hammers employed in shaping stone, especially in the more advanced stages of the work, are usually unhafted and are held tightly in the hand for delivering heavy blows, or lightly between the thumb and finger-tips for flaking or pecking. They may be natural pebbles, bowlders, or fragments, but by prolonged use they assume definite shapes or are intentionally modified to better fit them for their purpose. Globular and discoidal forms prevail, and the variety employed in pecking and for other light uses often has shallow depressions centrally placed at opposite sides to render the finger hold more secure. The pecking and flaking work is accomplished by strokes with the periphery, which is round or slightly angular in profile to suit the requirements of the particular work.

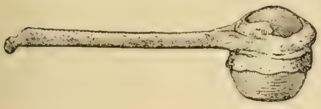


SLEDGE HEADS FROM THE COPPER MINES, MICHIGAN. (ABOUT 1-5)

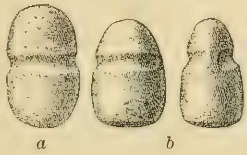


HEAVY HAMMER; BRITISH COLUMBIA. (LENGTH 6 3-4 IN.)

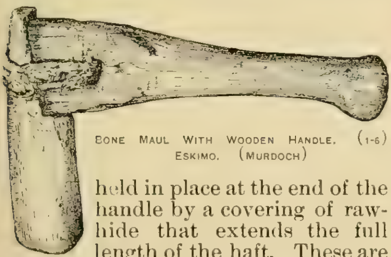
Hammers intended for breaking, driving, and killing are generally hafted to increase their effectiveness. Sledge hammers, used in mining and quarrying, were usually heavy, often rudely shaped, and the haft was a pliable stick or withe bent around the body of the implement, which was sometimes grooved for the purpose. The fastening was made secure by the application of thongs or rawhide coverings. In the flint quarries and copper mines great numbers of hammers or sledges were required; indeed, it may be said that in and about the ancient copper mines of McCargolscove, Isle Royale, Mich., there are to be seen tens of thousands of wornout and abandoned sledge heads. In an ancient paint mine in Missouri, recently exposed by the opening of an iron mine, upward of 1,200 rude stone sledges were thrown out by the workmen. Heavy grooved and hafted hammers, resembling somewhat the mining sledges, though much more highly specialized, were in general use among the tribes of the great plains and served an important purpose in breaking up the bones of large game animals, in pounding pemmican, flint, and seeds, in driving tipi pegs, etc. A lighter hammer, usually referred to as a war-club, was and is in common use among the western tribes. It is a globular or doubly conical stone, carefully finished and often grooved, the haft being strengthened by binding with rawhide. Closely allied to this weapon is a kind of slung hammer, the roundish stone being held in place at the end of the handle by a covering of rawhide that extends the full length of the haft. These are very effectual implements, and decked with streamers of horsehair and other ornaments have been devoted, at least in recent years, to ceremony and show.



Heavy Hammer of the Plains Tribes. (About 1-8)



Grooved Stone Hammers. a, New Mexico; b, Dakota



Bone Maul with Wooden Handle. (1-6) Eskimo. (Murdoch)

Heavy hammers, often tastefully carved, were and are used by the tribes of the N.W. for driving wedges in splitting wood, for driving piles, and for other heavy work; they are usually called mauls, or pile-drivers. Many of the larger specimens have handles or finger holes carved in the stone, while others are provided with handles of wood. The Eskimo also have hammers for various purposes, made of stone, bone, and ivory, with haftings ingeniously attached.

The literature of this topic is voluminous, but much scattered, references to the various kinds of hammers occurring in nearly all works dealing with the archeology and ethnology of N. America. For an extended article on the stone hammer, see McGuire in Am. Anthropologist, IV, no. 4, 1891. (W. H. H.)

Hammonasset. A small band, headed by a chief named Sebequanash ('the man who weeps'), formerly living about Hammonasset r., near Guilford, Middlesex co., Conn. They were probably a part of the Quinnipiac.—De Forest, Hist. Inds. Conn., 52, 1853.

Hamnulik. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Hampasawan ('tented village,' from *hampone*, 'tent'). A former Zuñi pueblo, the ruins of which are still visible 6 m. w. of the present Zuñi, Valencia co., N. Mex. Regarded by Cushing as probably one of the seven cities of Cibola. See Mindeleff in 8th Rep. B. A. E., 83, 1891, and the authors cited below.

Haínpassawan.—ten Kate, Reizen in N. A., 291, 1885 (after Cushing; misprint). **Hámpasawan.**—Cushing, Zuñi Folk Tales, 6, 1901. **Ham-pas-sa-wan.**—Cushing in Millstone, IX, 55, 1884. **Tented Pueblo.**—Cushing, Zuñi Folk Tales, 6, 1901. **Village of the White Flowering Herbs.**—Cushing, Zuñi Folk Tales, 104, 1901 (probably the same).

Hampton Normal and Agricultural Institute. A school for negroes and Indians, situated 2 m. from Fort Monroe and Old Point Comfort, Va. Established in 1868 by Gen. S. C. Armstrong for the industrial and agricultural education of freedmen, it was the first school in the United States of a practical industrial nature. After 10 years of success in training and establishing negroes as teachers and farmers, it responded to the call of 14 young Indians, who had been prisoners of war at St Augustine, Fla., for three years, and thus opened its doors to the Indian race. Since then 1,100 Indian girls and boys have had more or less training at Hampton, and to-day five-sixths of those now living are industrious and civilized, working with their own hands for the support of themselves and their families.

The school is not a government institution, but is controlled by a board of 17 trustees, and is entirely nonsectarian in character. It is supported by the income of a partial endowment and by certain government funds distributed by the state of Virginia, but its chief support is derived from the donations of its friends.

The academic course covers a period of 4 years, and includes English branches in both grammar and high school grades.

Normal courses are given in business, agriculture, and the trades, as well as in kindergarten and public school teaching. Agriculture begins in the primary department of the training school, and becomes so important a branch of the academic work that at the end of the course the student is prepared to conduct intelligent farming. In addition to the model farm, dairy, orchards, poultry yards, and experiment garden, the school has a dairy and stock farm of 600 acres a few miles away. The trades taught the boys are carpentry, wood turning, bricklaying, plastering, painting, wheelwrighting, blacksmithing, machine work, steam fitting, tailoring, shoe and harness making, tinsmithing, upholstering, and printing. A large and well equipped trade school, with mechanical-drawing room, offers excellent facilities for the practical instruction given. The domestic-science building and the school kitchens and laundries give opportunity for instruction in all kinds of domestic work, and each girl is required to complete a practical course in every branch of housekeeping, cooking, dairying, and gardening.

The school has about 60 buildings for housing and educating its 900 boarding students. These include a church, library, dormitories, recitation halls, trade school, domestic science and agricultural building, hospital, printing office, greenhouses, barn, workshops, laundry, offices, and dwellings for the officers and teachers. All the young men receive instruction in military tactics, which has proved of great value in instilling habits of promptness, neatness, and obedience.

The Government pays $167 a year for each of its 120 Indian pupils; all expenses in excess of this must be provided by philanthropic friends. The Indians and colored students have separate dormitory buildings, and the pupils of the two races also occupy separate tables in the dining rooms, but work together in classes and shops with mutual good feeling and helpfulness.

The record of Indians returned to their homes is carefully kept. For the year ending in May, 1906, there were 183 doing an excellent grade of work as teachers in schoolroom, shop, or on farms; as doctors, lawyers, or ethnologists; 306 were living civilized lives, setting examples of industry and temperance; 80 were doing fairly well under hard conditions; 28 were doing poorly, and 4 were bad. This gives so large a proportion of satisfactory results that Hampton considers her work for Indians in every way a success.

The school publishes a monthly magazine called *The Southern Workman*, devoted to the interests of the negro and the Indian. The Indians publish a small paper, *Talks and Thoughts*, now in its nineteenth year; all its contributors are Indians, and many of the articles are valuable additions to Indian literature and ethnology. (C. M. F.)

Hamtsit (*Hámtsīt*, 'having food', named from an ancestor). A Bellacoöla division at Talio, Brit. Col.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891.

Han. An unidentified tribe living on a part of the island of Malhado (Galveston id.?), Texas, on which Cabeza de Vaca suffered shipwreck in 1528. The language of the Han differed from that of their neighbors, the Capoque (probably Coaque), but they had customs in common. They possibly formed the westernmost band of the Attacapa. See Cabeza de Vaca, Narr., Smith trans., 82, 1871; Gatschet, Karankawa Inds., 34, 1891.

Han ('night'). A Kansa gens. Its subgentes are Hannikashinga and Dakanmanvin.

Ȟa^n.—Dorsey in Am. Nat., 671, 1885.

Hana ('dog'). A subphratry or gens of the Menominee.—Hoffman in 14th Rep. B. A. E., pt. I, 42, 1896.

Hanahawunena ('rock men.'—Kroeber). A division of the Northern Arapaho, now practically extinct.

Aanû'hawă.—Mooney in 14th Rep. B. A. E., 956, 1896. **Ha'nahawuněna.**—Ibid. **Hā^{n}anaxawūune'na^n.**—Kroeber in Bull. Am. Mus. Nat. Hist., XVIII, pt. 1, 6, 1902.

Hanakwa. A former pueblo of the Jemez in New Mexico, the exact site of which is not known.

Ham-a-qua.—Bandelier in Arch. Inst. Papers, IV, 207, 1892. **Han-a-kwá.**—Hodge, field notes, B. A. E., 1895.

Hanaya. A former Chumashan village in Mission canyon, near Santa Barbara mission, Cal.

Ha'-na-ya.—Henshaw, Santa Barbara MS. vocab., B. A. E., 1884. **Janaya.**—Taylor in Cal. Farmer, Apr. 24, 1863.

Hanehewedl (*XanExEwêt'*, 'stone by or near the trail'). A village of the Nicola band of the Ntlakyapamuk, near Nicola r., 27 m. above Spences Bridge, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900.

Hanga ('leader'). A gens of the Hangashenu division of the Omaha.

Foremost.—Dorsey in Bull. Philos. Soc. Wash., 129, 1880. **Hañga.**—Dorsey in 3d Rep. B. A. E., 233, 1884. **Hunga.**—Morgan, Anc. Soc., 155, 1877. **Hunguh.**—Long, Exped. Rocky Mts., I, 327, 1823. **Large Hanga.**—Dorsey in Am. Nat., 674, 1885. **Medicine.**—Morgan, op. cit., 155.

Hangashenu ('young men of the leaders.'—Fletcher). One of the two divisions of the Omaha, composed of the Wezhinshte, Inkesabe, Hanga, Dhatada, and Kanze gentes.

Hañgacenu.—Dorsey in 3d Rep. B. A. E., 219, 1884; 15th Rep. B. A. E., 226, 1897. **Hongashan.**—Jackson (1877) quoted by Donaldson in Smithson. Rep., 1885, pt. 2, 74, 1886. **Hon-ga-sha-no.**—Long, Exped. Rocky Mts., I, 325, 1823.

Hangatanga ('large Hanga'). A Kansa gens.

Black eagle.—Morgan, Anc. Soc., 156, 1877. **Dä-sin'-ja-hă-gă.**—Ibid. ('Deer tail'). **Hañga tañga.**—Dorsey in 15th Rep. B. A. E., 231, 1897. **Hañga**

utanandji.—Ibid. (‘Hanga apart from the rest’). **Hûng-ga ni-ka-shing-ga.**—Stubbs, Kaw MS. vocab., B. A. E., 25, 1877. **Hun-go-tin′-ga.**—Morgan, Anc. Soc., 156, 1877. **Ta nika-shing-ga.**—Stubbs, op. cit. **Ta sindje qaga.**—Dorsey in 15th Rep. B. A. E., 231, 1897.

Hanging-maw (*Uskwâ′lĭ-gû′tă*, ‘his stomach hangs down’). A prominent Cherokee chief of the Revolutionary period.—Mooney in 19th Rep. B. A. E., 543, 1900.

Hanginihkashina (‘night people’). A subdivision of the Tsishu division of the Osage. Its subdivisions in turn are Haninihkashina and Wasape.

Ha^n i′niqk‘ăci^n′a.—Dorsey in 15th Rep. B. A. E., 234, 1897. **Huinihkaci^{n}a.**—Dorsey, Osage MS. vocab., B. A. E., 1883. **Tse′¢añka′.**—Dorsey in 15th Rep. B. A. E., 234, 1897. **Tsi′ɔu we′haʞi¢e.**—Ibid.

Hangka (‘leader’). One of the three divisions of the Osage, the last to join the tribe, dividing with the Wazhazhe the right or war side of the camp circle.

Hañʞa.—Dorsey in 15th Rep. B. A. E., 233, 1897.

Hangkaahutun (‘Hangka having wings’). A gens of the Hangka division of the Osage, in two subgentes, Husadtawanun and Husadta.

Eagle people.—Dorsey, Osage MS. vocab., B. A. E., 1883. **Hañ′ʞa a′hü tŭ^n′.**—Dorsey in 15th Rep. B. A. E., 234, 1897. **Hü′saʇa.**—Ibid. (‘limbs stretched stiff’). **Qü¢ i′niqk‘ăci^n′a.**—Ibid. (‘white eagle people’).

Hangkaenikashika (‘those who became human beings by means of the ancestral animal’). A Quapaw gens.

Ancestral gens.—Dorsey in 15th Rep. B. A. E., 229, 1897. **Hañʞa e′nikaci′ʞa.**—Ibid.

Hangkautadhantsi (‘Hangka apart from the rest’). A gens on the Hangka side of the Osage tribal circle.

Hañʞa uta′¢anʇsi.—Dorsey in 15th Rep. B. A. E., 234, 1897. **Qü¢a′qtsi i′niqk‘ăci^n′a.**—Ibid. (‘real eagle people’). **War eagle people.**—Dorsey, Osage MS. vocab., B. A. E., 1883.

Hangnikashinga (‘night people’). A subgens of the Han gens of the Kansa.

Ha^n nikaci^{n}ga.—Dorsey in 15th Rep. B. A. E., 231, 1897.

Hanilik. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Haninihkashina (‘night people proper’). A subdivision of the Hanginihkashina division of the Osage.—Dorsey in 15th Rep. B. A. E., 234, 1897.

Hankutchin (‘river people’). A Kutchin tribe on upper Yukon r. below Klondike r., Alaska. They make baskets of tamarack roots with hair and porcupine quills tastefully woven into them. When these are used for cooking, the water is boiled by putting red-hot stones into them. The Hankutchin are noted for their skill in catching large salmon. Gibbs stated that 60 hunters visited Ft Yukon in 1854. They still trade at that post. Subdivisions are Katshikotin, Takon, and Tsitoklinotin. Villages are Fetutlin, Johnnys, Nuklako, Tadush, and Tutchonekutchin.

Ai-yan.—Schwatka, Rep. on Alaska, 82, 1885. **Ai-ya′-na.**—Dawson in Rep. Geol. Surv. Can., 200-B, 1887. **An-Kutchin.**—Whymper, Alaska, 223, 1868. **Au Kotchins.**—Raymond quoted by Colyer in Ind. Aff. Rep. 1869, 593, 1870. **Ayans.**—Schwatka in Century Mag., 821, Sept. 1885. **Gens de Bois.**—Dall in Proc. A. A. A. S., XVIII, 271, 1870. **Gens-de-fine.**—Raymond quoted by Colyer in Ind. Aff. Rep. 1869, 593, 1870. **Gens dė Fou.**—Hardisty in Smithson. Rep. 1866, 311, 1872. **Gens de Foux.**—Whymper in Jour. Roy. Geog. Soc., 233, 1868. **Gens des Bois.**—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 34, 1871. **Gens des faux.**—Petroff, Alaska, 160, 1884. **Hai-ankutchin.**—Dall in Proc. A. A. A. S., XXXIV, 376, 1886. **Han-kutchi.**—Richardson, Arct. Exped., I, 396, 1851. **Han kutchin.**—Dall in Proc. A. A. A. S., XVIII, 271, 1870. **Hăn-Kŭtchin.**—Dall in Cont. N. A. Ethnol., I, 31, 1877. **Han-kuttchin.**—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Hong-Kutchin.**—Jones in Smithson. Rep. 1866, 321, 1872. **Hun-koo-chin.**—Hardisty, ibid., 311. **Hun-Kutchin.**—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 34, 1871. **Hŭn′kūtch-ĭn.**—Ross, MS. notes on Tinne, B. A. E. (trans.: ‘people of the river country’). **Lower Gens de fou.**—Ibid. **Wood people.**—Dall in Proc. A. A. A. S., XVIII, 271, 1870.

Hannakallal. A tribe or band, probably Athapascan, numbering 600 in 1804, and dwelling s. of the ‘Luckkarso’ (Kosotshe) on the Pacific coast; possibly the Khainanaitetunne or the Henaggi.

Hannakalals.—Lewis and Clark, Exped., II, 119, 1814. **Hannakallah.**—Schoolcraft, Ind. Tribes, III, 571, 1853. **Han-na-kal-lal.**—Orig. Jour. Lewis and Clark, VI, 117, 1905.

Hano (contracted from *Anopi*, ‘eastern people.’—Fewkes). The easternmost pueblo of Tusayan, N. E. Ariz., and familiarly spoken of as one of the Hopi villages; it is, however, occupied by Tewa people, whose ancestors, early in the 18th century, migrated from the upper Rio Grande, in New Mexico, principally from an ancient pueblo known as Tsawarii, above the present town of Santa Cruz, where the hamlet of La Puebla now stands (Hodge). The Hano people have largely intermarried with the Hopi. In 1782 the population was 110 families; in 1893 it numbered 163 individuals, including 23 husbands of Hano women. In addition, there were 16 Hano people living in the Hopi pueblos. The clans represented at Hano are the Ke (Bear), Kun (Corn), Sa (Tobacco), Tenyo (Pine), Okuwa (Cloud), Nang (Earth), Kachina, and Tang (Sun). Formerly there were also the Kapulo (Crane), Pe (Timber), Kopeli (Pink conch), Pohulo (Herb), Kuyanwe (Turquoise ear pendant), Ku (Stone), and Ta (Grass) clans, but these have become extinct since the Hano people settled in Tusayan. Consult Fewkes (1) in 17th Rep. B. A. E., 636, 1898; (2) in 19th Rep. B. A. E., 612, 1900; (3) in Am. Anthrop., VII, 162, 1894; Mindeleff in 8th Rep. B. A. E., 62, 1891.

Háno.—Gatschet in Wheeler Surv. Rep., VII, 412, 1879. **Hánoki.**—Ibid. **Hánom.**—ten Kate, Reizen in N. A., 259, 1885 (Hopi name for the people). **Há-no-me.**—ten Kate, Synonymie, 7, 1884 (Hopi name for the people). **Hánomuh.**—Stephen and Mindeleff in 8th Rep. B. A. E., 36, 1891. **Harno.**—Ten Broeck in Schoolcraft, Ind. Tribes, IV, map, 24-25, 87, 1854. **Haro.**—Keane in Stanford, Compend., 515, 1878. **Iano.**—Taylor in Cal. Farmer, June 19, 1863. **Jano.**—Garcés (1776), Diary, 394, 1900. **Janogualpa.**—Garcés quoted by Bancroft, Ariz. and N. Mex., 137, 395, 1889 (Hano and Walpi combined). **Koyóshtu.**—Hodge, field notes, B. A. E., 1895 (Acoma name). **Na-cá-ci-kĭn.**—Stephen, MS., B. A. E., 1887 (Navaho name: ‘foreign bear people's house’). **Nah-shah-shai.**—Eaton in

Schoolcraft, Ind. Tribes, IV, 220, 1854 (Navaho name). **Tano.**—Ward quoted by Donaldson, Moqui Pueblo Inds., 14, 1893. **Tanoí.**—Hodge, field notes, B. A. E., 1895 (Isleta name). **Tanoquevi.**—Schoolcraft, Ind. Tribes, I, 519, 1853. **Tanoquibi.**—Calhoun quoted by Donaldson, Moqui Pueblo Inds., 14, 1893. **Tanos.**—Villa-Señor, Theatro Am., pt. 2, 425, 1748. **Tanus.**—Escudero, Noticias de Chihuahua, 231, 1834. **Taucos.**—Cortez (1799) in Whipple, Pac. R. R. Rep., III, pt. 3, 121, 1856. **Té-é-wŭn-nà.**—Whipple, ibid., 13, 1856 (Zuñi name). **Teh-wa.**—Stephen in Donaldson, Moqui Pueblo Inds., 14, 1893. **Tewa.**—Popular but incorrect name for the pueblo (see *Tewa*). **Tewe.**—Shipley in Ind. Aff. Rep., 310, 1891. **Towas.**—Davis, El Gringo, 115, 1857.

Hanocoucouaij. A village on the E. coast of Florida, N. of C. Cañaveral, in the 16th century.—De Bry, Brev. Nar., II, map, 1591.

Hantiwi. A Shastan tribe or band formerly living in Warm Spring valley, Modoc co., Cal.

Han-te′-wa.—Powers in Cont. N. A. Ethnol., III, 267, 1877.

Hanut Cochiti (*hanut*, 'above', + Cochiti, q. v.). The sixth town successively occupied by the people of Cochiti; situated about 12 m. N. W. of Cochiti pueblo, in the Potrero Viejo, N. Mex.

Há-nut Cochití.—Lummis in Scribner's Monthly, 100, 1893.

Hapaluya. A former large village in upper Florida, visited by De Soto in 1539.—Gentl. of Elvas (1557) in French, Hist. Coll. La., II, 133, 1850.

Hapanyi. The Oak clans of the Keresan pueblos of Laguna, Acoma, Sia, San Felipe, and Cochiti, N. Mex. The Oak clan of Laguna claims to have come originally from Rio Grande pueblos, by way of Mt Taylor, and to form a phratry with the Mokaich (Mountain Lion) clan; while that of Acoma claims phratral relationship with the Showwiti (Parrot) and Tanyi (Calabash) clans. The Oak clan of Sia is extinct. (F. W. H.)

Hápai-háno^{ch}.—Hodge in Am. Anthrop., IX, 351, 1896 (Laguna form; *hánoch*='people'). **Hápan-háno.**—Ibid. (Sia form). **Ha-pan-ñi.**—Stevenson in 11th Rep. B. A. E., 19, 1894 (Sia form). **Hápanyi-háno.**—Hodge, op. cit. (San Felipe form). **Hápanyi-hánoq^{ch}.**—Ibid. (Acoma form). **Hápanyi-hánuch.**—Ibid. (Cochiti form).

Hapes. A small tribe found by Spanish explorers on the lower Rio Grande in the vicinity of Eagle Pass, Tex., although Uhde (1861) places it near Lampazos, in Nueva Leon, Mexico, some distance farther W. They numbered 490 in 85 huts in 1688, but an epidemic of smallpox raged among them soon afterward, and in 1689 the survivors were attacked by coast Indians and exterminated, with the exception of some boys who were carried off. (J. R. S.)

Apes.—Fernando del Bosque (1675) in Nat. Geog. Mag., XIV, 9, 347, 1903. **Apis.**—Manzanet (1689) in Tex. Hist. Ass. Quar., II, 25, 1898. **Hapes.**—De León (1689), ibid., VIII, 205, 1905. **Iapies.**—Linschoten, Descr. de l'Amér., map, 1, 1638. **Japies.**—De Laet, Hist. Nouv. Monde, 234, 1640. **Jeapes.**—Fernando del Bosque, op. cit. **Xapes.**—Uhde, Länder, 121, 1861. **Xapies.**—Navarette, Memorial y Noticias Sacras, 104, 1646.

Hapkug. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Happy Hunting Ground. See *Popular fallacies*.

Haqihana ('wolves'). A local band of the Arapaho, q. v.

Haqui. A Caddoan (?) tribe, apparently in N. E. Texas, mentioned in 1687 as at war with the "Cœnis" or main body of the Caddo confederacy. Perhaps the Adai.

Aquis.—Joutel (1687) in Margry, Déc., III, 409, 1878. **Hakesians.**—Hennepin, New Discov., 41, 1698. **Haquis.**—Douay (1687) quoted by Shea, Discov. Miss. Val., 217, 1852.

Harahey. One of the various forms of the name of a province of which Coronado, while among the New Mexico pueblos in 1540–41, learned from a native thereof who said that it lay beyond Quivira (the Wichita country of E. central Kansas), and contained much gold. This Indian, who was known as The Turk (q. v.) and who served as a guide to Coronado's army, became a traitor to the Spaniards by leading them astray on the buffalo plains of Texas. After 12 days' journey from Pecos r. in New Mexico the Spaniards, then on the Staked plain, were informed by The Turk that Haxa, or Haya, was one or two days' journey toward sunrise. A party was sent forward to find it, and although settlements of Indians were found, amongst them Cona, occupied by the Teya (Texas?), Haxa does not appear to have been reached; it is therefore possible that Haxa, or Haya, is but another form of Harahey, which was far N. of where the Spaniards then were. Arriving at Quivira, Coronado learned more of Harahey, which was the next province beyond. The Spaniards did not visit it, but sent for their chief, named Tatarrax, who came with 200 warriors, "all naked, with bows, and some sort of things on their heads." From the characteristic headdress of The Turk and the other members of the tribe, and their proximity and apparent relationship with the Quivira, or Wichita, the Harahey people may have been the Pawnee, and their habitat at this date (1542) in the vicinity of Kansas r. in E. Kansas. See Brower, Quivira, 1898; Hodge, Coronado's March, in Brower, Harahey, 1899; Winship, Coronado Exped., 14th Rep. B. A. E., 1896. (F. W. H.)

Araal.—Barcia, Ensayo, 21, 1723. **Arache.**—Jaramillo (after 1542) in 14th Rep. B. A. E., 588, 1896. **Arae.**—Rel. del Suceso (*ca.* 1542), ibid., 577. **Arahei.**—Jaramillo, op. cit. **Arche.**—Castañeda (*ca.* 1565) in 14th Rep. B. A. E., 503, 1896. **Axa.**—Gomara (1553) quoted by Winship in 14th Rep. B. A. E., 492, 1896. **Axaas.**—Volney, America, map, 1804. **Axas.**—Güssefeld, Charte Nord America, 1797. **Harae.**—Herrera, Historia, VI, 206, 1728. **Harahey.**—Jaramillo, op. cit., 590. **Harale.**—Rel. del Suceso, op. cit. **Harall.**—Doc. of 1541 in Doc. Inéd., XIV, 325, 1870. **Haxa.**—Castañeda (*ca.* 1565) in 14th Rep B. A. E., 505, 1896. **Haya.**—Ibid. **Hurall.**—Bancroft, Ariz. and N. Mex., 51, 1889. **Xaqueuira.**—Galvano (1563) in Hakluyt Soc. Publ., XXX, 227, 1862 (apparently Axa and Quivira confused).

Harames. A former tribe of Coahuila, N. E. Mexico, gathered into the mission of San Juan Bautista. Probably of Coahuiltecan stock.

Jarames.—Morfi (1777) quoted by Bancroft, Nat. Races, I, 612, 1886. **Xarames.**—Revillagigedo (1793) quoted by Bancroft, ibid., 611.

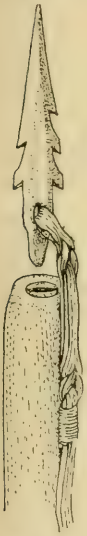
Harasgna. A former Gabrieleño rancheria in Los Angeles co., Cal.—Ried (1852) quoted by Taylor in Cal. Farmer, June 8, 1860.

Hard-mush. See *Big-mush.*

Harooka (*Näyuhäru'kĕñ*, 'forked reed.—Hewitt). A Tuscarora village in North Carolina in 1701.—Lawson (1709), Carolina, 383, 1860.

Harpaha. A former Timucua village near the mouth of St Johns r., Fla.—Laudonnière (1565) in French, Hist. Coll. La., n. s., 349, 1869.

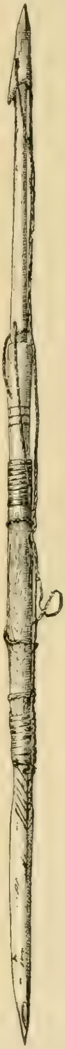
Harpoons. Piercing and retrieving weapons with a movable head—probably the most ingenious and complicated device invented by the North American aborigines. Before the natives came into contact with the whites, they made harpoons of wood, bone, walrus ivory, shell, stone, sinew, and hide. The several structural parts consisted of the shaft, foreshaft, loose shaft, ice pick, head, hinge, connecting line, assembling line, main line, hand rest, eyelet, float, and detachers. Besides these there were a multitude of accessories, such as stools, decoys, ice scoops, and canoes. The technic of every part represented the Indian's best skill in a number of handicrafts—wood working, bone and ivory carving, chipping and grinding stone; shredding, twisting, and braiding sinew; and dressing hides or floats, canoes, and the toughest possible thongs or lines, and other parts. There are two quite different varieties of harpoons, based on the shape of the head—the barbed harpoon and the toggle harpoon. The head of the barbed harpoon is attached to the shaft by means of a connecting line tied to the butt or tang of the head. The toggle head is attached to the line or sling by means of a hole bored through the body; the head is driven entirely into the animal, and, toggling under the skin, gives firm hold. These two types merge into each other, and some harpoons possess the characteristics of both.


BARBED-HEAD HARPOON; WESTERN ESKIMO

The parts of a barbed harpoon are:

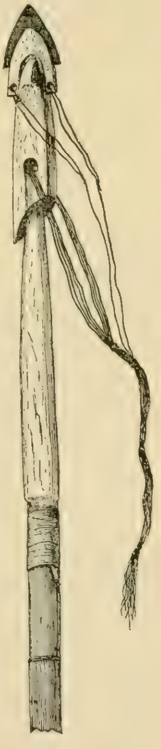
Head.—Of various materials, the specific characters being the same as those of barbed arrows; they differ in that the tang fits loosely into a socket and is roughened, notched, or pierced for the hingeing or connecting line.

Foreshaft.—That of the harpoon, as compared with the arrow, is heavier, and has a socket in front for the wedge-shaped, conical, or spindle-shaped tang of the head.


TOGGLE-HEAD HARPOON; ESKIMO

Shaft.—Length, from a few inches to many feet; thickness, from one-fourth of an inch to an inch or more; outer end spliced or socketed to the foreshaft; center of gravity furnished with hand rest; inner end pointed, pitted for hook of throwing stick, notched for a bowstring, with or without feathers, or furnished with ice pick.

Connecting line.—Of string or thong rudely tied to head and shaft or, in the finest specimens, attached at one end through a hole in the tang, the other end being bifurcated and fastened like a martingale to the ends of the shaft. When the animal is struck by the hurled harpoon the head is withdrawn, the foreshaft sinks by its gravity, and the shaft acts as a drag to impede the progress of the game (see Nat. Mus. Rep. 1900, pl. 11).


DETAIL OF TOGGLE-HEAD HARPOON; ESKIMO

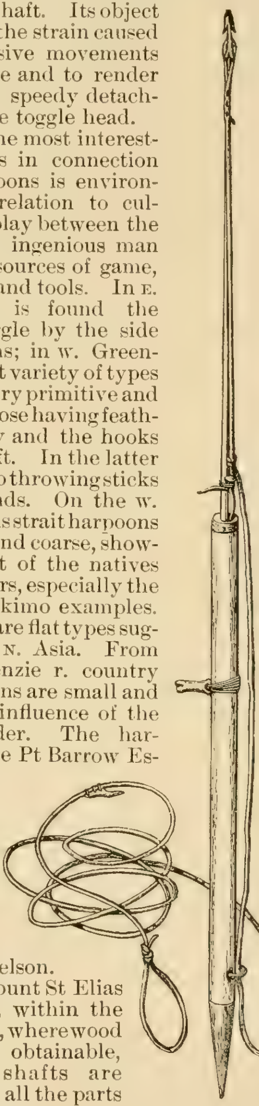
The parts of a toggle harpoon are:

Toggle head.—Consisting of body; blade of slate, chipped stone, ivory, or metal, usually fitted into a slit in front; line hole or opening through the body for the sling or leader of hide on which the toggle head hinges; line grooves channeled backward from the line hole to protect the leader; barbs projecting backward at the butt of the toggle head to catch into the flesh and make the head revolve 90 degrees, forming a T with the line; shaft socket, a conoid pit in the butt of the toggle head to receive front end of loose shaft; and leader or sling, not always separate, but when so, either spliced to the main line or joined by an ingenious detacher, which is sometimes prettily carved.

Loose shaft.—A spindle-shaped piece of ivory socketed to toggle head and foreshaft and attached as a hinge to the leader or the foreshaft. Its object is to catch the strain caused by convulsive movements in the game and to render certain the speedy detachment of the toggle head.

One of the most interesting studies in connection with harpoons is environment in relation to culture—the play between the needy and ingenious man and the resources of game, materials, and tools. In E. Greenland is found the hinged toggle by the side of old forms; in W. Greenland a great variety of types from the very primitive and coarse to those having feathers of ivory and the hooks on the shaft. In the latter area are also throwing sticks of two kinds. On the W. side of Davis strait harpoons are heavy and coarse, showing contact of the natives with whalers, especially the Ungava Eskimo examples. There also are flat types suggestive of N. Asia. From the Mackenzie r. country the harpoons are small and under the influence of the white trader. The harpoons of the Pt Barrow Eskimo are exhaustively discussed by Murdoch, and those from Pt Barrow southward by Nelson.

From Mount St Elias southward, within the timber belt, where wood is easily obtainable, harpoon shafts are longer, but all the parts are reduced to their simplest form. For example, the Ntlakyapamuk of British Columbia make the toggle heads of their two-pronged harpoons by neatly lashing the parts together and to the sennit leaders. The Makah of Washington formerly made the blade of the head from shell, but now use metal; the leader is tied to a large, painted float of sealskin, the shaft being free. The Quinaielt of Washington have the bifurcated shaft, but no float. The Naltunne of Oregon have a barbed harpoon, with prongs on the blade as well as on the shank, while their cousins, the Hupa of N. California make the toggle, as do the Vancouver tribes, by attaching the parts of the head to a strip of rawhide.


ESKIMO HARPOON MODIFIED BY CONTACT WITH WHITES

See Boas in 6th Rep. B. A. E., 1888; Goddard in Publ. Univ. Cal., Am. Archæol. and Ethnol., I, no. 1, 1903; Holm, Ethnol. Skizz., 1887; Mason in Rep. Nat. Mus. 1900, 1902; Morice in Trans. Can. Inst., IV, 1895; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Powers in Cont. N. A. Ethnol., III, 1877; Teit in Mem. Am. Mus. Nat. Hist., II, Anthrop. I, 1900; Turner in 11th Rep. B. A. E., 1894. (O. T. M.)

Harrison River. The local name for a body of Cowichan near lower Fraser r., Brit. Col. (Can. Ind. Aff. for 1878, 78); evidently the Scowlitz, or the Chehalis, or both.

Harsanykuk (*Hársanykük*, 'saguaro cactus standing'). A Pima village at Sacaton Flats, S. Ariz.—Russell, Pima MS., B. A. E., 18, 1902.

Hartwell. An Algonquian settlement, containing 25 persons in 1884, in Ottawa co., Quebec.—Can. Ind. Aff., 1884.

Harutawaqui (*Haroñtawă''koⁿ'*, 'He holds the tree.'—Hewitt). A Tuscarora village in North Carolina in 1701.—Lawson (1709), Carolina, 383, 1860.

Hasatch ('place to the east'). A former summer village of the Lagunas, now a permanently occupied pueblo; situated 3 m. E. of Laguna pueblo, N. Mex.

Hasatch.—Loew in Wheeler Survey Rep., VII, 345, 1879. **Haṣátyi.**—Hodge, field notes, B. A. E., 1895 (proper native name). **Mesita.**—Ind. Aff. Rep. 1904, 256, 1905 ('little mesa': common Spanish name). **Mesita Negra.**—Hodge (after Pradt) in Am. Anthrop., IV, 346, 1891 (Span.: 'little black mesa').

Hashkushtun (*Ha′-ckûc-tûn*). A former Takelma village on the S. side of Rogue r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 235, 1890.

Haslinding. A small Hupa village, recently deserted, on the E. side of Trinity r., Cal., at the mouth of a creek of the same name, 3 m. S. of Hupa valley. (P. E. G.)

Has-lintah.—Gibbs in Schoolcraft, Ind. Tribes, III, 139, 1853. **Hass-lin′-tung.**—Powers in Cont. N. A. Ethnol., III, 73, 1877. **Kas-lin-ta.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 194, 1853. **Xaslindiñ.**—Goddard, Life and Culture of the Hupa, 12, 1903.

Hasoomale. One of the Diegueño rancherias represented in the treaty of 1852 at Santa Isabel, S. Cal.—H. R. Ex. Doc. 76, 34th Cong., 3d sess., 133, 1857.

Hassanamesit ('at the place of small stones.'—Gookin). A village of Christian Indians established in 1654 at Grafton, Worcester co., Mass., in Nipmuc territory.

The last of the pure Indians died about 1825, but in 1830 there were still 14 persons there of mixed Indian and negro blood. It was the third of the praying towns "in order, dignity, and antiquity." Cf. *Hassimanisco*. (J. M.)

Hasanameset.—Hubbard (1680) in Mass. Hist. Soc. Coll., 2d s, V, 544, 1815. **Hasanamoset.**—Gookin (1677) in Trans. Am. Antiq. Soc., II, 447, 1836. **Hasanemesett.**—Leverett (1677) in N. Y. Doc. Col. Hist., XIII, 513, 1881. **Hassanamasasitt.**—Salisbury (1678), ibid., 526. **Hassanamaskett.**—Writer of 1676 in Drake, Ind. Chron., 17, 1836. **Hassanamesitt.**—Gookin (1674) in Mass. Hist. Soc. Coll., 1st s., I, 184, 1806. **Hassana-misco.**—Barber, Hist. Coll. Mass., 568, 1839. **Hassanamset.**—Gookin (1677) in Trans. Am. Antiq. Soc., II, 467, 1836. **Hassanemesit.**—Rawson (1675) in Drake, Ind. Chron., 17, 1836. **Hassannamesit.**—Gookin (1677) in Trans. Am. Antiq. Soc., II, 435, 1836. **Hassenemassit.**—Harris in Mass. Hist. Soc. Coll., 1st s., IX, 198, 1804. **Hassinammisco.**—Drake, Bk. Inds., bk, 2, 51, 1848. **Hassunnimesut.**—Eliot quoted by Tooker, Algonq. Ser., X, 24, 1901. **Hessamesit.**—Writer of 1675 in Mass. Hist. Soc. Coll., 1st s., VI, 205, 1800. **Hussanamesit.**—Drake, Ind. Chron., 166, 1836.

Hassasei. A rancheria, probably Diegueño, on the coast of Lower California; it was under the mission of San Miguel de la Frontera, which was in lat. 32°.—Taylor in Cal. Farmer, May 18, 1860.

Hassimanisco. A former Indian village in Connecticut, probably near Connecticut r. In 1764 there were only 5 Indians left.—Stiles (1764) in Mass. Hist. Soc. Coll., 1st s., X, 105, 1809. Cf. *Hassanamesit.*

Hassinunga. A tribe of the Manahoac confederacy living about 1610 on the headwaters of Rappahannock r., Va.

Hasinninga.—Smith (1629), Virginia, I, 186, repr. 1819. **Hassaninga.**—Ibid., 74. **Hassiniengas.**—Boudinot, Star in the West, 126, 1816. **Hassinugas.**—Strachey (*ca.* 1612), Virginia, 104, 1849. **Hassinungaes.**—Smith, op. cit., 74.

Hastings Saw Mill. A local name for a body of Squawmish of Fraser River agency, Brit. Col.; pop. 91 in 1898, the last time the name is mentioned.

Haisting's Saw Mills.—Can. Ind. Aff. for 1889, 268. **Hastings Saw-mill.**—Ibid., 1898, 413. **Hastings Saw Mills.**—Ibid., 1886, 229.

Hastwiana ('he was a little man.'—Hewitt). A former Onondaga settlement on the site of the present village of Onondaga Valley, Onondaga co., N. Y.

Gis-twe-ah'-na.—Morgan, League Iroq., 421, 1851. **Hăs-twi'-ă'-nă.**—Hewitt, inf'n, 1886 (Onondaga form). **Touenho.**—Denonville (1688) in N. Y. Doc. Col. Hist., IX, 375, 1855.

Hata. A Tsawatenok village at the head of Bond sd., Brit. Col.

Hā-tā.—Dawson in Can. Geol. Surv., map, 1888.

Hataam ('rider'). A Diegueño rancheria in N. W. Lower California, near Santo Tomas mission; visited in 1867 by Wm. Gabb, who obtained a vocabulary published in Ztschr. f. Ethnologie, 1877.

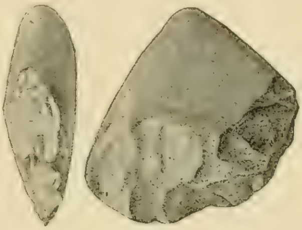
Hatakfushi ('bird'). A Chickasaw clan of the Koi phratry.

Fushi.—Gatschet, Creek Migr. Leg., I, 96, 1884. **Hä-täk-fu-shi.**—Morgan, Anc. Soc., 163, 1877.

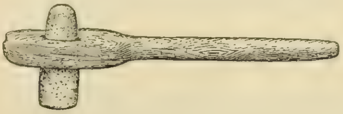
Hatawa. A former Luiseño village in the neighborhood of San Luis Rey mission, s. Cal. (Taylor in Cal. Farmer, May 11, 1860). Possibly the same as Ehutewa.

Hatchcalamocha. A former Seminole village near Drum swamp, 18 m. w. of New Mickasuky town; probably in the present Lafayette co., Fla.—H. R. Ex. Doc. 74 (1823), 19th Cong., 1st sess., 27, 1826.

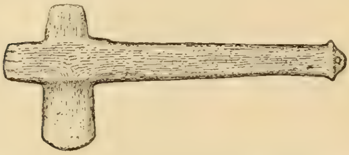
Hatchets. These implements, made of iron or steel, and hafted with wood, were an important factor in the colonization of northern America, and the value of the hatchet, as well as that of the ax, was soon recognized by the natives, who obtained these tools through trade. Large numbers of hatchets and axes of both French and English manufacture are obtained from aboriginal dwelling sites. It is not known with certainty just what aboriginal implements and weapons were supplanted by the European hatchet, but it probably superseded, in large part, the grooved ax, the celt, and probably the tomahawk or war club among tribes that used these implements. So far as can be judged by the forms, the term "hatchet" may be applied with equal propriety to both the hafted ax and the hafted celt, as both were wielded usually with one hand and were equally effectual in war and in the arts of peace. So far as colonial literature refers to the uses of these implements, it would appear that the tomahawk or club, among the eastern tribes, was the weapon of war par excellence, while the ax and the celt were employed more especially in domestic work and for other ordinary industrial purposes (McCulloch). Both the hatchet and the war club doubtless rose on occasion to the dignity of ceremonial objects.


COMMON FORM OF HATCHET—A SHARPENED BOWLDER; VIRGINIA

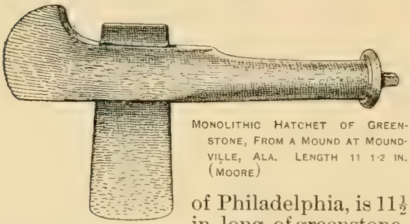
It is clear, not only from the practice of the living tribes and of primitive peoples generally, but from traces of handles remaining on both stone and copper specimens obtained from the mounds, that the celt was hafted after the manner of the hatchet. An interesting group of implements showing that this was the ar-


CELT-HATCHET WITH WOODEN HANDLE, FROM A MICHIGAN MOUND. (DODGE COLL.)

chaic method of hafting celt-like objects, are the monolithic hatchets in which the blade and the handle are carved of a single piece of stone. Several specimens of this type are on record; one, found by Joseph Jones, in Tennessee, is made of greenstone, and is 13½ in. in length; another, from a mound in York district, S. C., now in the National Museum, is also of greenstone; the third is from Mississippi co., Ark., and is owned by Mr Morris of that county (Thruston); the fourth, from a mound in Alabama, and now in possession of Mr C. B. Moore, of Philadelphia, is 11½ in. long, of greenstone, and a superb example of native lapidarian work. Specimens of this class are much more numerous in the Bahamas and the West Indies. As all are carefully finished, some being provided with a perforated knob or projection at the end of the handle for the insertion of a thong, it is probable that they served as maces or for some other ceremonial use. On the Pacific coast the stone war club sometimes took the form of a monolithic hatchet (Niblack).



MONOLITHIC HATCHET OF GREENSTONE, FROM A TENNESSEE MOUND. LENGTH 13 1-2 IN. (JONES)



MONOLITHIC HATCHET OF GREENSTONE, FROM A MOUND AT MOUNDVILLE, ALA. LENGTH 11 1-2 IN. (MOORE)

The combination of the iron hatchet with the tobacco pipe as a single implement, often called the tomahawk pipe, became very general in colonial and later times, and as no counterpart of this device is found in aboriginal art, it was probably devised by the whites as a useful and profitable combination of the symbols of peace and war. To "take up the hatchet" was to declare war, and "to bury the hatchet" was to conclude peace. According to some authors the hatchet pipe was a formidable weapon in war, but in the forms known to-day it is too light and fragile to have taken the place of the stone ax or the iron hatchet. It has passed entirely out of the realm of weapons. See *Axes*, *Calumet*, *Celts*, *Pipes*, *Tomahawks*.

Consult C. C. Jones, Antiq. So. Inds., 1873; Jos. Jones, Aboriginal Remains of Tenn., 1876; McCulloch, Researches, 1829; McGuire in Rep. Nat. Mus., 1897; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Morgan, League of the Iroquois, 1904; Niblack in Rep. Nat. Mus. 1888, 1890; Thruston, Antiq. of Tenn., 1897; Wilson in Rep. Nat. Mus. 1896, 1898. (W. H. H.)

Hatcheuxhau.—A former Upper Creek village near the site of La Grange, Troup co., Ga.—Royce in 18th Rep. B. A. E., Ga. map, 1899.

Hatchichapa ('half-way creek'). A former branch settlement of the Upper Creek town Kailaidshi, between Coosa and Tallapoosa rs., Ala. Hawkins states that the Creeks hostile to the United States burned it in 1813, but it was probably rebuilt as it is mentioned in Parsons' census list of 1832 as having 62 heads of families.

Halchuchubb.—U. S. Ind. Treat. (1827), 420, 1837. **Half-way Creek.**—Gatschet, Creek Migr. Leg., I, 131, 1884. **Hatchchi chubba.**—Parsons (1832) in Schoolcraft, Ind. Tribes, IV, 578, 1854. **Hatchechubba.**—Corley (1835) in H. R. Doc. 452, 25th Cong., 2d sess., 66, 1838. **Hat-che chub-bau.**—Hawkins (1799), Sketch, 49, 1848. **Hatchechubbee.**—Creek paper (1836) in H. R. Rep. 37, 31st Cong., 2d sess., 122, 1851. **Hatch ee chub ba.**—Abbott (1832) in Schoolcraft, Ind. Tribes, IV, 580, 1854. **Hatcheechubbas.**—Simpson (1836) in H. R. Doc. 80, 27th Cong., 3d sess., 50, 1843. **Hatchi tchapa.**—Gatschet, Creek Migr. Leg., I, 131, 1884.

Hatchichapa. A township in the Creek Nation, Ind. T., near North fork of Canadian r.

Hatch Point. A local name for a body of Salish of Cowichan agency, Vancouver id.; pop. 4 in 1896, the last time reported.

Haitch Point.—Can. Ind. Aff. for 1896, 433. **Hatch Point.**—Ibid., 1883, 197.

Hatchukuni ('wolf'). A Tonkawa clan.

Hátchukuni.—Gatschet, Tonkawe MS. vocab., B. A. E., 1884.

Hathawekela. A principal division of the Shawnee, the name of which is of uncertain etymology. They emigrated from the S. about 1697, together with other Shawnee bands, and settled with them, partly on Susquehanna and partly on Allegheny r., Pa., where they are mentioned in 1731. Sewickley, Pa., probably takes its name from them. According to W. H. Shawnee, an educated member of the tribe, the proper form is Ha-tha-we-ke-lah, and they constitute one of the original 5 principal divisions of the Shawnee. Together with the Bicowetha (*Piqua*) and Kispokotha (*Kispococoke*) divisions they removed about 1793 to what was then Spanish territory in E. Missouri, thence into Arkansas, and in 1832 into Texas, where with other tribes they settled for a time near Saline r. Being afterward driven out by the new Texas government they removed to the present Oklahoma, where the 3 united bands are now known as

Absentee Shawnee, from having been absent from the more recent treaties made with the rest of the tribe. The Hathawekela claim to be the "elder brothers" among the Shawnee, as being the first created of the tribe. The band formerly under Black Bob (q. v.) are a portion of this division. See Halbert and Shawnee in Gulf States Hist. Mag., I, no. 6, 413–418, 1903. (J. M.)

Asseekales.—Cartlidge (1731) in Pa. Archives, I, 305, 1852. **Assekelaes.**—Gordon (1731) quoted by Brinton, Lenape Legends, 32, 1885. **Assiwikales.**—Brinton, ibid. **Asswekales.**—Davenport (1731) in Pa. Archives, I, 299, 1852. **Asswikales.**—Gov. Pa. (1731), ibid., 302. **Asswikalus.**—Le Tort (1731), ibid., 300. **Elder Brothers.**—W. H. Shawnee, op. cit., 417. **Ha-tha-we-ke-lah.**—Ibid., 415. **Ha-tha-we-ki-lah.**—Ibid., 417.

Hathletukhish (*Haçl′-t’û-qĭc′*). A former Yaquina village on the s. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Hatsi. The extinct Earth clans of Laguna and San Felipe pueblos, N. Mex. The Earth clan of Laguna claimed to have come originally from Jemez and to have formed a phratry with the Meyo (Lizard), Skurshka (Water-snake), and Shruhwi (Rattlesnake) clans. (F. W. H.)

Háatsü-háno.—Hodge in Am. Anthrop., IX, 350, 1896 (San Felipe form: *háno* = 'people'). **Hátsi-háno^{ch}.**—Ibid. (Laguna form).

Hatsinawan (*hawe* 'leaves', *tsinawe* 'marks,' 'paintings', *wan* 'place of': 'town of the (fossil?) leaf-marks.'—Cushing). A ruined pueblo formerly inhabited by the Zuñi, situated N. N. W. of Hawikuh and S. W. of the present Zuñi pueblo, N. Mex.—Cushing, inf'n, 1891.

Hatschi-na-wha.—Fewkes in Jour. Am. Ethnol. and Archæol., I, 101, 1891 (probably identical).

Hatteras. An Algonquian tribe living in 1701 on the sand banks about C. Hatteras, N. C., E. of Pamlico sound, and frequenting Roanoke id. Their single village, Sandbanks, had then only about 80 inhabitants. They showed traces of white blood and claimed that some of their ancestors were white. They may have been identical with the Croatan Indians (q. v.), with whom Raleigh's colonists at Roanoke id. are supposed to have taken refuge. (J. M.)

Hatarask.—Lane (1586) in Smith (1629), Virginia, I, 92, 1819 (place name). **Hatorask.**—Ibid. **Hatteras Indians.**—Lawson (1714), Carolina, 108, 1860.

Hauenayo. A clan of the Apohola phratry of the ancient Timucua of Florida.—Pareja (*ca.* 1614) quoted by Gatschet in Am. Philos. Soc. Proc., XVII, 492, 1878.

Haukoma. A Pomo division or band on the W. side of Clear lake, Cal., numbering 40 in 1851.

How-ku-ma.—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 109, 1853. **How-ru-ma.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 136, 1853.

Hauwiyat (*Hau-wī-yät’*). A former Siuslaw village on or near Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Hauzaurni. A former Costanoan village near Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Havasupai ('blue or green water people'). A small isolated tribe of the Yuman stock (the nucleus of which is believed to have descended from the Walapai) who occupy Cataract canyon of the Rio Colorado in N. W. Arizona. Whipple (Pac. R. R. Rep., III, pt. I, 82, 1856) was informed in 1850 that the "Cosninos" roamed from the

HAVASUPAI MAN. (AM. MUS. NAT. HIST.)

HAVASUPAI WOMAN. (AM. MUS. NAT. HIST.)

Sierra Mogollon to the San Francisco mts. and along the valley of the Colorado Chiquito. The tribe is a peculiarly interesting one, since of all the Yuman tribes it is the only one which has developed or borrowed a culture similar to, though less advanced, than that of the Pueblo peoples; indeed, according to tradition, the Havasupai (or more probably a Pueblo clan or tribe that became incorporated with them) formerly built and occupied villages of a permanent character on the Colorado Chiquito E. of the San Francisco mts., where ruins were pointed out to Powell by a Havasupai chief as the former homes of his people. As the result of war with tribes farther E., they abandoned these villages and took refuge in the San Francisco mts., subsequently leaving these for their present abode. In this connection it is of interest to note that the Cosnino caves on the upper Rio Verde, near the N. edge of Tonto basin, central Arizona, were named from this tribe, because of their supposed early occupancy by them. Their present village, composed of temporary cabins or shelters of wattled canes and branches and earth in summer, and of the natural caves and crevices in winter, is situated 115 m. N. of Prescott and 7 m. S. of the Grand canyon. The Havasupai are well formed, though of medium stature. They are skilled in the manufacture and use of implements, and especially in preparing raw material, like buckskin. The men are expert hunters, the women adept in the manufacture of baskets which, when lined with clay, serve also as cooking utensils. Like the other Yuman tribes, until affected by white influences during recent years, their clothing consisted chiefly of deerskin and, for the sake of ornament, both men and women painted their faces with thick, smooth coatings of fine red ocher or blue paint prepared from wild indigo; tattooing and scarification for ornament were also sometimes practised. In summer they subsist chiefly on corn, calabashes, sunflower seeds, melons, peaches, and apricots, which they cultivate by means of irrigation, and also the wild datila and mescal, in winter principally upon the flesh of game, which they hunt in the surrounding uplands and mountains. While a strictly sedentary people, they are unskilled in the manufacture of earthenware and obtain their more modern implements and utensils, except basketry, by barter with the Hopi, with which people they seem always to have had closer affiliation than with their Yuman kindred. Their weapons in war and the chase were rude clubs and pikes of hard wood, bows and arrows, and, formerly, slings; but firearms have practically replaced these more primitive appliances. The gentile system of descent or organization seems to be absent among the Havasupai, their society consanguineally being patriarchal. They are polygamists, the number of wives a man shall have being limited apparently only by his means for supporting them. Betrothals by purchase are common, and divorces are granted only on the ground of unfaithfulness. The Havasupai occupy a reservation of about 38,400 acres, set aside by Executive order in 1880 and 1882. Their population was 300 in 1869, 233 in 1902, 174 in 1905. (H. W. H.)

Agua Supais.—Hodge, Arizona, 169, 1877. **Ah-Supai.**—Bourke, Moquis of Ariz., 80, 1884. **Ăk′-ba-sū′-pai.**—Gilbert, Yuma vocab., B. A. E., 64, 1878 (Walapai form). **Akuesú-pai.**—Gatschet in Ztschr. f. Ethnol., xv, 127, 1885. **Ava-Supies.**—Bancroft, Ariz. and N. Mex., 547, 1889. **Avĕsúpai.**—Gatschet, op. cit., 123. **Casinos.**—Ind. Aff. Rep. 1869, 91, 1870. **Casnino.**—Taylor in Cal. Farmer, Mar. 27, 1863. **Co-a-ni-nis.**—Powell in Scribner's Mag., 213, Dec. 1875. **Cochineans.**—Emory, Recon., 96, 1848 (trans. 'dirty fellows'). **Cochnichnos.**—Bartlett, Pers. Narr., II, 178, 1854. **Coçoninos.**—Cushing in Atlantic Mo., 544, Oct. 1882. **Cohoninos.**—Bourke, Moquis of Ariz., 80, 1884. **Cojnino.**—Sitgreaves, Expedition, 15, 1853 (name by which a Havĕsúpai called himself). **Cojonina.**—Scott in Donaldson, Moqui Pueblo Inds., 52, 1893. **Cominas.**—Vargas (1692), cited by Davis, Span. Conq. N. Mex., 370, 1869. **Cominos.**—Browne, Apache Country, 290, 1869 (mentioned as a branch of Gila Apache). **Coninas.**—Rivera, Diario y Derrotero, leg. 950, 1736. **Conninos.**—Pumpelly, Across America and Asia, map, 1870. **Cosninas.**—Garcés (1776), Diary, 472, 1900. **Cosninos.**—Whipple, Pac. R. R. Rep., III, pt. I, 82, 1856. **Cuesninas.**—Garcés (1776), Diary, 445, 1900 (erroneously said to be Maricopa name for Mohave). **Cuismer.**—Orozco y Berra, Geografía, 59, 1864 (misquoting Garcés). **Cuisnurs.**—Garcés (1776), Diary, 446, 1900. **Culisnisna.**—Ibid., 473 (erroneously said to be applied to Mohave). **Culisnurs.**—Ibid. (erroneously said to be applied to the Mohave). **Habasopis.**—Gibbs, MS. map of Colorado tribes, B. A. E., no. 282. **Ha-ha-vasu-pai.**—James, Inds. Painted Desert, 195, 199, 1903 ('people of the blue water'). **Havasopi.**—Thomas, MS., no. 602, B. A. E., 1868. **'Havasua Pai.**—Ewing in Great Divide, 203, Dec. 1892. **Ha-va-su-pai.**—Cushing in Atlantic Mo., L, 374, Sept. 1882. **Hava-su-pay.**—Bandelier in Arch. Inst. Papers, IV, 366, 1892. **Havesu-pai.**—Ewing, op. cit. **'Havisua Pai.**—Ibid. **Jabesúa.**—Garcés (1776), Diary, 340, 1900. **Java Supais.**—Baxter in Harper's Mag., June 1882. **Javeusa.**—Escudero, Noticias de Chihuahua, 228, 1834 (misquoting Garcés). **Kochninakwe.**—ten Kate, Reizen in N. A., 300, 1885 (Zuñi name: 'Piñon nut people'?). **Kochoníno.**—Ibid., 259. **Ko′-hni′-na.**—Gilbert, Yuma vocab., B. A. E., 64, 1878 (Hopi name). **Kóhonino.**—Voth, Traditions of the Hopi, 19, 1905 (Hopi name). **Kokoninos.**—Gatschet in Zeitschr. f. Ethnol., XVIII, 97, 1886. **Kónino.**—Ibid., xv, 124, 1883 (Hopi name), **Koχ-nina′ kwe.**—ten Kate, Synonomie, 7, 1884 (Zuñi name, borrowed from the Hopi). **Kóχniname.**—Ibid. (Hopi name). **Kúchnikwe.**—ten Kate, Reizen in N. A., 300, 1885 (Zuñi name: 'Piñon nut people'?). **Kuhni kwe.**—Cushing in Atlantic Mo., L, 362, Sept. 1882 (Zuñi name; *kwe*='people'). **Ku'h-nis.**—Escudero, Noticias de Chihuahua, 228, 1834 (misquoting Garcés, 1776). **Kúχni-kue.**—Gatschet in Zeitschr. f. Ethnol., xv, 124, 1883 (Zuñi name). **Nation of the Willows.**—Cushing in Atlantic Mo., L, 362, 541, 1882. **Nävĕsú-pai.**—Gatschet, op. cit., xv, 127, 1883 (a Walapai form). **People of the Willows.**—Powell in 3d Rep. B. A. E., xix, 1884. **Supais.**—Cushing in Atlantic Mo., 544, Oct. 1882 (after "Arizona Miner"). **Supies.**—Hinton, Handbook to Arizona, 353, 1878. **Supis.**—Orozco y Berra, Geografía, 59, 386, 1864 (erroneously given as part of Faraon Apache). **Suppai.**—Ind. Aff. Rep., lxxxi, 1886. **Tonto Cosnino.**—Möllhausen, Tagebuch, ii, 196, 1858. **Yabipais Jabesua.**—Garcés (1776), Diary, 414, 1900. **Yavai Suppai.**—Arthur (1882) in Ind Aff. Rep., 297, 1886. **Yavipai Jabesua.**—Bandelier in Arch. Inst. Papers, iii, 112, 1890 (after Garcés). **Yavipai javesua.**—Orozco y Berra, Geog., 41, 1864 (after Garcés). **Yuva-Supai.**—Corbusier in Am. Antiq., 276, Sept. 1886.

Haverstraw (Dutch: *haverstroo*, 'oat-straw'). The name applied by the Dutch to a small tribe or band (according to Ruttenber, a division) of the Unami Delawares, formerly living on the w. bank of the lower Hudson, in Rockland co., N. Y. The name they applied to themselves is lost, but it may have been Reweghnome or Rumachenanck.

Haverstraw.—Van Couwenhoven (1664) in N. Y. Doc. Col. Hist., xiii, 364, 1881. **Haverstroo.**—De Laet (1633) quoted by Ruttenber, Tribes Hudson R., 71, 1872. **Rewechnongh.**—Treaty of 1664 in N. Y. Doc. Col. Hist., xiii, 375, 1881 ('Rewechnongh or Haverstraw'). **Rumachenanck.**—Treaty of 1660, ibid., 147 (apparently given as the tribal name).

Hawai. A former Diegueño rancheria under the Dominican mission of San Miguel de la Frontera, w. coast of Lower California, about 30 m. s. of San Diego, Cal. (A. S. G.)

Hawaiian influence. The establishment of the whale and seal fisheries of the N. Pacific coast led to the presence in that region of sailors and adventurers of the most diverse races and nationalities, many of whom came into more or less lasting contact with the natives of the country. Toward the middle of the 19th century (Hale, Oregon Trade Language, 19, 1890) the Hawaiian language was spoken by about 100 Sandwich Islanders employed as laborers about Ft Vancouver, Wash. Doubtless some intermixture of these with the Indians took place. In 1891 there lived among the Kutenai an Indian nicknamed Kanaka. Murdoch (9th Rep. B. A. E., 55, 1892) notes that several Hawaiian words have crept into the jargon as used by the western Eskimo and white whalers and traders who come into contact with them, and one or two of these words have even come to be employed by the Pt Barrow Eskimo among themselves; but there is no evidence that the Chinook jargon contains a Hawaiian element. Swanton suggests that it is barely possible that the Haida custom of tattooing may have come from some Polynesian island, as its introduction is always said by the natives to be recent. Whether the idea of a ladder made of a chain of arrows, which occurs among the myths of Polynesians and the people of the N. W. coast, could have had a similar origin may be doubted, but it is nevertheless possible. The theory of Polynesian-American contact has been maintained by Ratzel, Schultz, and others, stress being laid on resemblances in art as exemplified by clubs, masks, etc., and in other ways. (A. F. C.)

Hawikuh (*hawe* 'leaves', *wiku* 'gum'). A former pueblo of the Zuñi and one of the Seven Cities of Cibola of early Spanish times, situated about 15 m. s. w. of the present Zuñi pueblo, N. Mex., near the summer village of Ojo Caliente. Hawikuh was seen in 1539 by Fray Marcos de Niza, who viewed it from an adjacent height a few days after the murder, by the Zuñi of Hawikuh, of Estevanico, the former negro companion of Cabeza de Vaca. Fray Marcos referred to it by the name of Ahacus. In the following year Francisco Vasquez Coronado visited the pueblo with his advance guard, and as its inhabitants offered resistance, the village was stormed and captured, most of its people fleeing for safety to Taaiyalone, a mesa E. of the present Zuñi. Coronado referred to Hawikuh, under the name Granada, as the chief pueblo of Cibola, containing about 200 houses, and from there wrote his account of the journey to the viceroy Mendoza, Aug. 15, 1540. A Franciscan mission was established at Hawikuh in 1629, at which time the pueblo contained about 110 houses. Owing to Navaho or Apache depredations in Oct., 1670, when many of the Zuñi as well as the missionary of Hawikuh were killed, the pueblo was abandoned and never afterward permanently occupied. It is said that the roof timbers of the old church at Zuñi, which was erected about 1705, were those used previously in the Hawikuh chapel. A portion of the adobe walls of the latter building were still standing until about 1894, when the adobes were taken by the Indians to Ojo Caliente and there used in the construction of new houses. See Mindeleff in 8th Rep. B. A. E., 80, 1891; Bandelier (1) Final Rep., pts. i, ii, 1890, 1892; (2) Doc. Hist. Zuñi Tribe, 1892; Cushing in 13th Rep. B. A. E., 1896; Hodge in Am. Anthrop., viii, 142, 1895. (F. W. H.)

Abacu.—Heylyn, Cosmog., 968, 1703. **Abacus.**—Blaeu, Atlas, xii, first map, 1667. **Aguas Calientes.**—Bandelier in Arch. Inst. Papers, iii, 133, 1890 (Ha-ui-cu, or). **Aguascobi.**—Zarate-Salmeron (*ca.* 1629) quoted by Bandelier in Mag. West. Hist., 663, 1886. **Aguico.**—Cushing in Millstone, ix, 20, Feb. 1884 (misquoting Coronado). **Aguicobi.**—Oñate (1598) in Doc. Inéd., xvi, 133, 1871. **Aguscobi.**—Ibid., 132. **Ahacus.**—Niça (1539) in Hakluyt, Voy., 443, 1600. **Apacus.**—Davis, Span. Conq. N. Mex., 128, 1869 (misquoting Marcos de Niza). **Aquico.**—Espejo (1583) in Doc. Inéd., xv, 118, 181, 1871. **Auuico.**—MS. of 1676 quoted by Bandelier in Arch. Inst. Papers, iv, 338, 1892. **Avicu.**—Cushing in Compte-rendu Internat. Cong. Am., vii, 156, 1890 (given as an early Spanish form). **Cibola.**—Castañeda (*ca.* 1565) in 14th Rep. B. A. E., 483, 1896. **Granada.**—Coronado (1540) in Hakluyt, Voy., iii, 449, 451, 1600. **Granade.**—Gomara, Hist. Gen., 467b, 1606. **Granado.**—Purchas, Pilgrimes, 648, 1613; v, 853, 1626. **Granata.**—Coronado (1540) in Ramusio, Nav. et Viaggi, 361, 363, 1565. **Grenada.**—Simpson in Smithson. Rep. 1869, 330, 1871. **Grenade.**—Sanson, map l'Amérique, 28, 1657. **Hahauien.**—Peet in Am. Antiq., xvii, 352, 1895 (misprint). **Ha Huico.**—Zarate-Salmeron (1629) cited by Bancroft, Ariz. and N. Mex., 154, 1889 (Havico or). **Haicu.**—

Bandelier in Arch. Inst. Papers, IV, 326, 1892 (misprint). **Ha-ui-ca.**—Bandelier quoted in Arch. Inst. Rep., V, 43, 1884. **Ha-ui-cu.**—Bandelier in Revue d'Ethnog., 202, 1886. **Havico.**—Zarate-Salmeron (*ca.* 1629), Relacion, in Land of Sunshine, 47, Dec. 1899. **Ha-vi-cu.**—Bandelier in Mag. West. Hist., 668, Sept. 1886. **Ha-wi-k'hu.**—Cushing in Millstone, X, 4, Jan. 1885. **Há-wi-k'uh.**—Ibid., 19, Feb. 1884. **Há-wi-k'uh-ians.**—Ibid., 20 (=the people of Hawikuh). **Ha-wi-kuhs.**—Powell, 2d Rep. B. A. E., xxvii, 1883. **Hay-way-ku.**—Fewkes in Jour. Am. Ethnol. and Archæol., I, 100, 1891. **Hay-we-cu.**—Ibid., map. **Jahuicu.**—Escalante (1778) quoted by Bandelier in Arch. Inst. Papers, IV, 257, 1892. **Kuikawkuk.**—Peet in Am. Antiq., XVII, 352, 1895 (misprint). **La Concepcion de Aguico.**—Vetancurt (1693) in Teatro Mex., 320, 1871. **Nueua Granada.**—Galvano (1563) in Hakluyt Soc. Publ., XXX, 227, 1862. **Nueva Granada.**—Barcia, Ensayo, 21, 1723. **Ojo-caliente.**—Alcedo, Dic. Geog., III, 370, 1788 (doubtless identical). **Rosa Hawicuii.**—Villaseñor misquoted by Bancroft, Ariz. and N. Mex., 252, 1889 (confused with Abiquiu). **Santa Rosa de Hauicui.**—Alcedo, Dic. Geog., II, 355, 1787. **Santa Rosa Havicuii.**—Villaseñor, Theatro Am., pt. 2, 413, 1748. **Tzibola.**—Mota-Padilla (1742), Hist. Nueva España, 111, 1871. **Zibola.**—Perea, Verdadera Rel., 4, 1632.

Hawmanao (*Xâmanâô*). A gens of the Quatsino, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. for 1895, 329.

Hayah (*Hä-yäh*). The Snake clan of the Pecos tribe of New Mexico.—Hewett in Am. Anthrop., VI, 439, 1904.

Head deformation. See *Artificial head deformation.*

Heakdhetanwan (*Hé-aɣ¢ĕ ta^{n}wa^n′*). An ancient Osage village on Spring cr., a branch of Neosho r., Indian Ter.—Dorsey, Osage MS. vocab., B. A. E., 1883.

Health and Disease. There is little evidence to show what diseases prevailed among the Indians N. of Mexico prior to the advent of white people. The traditions of the Indians, the existence among them of elaborate healing rites of undoubtedly ancient origin, their plant-lore, in which curative properties are attributed to many vegetal substances, and the presence among them of a numerous class of professed healers, honored, feared, and usually well paid, would seem to indicate that diseases were not rare, but actual knowledge and even tradition as to their nature are wanting. The condition of the skeletal remains, the testimony of early observers, and the present state of some of the tribes in this regard, warrant the conclusion that on the whole the Indian race was a comparatively healthy one. It was probably spared at least some of the epidemics and diseases of the Old World, such as smallpox and rachitis, while other scourges, such as tuberculosis, syphilis (precolumbian), typhus, cholera, scarlet fever, cancer, etc., were rare, if occurring at all. Taking into consideration the warlike nature of many of the tribes and the evidence presented by their bones (especially the skulls), injuries, etc., particularly those received by offensive weapons, must have been common, although fractures are less frequent than among white people.

At the time of the discovery the Indians on the whole were probably slowly increasing in numbers. Frequent wars, however, had a marked effect in limiting this increase. Since their contact with whites most of the tribes have gradually diminished in strength, while some of the smaller tribes have disappeared entirely. Very few tribes have shown an increase or even maintained their former numbers. The most remarkable example of steady gain is the Navaho tribe. The causes of decrease were the introduction of diseases (particularly smallpox), the spread of alcoholism, syphilis, and especially tuberculosis, destructive wars with the whites, and increased mortality due to changes in the habits of the people through the encroachment of civilization. During recent years a slow augmentation in population has been noticed among a number of tribes, and as more attention is paid to the hygienic conditions of the Indians, an increase comparable to that in whites may be expected in many sections. The least hopeful conditions in this respect prevail among the Dakota and other tribes of the colder northern regions, where pulmonary tuberculosis and scrofula are very common. (See *Population.*)

While preserving much of their robust constitution, the Indians—particularly those of mixed blood—are at present subject to many disorders and diseases known to the whites, although the pure bloods are still free from most of the serious morbid conditions and tendencies due to defective inheritance. They suffer little from insanity, idiocy, and rachitis. Cretinism is exceedingly rare, and general paresis, with a large number of serious nervous affections, has not yet been recorded among them. Diseases of the heart, arteries, and veins, serious affection of the liver and kidneys, as well as typhoid and scarlet fever are infrequent. Congenital malformations are very rare, although it is commonly heard among the Indians themselves that they do sometimes occur, but that the afflicted infants are not allowed to live. Fractures, and diseases of the bones in general, as well as dental caries, are less frequent than among the whites. There is considerable doubt whether cancer occurs in any form. Venereal diseases, while predominant among the more degraded Indians, are more or less effectually guarded against by others.

The most common disorders of health now experienced among Indians generally are those of the gastro-intestinal tract, which in infancy are due to improper feeding and particularly to the universal consumption of raw, unripe fruit and vegetables, and in later life to the lack of or overindulgence in food, irregular meals, the preference for fat, crudely prepared food, and, recently, the misuse of inferior baking powders and excessive use of coffee. While most of the disorders thus introduced are of a minor character, others, particularly in infants, are frequently fatal. Other more common diseases are various forms of malaria, bronchitis, pneumonia, pleurisy, and measles in the young. Whooping cough is also met with. Inflammation of the conjunctivæ is common and often leads to ulceration, opacity, and defect in or even total loss of vision. Defective hearing is occasionally found in the aged, and there are rare instances of deaf mutes. Eczema, favus, and acnæ are among the more ordinary affections of the skin. Tuberculosis of the lungs, and glandular tuberculosis, or scrofula, are frequent in many localities and are especially common among the reservation Indians in the colder parts of the United States, particularly in North Dakota, South Dakota, and Montana, due to their present mode of life. They live in small, insanitary hovels, which in cold weather are ill ventilated and often overheated and crowded, while their dress is heavier than formerly, their daily life less active, their food changed, and, what is most important, there is complete ignorance of the contagious nature of consumption. Some of these conditions, however, are being gradually bettered.

Goiter is widely distributed, though seldom prevalent; it is found particularly among some bands of the Sioux, and it occurs also with some frequency among the Menominee, Oneida, Crows, and White Mountain Apache. Albinism occurs among a number of the tribes; the cases, however, are quite isolated, except among the Hopi and to a lesser degree the Zuñi. In 1903 there were 12 cases of albinism in the former and 4 in the latter tribe, all of the complete variety. Vitiligo is much more scattered, but the cases are few. Diseases and functional disturbances peculiar to women, including those of the puerperium, are much less common among Indians than among the white women of this country. Of diseases peculiar to old age, senile arthritis, which affects particularly the spine, and occasional dementia, are found. Senility proceeds slowly in the pure-blood Indian, and the number of individuals above 80 years of age, according to census returns (which, however, should be regarded with caution), is relatively greater than among the whites. See *Anatomy*, *Physiology*.

Consult Bancroft, Native Races (with bibliographical references), I–V, 1882; Hrdlicka, Physiological and Medical Observations Among the Indians (with bibliography), Bull. 33, B. A. E., 1906; Jesuit Relations, Thwaites ed., I–LXXIII, 1896–1901; Josselyn, New-England's Rarities (1672), repr. 1865; Reports of the Commissioner of Indian Affairs; Report on Indians, Eleventh U. S. Census (1890), 1894; Schoolcraft, Indian Tribes, I–VI, 1851–57. (A. H.)

Heashkowa. A prehistoric pueblo of the Red Corn (Kukinish-yaka) clan of Acoma, situated at the foot of a mesa about 2 m. S. E. of the present Acoma pueblo, N. Mex. According to tradition it was built by the Red Corn clan when the tribe entered its present valley from the N. and settled at Tapitsiama. It is said that when the village was abandoned some of the inhabitants joined the main body of the tribe while the remainder migrated southward. (F. W. H.)

Hebron. A Moravian Eskimo mission, founded in 1830, on the E. Labrador coast, lat. 58°.—Hind., Lab. Penin., II, 199, 1863.

Hecatari. A former Nevome pueblo of Sonora, Mexico, with 127 inhabitants in 1730; situated probably at or near the junction of the W. branch of the Rio Yaqui with the main stream, about lat. 28° 30′. Orozco y Berra classes it as a pueblo of the upper Pima.

Hecatari.—Rivera (1678) quoted by Bancroft, No. Mex. States, I, 513, 1884. **Hecatazi.**—Orozco y Berra, Geog., 347, 1864.

Heda-haidagai (*Xē̆′daxā′-idᴀga-i*, 'people living on the low ground'). A subdivision of the Stawas-haidagai, a Haida family of the Eagle clan; named from the character of the ground on which their houses stood in the town of Cumshewa. The town chief belonged to this subdivision.—Swanton, Cont. Haida, 273, 1905.

Hediondo (Span.: 'fetid'). A Huichol rancheria about 2½ m. W. of Ratontita, in Jalisco, Mexico.—Lumholtz, Unknown Mex., II, 271, 1902.

Rancho Hediondo.—Lumholtz, ibid.

Hegan. According to Pike (N. H. Hist. Soc. Coll., III, 56, 1832) some English near Kittery, York co., Me., were attacked in 1706 "by their good friends, the Hegans." This may mean some relatives of Hogkins or Hawkins, a chief of the hostile Pennacook, formerly living in that vicinity. It can hardly mean the Mohegan, who were not hostile and who did not live in the neighborhood. (J. M.)

Hehametawe (*Hē̆′ha′mē̆′tawē*, 'descendants of Hametawe'). A subdivision of the Laalaksentaio, a Kwakiutl gens.—Boas in Rep. Nat. Mus. for 1895, 332.

Hehlkoan ('people of Foam'). A Tlingit division at Wrangell, Alaska, belonging to the Wolf clan. They are named from a place called Foam (*Xē̆ł*), close to Loring, where they lived before joining the Stikine.

Chrēlch-kōn.—Krause, Tlinkit Ind., 120, 1885. **Qētlk·oan.**—Boas, 5th Rep. N. W. Tribes Can., 25, 1889. **Xēłkoan**—Swanton, field notes, B. A. E., 1904.

Heiltsuk (*He′-ilt-suq*). A dialect of Kwakiutl embracing the Bellabella (after whose native name it is called), the China Hat, Somehulitk, Nohunitk, and Wikeno. The number of Indians speaking the dialect was about 500 in 1904. (J. R. S.)

Heitotowa. A Choctaw town in the Choctaw Nation, Ind. T., situated at the later Sculleville.

Hei-to-to-wee.—Möllhausen, Journey, I, 32, 1858.

Hekhalanois (*Hēχalā′nois*). The ancestor of a Koskimo gens, after whom it was sometimes called.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Hekpa. The Fir clan of the Honau (Bear) phratry of the Hopi.

He′k-pa.—Stephen in 8th Rep. B. A. E., 38, 1891.

Helapoonuch. A former Chumashan village situated about 15 m. from Santa Barbara mission, Cal.—Father Timeno (1856) quoted by Taylor in Cal. Farmer, May 4, 1860.

Helicopile. A village, named after a chief, on lower St Johns r., Fla., in 1564, probably belonging to Saturiwa's confederacy.

Helicopilé.—Laudonnière (1567) in French, Hist. Coll. La., n. s., 349, 1869. **Hilicopile.**—Gourgue (1568), ibid., 2d s., II, 280, 1875.

Helikilika. An ancestor of a gens of the Nakomgilisala tribe of Kwakiutl.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Hellelt. A Salish tribe on Chimenes r., S. W. Vancouver id., speaking the Cowichan dialect; pop. 28 in 1904.

Hal-alt.—Can. Ind. Aff., 308, 1879. **Haltalt**—Ibid., 79, 1878. **Hel-alt.**—Ibid., 1883, pt. I, 190. **Hellal.**—Ibid., 1892, 313. **Hel-lalt.**—Ibid., 1889, 269. **Hellelt.**—Ibid., 1901, pt. II, 164. **Qalā′ltq.**—Boas, MS., B. A. E., 1887.

Hello (*Hĕl-lo′*). A former Chumashan village on Mooris id., W. of Santa Barbara, Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Helshen ('sandy beach'; lit., 'soft to the foot'). A Squawmish village community on Burrard inlet, Brit. Col.

Hēlcen.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

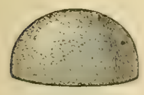
Heluta. A former Cholovone village in San Joaquin co., Cal., near San Joaquin r.—Pinart, Cholovone MS., B. A. E., 1880.

Hematite. An iron ore much used by the native tribes for implements, ornaments, and small objects of problematical use. It is found in many parts of the country and in great abundance in the Iron Mountain district of Missouri and in the Marquette region of Michigan. It occurs as a massive ore, as nodules, and in other forms, distributed through rocks of various classes, and is usually dark in color, showing various shades of gray, brown, and red. The specular varieties are generally rather gray, and have a metallic luster. The red, earthy varieties, when compact, are known as red chalk, and when much disintegrated and pulverulent, as red ocher. They were, and are, much used as paint by the aborigines, and small quantities, either in lumps or as powder, are commonly found in ancient graves, placed there for personal embellishment in the future existence. The highly siliceous varieties are often very hard, heavy, and tough, and make excellent implements. They were used especially in the manufacture of celts, axes, scrapers, etc., and for the rudely shaped hammers and sledges that served in mining work, as in the iron mines at Leslie, Mo. (Holmes). Many of the celts and celt-like implements are quite small, and in some cases probably served as amulets. Grooved axes of this material are of somewhat rare occurrence, but objects of problematical use, such as cones, hemispheres, and plummets, are common, and on account of their high finish, richness of color, and luster, are much prized by collectors. Hematite objects are found in mounds and on dwelling sites in the middle Mississippi valley region, in the Ohio valley, and extending into E. Kentucky and Tennessee to W. North Carolina, and to a limited extent in the S., in the Pueblo country, and on the Pacific coast. A small, well-shaped figure of this material, representing a bird, and neatly inlaid with turquoise and white shell, is among the collections obtained by Pepper from the Pueblo Bonito ruin, New Mexico. Hematite is not always readily distinguishable from limonite (which is generally yellowish or brownish in tint), and from some other forms of iron ore. See *Mines and Quarries*.

References to hematite objects are widely distributed throughout the literature of American archeology. Among others the following authors may be consulted: Douglass in Bull. Am. Mus. Nat. Hist., VIII, 1896; Fewkes (1) in 17th Rep. B. A. E., 730, 1898, (2) in 21st Rep. B. A. E., 77, 1903; Fowke in 13th Rep. B. A. E., 1896; Holmes in Smithson. Rep. 1903, 1904; Moorehead, Prehist. Impls., 1900; Pepper in Am. Anthrop., VII, 195, 1905. (W. H. H.)

Hembem. A former Maidu village on the E. side of North fork of American r., about 6 m. S. E. of Colfax, Placer co., Cal.—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. XXXVIII, 1905.

Hemispheres, Spheres. Small objects, usually of polished stone, the use of which has not been fully determined; they are therefore classed with problematical objects. The more typical forms, found in the mounds, are often of hematite and, like the cones, rarely exceed a few ounces in weight. Hemispheres are comparatively numerous, but spheres referable to this group are rare. Hammerstones and stones used as club-heads (see *Clubs*, *Hammers*) are often spherical, but usually they are not well finished, and occasionally large cannonball-like stones are found which can not be properly classed with the smaller polished objects. The base of the hemispheres is flat, rarely slightly hollowed out, and varies from a circle to a decided ellipse, while the vertical section departs considerably from a true semicircle. Typical objects of this group are most plentiful in the middle Ohio valley. It is surmised that they served in playing some game, as talismans or charms, or for some special shamanistic purpose. According to Grinnell (inf'n, 1906) small balls of stone are still used by some Plains tribes in a game. Little girls roll them on the ice in winter, trying to move a small stick resting on the ice in front of the opposing party, perhaps 20 ft distant. If the stick is touched and moved, the side which rolls the ball may roll it again, and a point is counted. If the stick is not moved, the ball is rolled by one of the opposing party who endeavors to move the stick which rests on the ice in front of her opponent. A small stone sphere was used by the Pima of Arizona in a kicked ball game, and numerous small spheres, usually of soft stone, are found in prehistoric ruins in Salt river valley of the same territory.



HEMISPHERE OF HEMATITE; WEST VIRGINIA. (1-3)

Consult Rau in Smithson. Cont., XXII, 1877; Fowke (1) in 13th Rep. B. A. E., 1896, (2) Archæol. Hist. Ohio, 1902; Hrdlicka in Am. Anthrop., VIII, no. 1, 1906; Moorehead, Prehist. Impls. 1900; Cushing in Compte-rendu Internat. Cong. Am., VII, 178, 1890. (W. H. H.)

Hemptown (translation of the native name, *Gatûñ'lti'yĭ*). A former Cherokee settlement on a creek of the same name, near the present Morganton, Fannin co., Ga.—Mooney in 19th Rep. B. A. E., 519, 1900.

Henaggi. An Athapascan tribe or band residing, according to Powers (Cont. N. A. Ethnol., III, 65, 1877), on Smith r., Cal. A treaty was made with them Aug. 17, 1857. It is said they were exceedingly hostile to the neighboring bands to whom they were related, but this hostility was probably only a temporary feud. They are seemingly extinct.

Engnas.—Ind. Aff. Rep. 1856, 219, 1857 (possibly identical). **Hanags.**—Taylor in Cal. Farmer, June 8, 1860. **Haynaggi.**—Keane in Stanford, Compend., 665, 1878. **Haynargee.**—Gibbs, letter to Hazen, B. A. E., 1856. **Hay-narg-ger.**—A. W. Hamilton, MS. vocab., B. A. E. **Hé-nag-gi.**—Powers in Cont. N. A. Ethnol., III, 65, 1877. **Hé-narger.**—Hamilton, vocab., op. cit.

Henakyalaso (*Hē'nakyalasō*). An ancestor of a gens of the Kwakiutl tribe Tlatlasikoala, after whom it was sometimes called.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Hendrick. A Mohawk chief, son of The Wolf, a Mohegan, and a Mohawk woman; often called King Hendrick. With many of his men he participated in the campaign against the French in 1755, and notwithstanding the strong tendency of Braddock's defeat in that year to draw the Indians to the side of the French, Hendrick, at the request of Gen. Johnson, joined the English army, which met 2,000 French under Gen. Dieskau at Lake George, N. Y. At the battle which there took place, Sept. 8, 1755, Hendrick and many of his followers were killed. He was then less than 70 years of age.

Henicohio. Mentioned, in connection with Puaray, apparently as a pueblo of the Tigua in New Mexico in 1598.—Oñate (1598) in Doc. Inéd., XVI, 115, 1871.

Heniocane. A former tribe in s. Texas, encountered by Fernando del Bosque in 1675 and said to number 178, including 65 warriors. They were probably related to the Coahuiltecan tribes.

Geniocane.—Fernando del Bosque (1675), in Nat. Geog. Mag., XIV, 346, 1903.

Henry, William. See *Gelelemend.*

Hens. Seemingly derived from a New England Indian cognate of Algonkin, Chippewa, and Cree *ens*, 'a shell,' especially a small shell, with which may be compared the Natick *anna* (?*anns*) and the Abnaki *als* (*l*=*n*). The early English colonists of New England by prefixing *h* formed *hens*, which they applied to the *quahaug*, *quahock*, or *poquahock*, 'a little thick shellfish' (*Venus mercenaria*), from an interior portion of the shell of which the New England Indians manufactured *suckauhock*, 'black or purple beads,' commonly called purple wampum. See *Wampum.* (J. N. B. H.)

Henuti. The extinct Cloud clan of the pueblo of Sia, N. Mex.

Hĕn'-na-ti.—Stevenson in 11th Rep. B. A. E., 19, 1894. **Hë'nüti-háno.**—Hodge in Am. Anthrop., IX, 349, 1896 (*háno*='people').

Henya. A Tlingit tribe on the w. coast of Prince of Wales id., Alaska, between Tlevak narrows and Sumner strait; pop. 300 in 1869, 500 in 1881, 262 in 1890, and about the same in 1900. Their chief town is Klawak; other towns are Shakan and Tuxican. The social divisions of the tribe are Ganahadi, Hlkoayedi, Kakos hit tan, Kuhinedi, Shunkukedi, Takwanedi, and Tanedi. (J. R. S.)

Anega.—Mahony (1869) in Sen. Ex. Doc. 68, 41st Cong., 2d sess., 19, 1870. **Genuvskoe.**—Veniaminoff, Zapiski, II, pt. 3, 30, 1840. **Hanaga.**—Kane, Wand. N. A., app., 1859. **Hanega.**—11th Census, Alaska, 158, 1890. **Hanieas.**—Borrows in H. R. Ex. Doc. 197, 42d Cong., 2d sess., 4, 1872 (probably identical). **Henja-kŏn.**—Krause, Tlinkit Ind., 111, 1885. **Hennĕ-gā-kŏn.**—Ibid., 120. **Hennegas.**—Ibid., 111. **Henya qoan.**—Swanton, field notes, B. A. E., 1904.

Hepowwoo. A former Luiseño village in the neighborhood of San Luis Rey mission, s. Cal.—Taylor in Cal. Farmer, May 11, 1860.

Heraldry. Among the tribes of the great plains, and perhaps of other sections, there existed a well-defined system of military and family designation comparable with the heraldic system of Europe. It found its chief expression in the painting and other decoration of the shield and tipi, with the body paint and adornment of the warrior himself, and was guarded by means of religious tabu and other ceremonial regulations. The heraldic tipis, which might number one-tenth of the whole body, usually belonged to prominent families by hereditary descent. The shield belonged to the individual warrior, but several warriors might carry shields of the same origin and pattern at the same time, while so far as known the heraldic tipi had no contemporary duplicate. Both tipi and shield were claimed as the inspiration of a vision, and the design and decoration were held to be in accordance with the instructions imparted to the first maker by the protecting spirit of his dream. The tipi is commonly named from the most notable feature of the painting, as the 'buffalo tipi,' 'star tipi,' etc. The shield was more often known by the name of the originator and maker of the series, but certain more noted series were known as the 'buffalo shield,' 'bird shield,' 'sun shield,' etc., the 'medicine' or protecting power being believed to come from the buffalo, bird, or sun spirits respectively. Shields of the same origin were usually but not necessarily retained in the possession of members of the family of the original maker, and handed down in time to younger members of the family, unless buried with the owner. A certain price must be paid and certain tabus constantly observed by the owner of either shield or tipi. Thus the heir to a certain heraldic tipi in the Kiowa tribe must pay for it a captive taken in war, while those who carried the bird shield were forbidden to approach a dead bird, and were under obligation on killing their first enemy in battle to eat a portion of his heart. Those of the same shield generally used a similar body paint and headdress, pony decorations, and war cry, all having direct reference to the spirit of the original vision, but no such regulation appears to have existed in connection with any tipi. The flag carried on the upper Columbia by the followers of the prophet Smohalla is an instance of the adaptation of Indian symbolism to the white man's usage (Mooney in 14th Rep. B. A. E., 1896).

Among the Haida and some other tribes of the N. W. coast, according to Swanton and other authorities, is found the germ of a similar system. Here, in many cases, the clan totem, or perhaps the personal manito of the individual, has evolved into a crest which persons of the highest rank, i. e. of greatest wealth, are privileged to figure by carving or painting upon their totem poles, houses, or other belongings, tattooing upon their bodies, or painting upon their bodies in the dance, on payment of a sufficient number of "potlatch" gifts to secure recognition as chiefs or leading members of the tribe. The privilege is not hereditary, the successor of the owner, usually his sister's son, being obliged to make the same ceremonial payment to secure the continuance of the privilege. (J. M.)

Hermho (*Herm′-ho*, 'once'). A Pima village on the N. side of Salt r., 3 m. from Mesa, Maricopa co., S. Ariz.—Russell, Pima MS., B. A. E., 1902.
Â′mû Â′kimûlt.—Russell, ibid.

Hero Myths. See *Mythology*, *Religion*.

Herring Pond. A former settlement on a reserve established for Christian Indians in 1655 at Herring Pond, Plymouth co., Mass. It is probably identical with Comassakumkanit, mentioned by Bourne in 1674, and the Indians there seem to have been considered a distinct tribe. In 1825 there were but 40 left, and these were of mixed blood. (J. M.)

Heshokta ('ancient town of the cliffs'). A ruined pueblo, formerly inhabited by the Zuñi, on a mesa about 5 m. N. W. of Zuñi pueblo, N. Mex. Cf. *Shopakia*.
Heshohtakwin.—ten Kate, Reizen in N. A., 291, 1885 (Heshoktakwin, or). **Héshokta.**—Cushing, Zuñi Folk Tales, 365, 1901. **Hesh-o-ta-thlu-al-la.**—Fewkes in Jour. Am. Ethnol. and Archæol., I, 111, 1891.

Heshota Ayahltona ('ancient buildings above'). The ruins of a group of stone houses on the summit of Taaiyalana, or Seed mtn., commonly called Thunder mtn., about 4 m. S. E. of Zuñi pueblo, N. Mex. This mesa has been a place of refuge for the Zuñi at various periods since they have been known to history, Coronado mentioning it as such, although not by name, in 1540. In 1632, after having killed their first missionary, the Zuñi fled to the heights, remaining there until 1635. The ruined pueblo now to be seen on the summit was built probably about 1680, on the site of the ancient fortifications alluded to by Coronado, as a refuge against Spanish invasion during the Pueblo revolt of that year, when the villages in the valley below—those that remained of the Seven Cities of Cibola—were abandoned. The tribe doubtless occupied this stronghold uninterruptedly for at least 12 years during the Pueblo revolt, being found there by Vargas in 1692. In 1703 the Zuñi again fled to their mesa village, after having killed 4 Spanish soldiers. This time they remained until 1705, when they returned to the valley and began to build the present Zuñi pueblo on a part of the site of Halona. The ruins of Heshota Ayahltona have been mistakenly regarded by some writers as the ancient Cibola, hence are often noted on maps as Old Zuñi. See Mindeleff in 8th Rep. B. A. E., 89, 1891; Bandelier (1) in Arch. Inst. Papers, III, 134, 1890; IV, 335, 1892, (2) Doc. Hist. Zuñi, in Jour. Am. Ethnol. and Archæol., III, 1892; Cushing, Zuñi Creation Myths, in 13th Rep. B. A. E., 1896; Winship, Coronado Exped., in 14th Rep. B. A. E., 1896. (F. W. H.)

He-sho-ta A′-yathl-to-na.—Cushing, inf'n, 1891. **Mesa de Galisteo.**—Vargas (1692) quoted by Bancroft, Ariz. and N. Mex., 200, 1889 (referring to the mesa). **Old Tuni.**—Wallace, Land of Pueblos, 238, 1888 (misprint). **Old Zuñi.**—Common map form. **Tâa-ái-yal-a-na-wan.**—Cushing, inf'n, 1891 (lit. 'abiding place above on mountain-of-all-seed'). **Tâaiyá'hltona 'Hlúelawa.**—Cushing in 13th Rep. B. A. E., 429, 1896 (lit. 'towns-all-above of-the-seed-all'). **Toillenny.**—Donaldson, Moqui Pueblo Inds., 127, 1893 (refers to the mesa). **To-yo-a-la-na**—Bandelier in Arch. Inst. Papers, III, pt. 1, 134, 1890. **Zuñi Vieja.**—Domenech, Deserts, I, 211, 1860.

Heshota Hluptsina (*Héshota-'hlúp-tsina*, 'ancient village of the yellow rocks'). A prehistoric ruined stone pueblo of the Zuñi, situated between the "gateway" and the summer village of Pescado, 7 m. E. of Zuñi pueblo, N. Mex. (F. W. H.)

Heshota Ihluctzina.—Bandelier in Rev. d'Ethnog., 200, 1886 (misprint). **Hesh-o-ta-sop-si-na.**—Fewkes in Jour. Am. Ethnol. and Archæol., I, map, 1891. **Heshota Thluc-tzinan.**—Bandelier in Arch. Inst. Papers, IV, 333, 1892. **Heshotathlu'ptsina.**—ten Kate, Reizen in N. A., 291, 1885. **Village of the Yellow Rocks.**—Cushing, Zuñi Folk Tales, 104, 1901.

Heshota Imkoskwin ('ancient town surrounded by mountains'). A ruined pueblo near Tawyakwin, or Nutria, anciently occupied by the northern clans of the Zuñi.—Cushing, inf'n, 1891.

He-sho-ta Im′-k'os-kwi-a.—Cushing, inf'n, 1891 (another form). **Heshota Im-quosh-kuin.**—Bandelier in Arch. Inst. Papers, IV; 340, 1892. **Hesho-ta Im-quosh-quin.**—Bandelier in Rev. d' Ethnog., 202, 1886. **Hesh-o-ta-inkos-qua.**—Fewkes in Jour. Am. Ethnol. and Archæol., I, 100, 1891. **Heshota Mimkuosh-kuin.**—Bandelier in Arch. Inst. Papers, IV, 340, 1892. **Hesho-ta Mimquoshk-kuin.**—Ibid., 329.

Heshota Uhla (*Héshota-ú'hla*, 'ancient town of the embrasure'). A prehistoric ruined stone pueblo of the elliptical type, supposed to be of Zuñi origin; situated at the base of a mesa on Zuñi r., about 5 m. W. of the Zuñi summer village of Ojo Pescado, or Heshotatsina, N. Mex. So named, according to Cushing, because it was embraced by hills, and by the turn of a northern trail. (F. W. H.)

Heshota Uthla.—Bandelier in Arch. Inst. Papers, IV, 22, 1892 (misprint). **Hesho-ta U-thla.**—Ibid., 329. **Heshotau'thla.**—ten Kate, Reizen in N. A., 291, 1885.

Heshque. The principal village of the Hesquiat (q. v.), on Hesquiat harbor, Vancouver id.—Can. Ind. Aff., 264, 1902.

Hespatingh. A village in 1657, probably belonging to the Unami Delawares, and apparently in N. New Jersey (Deed of 1657 in N. Y. Doc. Col. Hist., XIV, 393, 1883). A clue to the locality is given by Nelson (Inds. N. J., 124, 1894), who records Espatingh, or Ispatingh, as the name of a hill back of Bergen, or about Union Hill, in 1650.

Hesquiat. A Nootka tribe on Hesquiat harbor and the coast to the westward, Vancouver id.; pop. 162 in 1901, 150 in 1904. Their principal village is Heshque.

Esquiates.—Jewitt, Narr., 37, 1849. **He′ckwiath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Hesh-que-aht.**—Can. Ind. Aff., 188, 1883. **Hesquiaht.**—Ibid., 131, 1879. **Hesquiat.**—Ibid., pt. 2, 158, 1901. **Hishquayaht.**—Sproat, Sav. Life, 308, 1868. **Hosh-que-aht.**—Can. Ind. Aff., 186, 1884.

Heuchi. A Yokuts tribe formerly living in the plains on or S. of Fresno r., N. central Cal., and on Fresno reserve in 1861, when they numbered 18.

Hawitches.—Barbour et al. (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess , 61, 1853. **Haw-on-chee.**—Ind. Com'r Jour. (1851), ibid., 61. **Heuchi.**—A. L. Kroeber, inf'n, 1906 (correct form). **Hou-et-chus.**—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 22, 1852. **How-ach-ees.**—Barbour (1852), op. cit., 252. **How-a-chez.**—Lewis in Ind. Aff. Rep., 399, 1857. **Howchees.**—Ind. Aff. Rep., 219, 1861. **How-ech-ee.**—Royce in 18th Rep. B. A. E., 782, 1899. **How-ech-es.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 74, 1853.

Heudao (*Xe-uda′o*, 'the village that fishes toward the south'). A Haida town of the Kaidju-kegawai on the E. side of Gull pt., Prevost id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 277, 1905.

Hevhaitanio (*Hévhaitä′nio*, 'hair men', 'fur men'; sing., *Hévhaitän*). A principal division of the Cheyenne, q. v.

Hairy-Men's band.—G. A. Dorsey in Field Columb. Mus. Pub. no. 99, 13, 1905 (also Hairy-Men band). **Hēv′ă tăn i u.**—Grinnell, Social Org. Cheyennes, 136, 1905 (trans. 'hairy men'). **Hev′-hai-ta-ni-o.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 ('hairy people'). **Hévhaitä′nio.**—Mooney, inf'n, 1905 (see p. 254 of this Handbook). **Hĕwă-tä′-niuw'.**—Mooney in 14th Rep. B. A. E., 1025, 1896.

Heviqsnipahis (*Hevĭqs′-nĭ′'pahĭs*, 'aortas closed, by burning'; sing., *Hevĭqs′-nĭ'pa*). A principal division of the Cheyenne, q. v.

Aorta band—G. A. Dorsey in Field Columb. Mus. Pub., no. 99, 13, 1905. **Evĭ′sts-uni′ pahĭs.**—Mooney in 14th Rep. B. A. E., 1025, 1896 (it does not mean 'smoky lodges', as stated in the Clark MS). **Hevĭqs-nĭ′'kpahĭs.**—Mooney, inf'n, 1905 (see p. 254 of this Handbook). **I vĭsts tsĭ nĭh' pah.**—Grinnell, Social Org. Cheyennes, 136, 1905 (trans. 'small wind-pipes'). **We hee skeu (chien).**—Clark (1804) in Orig. Jour. Lewis and Clark, I, 190, 1904.

Hewut. The village of the Umpqua on upper Umpqua r., Oreg.

Hay-woot.—Milhau, Umpqua Val. MS. vocab., B. A. E. **He′-wūt.**—Milhau, Hewūt MS. vocab., B. A. E.

Hia ('band of Cree'). A former Arikara band under chief Cherenakuta, or Yellow Wolf.

Hi′-a.—Hayden, Ethnog. and Philol., 357, 1862.

Hiabu. A tribe met by De Leon, in company with the Hapes, Jumenes (Jumano), and Mescales, near the Rio Grande, not far from the present Laredo, Tex., in 1696. It was probably a Coahuiltecan tribe.

Xiabu.—De Leon (1696) in Texas Hist. Ass. Quar., VIII, 205, 1905.

Hiamonee. A former Seminole village 5 m. from the Georgia boundary, on the E. bank of Okloknee r., probably on the present L. Lamony, Leon co., Fla.

Hiamonce.—H. R. Ex. Doc. 74 (1823), 19th Cong., 1st sess., 27, 1826.

Hianagouy. Mentioned by Joutel (Margry, Déc., III, 409, 1878) as a tribe living probably in E. Texas in 1687, and hostile to the Kadohadacho.

Hiantatsi. Mentioned by Joutel (Margry, Déc., III, 409, 1878) as a tribe living probably in E. Texas in 1687, and hostile to the Kadohadacho.

Hiaqua. Shell money and ornaments, composed of strings of dentalia, used by Indians of the N. Pacific coast. This word, which has been variously spelled *haiqua, hioqua, hiqua, hykwa, iokwa, ioqua,* etc., and even *Iroquois*, is derived from the name for dentalium in the Chinook jargon. (A. F. C.)

Hiatam (*Hi′-a-tam*, ‘sea-sand place,’ from *Híakatcĭk*). A Pima village N. of Maricopa station on the S. P. R. R., s. Ariz.—Russell, Pima MS., B. A. E., 18, 1902.

Hiawatha (*Haio*^{n}*‘hwa‘′tha’*, ‘he makes rivers’). A name and a title of a chieftainship hereditary in the Tortoise clan of the Mohawk tribe; it is the second on the roll of federal chieftainships of the Iroquois confederation. The first known person to bear the name was a noted reformer, statesman, legislator, and magician, justly celebrated as one of the founders of the League of the Iroquois, the Confederation of Five Nations. Tradition makes him a prophet also. He probably flourished about 1570, A. D., and was the disciple and active coadjutor of Dekanawida. These two sought to bring about reforms which had for their object the ending of all strife, murder, and war, and the promotion of universal peace and well-being. Of these one was the regulation to abolish the wasting evils of intratribal blood-feud by fixing a more or less arbitrary price—10 strings of wampum, a cubit in length—as the value of a human life. It was decreed that the murderer or his kin or family must offer to pay the bereaved family not only for the dead person, but also for the life of the murderer who by his sinister act had forfeited his life to them, and that therefore 20 strings of wampum should be the legal tender to the bereaved family for the settlement of the homicide of a co-tribesman. By birth Hiawatha was probably a Mohawk, but he began the work of reform among the Onondaga, where he encountered bitter opposition from one of their most crafty and remorseless tyrants, Wathatotarho (Atotarho). After three fruitless attempts to unfold his scheme of reform in council, being thwarted by the craft of his formidable antagonist (who for revenge destroyed his opponent's daughters), Hiawatha left the Onondaga and, exiling himself, sought the aid of the Mohawk and other tribes. But, meeting with little success among the former, he continued his mission to the Oneida, who willingly assented to his plans on condition that the Mohawk should do the same. The Mohawk, the Cayuga, and the Oneida finally formed a tentative union for the purpose of persuading the Onondaga to adopt the plan of confederation, and the latter accepted it on condition that the Seneca should also be included. A portion of the Seneca finally joined the confederation, whereon the Onondaga, through Wathatotarho, accepted the proposed union. As the Onondaga chieftain was regarded as a great sorcerer, it was inferred that in this matter he had been overcome by superior magic power exercised by Hiawatha and Dekanawida, for they had brought Wathatotarho under the dominion of law and convention for the common welfare. Hence in time the character of Hiawatha became enveloped in mystery, and he was reputed to have done things which properly belong to some of the chief gods of the Iroquois. In this mystified form he became the central figure of a cycle of interrelated legends. Longfellow has made the name of Hiawatha everywhere familiar, but not so the character of the great reformer. Schoolcraft, in his Algic Researches, embodied a large number of legends relating to Chippewa gods and demigods, and, while compiling his Notes on the Iroquois, Gen. Clark communicated to him this cycle of mythic legends misapplied to Hiawatha. Charmed with the poetic setting of these tales, Schoolcraft confused Hiawatha with Manabozho, a Chippewa deity, and it is to these two collections of mythic and legendary lore that the English language owes the charming poem of Longfellow, in which there is not a single fact or fiction relating to the great Iroquoian reformer and statesman. For further published information see Hale (1) Iroquois Book of Rites, (2) A Lawgiver of the Stone Age; Hewitt in Am. Anthrop., Apr. 1892. (J. N. B. H.)

Hicaranaou. An ancient Timuquanan village in N. Florida.—De Bry, Brev. Nar., II, map, 1591.

Hiccora, Hiccory. See *Hickory*.

Hichakhshepara (‘eagle’). A subgens of the Waninkikikarachada, the Bird gens of the Winnebago.

Hi-tca-qce-pa-rǎ.—Dorsey in 15th Rep. B. A. E., 240, 1897.

Hichucio. A subdivision or settlement of the Tehueco, probably inhabiting the lower Rio Fuerte or the Fuerte-Mayo divide, in N. W. Sinaloa, Mex.—Orozco y Berra, Geog., 58, 1864.

Hickerau. A small Santee village on a branch of Santee r., S. C., in 1701.

Black house.—Lawson (1714), Hist. Carolina, 45, 1860 (so called by traders). **Hickerau.**—Ibid.

Hickory. A walnut tree belonging to any one of several species of the genus *Hicoria.* The word is spelled by early writers in a great variety of ways: *pohickery* (Farrar, 1653), *pekickery* (Shrigley, 1669), *peckikery, pokickery, hickorie, hiccora, hiccory, hickory* (1682), etc. Capt. John Smith (Hist. Va., II, 26, 1624) describes *pawcohiccora*, a food of the Algonquian Indians of Virginia, as a preparation of pounded walnut kernels with water. From the cluster words *pawcohiccora*, etc., transferred by the whites from the food to the tree, has been derived *hickory.* Derivative words and terms are: Hickory-borer (*Cyllene picta*), hickory-elm (*Ulmus racemosa*), hickory-eucalyptus (*Eucalyptus punctata*), hickory-girdler (*Oncideres cingulatus*), hickory-head (the ruddy duck), hickory nut (the nut of the hickory, specifically of *Hicoria ovata* or *H. laciniosa*), hickory-oak (*Quercus chrysolepis*), hickory-pine (*Pinus balfouriana* and *P. pungens*), hickory pole (a Democratic party emblem), hickory poplar (*Liriodendron tulipifera*), hickory-shad (the gizzard-shad), hickory shirt (a coarse cotton shirt). As an adjective the word hickory took on the sense of firm, unyielding, stubborn, as applied to religious sectarians, members of a political party, etc. Gen. Andrew Jackson was called "Old Hickory." In Waterloo co., Ontario, according to W. J. Wintemberg, the German residents call a Pennsylvania German a *Hickory*, possibly in reference to their fellows in Pennsylvania having voted the Jackson ticket. (A. F. C.)

Hickory Indians. A small band formerly occupying a village near Lancaster, Pa. (Day, Penn., 397, 1843). Probably a part of the Delawares.

Hickory Log. A former Cherokee settlement on Etowah r., a short distance above Canton, Cherokee co., Ga.—Mooney in 19th Rep. B. A. E., 545, 1900.

Wane′-asûñ′tlûñyĭ.—Mooney, ibid. ('hickory foot-log place': native name).

Hickorytown. A former Munsee and Delaware village, probably about East Hickory or West Hickory, Forest co., Pa. On account of the hostility of the western tribes the Indians here removed in 1791 to the Seneca and were by them settled near Cattaraugus, N. Y. (J. M.)

Hickory town.—Procter (1791) in Am. State Papers, Ind. Aff., I, 154, 1832. **Munsee settlement.**—Ibid., 153.

Hictoba. One of the 5 divisions of the Dakota recorded by Pachot (Margry, Déc., VI, 518, 1886) about 1722. Unidentified.

Scioux de la chasse.—Ibid.

Hidatsa. A Siouan tribe living, since first known to the whites, in the vicinity of the junction of Knife r. with the Missouri, North Dakota, in intimate connection with the Mandan and Arikara. Their language is closely akin to that of the Crows, with whom they claim to have been united until some time before the historic period, when the two separated in consequence of a quarrel over the division of some game, the Crows then drawing off farther to the w.

The name Hidatsa, by which they now call themselves, has been said, with doubtful authority, to mean 'willows,' and is stated by Matthews to have been originally the name only of a principal village of the tribe in their old home on Knife r. (see *Elahsa*). It probably came to be used as the tribe name, after the smallpox epidemic of 1837, from the consolidation of the survivors of the other two villages with those of Hidatsa. By the Mandan they are known as Minitarí, signifying 'they crossed the water,' traditionally said to refer to their having crossed Missouri r. from the E. The Sioux call them Hewaktokto, said to mean 'dwellers on a ridge,' but more probably signifying 'spreading tipis,' or 'tipis in a row,' the name by which they are known to the Cheyenne and Arapaho. The sign gesture in each case would be nearly the same (Mooney). The Crows call them Amashi, 'earth lodges,' and they are now officially

HIDATSA (CHESHAKHADAKHI, LEAN WOLF)

known as Gros Ventres (q. v.), a name applied also to the Atsina, a detached tribe of the Arapaho.

According to their own tradition the Hidatsa came from the neighborhood of a lake N. E. of their later home, and identified by some of their traditionists with Mini-wakan or Devils lake, N. Dak. They had here the circular earth-covered log house, in use also by the Mandan, Arikara, and other tribes living close along the upper Missouri, in addition to the skin tipi occupied when on the hunt. Removing from there, perhaps in consequence of attacks by the Sioux, they moved S. W. and allied themselves with the Mandan, who then lived on the W. side of the Missouri, about the mouth of Heart r. The three tribes, Hidatsa, Mandan, and Arikara were all living in this vicinity about 1765. From the Mandan the Hidatsa learned agriculture. Some time before 1796 these two tribes moved up the river to the vicinity of Knife r., where they were found by Lewis and Clark in 1804, the Hidatsa being then in three villages immediately on Knife r., while the Mandan, in two villages, were a few miles lower down, on the Missouri. The largest of the three villages of the tribe was called Hidatsa and was on the N. bank of Knife r. The other two, Ámatiha and Amahami, or Mahaha, were on the S. side. The last named was occupied by the Amahami (Ahnahaway of Lewis and Clark), formerly a distinct but closely related tribe. In consequence of the inroads of the Sioux they had been so far reduced that they had been compelled to unite with the Hidatsa, and have long since been completely absorbed. The three villages together had a population of about 600 warriors, equivalent to about 2,100 souls. Of these the Amahami counted about 50 warriors. There was no change in the location of the villages until after the terrible smallpox epidemic of 1837, which so greatly reduced the Indian population of the upper Missouri, and in consequence of which the survivors of the three villages consolidated into one. In 1845 they, and about the same time the remnant of the Mandan also, moved up the river and established themselves in a new village (see *Hidatsati*) close to the trading post of Ft Berthold, on the N. bank of the Missouri and some distance below the entrance of the Little Missouri, in North Dakota. In 1862 the Arikara moved up to the same location, the three tribes now occupying a reservation of 884,780 acres on the N. E. side of the Missouri, including the site of the village. In 1905 the Hidatsa (Gros Ventres) were officially reported to number only 471.

Early writers describe the Hidatsa as somewhat superior intellectually and physically to their neighbors, although according to Matthews this is not so evident in later days. In home life, religious beliefs and customs, house building, agriculture, the use of the skin boat, and general arts, they closely resembled the Mandan with whom they were associated. Their great ceremony was the Sun dance, called by them Da-ḣpi-ke, which was accompanied with various forms of torture. Their warriors were organized into various military societies, as is the case with the Plains tribes generally.

Morgan (Anc. Soc., 159, 1877) gives a list of 7 Hidatsa "gentes," which were probably really original village names, or possibly society names, viz: Mit-che-ro′-ka ('knife'), Min-ne-pä-ta ('water'), Bä-ho-ḣä′-ta ('lodge'), Seech-ka-be-ruh-pä′-ka ('prairie chicken'), E-tish-sho′-ka ('hill people'), Aḣ-naḣ-ḣa-nä′-me-te (an unknown animal), E-ku′-pä-be-ka ('bonnet'). The list of "bands" given by Culbertson (Smithson. Rep. 1850, 143, 1851) is really a list of military societies, viz: Fox, Foolish Dog, Old Dog, Bull, and Black-tailed Deers.

Consult Clark, Ind. Sign Lang., 1885; Coues, Exped. Lewis and Clark, 1893; Orig. Jour. Lewis and Clark, I–VIII, 1904–05; Dorsey in 15th Rep. B. A. E., 1897; Hayden, Ethnog. and Philol. Mo. Val., 1867; Matthews, Ethnog. and Philol. Hidatsa, 1877; Maximilian, Trav., 1843; McGee in 15th Rep. B. A. E., 1897. (J. M.)

A-gutch-a-ninne.—Tanner, Narr., 58, 1830. **A-gutch-a-ninne-wug.**—Ibid. ('the settled people': Chippewa name). **A-me-she′.**—Hayden, Ethnog. and Philol., 402, 1862 ('people who live in earth houses': Crow name). **Ar-me-shay.**—Anon. MS. Crow vocab., B. A. E. **Belantse-etea.**—U. S. Ind. Treaties, 354, 1826. **Belautse-etea.**—Cass (1834) in Schoolcraft, Ind. Tribes, III, 609, 1853. **E-năt′-zä.**—Morgan in N. A. Rev., 47, Jan. 1870 (national name; cf. *Ehartsar*). **Gi-aucth-in-in-e-wug.**—Warren in Minn. Hist. Coll., V, 178, 1885 ('men of the olden time': Chippewa name). **Gi-aucth-in-ne-wug.**—Ibid., 261. **Grosventres.**—For various forms of this name applied to the Hidatsa, see *Gros Ventres*. **Hedatse.**—Hamilton in Trans. Nebr. Hist. Soc., I, 75, 1885. **Ḣe-wa′-kto-kta.**—Cook, Yankton, MS. vocab., B. A. E., 184, 1882. **Hewaktokto.**—Matthews, Ethnog. and Philol., 36, 1877 (Dakota name). **He-war-tuk-tay.**—Corliss, Lacotah MS. vocab., B. A. E., 106, 1874. **Hidatsa.**—Matthews. Ethnog. and Philol., 3, 1877 (own name). **Hidatza.**—Baxter in Harper's Mag., June, 1882. **Hidhatsa.**—Dorsey in Am. Nat., 829, 1882. **Manetores.**—Ramsey in Ind. Aff. Rep., 75, 1849. **Maniataris.**—Du Lac, Voy. dans La., 225, 1805. **Manitaries.**—Maximilian, Trav., vii, 1843. **Mannatures.**—Cumming in H. R. Ex. Doc. 65, 34th Cong., 1st sess., 8, 1856. **Menetare.**—Lewis and Clark, Discov., 26, 1806. **Me-ne-ta-rees.**—Orig. Jour. Lewis and Clark (1805), I, 249, 1904. **Menetarres.**—Lewis and Clark, Discov., 25, 1806. **Me ne tar res.**—Orig. Jour. Lewis and Clark (1805), I, 248, 1904 (also Mene tar rés). **Metaharta.**—Lewis and Clark, Exped., I, 121, 1814. **Miditadi.**—Matthews, Ethnog. and Philol., 193, 1887. **Mimetari.**—Meigs in Smithson. Rep. 1867, 414, 1868. **Minataree.**—Clark and Cass in H. R. Ex. Doc. 117, 20th Cong., 2d sess., 98, 1829. **Minatarees.**—Bradbury, Trav., 109, 1817. **Minatares.**—Brown, West. Gaz., 215, 1817. **Minatories.**—Dougherty in H. R. Ex. Doc. 276, 25th Cong., 2d sess., 16, 1838. **Minetaire.**—Drake, Bk. Inds., vi, 1848. **Minetarees.**—Lewis and Clark, Exped., I, 163, 1817. **Minetares.**—Orig. Jour. Lewis and Clark (1805), I, 324, 1904. **Mine-**

tari.—Prichard, Phys. Hist. Man., v, 409, 1847. **Minetaries.**—Gallatin in Trans. Am. Antiq. Soc., II, 125, 1836. **Minetarre.**—Lewis and Clark, Exped., I, map, 1814. **Minetarries.**—Orig. Jour. Lewis and Clark (1805), I, 283, 1904. **Minitare.**—Latham in Jour. Ethnol. Soc. Lond., I, 160, 1848. **Minitarees.**—Orig. Jour. Lewis and Clark (1804), I, 216, 1904. **Minitares.**—Ibid., 10. **Minitari.**—Brownell, Ind. Races N. Am., 466, 1853 (Mandan name). **Minitarres.**—Orig. Jour. Lewis and Clark, I, 13, 1904. **Minnetahrees.**—Tanner, Narr., 316, 1830. **Minnetahse.**—Ibid., 325 (misprint). **M$\overset{2}{\mathrm{i}}$n-n$\overset{1}{\mathrm{e}}$-t$\overset{2}{\mathrm{a}}$-r$\overset{1}{\mathrm{e}}$.**—Long, Exped. Rocky Mts., II, lxx, 1823. **Minnetarees.**—Lewis and Clark, Exped., I, 115, 1814. **Minnetarees Metaharta.**—Ibid., 131. **Minnetarees of the Willows.**—Ibid. **Minnetares of the Knife R.**—Orig. Jour. Lewis and Clark (1805), I, 283, 1904. **Minnetaroes.**—Lewis and Clark, Exped., I, 164, 1817. **Minnetarres.**—Warren, Nebr. and Ariz., 50, 1875. **Minnitarees.**—Hayden, Ethnog. and Philol. Mo. Val., 420, 1862. **Minnitarees Metaharta.**—Lewis and Clark, Exped., I, 131, 1814. **Minnitarees of the Willows.**—Ibid. **Minnitaris.**—Am. Nat., 829, 1882. **Minntaree.**—Trans. Anthrop. Soc. Wash., III, 65, 1885. **Mœnnitarris.**—Maximilian, Trav., 337, 1843. **Quehatsa.**—Brown, West. Gaz., 213, 1817. **Stationary Minetares.**—Gallatin in Trans. Am. Antiq. Soc., II, 125, 1836 (as distinguished from "Minitarees of Fort de Prairie," i. e., the Atsina). **Wa-nuk′-e-ye′-na.**—Hayden, Ethnog. and Philol. Mo. Val., 326, 1862 ('lodges planted together': Arapaho name). **Wetitsaán.**—Matthews, Ethnog. and Philol. Hidatsa, 36, 1877 (Arikara name). **Winetaries.**—Orig. Jour. Lewis and Clark (1804), I, 220, 1904. **Wi-tets′-han.**—Hayden, op. cit., 357 ('well-dressed people': Arikara name).

Hidatsati (from *Hidatsa* and *ati:* 'dwelling of the Hidatsa Indians'). The Hidatsa village formerly at Ft Berthold, N. Dak. In 1872 it contained 71 Arikara and 104 Hidatsa and Mandan dwellings. See *Elahsa*.

Berthold Indian Village.—Royce in 18th Rep. B. A. E., pl. cxviii, 1899. **Hi dá tsa ti.**—Matthews, Ethnog. and Philol. Hidatsa, 211, 1877.

Hidlis Hadjo. See *Hillis Hadjo*.

Highahwixon. One of several tribes displaced by the whites in 1651 from their homes in Charles and St Mary cos., Md., and given a tract at the head of the Wicomoco. They were probably Conoy.—Bozman, Maryland, II, 421, 1837.

High Tower Forks. A former Cherokee settlement mentioned in a document of 1799 (Royce in 5th Rep. B. A. E., 144, 1887). It was probably one of the places called Etowah (*I′tăwă′*), q. v.

Higos (*Indios de los Higos*, Span.: 'Fig Indians'). A tribe of s. Texas, so named by Cabeza de Vaca in 1528 (Smith trans., 84, 1851) from their custom of subsisting on the prickly pear, or tuna, in its season. Cabeza de Vaca states that they counted the seasons by the ripening of the fruits, the "dying" or (according to Smith) the biting of the fish, and by the appearance of certain constellations. Nothing is known of their ethnic relations. (A. C. F.)

Higtiguk. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Hihagee. An unidentified Lower Creek town mentioned in a census list of 1833.—Schoolcraft, Ind. Tribes, IV, 578, 1854.

Hihakanhanhanwin ('women the skin of whose teeth dangles'). A band of the Brulé Teton Sioux.

Hi-ha kaŋhaŋhaŋ wiŋ.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 219, 1897. **Hi-ha ka^{n}ha^{n}ha^n wi^n.**—Ibid.

Hihames. A former tribe of Coahuila, N. E. Mexico, which was gathered into the mission of El Santo Nombre de Jesus Peyotes when it was refounded in 1698. This tribe probably belonged to the Coahuiltecan family.

Gijames.—Morfi (1777) quoted by Bancroft, Nat. Races, I, 611, 1886. **Hijames.**—Revillagigedo (1793), ibid. **Xijames.**—Ibid.

Hilakwitiyus (*Hĭl-á-kwĭ-tĭ-yŭs′*). A former Siuslaw village on or near Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Hilksuk. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Hillabi (pron. *hi′-la-pi*). A former Upper Creek town near the present Ashland, Clay co., Ala., in the "central district" between Coosa and Tallapoosa rs., on Koufadi cr., a branch of Hillabee cr. Most of the Hillabi people had settled before 1799 in the 4 villages called Hlanudshiapala, Anatichapko, Istudshilaika, and Uktahasasi. In the vicinity of Hillabi town its inhabitants, with other "Red Sticks," or hostiles, were vanquished by Jackson's army, Nov. 18, 1813, when 316 of them were killed or captured and their town devastated. (A. S. G.)

Halibee.—Drake, Bk. Inds., bk. IV, 54, 1848. **Hallebac.**—Jefferys, Am. Atlas, map 5, 1776 (on W. bank of Loucushatchee [Tallapoosa] r.). **Hallibees.**—Drake, Ind. Chron., 198, 1836. **Hî′-la-pi.**—Gatschet, Creek. Migr. Leg., I, 131, 1884 (proper pronunciation). **Hillaba.**—Bartram, Travels, 462, 1791 (on a branch of Coosa r.). **Hillabees,**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Hillabys.**—Woodward, Reminiscences, 96, 1859. **Hill-au-bee.**—Hawkins (1799), Sketch, 43, 1848. **Hillebese.**—Cornell (1793) in Am. State Papers, Ind. Aff., I, 385, 1832.

Hillabi. A town of the Creek Nation, s. w. of Eufaula, between North fork and Canadian r., Ind. T.—Gatschet, Creek Migr. Leg., II, 185, 1888.

Hílabi.—Gatschet, ibid.

Hillis Hadjo. (*hilis* 'medicine', *hadsho* 'crazy', an official at the busk, q. v.). A noted Seminole leader in the early part of the 19th century, usually known among the whites as Francis the Prophet, and whose name is also recorded as Hidlis Hadjo, Hillishago, Hillishager, etc. He took an active part in the Seminole war, and is accused of having been one of the chief instigators of the second uprising. He seems to have come into public notice as early as 1814, as on Apr. 18 of that year Gen. Jackson wrote from his camp at the junction of Coosa and Tallapoosa rs., Ala., that "Hillishagee, their [the Seminole's] great prophet, has absconded." Led by some abandoned English traders to believe that the treaty of Ghent in 1814 provided for the restoration of the Seminole country, and in the hope of obtaining aid for his tribe against the Americans, he went to England, where he received much attention. An English journal thus mentions his arrival: "The sound of trumpets announced the approach of the patriot Francis, who fought so gloriously in our cause in America during the late war. Being dressed in a most splendid suit of red and gold, and wearing a tomahawk set with gold, gave him a highly imposing appearance." His mission led to no practical result. Near the close of 1817 an American named McKrimmon, who had been captured by a Seminole party, was taken to Mikasuki, where dwelt Hillis Hadjo, who ordered him to be burned to death, but at the last moment his life was saved by the entreaties of Milly (q.v.), the chief's daughter, who, when her father wavered, showed her determination to perish with him. Francis shortly thereafter fell into the hands of the Americans and was hanged. His wife and several daughters afterward surrendered to the Americans at St Marks, Fla., where Milly received much attention from the whites, but refused McKrimmon's offer of marriage until assured that it was not because of his obligation to her for saving his life. (C. T.)

Hiluys. An unidentified tribe, said to have lived on Laredo channel, Brit. Col., about lat. 52° 30′ (Scott in Ind. Aff. Rep., 316, 1868). This is in the country of the Kittizoo.

Himatanohis (*Hĭmátanóhĭs*, 'bowstring men'). A warrior society of the Cheyenne, q. v. (J. M.)

Bow-String (Society).—Dorsey in Field Columb. Mus. Pub., no. 99, 15, 1905. **Inverted (Society).**—Ibid.

Himoiyoqis (*Hĭ′moiyóqĭs*, a word of doubtful meaning). A warrior society of the Cheyenne (q. v.); also sometimes known as Oómi-nŭ′tqiu, 'Coyote warriors.' (J. M.)

Coyote (Society).—Dorsey in Field Columb. Mus. Pub., no. 99, 15, 1905.

Hinama (*Hi′nămâ*, referring to the head of a variety of fish). A former Maricopa village whose people now live on the s. bank of Salt r., e. of the Mormon settlement of Lehi, Maricopa co., s. Ariz.—Russell, Pima MS., B. A. E., 16, 1902.

Hinanashiu (*Hinanä′shiu*, 'golden eagle'). A gens of the Kineuwidishianun or Eagle phratry of the Menominee.—Hoffman in 14th Rep. B. A. E., pt. I, 42, 1896.

Hinauhan's Village. A summer camp of a Stikine chief on Stikine r., Alaska. In 1880, 31 people were there.—Petroff in Tenth Census, Alaska, 32, 1884.

Hinhanshunwapa ('toward the owl feather'). A band of the Brulé Teton Sioux.

Hi^{n}ha^n-cŭ^n-wapa.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 219, 1897. **Hiŋhaŋ-ṡun-wapa.**—Ibid.

Hiocaia. A former village, governed by a female chieftain, situated 12 leagues n. of Charlefort, the French fort on St Johns r., Fla., in the 16th century.

Hiocaia.—Laudonnière (1564) in French, Hist. Coll. La., n. s., 286, 1869. **Hiouacara.**—De Bry, Brev. Narr., II, map, 1591.

Hioqua. See *Hiaqua.*

Hios. A branch of the Nevome who lived 8 leagues e. of the pueblo of Tepahue, in Sonora, Mexico (Orozco y Berra, Geog., 58, 351, 1864). The name doubtless properly belongs to their village.

Hipinimtch (*hipi* 'prairie', *nimtch* 'road,' 'portage'). A former Chitimacha village on the w. side of Grand lake, at Fausse Pointe, near Bayou Gosselin, La.

Hipinimtch námu.—Gatschet in Trans. Anthrop. Soc. Wash., II, 152, 1883 (*námu*='village').

Hiqua. See *Hiaqua.*

Hirrihigua. A province and town, presumably Timuquanan, on the w. coast of Florida, on or near Tampa bay, where De Soto landed in May, 1539. Possibly the same as Ucita.

Harriga.—Shipp, De Soto and Fla., 257, 1881. **Hihirrigua.**—Garcilasso de la Vega, Hist. Fla., 30, 1723. **Hirriga.**—Shipp, op. cit., 683.

Hisada ('legs stretched out stiff', referring to a dead quadruped). A Ponca gens on the Chinzhu side of the camp circle.

Hisada.—Dorsey in 15th Rep. B. A. E., 228, 1897. **Thunder people.**—Ibid.

Hishkowits (*Hĭshkowĭ′ts*, 'porcupine', known to the whites as Harvey White-shield). A Southern Cheyenne interpreter, born in w. Oklahoma in 1867; eldest son of the chief White-shield (see *Wopowats*). After 5 years' attendance at the agency schools he entered Carlisle School, Pa., in 1881, afterward attending other schools at Ft Wayne, Hanover (Ind.), and Lawrence (Kan.). In 1893 he became assistant teacher in the Mennonite mission school among the Cheyenne at Cantonment, Okla., which position he held for 4 years. He still serves as interpreter for the mission and has been chief assistant of the Rev. Rudolph Petter, missionary in charge, in the preparation of a number of translations and a manuscript dictionary of the Cheyenne language. (J. M.)

Hisiometanio (*Hĭsíometä′nio*, 'ridge men'; sing., *Hĭsíometä′n*). A principal division of the Cheyenne, q. v.

Hisíometá′nio.—Mooney, inf'n, 1905 (see p. 255 of this Handbook). **Hĭssí o mé tăn i u.**—Grinnell, Social Org. Cheyennes, 136, 1905. **Ĭ′sium-itá′niuw′.**—Mooney in 14th Rep. B. A. E., 1025, 1896.

Histapenumanke. A Mandan band, the first, according to their mythology, to come above ground from the subterranean lake.

E-sta-pa′.—Morgan, Anc. Soc., 158, 1877 ('those with the tattooed faces'). **Flat-head.**—Ibid. **Hi-sta pe′ nu-mañ′-ke.**—Dorsey in 15th Rep. B. A. E., 241, 1897. **Histoppa.**—Maximilian, Trav., 366, 1843.

Hitchapuksassi. A former Seminole town about 20 m. from the head of Tampa bay, in what is now Hillsboro co., Fla.

Hechapususse.—Bell in Morse, Rep. to Sec. War, 307, 1822. **Helch-puck[sasy].**—H. R. Ex. Doc. 74 (1823), 19th Cong., 1st sess., 23, 1826 (the last two syllables of this name are joined to the next town name, *-chicu-chaty.*) **Hich-a-pue-susse.**—Bell, op. cit. **Hichipucksassa.**—Taylor, War map, 1839.

Hitchiti (Creek: *ahítchita*, 'to look upstream'). A Muskhogean tribe formerly residing chiefly in a town of the same name on the E. bank of Chattahoochee r., 4 m. below Chiaha, and possessing a narrow strip of good land bordering on the river, in W. Georgia. When Hawkins visited them in 1799 they had spread out into two branch settlements—one, the Hitchitudshi, or Little Hitchiti, on both sides of Flint r. below the junction of Kinchafoonee cr., which passes through a country named after it; the other, Tutalosi, on a branch of Kinchafoonee cr., 20 m. W. of Hitchitudshi. The tribe is not often mentioned in history, and appears for the first time in 1733, when two of its delegates, with the Lower Creek chiefs, met Gov. Oglethorpe at Savannah. The language appears to have extended beyond the limits of the tribe as here defined, as it was spoken not only in the towns on the Chattahoochee, as Chiaha, Chiahudshi, Hitchiti, Oconee, Sawokli, Sawokliudshi, and Apalachicola, and in those on Flint r., but by the Mikasuki, and, as traceable by the local names, over considerable portions of Georgia and Florida. The Seminole are also said to have been a half Creek and half Hitchiti speaking people, although their language is now almost identical with Creek; and it is supposed that the Yamasi likewise spoke the Hitchiti language. This language, like the Creek, has an archaic form called "woman's talk," or female language. The Hitchiti were absorbed into and became an integral part of the Creek Nation, though preserving to a large extent their own language and peculiar customs. (A. S. G.)

Achilia.—Jefferys, French Dom. Am., I, 134, map, 1761 (incorrectly located; false orthography). **At-pasha-shliha.**—Gatschet, Koasati MS., B. A. E. (Koasati name: 'mean people'). **Echeetees.**—Carver, Travels, map, 1778. **Echeles.**—Jefferys, Am. Atlas, 7, 1776 (town on Apalachicola r., Ga.). **Echeta.**—Bartram, Trav., 462, 1791. **Echetas.**—Drake, Bk. Inds., bk. IV, 29, 1848. **Echetee.**—Lattré, map, U. S., 1784 (1, on Chattahoochee; 2, on Altamaha). **Echetes.**—Jefferys, French Dom. Am., I, 134, map 1761 (two towns, incorrectly located). **Echeti.**—Mandrillon, Spectateur Américain, map, 1785. **Echetii.**—Alcedo, Dic. Geog., II, 60, 1787 (on Echesii r., Ga.). **Echitis.**—Ibid. (on Apalachicola r.). **Echitos.**—Penière in Morse, Rep. to Sec. War, 311, 1822. **Etchitas.**—Doc. of 1747 in McCall, Hist. Ga., I, 367, 1811. **Etichita.**—Jones, Hist. Ga., I, 134, 1873. **Euchitaws.**—Gatschet, Creek Migr. Leg., II, 9, 1888. **Hatchita.**—Robin, Voy., I, map, 1807. **Hichetas.**—Woodward, Reminiscenses, 25, 38, 1859. **Hilchittees.**—Stevens, Hist. Ga., 51, 1847. **Hitchatees.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Hitchetaws.**—U. S. Ind. Treat. (1779), 69, 1837. **Hit-che-tee.**—Hawkins (1799), Sketch, 64, 1848. **Hitchies.**—Schoolcraft, Ind. Tribes, I, 239, 1851. **Hitchittees.**—Drake, Bk. Inds., bk. VIII, 1848. **Hitch-ity.**—Duval (1894) in Sen. Ex. Doc. 49, 31st Cong., 1st sess., 144, 1850. **Ichiti.**—Rafinesque, introd. Marshall, Ky., I, 24, 1824. **Kitaheeta.**—Barnard (1792) in Am. State Papers, Ind. Aff., I, 309, 1832 (misprint).

Hitchiti. A town of the Creek Nation, Ind. Ter., on Deep fork of Canadian r., about midway between Eufaula and Ocmulgee.

Hitchita.—P. O. Guide, 367, 1904. **Hitchiti.**—Gatschet, Creek Migr. Leg., II, 185, 1888.

Hitchitipusy. A former village, probably Seminole, a few miles S. E. of Ft Alabama, and the same distance N. E. of Ft Brooke, both of which forts were on Hillsboro r., Fla.—H. R. Doc. 78, 25th Cong., 2d sess., 768–9, map, 1838.

Hitchitudshi. A branch settlement of Hitchiti on Flint r., Ga., below its junction with Kinchafoonee cr.

Hitchatooche.—Royce in 18th Rep. B. A. E., Ga. map, 1900. **Hit-che-too-che.**—Hawkins (1779), Sketch, 65, 1848. **Hitchitúdshi.**—Gatschet, Creek Migr. Leg., I, 77, 131, 1884. **Little Hit-chetee.**—Hawkins, op. cit. **Little Hitchiti.**—Gatschet, op. cit.

Hitschowon. A former Chumashan village on the harbor of Santa Cruz id., off the coast of California.

Hits-tcö′-wön.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Hitshinsuwit. A former Yaquina village on the S. side of Yaquina r., Oreg.

Hi′-ɟoĭn-su′-wĭt.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Hittoya ('westerners.'—Kroeber). A division of the Miwok on upper Chowchilla r., Mariposa co., Cal.

Heth-to′-ya.—Powers in Cont. N. A. Ethnol., III, 349, 1877. **Hittoya.**—A. L. Kroeber, inf'n, 1903.

Hiwaitthe. A former Yaquina village on the S. side of Yaquina r., Oreg.

Hi′-wai-i′-t'çĕ.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Hiwassee (*Ayuhwa′sĭ*, 'savanna,' 'meadow'). The name of several former Cherokee settlements. The most important, commonly distinguished by the Cherokee as Ayuhwa′sĭ Egwâ′hĭ, or Great Hiwassee, was on the N. bank of Hiwassee r., at the present Savannah ford, above Columbus, Polk co., Tenn. Another was farther up the same river, at the junction of Peachtree cr., above Murphy, Cherokee co., N. C.—Mooney in 19th Rep. B. A. E., 512, 1900.

Ayuhwa′sĭ.—Mooney, op. cit. **Euforsee.**—Doc. of 1755 quoted by Royce in 5th Rep. B. A. E., 142, 1887. **Highwassee.**—Doc. of 1799 quoted by Royce, ibid., 144. **Hiwasse.**—Bartram, Travels, 371, 1792. **Owassa.**—Lanman quoted by Mooney, op. cit.

Hiyaraba ('panther'). A clan of the Acheha phratry of the ancient Timucua of Florida.—Pareja (*c a.* 1614) quoted by Gatschet in Am. Philos. Soc. Proc., XVII, 492, 1878.

Hiyayulge ('tree trunk'). A former Maricopa village on Gila r., S. Ariz.

Hiyayulge.—ten Kate, inf'n, 1888. **Usķök.**—Ibid. (Pima name).

Hizo. A division of the Varohio which occupied the pueblo of Taraichi in Chinipas valley, W. Chihuahua, Mexico.—Orozco y Berra, Geog., 58, 324, 1864.

Hlagi (*Łā′gî*). A town of the Kaidju-kegawai family of the Haida, on an island near the E. end of Houston Stewwart channel, Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 277, 1905.

Hlahayik (*Łā′xayîk*, ‘inside of Hlaha [Łā′xa]’). A former Yakutat town on Yakutat bay, Alaska, back of an island called Hlaha, whence the name. The Clach-ă-jēk of Krause seems to be indentical with the town of Yakutat. (J. R. S.)

Hlahloakalga (‘*Lá‘lo-akálga*, ‘fish ponds’). A Creek town in the Creek Nation, Ind. T., near Hilabee, between North fork and Canadian r.
Fish Ponds.—Gatschet, Creek Migr. Leg., II, 185, 1888. **‘Lá‘lo akálga.**—Ibid.

Hlahloalgi (‘fish people’). An extinct Creek clan.
Hŭ′-hlo.—Morgan, Anc. Soc., 161, 1877. **‘Lá‘lo-algi.**—Gatschet, Creek Migr. Leg., I, 155, 1884.

Hlahlokalka (‘*Lá‘lo-kálka: ‘lá‘lo* ‘fish’, *akálgäs* ‘I am separated from’). A former Upper Creek settlement established by the Okchayi on a small river forming ponds, 4 m. above Oakfuskee, Cleburne co., Ala. (A. S. G.)
Fish pond.—Bartram, Travels, 462, 1791 (traders’ name). **Fish ponds.**—Hawkins (1799), Sketch, 49, 1848. **Fish-Pond Town.**—Parsons (1833) in Schoolcraft, Ind. Tribes, IV, 578, 1854. **‘Lá‘lo-kálka.**—Gatschet, Creek Migr. Leg., I, 137, 1884. **Slakagulgas.**—Swan (1791) in Schoolcraft, op. cit., V, 262, 1855. **Tatloulgees.**—Woodward, Reminis., 83, 1859. **Thlatlogulgau.**—Schoolcraft, op. cit., IV, 381. **Thlot-lo-gul-gau.**—Hawkins (1799), Sketch, 49, 1848.

Hlakeguns (*Łaqē′gᴀns*). A town of the Kuna-lanas on Yagun r., at the head of Masset inlet, Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Hlanudshiapala (‘*láni* ‘mountain’; *udshi* dim. suffix, *apála* ‘on the other side’: ‘on the other side of a little mountain’). A former Upper Creek settlement, one of the four Hillabi villages, with a town square, situated on the N. W. branch of Hillabi cr., Ala., 15 m. from Hillabi town. (A. S. G.)
‘Lánudshi apála.—Gatschet, Creek Migr. Leg., I, 137, 1884. **Thla-noo-che au-bau-lau.**—Hawkins (1799), Sketch, 43, 1848.

Hlaphlako (‘*Láp-‘láko*, ‘tall cane’). Two former Upper Creek villages on or near Cupiahatchee cr., in Macon co., Ala., with 81 and 66 heads of families, respectively, in 1832.
James Bay.—H. R. Ex. Doc. 276, 24th Cong., 1st sess., 131, 1836 (misprint). **Jim Boy’s.**—Campbell (1836) in H. R. Doc. 274, 25th Cong., 2d sess., 20, 1838. **‘Láp-‘láko.**—Gatschet, Creek Migr. Leg., I, 137, 1884. **Thabloc-ko.**—H. R. Ex. Doc. 276, op. cit. **Thloblocco-town.**—Jesup (1836) in H. R. Doc. 78, 25th Cong., 2d sess., 48, 1838. **Thlobthlocco.**—H. R. Doc. 274, op. cit. **Thlob Thlocko.**—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 257, 1836. **Thlopthlocco.**—Woodward, Reminis., 91, 1859.

Hlaphlako. A town of the Creek Nation, on Alabama cr., N. of the North fork of Canadian r., Okla.—Gatschet, Creek Migr. Leg., II, 185, 1888.

Hlauhla (‘*Hla′-u‘hla*, ‘surrounded by arrow-shaft bushes’). The ruins of a small but traditionally important Zuñi pueblo near a small spring about 10 m. N. N. E. of Zuñi, N. Mex. (F. H. C.)
Clan-utsh-la.—Fewkes in Jour. Am. Ethnol. and Archæol., I, 100, 1891. **’Hla′-u’hla.**—Cushing, inf’n, 1891.

Hlaukwima (‘*Hlaukwi′ma*). The native name of the South town of Taos pueblo, N. Mex. (F. W. H.)

Hlauuma (‘*Hlauu′ma*). The native name of the North town of Taos pueblo, N. Mex. (F. W. H.)

Hleetakwe (‘*Hle′-e-tâ-kwẹ̀*). The northwestern migration of the Bear, Crane, Frog, Deer, Yellow-wood, and other clans of the ancestral pueblo of Zuñi.—Cushing quoted by Powell, 4th Rep. B. A. E., xxxviii, 1886. See *Pishla Ateuna*.

Hlekatchka (’*Le-kátchka*, or ’*Li-i-kátchka*, from *’le* or *’li*, ‘arrow’, *kátchka*, ‘broken’: ‘broken arrow’). A former Lower Creek town on a trail ford crossing Chattahoochee r., 12 m. below Kasihta, on the W. side of the river, probably in Russell co., Ala. According to Hawkins (Am. State Papers, Ind. Aff., I, 858, 1832) the settlement was destroyed in 1814; but it was apparently reestablished, as it was represented in the treaty of Nov. 15, 1827, and a census of 1832 (Schoolcraft, Ind. Tribes, IV, 578, 1854) gives the number of families as 331 in that year. (A. S. G.)
Broken Arrow.—Carey (1792) in Am. State Papers, Ind. Aff., I, 329, 1832. **Broken Arrow Old Field.**—Robertson (1796), ibid., 600. **Chalagatsca.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Horse-path-town.**—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 135, 1836. **‘Lèkátchka.**—Gatschet, Creek Migr. Leg., I, 137, 1884. **‘Li-i-kátchka.**—Ibid. **Tauthlacotchcau.**—Hawkins (1814) in Am. State Papers, op. cit., 858. **Theacatckkah.**—Drake, Bk. Inds., bk. 4, 54, 1848. **Thlakatchka.**—Census of 1832 in Schoolcraft, Ind. Tribes, IV, 578, 1854. **Thleacatska.**—Woodward, Reminis., 35, 1859. **Thlu-katch-ka.**—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 135, 1836.

Hlekatska (‘*Le kátska*). The settlement of an offshoot of the Kawita on Arkansas r., almost opposite Wialaka and near Coweta (Kawita), in the Creek Nation, Okla.—Gatschet, Creek Migr. Leg., II, 185, 1888.

Hlgadun (*Łgadᴀ′n*, ‘suffering from overwork’). A town of the Skidai-lanas on Moresby id., opposite and facing Anthony id., Queen Charlotte group, Brit. Col. It is prominent in Haida mythology.—Swanton, Cont. Haida, 277, 1905.

Hlgaedlin (*Łgā′-iʟn*, probably ‘where they wash the frames upon which salal berries are dried’). A Haida town occupied by a branch of the Kona-kegawai called Sus-haidagai; situated on the S. side of Tanoo id., S. E. Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 278, 1905.

Hlgagilda-kegawai (*Łgagî′lda qē′-gawa-i*, ‘those born at Hlgagilda,’ i. e., Skidegate). A subdivision of the Hlgaiu-lanas family of the Haida.—Swanton, Cont. Haida, 269, 1905.

Hlgahet (*Ɫgā′xet*, 'pebble town'.) A former Haida town near Skidegate, Queen Charlotte ids., Brit. Col. It was purchased from its earlier owners, the Kogangas, by a branch of the Yaku-lanas who were afterward known as the Hlgahetgu-lanas, from the name of their town. (J. R. S.)

Kil-káit-hādē.—Krause, Tlinkit Indianer, 304, 1885 ('people of Hlgahet'). **Tlg·ā′it.**—Boas, 12th Rep. N. W. Tribes Can., 24, 1898 (misapplied to to Old Gold Harbor).

Hlgahet-gitinai (*Ɫgā′xet gîtînā′-i*, 'Gitins of Pebble-town'). A division of the Eagle clan of the Haida, for which Gitins was a second name. They moved from Hlgahet, the old town near Skidegate, to Chaahl on the w. coast, along with other families (see *Hlgahetgu-lanas*). Originally they and the Gitins of Skidegate constituted one family. The Djahui-hlgahet-kegawai, Yaku-gitinai, Hlgahet-kegawai, and Gweundus were subdivisions. (J. R. S.)

Ɫgā′xet gîtînā′-i.—Swanton, Cont. Haida, 274, 1905. **Tlg·ā′it gyit′inai′.**—Boas, 12th Rep. N. W. Tribes Can., 24, 1898.

Hlgahetgu-lanas (*Ɫgā′xet-gu-lā′nas*, 'people of Pebble-town'). The most important division of the Raven clan of the Haida, on the w. coast of Queen Charlotte ids., Brit. Col. It received its name from an old town near Skidegate, where the people formerly lived. Before this they were part of the Yaku-lanas and lived at Lawn hill, but trouble arising, they were driven away and purchased the town of Hlgahet from the Kogangas. Later another war forced them to move to the w. coast. (J. R. S.)

Ɫgā′xet-gu-lā′nas.—Swanton, Cont. Haida, 270, 1905. **Lth'ait Lennas.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895. **Tlg·ā′itgu lā′nas.**—Boas, 12th Rep. N. W. Tribes Can., 24, 1898.

Hlgahet-kegawai (*Ɫgā′xet-qē′gawa-i*, 'those born at Pebble-town'). A subdivision of the Hlgahet-gitinai, a family of the Eagle clan of the Haida, or only another name for that family.—Swanton, Cont. Haida, 274, 1905.

Hlgai (*Ɫgā′i*). Said to have been the name of a town at the head of Skedans bay, w. coast of the Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 279, 1905.

Hlgaiha (*Ɫga′-ixa*, from *ɫgai* 'to dig', *xa* 'to put in'). A semi-legendary Haida town N. of Dead Tree pt., at the entrance of Skidegate inlet, Queen Charlotte ids., Brit. Col. From this place the great Gitins family of Skidegate is said to have sprung.—Swanton, Cont. Haida, 99, 1905.

Hlgaiu (*Ɫgāi-u′*, probably 'place of stones'). A town and camping place of the Djahui-skwahladagai of the Haida, s. of Dead Tree pt., at the entrance to Skidegate inlet, Queen Charlotte ids., Brit. Col. One of the names of the town of Skidegate is said to have been derived from this. (J. R. S.)

Kit-hai-uáss hādē.—Krause, Tlinkit Indianer, 304, 1885 (possibly identical). **Ɫgāi-u′.**—Swanton, Cont. Haida, 279, 1905.

Hlgaiu-lanas (*Ɫgai-ū′ lā′nas*, 'Skidegate town people'). A division of the Raven clan of the Haida who originally owned the town of Skidegate, Brit. Col., and hence came to be called by the Haida name of the town. Later they gave the town to the Gitins in payment for an injury inflicted on one of the latter, and moved to Gaodjaos, farther up the inlet. A subdivision was called Hlgagilda-kegawai. (J. R. S.)

Ɫgai-ū′ lā′nas.—Swanton, Cont. Haida, 269, 1905. **Tlaiyū Hāadē.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895 (erroneously assigned to Old Gold Harbor). **Tlg·aio lā′nas.**—Boas, 12th Rep. N. W. Tribes Can., 24, 1898. **Tlqaiu lā′nas.**—Boas, 5th Rep. of same, 26, 1889.

Hlgan (*Ɫgᴀn*, 'killer-whale's dorsal fin'). A Haida town s. of Tigun, on the w. coast of Graham id., Queen Charlotte group, Brit. Col., occupied by the Dostlan-lnagai. The Koetas are said to have lived at this place before they moved to Alaska, and the town is said to have been so named on account of a rock which stands up in front of it like the dorsal fin of a killer-whale. (J. R. S.)

Ɫgᴀn.—Swanton, Cont. Haida, 280, 1905. **Ɫᵋᴀn.**—Swanton, inf'n, 1905 (another form).

Hlgihla-ala (*Ɫgī′tᴀ ála*, probably 'town of the ditches'). A former Haida town N. of Cape Ball, E. shore of Graham id., Queen Charlotte group, Brit. Col. It was occupied by the Naikun-kegawai.—Swanton, Cont. Haida, 280, 1905.

Hlielung (*Ɫi′elᴀñ*). A former Haida town of the Kuna-lanas family on the right bank of a river of the same name (Hi·ellen on Dawson's chart), which flows into Dixon entrance at the foot of Tow hill, N. coast of Queen Charlotte ids., Brit. Col. The town was erroneously thought by Dawson (Queen Charlotte Ids., 165B, 1880) to be the Ne-coon of John Work. (J. R. S.)

Hieller.—Deans, Tales from Hidery, 92, 1899. **Ia′gEn.**—Boas, 12th Rep. N. W. Tribes Can., 23, 1898. **Ɫi′elᴀñ.**—Swanton, Cont. Haida, 280, 1905.

Hlielung-keawai (*Ɫi′elᴀñ qē′awa-i*, 'those born at the town of Hlielung'). A subdivision of the Stustas, a family of the Eagle clan of the Haida, occupying a town at the mouth of Hiellen (Hlielung) r., Graham id., Queen Charlotte group, Brit. Col. (J. R. S.)

Dl'iā′lEn k·ēowai′.—Boas, 12th Rep. N. W. Tribes Can., 23, 1898. **Ɫi′elᴀñ qē′awa-i.**—Swanton, Cont. Haida, 276, 1905. **Lthyhellun Kiiwē.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895.

Hlielungkun-lnagai (*Ɫi′elᴀñ kun lnagā′-i*, 'Ɫi′elᴀñ river point town-people'). A town of the Kuna-lanas, belonging to the Raven clan of the Haida, situated on a river of the same name (called Hiellen on Dawson's map). (J. R. S.)

Dl'iā'lᴇn kunîlnagai'.—Boas, 12th Rep. N.W. Tribes Can., 23, 1898. **Ɫi'elᴀñ kun lnagā'-i.**—Swanton, Cont. Haida, 270, 1905.

Hlielung-stustae (*Ɫi'elᴀñ stᴀsta'-i*, 'Stustas of Hlielung'). A subdivision of the Stustas, an important family of the Eagle clan of the Haida, occupying the town at the mouth of Hlielung or Hiellen r., Queen Charlotte ids., Brit. Col. Possibly a synonym of Hlielung-keawai.—Swanton, Cont. Haida, 276, 1905.

Hlimulnaas-hadai (*Ɫimᴀ'l na'as xā'-da-i*, 'hlimul-skin-house people'). A subdivision of the Salendas, a Haida family of the Eagle clan. They were so called from one of their houses; *hlimul* was a name applied to the skins of certain mainland animals.—Swanton, Cont. Haida, 276, 1905.

Hlingwainaas-hadai (*Ɫingwā'-i na'as xā'da-i*, 'world-house people'). A subdivision of the Aokeawai, a family of the Raven clan of the Haida; probably named from a house.—Swanton, Cont. Haida, 272, 1905.

Hlkaonedis (Tlingit: *Ɫqa'onedis*, 'people of Ɫqao river'). A subdivision of the Koetas, a family of the Raven clan of the Haida, living principally in Alaska. They may have received their name from a camping place.—Swanton, Cont. Haida, 272, 1905.

Hlkia (*Ɫk!iä'*, 'chicken-hawk town' or 'saw-bill town') A former Haida town on the outer side of Lyell id., Queen Charlotte ids., Brit. Col. It was occupied by the Kona-kegawai.—Swanton, Cont. Haida, 278, 1905.

Hlkoayedi (*Ɫqo'ayedi*). A Tlingit division at Klawak, Alaska, said to be part of the Shunkukedi, q. v. (J. R. S.)

Hlukahadi. A division of the Raven phratry of the Chilkat, formerly living in the town of Yendestake, Alaska. According to the Chilkat themselves the name means 'quick people', but according to informants at Wrangell, 'people of Hlukak' (Ɫuqā'x), a creek near Wrangell.

Chlukŏach-adí.—Krause, Tlinkit Ind., 116, 1885. **Kādŭwot-kēdi.**—Ibid. (given as a distinct social group). **Ɫuqā'xadî.**—Swanton, field notes, B. A. E., 1904.

Hlukkuhoan (*Ɫᴀxq!ᵘxo-ān*, 'town where people do not sleep much'). A former Tlingit town in Alaska. (J. R. S.)

Hluln (*Ɫᵋuln*). A former Haida town in Naden harbor, Graham id., Queen Charlotte group, Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Hoabonoma. Evidently the Pima or Maricopa name of a tribe of which Father Kino learned while on the lower Rio Gila, Ariz., in 1700. Unidentified, although probably Yuman. They have sometimes been loosely classed as a part of the Cocopa.

Heabenomas.—Consag (1746) quoted by Taylor in Cal. Farmer, Dec. 6, 1861. **Hebonumas.**—Venegas, Hist. Cal., II, 171, 1759. **Hoabonoma.**—Kino (1700) quoted by Coues, Garcés Diary, 548, 1900. **Hoahonómos.**—Mayer, Mexico, II, 38, 1853. **Hobonomas.**—Venegas, Hist. Cal., I, 301, 1759. **Oaboponoma.**—Kino (1700) in Doc. Hist. Mex., 4th s., I, 349, 1856.

Hoaiels. Mentioned by Baudry des Lozières (Voy. Louisiane, 242, 1802) in a list of tribes with no indication of habitat. Possibly intended for Theloel, a name given sometimes to part, at others to all the Natchez.

Hoako. A former Maidu village on the w. bank of Feather r., below Marysville, Sutter co., Cal. (R. B. D.)

Hoak.—Wozencraft (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 206, 1853. **Hoako.**—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, map, 124, 1905. **Hock.**—Powers in Cont. N. A. Ethnol., III, 282, 1877. **Hocks.**—Ind. Aff. Rep., 129, 1850. **Hoka.**—Curtin, MS. vocab., B. A. E., 1885. **Huk.**—Hale, Ethnol. and Philol., VI, 631, 1846.

Hobatinequasi. A clan of the Acheha phratry of the ancient Timucua of Florida.—Pareja (*ca.* 1614) quoted by Gatschet in Am. Philos. Soc. Proc., XVII, 492, 1878.

Hobbamock, Hobbamoco. See *Hobomok*, *Hobomoko*.

Hobeckentopa. A locality, possibly a town, where a treaty with the Choctaw was concluded Aug. 31, 1803. It was on Tombigbee r., in the E. part of Washington co., Ala., perhaps on or near a bluff of the same name upon which St Stephens now stands. (H. W. H.)

Hobeckenlopa.—Am. State Papers, Ind. Aff. (1805), I, 749, 1832. **Hoe-Buckin-too-pa.**—U. S. Ind. Treat. (1803), 103, 1837.

Hobnuts. A folk-etymological corruption of *hobbenis*, the name of a tuberous root (*Orontium aquaticum*) in the Delaware dialect of Algonquian. Rev. A. Hesselius (cited by Nelson, Inds. of N. J., 78, 1894), writing in the early years of the 18th century in New Jersey, mentions "the first fruits of roots, which grow in swamps, not unlike nuts, called *tachis*, or by the English *hopnuts*." The Delaware *hobbenis* is a diminutive of *hobbin*, which was afterward applied by these Indians to the potato. The Swedish colonists called this root *hopnis*. (A. F. C.)

Hobomok. A chief of the Wampanoag who was the life-long friend of the English, from the time he met them at Plymouth in 1621. He helped to strengthen the friendship of Massasoit for the colonists, but, unlike Massasoit, he became a Christian, and died, before 1642, as a member of the English settlement at Plymouth. He was of great service to the English in warning them of Indian conspiracies. He was present at some of the battles in which Standish performed valorous deeds, but was not an active participant. The name is identical with Abbamocho, Hobbamoco, Habamouk, Hobbamock, Hobomoko, etc. See the following. (A. F. C.)

Hobomoko. Whittier, in the notes to his Poems (464, 1891) cites the saying concerning John Bonython:

> Here lies Bonython, the Sagamore of Saco,
> He lived a rogue and died a knave, and went
> to Hobomoko.

Mentioned by early writers as an evil deity of the Massachuset and closely related Algonquian tribes. (A. F. C.)

Hoccanum. Mentioned as a band formerly in East Hartford township, Hartford co., Conn., where they remained, according to Stiles, until about 1745. They were probably identical with or a part of the Podunk (q. v.). De Forest locates the Podunk here, but does not mention the Hoccanum.

Hoccanums.—Stiles (1761) in Mass. Hist. Soc. Coll., 1st s., X, 105, 1809. **Hockanoanco.**—Mason (1659), ibid., 4th s., VII, 423, 1865 (perhaps the name of the village).

Hochelaga (dialectic form of *Hochelayi*, 'at the place of the [beaver] dam'). A former Iroquoian town, strongly palisaded, situated in 1535 on Montreal id., Canada, about a mile from the mountain first called "Mont Royal" by Cartier. At that time it contained about 50 typical Iroquoian lodges, each 50 or more paces in length and 12 or 15 in breadth, built of wood and covered with very broad strips of bark, neatly and deftly joined. Estimating 12 fires and 24 firesides, each of three persons, to every lodge, the total population would have been about 3,600. The upper portion of the lodges was used for storing corn, beans, and dried fruits. The inhabitants pounded corn in wooden mortars with pestles and made a paste of the meal, which was molded into cakes that were cooked on large hot rocks and covered with hot pebbles. They also made many soups of corn, beans, and peas, of which they had a sufficiency. In the lodges were large vessels in which smoked fish was stored for winter use. They were not travelers like those of "Canada" and "Saguenay," although, according to Cartier, "the said Canadians are subject to them with 8 or 9 other peoples along the river." (J. N. B. H.)

Hochelaga.—Cartier (1545), Bref Récit, 9, 1863. **Hochelagenses.**—De Laet (1633) quoted by Barton, New Views, xlii, 1798 (Latin name of the inhabitants). **Ochelaga.**—Map (*ca.* 1543) in Maine Hist. Soc. Coll., I, 354, 1869; Jes. Rel. 1642, 36, 1858.

Hochelayi ('at the place of the [beaver] dam'). A former Iroquoian town, situated in 1535 in a flat country not far from the junction of Jacques Cartier r. with the St Lawrence, and probably near the present Pt Platon, Quebec. (J. N. B. H.)

Achelaci.—Cartier (1535), Bref Récit, 56a, 1863. **Achelacy.**—Ibid. **Achelaiy.**—Ibid. **Achelayy.**—Ibid. **Hochelai.**—Cartier (1535) quoted by Hakluyt, Voy., II, 115, 1889. **Hochelay.**—Ibid., 129. **Ochelay.**—Cartier, Bref Récit, op. cit.

Hochonchapa ('alligator'). A Chickasaw clan of the Ishpanee phratry.

Ho-chon-chab-ba.—Morgan, Anc. Soc., 163, 1877. **Hotchon tchápa.**—Gatschet, Creek Migr. Leg., I, 96, 1884.

Hockhocken ('place of gourds.'—Hewitt). A former Delaware village on Hocking r., Ohio.

Hackhocken.—La Tour, map, 1779. **Hockhocken.**—Ibid., 1782. **Hoekhocken.**—Lattré, map, 1784. **Mockhoeken.**—Esnauts and Rapilly, map, 1777 (misprint).

Hoes and Spades. Agricultural implements in general are referred to under Agriculture (q. v.), special mention being here made of certain numerous, large, bladelike, chipped implements of flint found in the rich alluvial bottom lands of the middle Mississippi valley, whose polished surfaces in many cases unmistakably indicate long-continued use in digging operations; and this, in connection with their suggestive shape, has caused them to be classified as hoes and spades. Extensive quarries of the flint nodules from which implements of this class were shaped, have been located in Union co., Ill. (see *Quarries*). Great numbers of the hoes and spades, originating in these or in similar quarries, are distributed over an extensive area in Missouri, Illinois, and the neighboring states. The most common form has an oval, or elliptical outline, with ends either rounded or somewhat pointed; a modified form has the lower end strongly curved, with the sides in straight or slightly concave lines and the same pointed top. Beginning with the extremes of this type, it is possible to arrange a series which will pass by insensible gradations into small scrapers and scraper-like celts. Another type, not unusual, has a semi-elliptical blade with a square or flat top, in the sides of which deep notches are cut for securing the handle. An allied form is without the notches but has projecting points at the top, which answer the same purpose. The larger implements of this class, often reaching a foot in length, are generally denominated spades, and the shorter, or notched, forms hoes; but as both had the handles put on either parallel with the longer axis or at an angle with it, allowing all alike to be used in the same manner, the distinction is without particular significance.

Consult Fowke in 13th Rep. B. A. E., 1896; Moorehead, Prehist. Implements, 1900; Rau, Archæol. Coll. Nat. Mus., 1876; Thruston, Antiquities of Tenn., 1897; Willoughby in Am. Anthrop., VIII, 130, 1906. (G. F. W. H. H.)

Hog. See *Quahog.*

Hogan. A Navaho house; adapted from *qoghán* (Mindeleff in 17th Rep. B. A. E., 475, 1898), in the Navaho dialect of the Athapascan stock. See *Habitations.*

Hog Creek. A former Shawnee settlement on a branch of Ottawa r., in Allen co., Ohio. The Indians sold their reservation there in 1831 and removed W. of the Mississippi. (J. M.)

Hogologes. A former Creek town on Apalachicola r., at the junction of Chattahoochee and Flint rs., in Georgia.
Hagaligis.—Bartram, Voy., I, map, 1799. **Hogohegees.**—Jefferys, Am. Atlas, map 8, 1776. **Hogoleeges.**—Romans, Fla., I, 280, 1775. **Hogoleegis.**—Roberts, Fla., 13, 90, 1763. **Hogoligis.**—Alcedo, Dic. Geog., II, 364, 1787. **Hogologes.**—Jefferys, Am. Atlas, map 5, 1776. **Ogolegees.**—Lattré, Map U. S., 1784.

Hogstown. Described as an old (Delaware) village between Venango and Buffalo cr., Pa., in 1791 (Proctor in Am. St. Papers, Ind. Aff., I, 153, 1832). Perhaps wrongly located and identical with Kuskuski.

Hoh. A band of the Quileute living at the mouth of Hoh r., about 15 m. S. of Lapush, the main seat of the tribe on the W. coast of Washington. They are under the jurisdiction of the Neah Bay agency. Pop. 62 in 1905. (L. F.)
Hohs.—McKenney in Ind. Aff. Rep. 1869, 131, 1870. **Holes.**—Hill, ibid., 1867, 48, 1868. **Hooch.**—Swan, N. W. Coast, 211, 1857. **Hooh.**—Ibid. **Hūch.**—Gibbs in Cont. N. A. Ethnol., I, 173, 1877. **Kwāāksat.**—Ibid.

Hohandika ('earth eaters'). A Shoshoni division inhabiting the region W. of Great Salt lake, Utah. They suffered a severe defeat in 1862 at the hands of California volunteers.
Diggers.—Gatschet in Geog. Surv. W. 100 M., 409, 1879. **Earth Eaters.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 298, 1886. **Hóhandíka.**—Ibid. **Ho-kan-dik′-ah.**—Stuart, Montana, 81, 1865. **Hokanti'kara.**—Gatschet, op. cit. **Salt Lake Diggers.**—Stuart, op. cit.

Hohe ('Assiniboin'). A band of the Sihasapa division of the Teton Sioux.—Dorsey in 15th Rep. B. A. E., 219, 1897.

Hohilpo. Said by Lewis and Clark (Exped., I, map, 1814; II, 596, 1817) to be a tribe of the Tushepaw (q. v.) residing on Clarke r., above the Micksucksealton, in the Rocky mts., and numbering 300 in 25 lodges in 1805.
Ho hill pos.—Orig. Jour. Lewis and Clark, VI, 114, 1905. **Ho-hil-pos.**—Ibid., 120. **Ho-pil-po.**—Lewis and Clark misquoted by Gibbs in Pac. R. R. Rep., I, 417, 1855.

Hohio. Mentioned by Coxe (Carolana, 12, 1741) as a nation living on the Wabash. Unidentified, and probably imaginary as a tribe, although the name is the same as Ohio.

Hohopa (*Ho-ho-pa*). A Koeksotenok village on the W. coast of Baker id., Brit. Col.—Dawson in Trans. Roy. Soc. Can., sec. 2, 73, 1887.

Hohota. Mentioned by Oñate (Doc. Inéd., XVI, 113, 1871) as a pueblo of New Mexico in 1598; at that time doubtless situated in the country of the Salinas, in the vicinity of Abo, E. of the Rio Grande, and evidently occupied by the Tigua or the Piros. (F. W. H.)

Hoindarhonon ('island people.'—Hewitt). The Huron name of a tribe subordinate to the Ottawa.—Sagard (1632), Canada, IV, cap. 'Nations,' 1866.

Hoitda. A division of the Maidu living on Rock cr., in the N. part of Butte co., Cal.
Hocktem.—Chever in Bull. Essex Inst., II, 28, 1871. **Hoitda.**—Curtin, MS. vocab., B. A. E., 1885.

Hokarutcha ('skunk'). A band or society of the Crows.
Ho-ka-rut′-cha.—Morgan, Anc. Soc., 159, 1877. **Pole-cat band.**—Culbertson in Smithson. Rep. 1850, 144, 1851.

Hokedi (*Xōq!e′dî*, 'people of Xōq!'). A Tlingit clan at Wrangell, Alaska, belonging to the Wolf phratry. They are named from a place (Xōq!) opposite Old Wrangell.
Kook-a-tee.—Kane, Wand. in N. A., app., 1859. **Qōkē′dē.**—Boas, 5th Rep. N. W. Tribes of Can., 25, 1889. **Rchūch-ē′di.**—Krause, Tlinkit Ind., 120, 1885. **Xōq!e′dî.**—Swanton, field notes, B. A. E., 1904.

Hoko. A Clallam village on Okeho r., Wash. Under the name Okeno its inhabitants participated in the treaty of Point No Point, Wash., in 1855.
Hoko.—Swan, letter, B. A. E., Feb. 1886. **Ocha.**—Gibbs in Pac. R. R. Rep., I, 429, 1855. **Ocho.**—Stevens in Ind. Aff. Rep., 450, 1854. **Okeho.**—Ibid. **Okeno.**—U. S. Ind. Treat. (1855), 800, 1873.

Hoko. The Juniper clan of the Kokop (Wood) phratry of the Hopi.
Hóhu.—Voth, Hopi Proper Names, 78, 1905. **Hoko wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû*='clan'). **Ho′-ko wuñ-wû.**—Fewkes in Am. Anthrop., VII, 404, 1894.

Hokokwito. A former village of the Awani division of the Miwok, opposite Yosemite falls, in Yosemite valley, Mariposa co., Cal. The hotel now occupies its site.
Hocócwedoc.—Powers in Overland Mo., X, 333, 1874. **Hok-ok′-wi-dok.**—Powers in Cont. N. A. Ethnol., III, 365, 1877. **Hokokwito.**—A. L. Kroeber, inf'n, 1905.

Hokomo. A former Maidu village on the E. side of Middle fork of Feather r., almost due N. of Mooretown, Butte co., Cal.—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. xxxviii, 1905.

Hokwaits (*Ho-kwaits*). A band of Paiute formerly living near Ivanpah, S. E. Cal. (Powell in Ind. Aff. Rep. 1873, 51, 1874). Cf. *Hakwiche*, the Mohave name of the Kawia, q. v.

Holatamico, popularly known as Billy Bowlegs. The last Seminole chief of prominence to leave Florida and remove with his people to the W. He was born about 1808, and after the first Seminole removal became the recognized chief of the remnant in 1842, and was the leader of hostilities in 1855 to 1858. Although but 25 years of age, and not then a chief, he was one of the signers of the treaty of Payne's Landing, May 9, 1832, by which the Seminole agreed to remove to Indian Ter., but it was not until May, 1858, that he and his band, numbering 164 persons, departed. See *Bowlegs*. (C. T.)

Holeclame. One of several tribes formerly occupying "the country from Buena Vista and Carises lakes, and Kern r. to the Sierra Nevada and Coast range," Cal. (Barbour in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 256, 1853). By treaty of June 10, 1851, these tribes reserved a tract between Tejon pass and Kern r., and ceded the remainder of their lands to the United States. Probably Mariposan (Yokuts), though possibly Chumashan. Cf. *Holkoma*, *Holmiuk*.

Hole-in-the-day (*Bagwŭnagijĭk*, 'hole, opening, rift in the sky.'—W. J.). A Chippewa chief, a member of the warlike Noka (Bear) clan. He succeeded Curly-head (q. v.) as war chief in 1825. He had already been recognized as a chief by the Government for his bravery and fidelity to the Americans in the war of 1812. His whole subsequent life was spent in fighting the Sioux, and he ended the struggle that had lasted for centuries over the possession of the fisheries and hunting grounds of the L. Superior region by definitively driving the hereditary enemy across the Mississippi. Had not the Government intervened to compel the warring tribes to accept a line of demarkation, he threatened to plant his village on Minnesota r. and pursue the Sioux into the western plains. At Prairie du Chien he acknowledged the ancient possession by the Sioux of the territory from the Mississippi to Green bay and the head of L. Superior, but claimed it for the Chippewa by right of conquest. The Chippewa had the advantage of the earlier possession of firearms, but in the later feuds which Hole-in-the-day carried on the two peoples were equally armed. George Copway, who valued the friendship of Hole-in-the-day and once ran 270 miles in 4 days to apprise him of a Sioux raid, relates how he almost converted the old chief, who promised to embrace Christianity and advise his people to do so "after one more battle with the Sioux." He was succeeded as head chief of the Chippewa on his death in 1846 by his son, who bore his father's name and who carried on in Minnesota the ancient feud with the Dakota tribes. At the time of the Sioux rising in 1862 he was accused of planning a similar revolt. The second Hole-in-the-day was murdered by men of his own tribe at Crow Wing, Minn., June 27, 1868. (F. H.)

Holholto. A former Maidu village a few miles s. of Mooretown, Butte co., Cal.
Helto.—Powers in Cont. N. A. Ethnol., III, 282, 1877. **Holholto.**—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. xxxviii, 1905.

Holkoma. A Mono tribe on Sycamore cr. and Big cr., N. of Kings r., Cal. There is some doubt as to its proper name.
Hol-cu-ma.—Royce in 18th Rep. B. A. E., 782, 1899. **Ho-len-mahs.**—Johnston (1851) in Sen. Ex. Doc 61, 32d Cong., 1st sess., 22, 1852. **Hol-en-nas.**—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 254, 1853. **Hol′-ko-mah.**—Merriam in Science, XIX, 916, June 15, 1904. **Hol-o′-kommah.**—Ibid. **To-win-che′-bă.**—Ibid.

Hollow-horn Bear. A Brulé Sioux chief, born in Sheridan co., Nebr., in Mar., 1850. When but 16 years of age he accompanied a band led by his father against the Pawnee, whom they fought on the present site of Genoa, Nebr. In 1868 he joined a band of Brulés in an attack on United States troops in Wyoming, and in another where now is situated the Crow agency, Mont.; and in the following year participated in a raid on the laborers who were constructing the Union Pacific R. R. Subsequently he became captain of police at Rosebud agency, S. Dak., and arrested his predecessor, Crow Dog, for the murder of Spotted Tail. Five years later he resigned and was appointed second lieutenant under Agent Spencer, but was again compelled to resign on account of ill health. When Gen. Crook was sent with a commission to Rosebud, in 1889, to make an agreement with the Indians there, Hollow-horn Bear was chosen by the Sioux as their speaker, being considered an orator of unusual ability. He took part in the parade at the inauguration of President Roosevelt at Washington, Mar. 4, 1905. (C. T.)

Holmiuk. One of the tribes formerly occupying "the country from Buena Vista and Carises lakes, and Kern r. to the Sierra Nevada and Coast range," Cal. By treaty of June 10, 1851, these tribes reserved a tract between Tejon pass and Kern r. and ceded the remainder of their land to the United States. Probably of Mariposan (Yokuts) or Shoshonean stock. Cf. *Holeclame*, *Holkoma*.
Hol-mie-uhs.—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 256, 1853. **Holmiuk.**—Royce in 18th Rep. B. A. E., 782, 1899.

Holstenborg. A missionary station on Davis str., w. Greenland.
Holsteinberg.—Crantz, Hist. Greenland, I, 13, 1767. **Holstensborg.**—Meddelelser om Grönland, XXV, map, 1902.

Holtrochtac. A Costanoan village formerly connected with Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Holukhik (*Ho-lŭq′-ĭk*). A Yaquina village on the N. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Homalko. A Salish tribe on the E. side of Bute inlet, Brit. Col., speaking the Comox dialect; pop. 89 in 1904.
Em-alcom.—Can. Ind. Aff. for 1884, 187. **Homalco.**—Ibid., 1891, map. **Homalko.**—Ibid., 1901, pt. II, 158. **Qoē′qomat*l*xo.**—Boas, MS., B. A. E., 1887.

Homayine (*Ho′ma yiñ′-e*, 'young elk'). A subgens of the Khotachi, the Elk gens of the Iowa.—Dorsey in 15th Rep. B. A. E., 238, 1897.

Homayo. A large ruined pueblo of the Tewa on the w. bank of Rio Ojo Caliente, a small w. tributary of the Rio Grande, in Rio Arriba co., N. Mex. See Bandelier in Arch. Inst. Papers, IV, 37, 1892; Hewett in Bull. 32, B. A. E., 39, 1906.

Homhoabit. Given by Rev. J. Caballeria (Hist. San Bernardino Val., 1902) as a former village, probably of the Serranos, at a place now called Homoa, near San Bernardino, s. Cal.

Hominy. From the Algonquian dialects of New England or Virginia, applied to a dish prepared from Indian corn pounded or cracked and boiled, or the kernels merely hulled by steeping first in lye or ashes and afterward boiled, with or without fish or meat to season it. The first mention of the name in print occurs in Capt. John Smith's True Travels, 43, 1630. Some forms of the name given by early writers are *tackhummin*, 'to grind corn (or grain),' and *pokhommin*, 'to beat or thresh out.' Josselyn (N. E. Rar., 53, 1672) defined *hominy* as what was left after the flour had been sifted out of cornmeal. Beverley (Virginia, bk. 3, 1722) says that *homony* is "Indian corn, broken in a mortar, husked, and then boiled in water over a gentle fire for ten or more hours to the consistency of furmity." The name "hominy grits" is sometimes applied to the cracked variety. Tooker suggests as the radicals *ahäm*, 'he beats or pounds'; *min*, 'berry or fruit,' 'grain.' The name may be a reduction of some of the words in which it occurs, as *rockohominy*. Dr Wm. Jones (inf'n, 1906) says: "It is plain that the form of the word *hominy* is but an abbreviation, for what is left is the designative suffix *-min*, 'grain,' and part of a preceding modifying stem." For a discussion of the etymology see Gerard in Am. Anthrop., VI, 314, 1904; VII, 226, 1905; Tooker, ibid., VI, 682. See *Samp*.

(A. F. C. J. N. B. H.)

Homna (*Ho-mna*, 'smelling like fish'). A division of the Brulé Teton Sioux.—Dorsey in 15th Rep. B. A. E., 218, 1897.

Homnipa. Given as a Karok village on Klamath r., N. W. Cal., inhabited in 1860.
Home-nip-pah.—Taylor in Cal. Farmer, Mar. 23, 1860.

Homolobi (*Hō-mōl′-ōbi*, 'place of the breast-like elevation'). A group of ruined pueblos near Winslow, Ariz., which were occupied by the ancestors of various Hopi clans. See Fewkes in 22d Rep. B. A. E., 23, et seq., 1904; Mindeleff in 8th Rep. B. A. E., 29, 1891.

Homolua. A former Timucua village, situated, according to Laudonnière, on the s. side of St Johns r., Fla., at its mouth, in 1564. De Gourgues placed a town of similar name about 60 leagues inland on the same river.
Emola.—Laudonnière (1564) in French, Hist. Coll. La., n. s., 306, 1869. **Homoloa.**—Ibid., 331. **Homoloua.**—De Bry, Brev. Nar., map, 1590. **Molloua.**—Laudonnière, op. cit., 242. **Moloa.**—Fontaneda (1575), ibid., 2d s., 264, 1875. **Molona.**—Laudonnière, op. cit., 245. **Monloua.**—Gourges, ibid., 2d s., 275, 1875. **Omoloa.**—Laudonnière, op. cit., 253.

Homosassa ('abundance of pepper'). A Seminole town in Hernando co., Fla., in 1837. There are now a river and a town of the same name in that locality.
Homa Susa.—Drake, Ind. Chron., 215, 1836.

Homuarup. A former Karok village on Klamath r., Cal.
Home-war-roop.—Taylor in Cal. Farmer, Mar. 23, 1860.

Homulchison. A Squawmish village community at Capilano cr., Burrard inlet, Brit. Col.; the former headquarters of the supreme chief of the tribe. Pop. 45 in 1904.
Capalino.—Can. Ind. Aff., 276, 1894. **Capitano Creek.**—Can. Ind. Aff., 308, 1879. **Hōmu′ltcison.**—Hill-Tout in Rep. Brit. A. A. S., 475, 1900. **Kapilano.**—Can. Ind. Aff., 357, 1897.

Honabanou. Coxe (Carolana, 14, 1741) says that "fifteen leagues above the Hohio . . . to the w. is the river Honabanou, upon which dwells a nation of the same name, and another called Amicoa." On the map accompanying his work this river is represented as in s. E. Missouri, entering the Mississippi immediately above or nearly opposite the mouth of the Ohio. As there is no stream on the w. side between the mouth of the Ohio and St Genevieve co. that can be called a river, and no Indians of the names mentioned are known to have resided in that section, both must be rejected as unauthentic, and indeed mythical so far as the locality is concerned. This river has evidently been laid down from Hennepin's map of 1697, relating to the "New Discovery," which is admitted to be unauthentic so far as it relates to the region s. of the mouth of Illinois r. It is evident, however, that Coxe has attempted to give the name Ouabano (q. v.), which La Salle applied to some Indians who visited Ft St Louis, on Matagorda bay, Texas, from a westerly section. (J. M. C. T.)

Honani. The Badger phratry of the Hopi, comprising the Honani (Badger), Muinyan (Porcupine), Wishoko (Turkey-buzzard), Buli (Butterfly), Buliso (Evening Primrose), and Kachina (Sacred Dancer) clans. According to Fewkes this people settled at Kishyuba, a spring sacred to the Kachinas, before going to Tusayan. The Honani and Kachina phratries are intimately associated. The former settled Walpi when the village was on the old site, and some of them went on to Awatobi, whence they returned after the fall of that pueblo. The arrival of the Honani in Tusayan was probably not earlier than the latter part of the 17th century.
Ho-na-ni-nyû-mû.—Fewkes in Am. Anthrop., VII, 405, 1894 (*nyû-mû*='phratry').

Honani. The Badger clan of the Hopi.
Honáni.—Bourke, Snake Dance, 117, 1884. **Honani wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû*='clan'). **Ho-na′-ni wüñ-wü.**—Fewkes in Am. Anthrop., VII, 405, 1894. **Hon′-wüñ-wü.**—Ibid., 404.

Honanki (Hopi: 'bear house'). A prehistoric cliff-village, attributed to the Hopi, in the valley of Oak cr., in the "red-rock" country s. of Flagstaff, Ariz.—Fewkes in 17th Rep. B. A. E., 558–569, 1898.

Honau (*Ho′-na-u*). The Bear phratry of the Hopi, comprising the Honau (Bear), Tokochi (Wild-cat), Chosro (Bird [blue]), Kokyan (Spider), and Hekpa (Fir) clans. According to Fewkes these people are traditionally said to have been the first to arrive in Tusayan. Although reputed to be the oldest people in Walpi they are now almost extinct in that pueblo, and are not represented in Sichomovi. They exist however at Mishongnovi.

Honau.—Fewkes in 19th Rep. B. A. E., 584, 1900. **Ho′-nau-üh.**—Fewkes in Am. Anthrop., VII, 404, 1894. **Hónin nyumu.**—Stephen in 8th Rep. B. A. E., 38, 1891 (*nyumu*='phratry'). **Hon-ñamu.**—Voth, Traditions of the Hopi, 36, 1905.

Honau. The Bear clan of the Hopi.

Honan.—Bourke, Snake Dance, 117, 1884 (misprint). **Ho′-nau.**—Stephen in 8th Rep. B. A. E., 39, 1891. **Honau wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900. **Honawuu.**—Dorsey and Voth, Mishongnovi Ceremonies, 175, 1902.

Honayawus. See *Farmer's Brother*.

Honeoye ('his finger lies.'—Hewitt). A former Seneca settlement on Honeoye cr., near Honeoye lake, N. Y.; destroyed by Sullivan in 1779.

Anagangaw.—Livermore (1779) in N. H. Hist. Soc. Coll., VI, 327–329, 1850. **Anjageen.**—Pouchot, map (1758) in N. Y. Doc. Col. Hist., X, 694, 1858. **Annagaugaw.**—Livermore, op. cit. **Anyayea.**—Hubley (1779) quoted by Conover, Kanadega and Geneva MS., B. A. E. **Hannayaye.**—Sullivan (1779) quoted by Conover, ibid. **Hanneyaye.**—Nukerck (1779), ibid. **Haunyauya.**—Grant (1779), ibid. **Honeyoye.**—Dearborn (1779), ibid. **Honneyayea.**—Fellows (1779), ibid. **Onnayayou.**—McKendry (1779), ibid. **Onyauyah.**—Barton (1779), ibid.

Honest John. See *Tedyuskung*.

Honetaparteenwaz. Given as a division of the Yankton of the North under chief Tattunggarweeteco in 1804, but probably intended for the Hunkpatina.

Hone-ta-par-teen-waz.—Lewis and Clark, Discov., 34, 1806; Orig. Jour. Lewis and Clark, VI, 99, 1905.

Honkut. A division of Maidu living near the mouth of Honcut cr., Yuba co., Cal.

Hoancuts.—Powers in Overland Mo., XII, 420, 1874. **Hoan′-kut.**—Powers in Cont. N. A. Ethnol., III, 282, 1877. **Honcut.**—Bancroft, Nat. Races, I, 450, 1874.

Honmoyaushu (*Hon-mo-yau′-cu*). A former Chumashan village at El Barranco, near San Pedro, Ventura co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Honniasontkeronon (Iroquois: 'people of the place of crook-necked squashes,' or 'people of the place where they wear crosses'). An unidentified people of whom Gallinée was informed by the Iroquois as living on Ohio r., above the falls at Louisville, Ky. On a map of De l'Isle, dated 1722, a small lake called L. Oniasont, around which are the words 'les Oniasontke,' is placed on the s. side, apparently, of the "Ouabache, otherwise called Ohio or Beautiful river," and the outlet of L. Oniasont is made to flow into the Ouabache. It may be inferred that the Iroquois statement as to the location of this people was substantially correct; that is, that they lived on a small lake E. of Wabash r. and having an outlet into that stream, although Hoñniasontke'roñnoⁿ is an Iroquois euphemism for the land of departed spirits. (J. N. B. H.)

Honniasontkeronons.—Gallinée (1669) in Margry Déc., I, 116, 1875. **Oniasontke.**—De l'Isle, map, 1772. **Oniasont-Keronons.**—Fernow, Ohio Valley, 32, 1890.

Honosonayo ('white deer'). A clan of the ancient Timucua of Florida.

Honoso Nayo.—Pareja (*ca.* 1613) quoted by Gatschet in Am. Philos. Soc. Proc., XVII, 492, 1878.

Honowa (*Hô'nowă*, 'poor people'; sing., *Hó'nów*). A principal division of the Cheyenne, q. v.

Hōf́ nowa.—Grinnell, Social Org. Cheyennes, 136, 1905. **Hó'nowă.**—Mooney, inf'n, 1905. **Poor.**—Dorsey in Field Columb. Mus. Pub., no. 103, 62, 1905.

Honsading. A former Hupa village situated on the right bank of Trinity r., Cal., near the entrance of the canyon through which the river flows after leaving Hupa valley. (P. E. G.)

Aknutl.—Goddard, inf'n, 1903 (Yurok name). **Hoonselton.**—Ind. Aff. Rep., 66, 1872. **Hoonsolton.**—Ind. Aff. Rep., 82, 1870. **Hun′-sa-tung.**—Powers in Cont. N. A. Ethnol., III, 73, 1877. **Loonsolton.**—H. R. Rep. 98, 42d Cong., 3d sess., 428, 1873. **Okähno.**—Meyer, Nach dem Sacramento, 282, 1855. **Oka-no.**—McKee in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 194, 1853. **Oke-noke.**—Gibbs in Schoolcraft, Ind. Tribes, III, 139, 1853. **Okenope.**—Gibbs, MS., B. A. E., 1852.

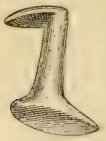
Honwee Vallecito. A Diegueño rancheria represented in the treaty of 1852 at Santa Isabel, s. Cal.—H. R. Ex. Doc. 76, 34th Cong., 3d sess., 132, 1857.

Hook. One of the small tribes or bands formerly living in South Carolina on the lower Pedee and its affluents, and possibly of Siouan stock. Lawson (Hist. Car., 45, 1860) refers to them as foes of the Santee and as living in 1701 about the mouth of Winyaw bay, S. C. Consult Mooney, Siouan Tribes of the East, Bull. B. A. E., 1895. See *Backhook*.

Hooka (*Ho′-o-ka*). The Dove clans of the Keresan pueblos of Santa Ana, San Felipe, and Sia, New Mexico. That of the last-mentioned village is extinct.

Hóhoka-háno.—Hodge in Am. Anthrop., IX, 350, 1896 (Sia form; *háno* = 'people'). **Hóoka-háno.**—Ibid. (Santa Ana form). **Húuka-háno.** Ibid. (San Felipe form).

Hook-stones. A variety of prehistoric artifacts to which no particular purpose can be assigned. They are heavy, hook-like objects, from 1 to 4 or 5 in. in length and of diversified proportions. The principal variety standing on the heavy rounded base resembles somewhat the letter Z; others are longer and more slender, with the base less developed, but with the hook more pronounced. An example with hook at both ends, probably not properly included in this group, is given by Yates in Morehead's Prehistoric Implements. They are usually made of soapstone and other soft rock, and occur in burials in s. California, on the islands as well as on the mainland, and no doubt had symbolic use (see *Problematical objects*). A number of these objects, now in the Peabody Museum, are described by Putnam, who prefers to regard them as implements, and mentions signs of use. Two examples were obtained from a grave at the ancient soapstone quarry of Santa Catalina id. in 1902 (Holmes), and a deposit of about 50 specimens was discovered at Redondo beach, Cal., in 1903 (Palmer).


Hook-stone; s. California. (Palmer)

Consult Holmes in Rep. Nat. Mus. 1900, 1902; Moorehead, op. cit.; Palmer in 2d Bull. S. W. Soc. Archæol. Inst. Am., 1905; Putnam in Surv. W. 100th Merid., 7, 1879. (w. h. h.)

Hoolatassa. A former Choctaw town 4 m. from Abihka, probably in the present Kemper co., Miss.—Romans, Fla., 310, 1775.

Hoolikan. See *Eulachon.*

Hoonebooey. One of the Shoshoni tribes or bands said to have dwelt e. of the Cascade and s. of the Blue mts. of Oregon, in 1865. Not identified.

Hoonebooey.—Huntington in Ind. Aff. Rep., 466, 1865. **Hoo-ne-boo-ly.**—Ibid., 471.

Hooshkal (*Hoosh-kal*). A former Chehalis village on the n. shore of Grays harbor, Wash.—Gibbs, MS., no. 248, B. A. E.

Hopahka Choctaw. The Choctaw formerly residing in Hopahka town in s. Mississippi, w. of Pearl r., who are spoken of as the most intelligent and influential of the tribe. Known also as Cobb Indians, from their leader.—Claiborne (1843) in Sen. Doc. 168, 28th Cong., 1st sess., 39, 65, 1844.

Hopedale. A Moravian Eskimo mission village on the e. coast of Labrador, established in 1782 (Hind, Lab. Penin., ii, 199, 1863). Pop. about 155.

Hopehood. A Norridgewock chief, known among his people as Wahowa, or Wohawa, who acquired considerable notoriety in e. New England in the latter part of the 17th century. He was the son of a chief called Robinhood. Hopehood's career is pronounced by Drake (Ind. Biog., 130, 1832) to have been one of long and bloody exploits. He first appears as a participant in King Philip's war, when he made an attack on a house filled with women and children at Newichawanoc, about the site of Berwick, Me.; all escaped, however, except two children and the woman who bravely barred and defended the door. In 1676 he was one of the leaders of the e. New England tribes who held consultation with the English at Taconnet, Me. In 1685 he joined Kankamagus and other sachems in a letter to Gov. Cranfield of New Hampshire, protesting against the endeavor of the English to urge the Mohawk to attack them. On Mar. 18, 1690, he joined the French under Hertel in a massacre at Salmon falls, and in May attacked Fox Point, N. H., burning several houses, killing 14 persons, and carrying away 6 others. Not long afterward he penetrated the Iroquois country, where some Canadian Indians, mistaking him for an Iroquois, slew him and several of his companions. Hopehood was at one time a captive in the hands of the English and served as a slave for a season in Boston. (c. t.)

Hopi (contraction of *Hópitu*, 'peaceful ones,' or *Hópitu-shínumu*, 'peaceful all people': their own name). A body of Indians, speaking a Shoshonean dialect, occupying 6 pueblos on a reservation of 2,472,320 acres in n. e. Arizona. The name "Moqui," or "Moki," by which they have been popularly known, means 'dead' in their own language, but as a tribal name it is seemingly of alien origin and of undetermined signification—perhaps from the Keresan language (Mósĭcha in Laguna, Mo-ts in Acoma, Mótsĭ in Sia, Cochiti, and San Felipe), whence Espejo's "Mohace" and "Mohoce" (1583) and Oñate's "Mohoqui" (1598). Bandelier and Cushing believed the Hopi country, the later province of Tusayan, to be identical with the Totonteac of Fray Marcos de Niza.

History.—The Hopi first became known to white men in the summer of 1540, when Coronado, then at Cibola (Zuñi), dispatched Pedro de Tobar and Fray Juan de Padilla to visit 7 villages, constituting the province of Tusayan, toward the w. or n. w. The Spaniards were not received with friendliness at first, but the opposition of the natives was soon overcome and the party remained among the Hopi several days, learning from them of the existence of the Grand canyon of the Colorado, which Cardenas was later ordered to visit. The names of the Tusayan towns are not recorded by Coronado's chroniclers, so that with the exception of Oraibi, Shongopovi, Mishongnovi, Walpi, and Awatobi, it is not known with certainty what villages were inhabited when the Hopi first became known to the Spaniards. Omitting Awatobi, which was destroyed in 1700, with the possible exception of Oraibi none of these towns now occupies its 16th century site.

Francisco Sanchez Chamuscado visited Zuñi in 1581 and speaks of the Hopi country as Asay or Osay, but he did not visit it on account of the snow. Two years later, however, the province was visited by Antonio de Espejo, who journeyed 28 leagues from Zuñi to the first of the Hopi pueblos in 4 days. The Mohoce, or Mohace, of this explorer consisted of 5 large villages, the population of one of which, Aguato (Ahuato, Zaguato=Awatobi) he estimated at 50,000, a figure perhaps 25 times too great. The names of the other towns are not given. The natives had evidently forgotten the horses of Tobar and Cardenas of 43 years before, as they now became frightened at these strange animals. The Hopi presented Espejo with quantities of cotton "towels," perhaps kilts, for which they were celebrated then as now.

The next Spaniard to visit the "Mohoqui" was Juan de Oñate, governor and colonizer of New Mexico, who took possession of the country and made the Indians swear to obedience and vassalage on Nov. 15, 1598. Their spiritual welfare was assigned to Fray Juan de Claros, although no active missions were established among the Hopi until nearly a generation later. The 5 villages at this time, so far as it is possible to determine them, were Aguato or Aguatuybá (Awatobi), Gaspe (Gualpe=Walpi), Comupaví or Xumupamí (Shongopovi), Majananí (Mishongnovi), and Olalla or Naybí (Oraibi).

The first actual missionary work undertaken among the Hopi was in 1629, on Aug. 20 of which year Francisco de Porras, Andrés Gutierrez, Cristobal de la Concepcion, and Francisco de San Buenaventura, escorted by 12 soldiers, reached Awatobi, where the mission of San Bernardino was founded in honor of the day, followed by the establishment of missions also at Walpi, Shongopovi, Mishongnovi, and Oraibi. Porras was poisoned by the natives of Awatobi in 1633. All the Hopi missions seem to have led a precarious existence until 1680, when in the general Pueblo revolt of that year four resident missionaries were killed and the churches destroyed. Henceforward no attempt was made to reestablish any of the missions save that of Awatobi in 1700, which so incensed the other Hopi that they fell upon it in the night, killing many of its people and compelling its permanent abandonment. Before the rebellion Mishongnovi and Walpi had become reduced to visitas of the missions of Shongopovi and Oraibi respectively. At the time of the outbreak the population of Awatobi was given as 800, Shongopovi 500, and Walpi 1,200. Oraibi, it is said, had 14,000 gentiles before their conversion, but that they were consumed by pestilence. This number is doubtless greatly exaggerated.

The pueblos of Walpi, Mishongnovi, and Shongopovi, situated in the foothills, were probably abandoned about the time of the Pueblo rebellion, and new villages built on the adjacent mesas for the purpose of defense against the Spaniards, whose vengeance was needlessly feared. The reconquest of the New Mexican pueblos led many of their inhabitants to seek protection among the Hopi toward the close of the 17th century. Some of these built the pueblo of Payupki, on the Middle mesa, but were taken back and settled in Sandia about the middle of the 18th century. About the year 1700 Hano was established on the East mesa, near Walpi, by Tewa from near Abiquiu, N. Mex., who came on the invitation of the Walpians. Here they have lived uninterruptedly, and although they have intermarried extensively with the Hopi, they retain their native speech and many of their distinctive tribal rites and customs. Two other pueblos, Sichomovi on the First mesa, built by Asa clans (q. v.)

WIKI, CHIEF OF THE SNAKE SOCIETY; PUEBLO OF WALPI
(VROMAN, PHOTO.)

from the Rio Grande, and Shipaulovi, founded by a colony from Shongopovi on the Second or Middle mesa, are both of comparatively modern origin, having been established about the middle of the 18th century, or about the time the Payupki people returned to their old home. Thus the pueblos of the ancient province of Tusayan now consist of the following: Walpi, Sichomovi, and Hano, on the First or East mesa; pop. (1900) 205, 119, and 160, respectively, exclusive of about 20 who have established homes in the plain; total 504. Mishongnovi, Shongopovi, and Shupaulovi, on the Second or Middle mesa; estimated pop. 244, 225, and 126; total 595. Oraibi, on the Third or West mesa; pop. (1890) 905. Total Hopi population (1904) officially given as 1,878.

Social organization.—The Hopi people are divided into several phratries, consisting of numerous clans, each of which preserves its distinct legends, ceremonies, and ceremonial paraphernalia. Out of these clan organizations have sprung religious fraternities, the head-men of which are still members of the dominant clan in each phratry. The relative importance of the clans varies in different pueblos; many that are extinct in some villages are powerful in others. The 12 phratries and their dependent clans as represented in the East Mesa villages are as follows:

HOPI MAN AND WIFE; PUEBLO OF MISHONGNOVI. (VROMAN, PHOTO.)

1. *Ala-Lengya* (Horn-flute) *phratry:* Ala (Horn), Pangwa (Mountain sheep), Sowiinwa (Deer), Chubio (Antelope), Chaizra (Elk), Lehu (Seed grass), Shiwanu (Ant), Anu (Red-ant), Tokoanu (Black-ant), Wukoanu (Great-ant), Leliotu (Tiny-ant), Shakwalengya (Blue flute), Masilengya (Drab or All-colors flute).

2. *Patki* (Water-house or Cloud) *phratry:* Patki (Water-house), Kau (Corn), Omauwu (Rain-cloud), Tanaka (Rainbow), Talawipiki (Lightning), Kwan (Agave), Siwapi ('Rabbit-brush'), Pawikya (aquatic animal [Duck]), Pakwa (Frog), Pavatiya (Tadpole), Murzibusi (Bean), Kawaibatunya (Watermelon), Yoki (Rain).

3. *Chua* (Snake) *phratry:* Chua (Snake), Tohouh (Puma), Huwi (Dove), Ushu (Columnar cactus), Puna (Cactus fruit), Yungyu (Opuntia), Nabowu (Opuntia frutescens), Piuwani (Marmot), Pihcha (Skunk), Kalashiavu (Raccoon), Tubish (Sorrow), Patung (Squash), Atoko (Crane), Kele (Pigeon-hawk), Chinunga (Thistle). The last 5 are extinct.

4. *Pakab* (Reed) *phratry:* Pakab (Reed), Kwahu (Eagle), Kwayo (Hawk), Koyonya (Turkey), Tawa (Sun), Paluna (Twin-brother of Puhukonghoya), Shohu (Star), Massikwayo (Chicken-hawk), Kahabi (Willow), Tebi (Greasewood).

5. *Kokop* (Wood) *phratry:* Kokop (Wood), Ishauu (Coyote), Kwewu (Wolf), Sikyataiyo (Yellow-fox), Letaiyo (Gray-fox), Zrohona (small mammal), Masi (Masauu, dead, skeleton, Ruler of the Dead), Tuvou (Piñon), Hoko (Juniper), Awata (Bow), Sikyachi (small yellow bird), Tuvuchi (small red bird).

6. *Tabo* (Cottontail rabbit) *phratry:* Tabo (Cottontail rabbit), Sowi (Jackrabbit).

7. *Tuwa* (Sand or Earth) *phratry:* Kukuch, Bachipkwasi, Nananawi, Momobi (varieties of lizard), Pisa (White sand), Tuwa (Red sand), Chukai (Mud), Sihu (Flower), Nanawu (small striped squirrel).

8. *Honau* (Bear) *phratry:* Honau (Bear), Tokochi (Wild-cat), Chosro (Blue-bird), Kokyan (Spider), Hekpa (Fir).

9. *Kachina* (Sacred dancer) *phratry:* Kachina (Sacred dancer), Gyazru (Paroquet), Angwusi (Raven), Sikyachi (Yellow bird), Tawamana (Blackbird), Salabi (Spruce), Suhubi (Cottonwood).

10. *Asa* (Tansy mustard) *phratry:* Asa (Tansy mustard), Chakwaina (Black-earth Kachina), Kwingyap (Oak), Hosboa (Chapparal cock), Posiwu (Magpie), Chisro (Snow-bunting), Puchkohu (Boomerang rabbit-stick), Pisha (Field-mouse).

11. *Piba* (Tobacco) *phratry:* Piba (Tobacco), Chongyo (Pipe).

12. *Honani* (Badger) *phratry:* Honani (Badger), Muinyawu (Porcupine), Wishoko (Turkey-buzzard), Buli (Butterfly), Buliso (Evening Primrose), Kachina (Sacred dancer).

Most of the above clans occur in the other Hopi pueblos, but not in Hano. There are a few clans in the Middle Mesa villages and in Oraibi that are not now represented at Walpi. For the Hano clans see *Hano*.

The Honau (Bear) clan is represented on each mesa and is supposed to be the oldest in Tusayan. It is said to have come originally from the Rio Grande valley, but on the East mesa the clan is now so reduced as to be threatened with extinction at Walpi within a generation.

The Chua (Snake) people were among the earliest to settle in Tusayan, joining the Bears and living with them when Walpi was in the foot-hills. The legends of this people declare that they came from pueblos in the N., near Navaho mt., on the Rio Colorado. In their northern home they were united with the Ala (Horn) people, who separated from them in their southerly migration and united with the Flute people at the now-ruined pueblo of Lengyanobi, N. of the East mesa. The combined Snake and Ala people control the Antelope and Snake fraternities, and possess the fetishes and other paraphernalia of the famous Snake dance. The palladium of this people is kept at Walpi, thus leading to the belief that this was the first Hopi home of the Snake and kindred people.

The Lengya (Flute) people, once very strong, are now almost extinct at the East mesa, but are numerous in some of the other pueblos. They are said to have lived formerly at Lengyanobi and to have come to Tusayan from the S., or from pueblos along Little Colorado r. The chief of the Flute priesthood controls the Flute ceremony, which occurs biennially, alternating with the Snake dance. There are two divisions in the Flute fraternity, one known as the Drab Flute and the other as the Blue Flute, the former being extinct at Walpi. Sichomovi and Hano have no representatives of this phratry, but it is represented in all the other Hopi villages.

There are Ala, or Horn, people in most of the Hopi pueblos, and clans belonging to this phratry are named generally after horned animals. Their ancestors came to Walpi with the Flute people and were well received, because they had formerly lived with the Snake people in the N. They now join the Snake priest in the Antelope rites of the Snake dance.

The Patki (Water-house, or Cloud) phratry includes a number of clans that came to the Hopi country from the S., and the now ruined villages along the Little Colorado are claimed by this people to have been their former homes. They were comparatively late arrivals, and brought a high form of sun and serpent worship that is still prominent in the Winter Solstice ceremony. The Sun priests, who are well represented in most of the Hopi pueblos and are especially strong at Walpi, accompanied this people. Others, as the Piba or Tobacco clan, came to Walpi from Awatobi on the destruction of the latter pueblo in 1700.

The Pakab (Reed) people also came from Awatobi, settling first at the base of the Middle mesa, whence they went to Walpi. They control the Warrior society called Kalektaka.

The Kokop (Wood) phratry came from Sikyatki and have a few representatives in Walpi and in the other villages. The traditional home of the Kokop and allied clans was Jemez (q. v.), in New Mexico.

The Honani or Badger phratry originally lived at Awatobi, and after the destruction of that pueblo went to Oraibi and Walpi. It is now largely represented in Sichomovi, which village it joined the Asa in founding. The Buli, or Butterfly, clan is closely related to the Honani people, and both are probably of Keresan or of Tewa origin.

HOPI MAN AND WIFE

The Kachina phratry is also of New Mexican origin, and in some of the pueblos shares with the Honani the control of the masked dance organization called Kachinas; but it is not strong in Walpi.

The Asa people were Tewa in kin, coming originally from the Rio Grande valley and settling successively at Zuñi and in the Canyon de Chelly. This people, with the Honani, founded Sichomovi, and is now one of the strongest clans on the East mesa. Only one or two members now live at Walpi; a few live in the Middle Mesa villages, but none at Oraibi.

Archeology.—The erection and final abandonment of their villages by the various Hopi clans during their migrations and successive shiftings have left many ruins, now consisting largely of mounds, both within their present territory and remote from it. Ruins of villages which the traditions of the Hopi ascribe to their ancestors are found as far N. as the Rio Colo.

rado, w. to Flagstaff, Ariz., s. to the Verde valley, Tonto basin, and the Rio Gila, and E. to the Rio Grande in New Mexico. Therefore, although Shoshonean in language, the present Hopi population and culture are composite, made up of accretions from widely divergent sources and from people of different linguistic stocks. Some of the Hopi ruins have been explored by the Bureau of American Ethnology, the National Museum, and the Field Museum of Natural History. One of the most celebrated of these is Awatobi (q. v.) on Jeditoh or Antelope mesa, the walls of whose mission church, built probably in 1629, are still partly standing.

Sikyatki (q.v.), another large and now well-known ruin, in the foot-hills of the East mesa, was occupied in prehistoric times by Kokop clans of Keresan people from the Rio Grande country. They had attained a highly artistic development as exhibited by their pottery, which is probably the finest ware ever manufactured by Indians N. of Mexico.

The original clans of Walpi are said to have occupied three sites after their arrival in the Hopi country, settling first on the terrace W. of the East mesa, then higher up and toward the S., where the foundation walls of a Spanish mission church can still be traced. From this point they moved to the present Walpi on the summit of the mesa, apparently soon after the Pueblo revolt of 1680. See *Kisakobi*, *Kuchaptuvela*.

Payupki, a picturesque ruin on the Middle mesa, was settled by Tanoan people (apparently Tigua) about the year 1700 and abandoned about 1742, when the inhabitants were taken back to the Rio Grande and settled at Sandia.

Chukubi, a prehistoric pueblo midway between Payupki and Shupaulovi, also on the Middle mesa, was built probably by southern clans whose descendants form most of the present population of the Middle mesa villages.

Old Shongopovi lay in the foot-hills at the base of the Middle mesa, below the present pueblo of that name. This town was inhabited at the time of the Spanish advent, and near it was built a church the walls of which, up to a few years ago, served as a sheep corral. Its original inhabitants came from the Little Colorado valley.

The ruins of Old Mishongnovi are on the terrace below the present pueblo. Its walls are barely traceable. From its cemetery beautiful pottery, resembling that of Sikyatki, has been exhumed.

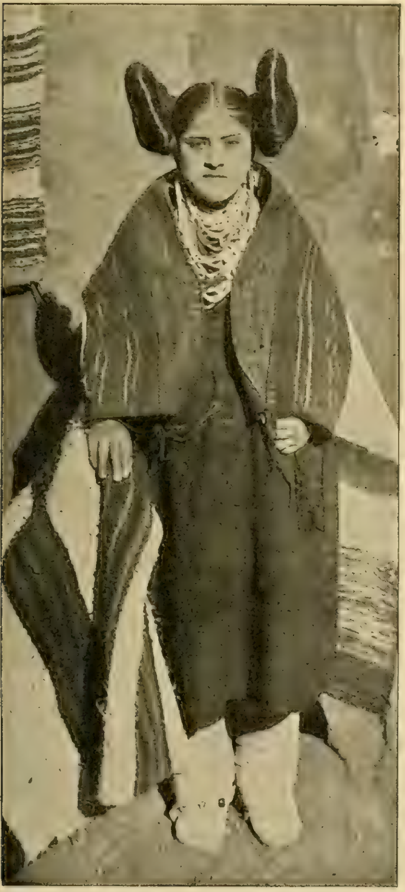
Some of the most important ruins of the Hopi country are situated on the rim of Antelope mesa, not far from Awatobi, and are remains of Keresan pueblos. Among these are Kawaika and Chakpahu. In the same neighborhood are the ruins of Kokopki, once occupied by the Wood clan, originally from Jemez. North of the present Hopi mesas are ruins at Kishuba, where the Kachina clan once lived, and at Lengyanobi, the home of the Flute people. The ruins along the lower Little Colorado, near Black falls, known as Wukoki, and those called Homolobi, near Winslow, are likewise claimed by the Hopi as the homes of ancestral clans. Wukoki may have been inhabited by the Snake people, while the inhabitants of Homolobi were related to southern clans that went to Walpi and Zuñi.

Characteristics and customs.—The Hopi are rather small of stature, but muscular and agile. Both sexes have reddish-brown skin, high cheek-bones, straight broad nose, slanting eyes, and large mouths with gentle expression. As a rule the occiput exhibits cradle-board flattening (see *Artificial head deformation*). The proportion of albinos is large. The hair is usually straight and black, but in some individuals it is brownish and in others it is wavy. The hair of the men is commonly "banged" in front or cut in "terraces"; the long hair behind is gathered in a sort of short queue and tied at the neck. The matrons wear their hair in two coils which hang in front. On reaching puberty the girls dress their hair in whorls at the sides of the head, in imitation of the squash blossom, the symbol of fertility (see illustration). The women tend to corpulency and age rapidly; they are prolific, but the infant mortality is very great (see *Health and Disease*). Boys and girls usually have fine features, and the latter mature early, often being married at the age of 15 or 16 years. Bachelors and spinsters are rare. A few men dress as women and perform women's work.

In mental traits the Hopi are the equal of any Indian tribe. They possess a highly artistic sense, exhibited by their pottery, basketry, and weaving. They are industrious, imitative, keen in bargaining, have some inventive genius, and are quick of perception. Among themselves they are often merry, greatly appreciating jests and practical jokes. They rarely forget a kindness or an injury, and often act from impulse and in a childlike way. They are tractable, docile, hospitable, and frugal, and have always sought to be peaceable, as their tribal name indicates. They believe in witchcraft, and recognize many omens of good and bad.

The Hopi are monogamists, and as a rule are faithful in their marital relations. Murder is unknown, theft is rare, and lying is universally condemned. Children are respectful and obedient to their elders and are never flogged except when ceremonially initiated as kachinas. From their earliest years they are taught industry and the necessity of leading upright lives.

The clothing of the Hopi men consists of a calico shirt and short pantaloons, and breechcloth, moccasins, and hair bands. Bracelets, necklaces of shell, turquoise, or silver, and earrings, are commonly worn.



HOPI MAIDEN. (MOONEY, PHOTO.)

The women wear a dark-blue woolen blanket of native weave, tied with an embroidered belt, and a calico manta or shawl over one shoulder; their moccasins, which are worn only occasionally, are made of ox-hide and buckskin, like those of the men, to which are attached leggings of the same material, but now often replaced by sheepskin. The ear-pendants of the women and girls consist of small wooden disks, ornamented with turquoise mosaic on one side. Small children generally run about naked, and old men while working in the fields or taking part in ceremonies divest themselves of all clothing except the breechcloth.

The governing body of the Hopi is a council of hereditary clan elders and chiefs of religious fraternities. Among these officials there is recognized a speaker chief and a war chief, but there has never been a supreme chief of all the Hopi. Following ancient custom, various activities inhere in certain clans; for instance, one clan controls the warrior society, while another observes the sun and determines the calendar. Each pueblo has an hereditary village chief, who directs certain necessary communal work, such as the cleaning of springs, etc. There seems to be no punishment for crime except sorcery, to which, under Hopi law, all transgressions may be reduced. No punishment of a witch or wizard is known to have been inflicted at Walpi in recent years, but there are traditions of imprisonment and of the significant and mysterious disappearance of those accused of witchcraft in former times.

The Hopi possess a rich mythology and folklore, inherited from a remote past. They recognize a large number of supernatural beings, the identification of which is sometimes most difficult. Their mythology is poetic and highly imaginative, and their philosophy replete with inconsistency. Their songs and prayers, some of which are in foreign languages, as the Keresan and Tewa, are sometimes very beautiful. They have peculiar marriage customs, and elaborate rites in which children are dedicated to the sun. The bodies of the dead are sewed in blankets and deposited with food offerings among the rocks of the mesas. The Hopi believe in a future life in an underworld, but have no idea of future punishment. They smoke straight pipes in ceremonies, but on secular occasions prefer cigarettes of tobacco wrapped in corn-husks. They never invented an intoxicating drink, and until within recent years none of them had any desire for such. Although they have seasons of ceremonial gaming, they do not gamble; and they have no oaths, but many, especially among the elders, are garrulous and fond of gossip.

Maize being the basis of their subsistence, agriculture is the principal industry of the Hopi. On the average 2,500 acres are yearly planted in this cereal, the yield in 1904 being estimated at 25,000 bushels. Perhaps one-third of the annual crop is preserved in event of future failure through drought or other causes. There are also about 1,000 acres in peach orchards and 1,500 acres in beans, melons, squashes, pumpkins, onions, chile, sunflowers, etc. Cotton, wheat, and tobacco are also raised in small quantities, but in early times native cotton was extensively grown. In years of stress desert plants, which have always been utilized to some extent for food, form an important part of the diet.

The Hopi have of late become more or less pastoral. Flocks (officially estimated in 1904 at 56,000 sheep and 15,000 goats), acquired originally from the Spaniards, supply wool and skins. They own also about 1,500 head of cattle, and 4,350 horses, burros, and mules. Dogs, chickens, hogs, and turkeys are their only other domesticated animals. All small desert animals are eaten; formerly antelope, elk, and deer were captured by being driven into pitfalls or corrals. Communal rabbit hunts are common, the animals being killed with wooden clubs shaped like boomerangs (see *Rabbit sticks*). Prairie dogs are drowned out of their burrows, coyotes are caught in pitfalls made of stones, and small birds are captured in snares.

The Hopi are skilled in weaving, dyeing, and embroidering blankets, belts, and kilts. Their textile work is durable, and shows a great variety of weaves. The dark-blue blanket of the Hopi woman is an important article of commerce among the Pueblos, and their embroidered ceremonial blankets, sashes, and kilts made of cotton have a ready sale among neighboring tribes. Although the Hopi ceramic art has somewhat deteriorated in modern times, fair pottery is still made among the people of Hano, where one family has revived the superior art of the earlier villagers. They weave basketry in a great variety of ways at the Middle Mesa pueblos and in Oraibi; but, with the exception of the familiar sacred-meal plaques, which are well made and brightly colored, the workmanship is crude. The Hopi are clever in making masks and other religious paraphernalia from hides, and excel in carving and painting dolls, representing kachinas, which are adorned with bright feathers and cloth. They likewise manufacture mechanical toys, which are exhibited in some of their dramatic entertainments. Nowhere among the aborigines of North America are the Hopi excelled in dramaturgic exhibitions, in some of which their imitations of birds and other animals are marvelously realistic.

The Hopi language is classified as Shoshonean; but, according to Gatschet, it "seems to contain many archaic words and forms not encountered in the other dialects, and many vocables of its own." The published vocabularies are very limited, and comparatively little is known of the grammatical structure of the language; but it is evident that it contains many words of Keresan, Tewa, Pima, Zuñi, Ute, Navaho, and Apache derivation. As among other Southwestern tribes a number of words are modified Spanish, as those for horse, sheep, melon, and the names for other intrusive articles and objects. Slight dialectic differences are noticeable in the speech of Oraibi and Walpi, but the language of the other pueblos is practically uniform. The Hopi language is melodious and the enunciation clear. The speech of the people of Awatobi is said to have had a nasal intonation, while the Oraibi speak drawlingly. Although they accompany their speech with gestures, few of the Hopi understand the sign language. The Keresan people have furnished many songs, with their words, and Zuñi and Pima songs have also been introduced. Some of the prayers also have archaic Tanoan or Keresan words.

The Hopi are preëminently a religious people, much of their time, especially in winter, being devoted to ceremonies for rain and the growth of crops. Their mythology is a polytheism largely tinged with ancestor worship and permeated with fetishism. They originally had no conception of a great spirit corresponding to God, nor were they ever monotheists; and, although they have accepted the teachings of Christian missionaries, these have not had the effect of altering their primitive beliefs. Their greatest gods are deified nature powers, as the Mother Earth and the Sky god—the former mother, and the latter father, of the races of men and of marvelous animals, which are conceived of as closely allied.

The earth is spoken of as having always existed. In Hopi mythology the human race was not created, but generated from the earth, from which man emerged through an opening called the *sipapu*, now typified by the Grand canyon of the Colorado. The dead are supposed to return to the underworld. The Sky Father and the Earth Mother have many names and are personated in many ways; the latter is represented by a spider; the former by a bird—a hawk or an eagle. Such names as Fire god, Germ god, and others are attributal designations of the great male powers of nature, or its male germinative principle. All supernatural beings are supposed to influence the rain and consequently the growth of crops. Every clan religion exhibits strong ancestral worship, in which a male and a female ancestral tutelary of the clan, called by a distinctive clan name, is preëminent. The Great Horned or Plumed Serpent, a form of sky god, derived from the S., and introduced by the Patki and other southern clans, is prominent in sun ceremonies. The number of subordinate supernatural personages is almost unlimited. These are known as "kachinas," a term referring to the magic power inherent in every natural object for good or for bad. Many of these kachinas are personations of clan ancestors, others are simply beings of unknown relationship but endowed with magic powers. Each kachina possesses individual characteristics, and is represented in at least six different symbolic colors. The world-quarters, or six cardinal points, play an important rôle in Hopi mythology and ritual. Fetishes, amulets, charms, and mascots are commonly used to insure luck in daily occupations, and for health and success in hunting, racing, gaming, and secular performances. The Hopi ceremonial calendar consists of a number of monthly festivals, ordinarily of 9 days' duration, of which the first 8 are devoted to secret rites in kivas (q. v.) or in rooms set apart for that purpose, the final day being generally devoted to a spectacular public ceremony or "dance." Every great festival is held under the auspices of a special religious fraternity or fraternities, and is accompanied with minor events indicating a former duration of 20 days. Among the most important religious fraternities are the Snake, Antelope, Flute, Sun, Lalakontu, Owakultu, Mamzrautu, Kachina, Tataukyamu, Wuwuchimtu, Aaltu, Kwakwautu, and Kalektaka. There are also other organized priesthoods, as the Yaya and the Poshwympkia, whose functions are mainly those of doctors or healers. Several ancient priesthoods, known by the names Koyimsi, Paiakyamu, and Chukuwympkia, function as clowns or fun-makers during the sacred dances of the Kachinas. The ceremonial year is divided into two parts, every great ceremony having a major and a minor performance occurring about 6 months apart; and every 4 years, when initiations occur, most ceremonies are celebrated in extenso. The so-called Snake and Flute dances are performed biennially at all the pueblos except Sichomovi and Hano, and alternate with each other. Ceremonies are also divided into those with masked and those with unmasked participants, the former, designated kachinas, extending from January to July, the latter occurring in the remaining months of the year. The chief of each fraternity has a badge of his office and conducts both the secret and the open features of the ceremony. The fetishes and idols used in the sacred rites are owned by the priesthood and are arranged by its chief in temporary altars (q. v.), in front of which dry-paintings (q. v.) are made. The Hopi ritual is extraordinarily complex and time-consuming, and the paraphernalia required is extensive. Although the Hopi cultus has become highly modified by a semi-arid environment, it consisted originally of ancestor worship, embracing worship of the great powers of nature—sky, sun, moon, fire, rain, and earth. A confusion of effect and cause and an elaboration of the doctrine of signatures pervade all their rites, which in the main may be regarded as sympathetic magic.

Consult Dorsey and Voth in the publications of the Field Columbian Museum; Fewkes in Reports of the Bureau of American Ethnology and in various papers in the American Anthropologist, the Journal of American Folk-lore, and the Journal of American Ethnology and Archæology; Mindeleff in 8th Rep. B. A. E., 1891. See *Pueblos*, *Shoshonean*, and the pueblos above named. (J. W. F.)

A-ar-ke.—White, MS. Hist. Apaches, B. A. E., 1875 (Apache name). **Ah-mo-kái.**—Eaton in Schoolcraft, Ind. Tribes, IV, 221, 1854 (Zuñi name). **Ai-yah-kín-nee.**—Ibid., 220 (Navaho name). **Aloqui.**—Escalante (1775-1776) quoted by Bancroft, Ariz. and N. Mex., 185, 1889. **Amaques.**—Short, N. Am. of Antiq., 332, 1880 (wrong identification). **Amaqui.**—Ibid. **A'moekwikwe.**—ten Kate, Reizen in N. Am., 264, 1885 ('smallpox-folk': Zuñi name). **A-mo-kini.**—Bowman in Ind. Aff. Rep., 136, 1884 (Zuñi name; 'kini'=*kwe*, 'people'). **A-mo-kwi.**—Vandever in Ind. Aff. Rep., 168, 1890 (Zuñi name). **A′-mu-kwi-kwe.**—ten Kate, Synonymie, 7, 1884 ('smallpox people': Zuñi name). **Asay.**—Bustamante and Gallegos (1582) in Doc. Inéd., XV, 86, 1871 (also Osay, p. 93). **Bokeaí.**—Hodge, field notes, B. A. E., 1895 (Sandia Tigua name). **Buhk'hérk.**—Ibid. (Isleta Tigua name for Tusayan). **Búkïn.**—Ibid. (Isleta name for the people). **Chinouns.**—Hoffman in Bull. Soc. d'Anthrop. Paris, 206, 1883 (='Moquis de l'Arizona'). **Cí-nyu-mûh.**—Fewkes in Jour. Am. Folk-lore, V, 33, 1892 ('people': own name; *c*=*sh*). **Cummoaquí.**—Viceroy Monterey (*ca.* 1602) in Doc. Inéd., XVI, 60, 1871. **Cummooqui.**—Viceroy Monterey cited by Duro, Don Diego de Peñalosa, 24, 1882. **E-*ar′*-ke.**—White, Apache Names of Ind. Tribes, MS., B. A. E., 2, n. d. (=' live high up on top of the mesas': Apache name). **Eyakíni diné.**—Gatschet, MS., B. A. E. (Navaho name). **Ha-pe-ka.**—Hodge, Arizona, 169, 1877 (=Hépekyakwe, 'excrement people': a Zuñi name). **Hapitus.**—Bowman in Ind. Aff. Rep., 136, 1884 (given as their own name). **Ho-pees.**—Dellenbaugh in Bull. Buffalo Soc. Nat. Sci., 170, 1877 ('our people': own name). **Hopi.**—Fewkes in Am. Anthrop., V, 9, 1892. **Hopii.**—Bourke, Moquis of Ariz., 117, 1884 (own name). **Hopíte.**—ten Kate, Reizen in N. Am., 259, 1885 ('the good ones?': own name). **Hópitû.**—Ibid. **Hopituh.**—Mindeleff in 8th Rep. B. A. E., 17, 1891 (own name). **Hó-pi-tûh-ci′-nu-mûh.**—Fewkes in Am. Anthrop., V, 9, 1892 ('peaceful people': own name; *c*=*sh*). **Hó-pi-tûh-cí-nyu-mûh.**—Fewkes in Jour. Am. Folk-lore, V, 33, 1892. **Ho-pi-tuh-lei-nyu-muh.**—Donaldson, Moqui Pueblo Inds., 13, 1893 (misprint). **Húpi.**—Lummis quoted by Donaldson, ibid., 71. **Joso.**—Fewkes in 19th Rep. B. A. E., 612, 1900 (Tewa name). **Khoso.**—Hodge cited in 17th Rep. B. A. E., 642, 1898 (Santa Clara name). **Koco.**—Fewkes in 17th Rep. B. A. E., 642, 1898 (Hano Tewa name; *c*=*sh*). **Koso.**—Ibid. **K'o-so-o.**—Hodge, field notes, B. A. E., 1895 (San Ildefonso Tewa name). **Maastoetsjkwe.**—ten Kate, Reizen in N. Am., 260, 1885 ('the land of Másawé,' god of the earth: given as the name of their country). **Macueques.**—Arricivita, Cronica Seráfica, II, 424, 1792 (probably identical). **Magui.**—Ten Broeck in Schoolcraft, Ind. Tribes, IV, 81, 1854 (misprint). **Makis.**—Bowman in Ind. Aff. Rep., 136, 1884. **Maqui.**—Venegas, Hist. Cal., II, 194, 1759. **Mastutc′-kwe.**—ten Kate, Synonymie, 6, 1884 ('the country of Má-sa-wĕ': given as the Hopi name for their country). **Mawkeys.**—Bartlett in Trans. Am. Ethnol. Soc., II, 17, 1848; Squier in Am. Review, 523, Nov. 1848 (traders' corruption of 'Moqui'). **Miqui.**—Johnston in Emory, Recon., 569, 1848. **Mocas.**—Schoolcraft, Ind. Tribes, I, 561, 1851. **Mochi.**—Clavijero, Storia della California, map, 1789. **Mochies.**—Calhoun (1849) in Cal. Mess. and Corresp., 221, 1850. **Mogeris.**—Ruxton misquoted by Simpson, Report, 57, 1850. **Mogin.**—Wilkins (1859) in H. R. Ex. Doc. 69, 36th Cong., 1st sess., 6, 1860 (misprint). **Mogui.**—Ogilby, America, map, 1671. **Mohace.**—Espejo (1583) in Doc. Inéd., XV, 119, 1871. **Mohoce.**—Ibid. **Mohóce.**—Oñate (1598), ibid., XVI, 307, 1871. **Mohoqui.**—Ibid., 115. **Mohotze.**—Hakluyt, Voyages, 462, 1600. **Moke.**—Gatschet in Mag. Am. Hist., 260, 1882. **Mokee.**—Pattie, Pers. Narr., 91, 1833. **Moki.**—Hervas, Idea dell' Universo, XVII, 76, 1784. **Monkey Indians.**—Wilkes, U. S. Expl. Exped., IV, 472, 1845. **Monquoi.**—Prichard, Physical Hist. Mankind, V, 430, 1847. **Mooqui.**—Zarate-Salmeron (*ca.* 1629), Relacion, in Land of Sunshine, 48, Dec. 1899. **Mo-o-tzä.**—Bandelier in Jour. Am. Ethnol. and Archæol., III, 67, 1892 (Keresan name). **Moq.**—Saldivar (1618) quoted by Prince, N. Mex., 176, 1883. **Moqni.**—ten Kate, Reizen in N. Am., 260, 1885 (misprint). **Moqua.**—Palmer in Am. Nat., XII, 310, 1878. **Moques.**—Blaeu, Atlas, XII, 62, 1667. **Moqui.**—Benavides, Memorial, 33, 1630. **Moquian Pueblos.**—Shufeldt, Ind. Types of Beauty, 14, 1891. **Moquinas.**—Villa-Señor, Theatro Am., pt. 2, 426, 1748. **Moquinos.**—Kino (1697) in Doc. Hist Mex., 4th s., I, 285, 1856; Rivera, Diario, leg. 950, 1736. **Moquins.**—Poston in Ind. Aff. Rep. 1863, 388, 1864. **Moquitch.**—Barber in Am. Nat., II, 593, 1877 (Ute name). **Moquois.**—Holmes in 10th Rep. Hayden Surv., 403, 1878. **Moquy.**—Duro, Don Diego de Peñalosa, 63, 1882. **Morqui.**—Hoffman in Jour. Anthrop. Inst., IX, 465, 1880. **Mósĭ.**—Hodge, field notes, B. A. E., 1895 (Laguna name for Tusayan). **Mósĭcha.**—Ibid. (Laguna name for the Hopi). **Mosquies.**—Calhoun in Ind. Aff. Rep., 65, 1850. **Mó-ts.**—Hodge, field notes, B. A. E., 1895 (Acoma name for the Hopi). **Mo'-tsï.**—Ibid. (Cochiti name). **Mouguis.**—Taylor in Cal. Farmer, May 18, 1860. **Moxi.**—Palou, Relacion Hist., 251, 1787. **Muca.**—Garcés cited by Escudero, Noticias Estad. de Chihuahua, 228, 1834. **Mu-gua.**—Bandelier, Gilded Man, 149, 1893 (misprint). **Mú-kĕ.**—Corbusier, Yavapai MS. vocab., B. A. E., 27, 1873-75 (Yavapai name). **Munchies.**—Sage, Scenes in Rocky Mts., 198, 1846. **Muqui.**—Garcés (1775-76) cited by Bancroft, Ariz. and N. Mex., 137, 395, 1889. **Opii.**—Bourke, Moquis of Ariz., 117, 1884 (given as their own name). **Osaij.**—Bandelier in Jour. Am. Ethnol. and Archæol., III, 62, 1892 (misprint of the following). **Osay.**—Bustamante and Gallegos (1582) in Doc. Inéd., XV, 93, 1871 (also Asay, p. 86). **Pokkenvolk.**—ten Kate, Reizen in N. Am., 264, 1885 (Dutch: 'smallpox-folk,' trans. of Zuñi name; see *A'moekwikwe*, above). **Shē-noma.**—Gatschet in Wheeler Surv. Rep., VII, 412, 1879 (trans., 'towns people'). **Shínome.**—ten Kate, Reizen in N. Am., 259, 1885 (Shínumo, or). **Shı-nu-mos.**—Powell in Scribner's Mag., 202, 212, 1875 (own name: trans., 'we, the wise'). **Shumi.**—Bourke, Moquis of Ariz., 118, 1884 (given as the sacred name for themselves). **Ta-sa-ûn.**—Vandever in Ind. Aff. Rep., 168, 1890 ('the place of isolated buttes': Navaho name of surrounding country). **Tesayan.**—Prince, N. Mex., 125, 1883. **Tonteac.**—Sanson, L'Amérique, 30, 1657. **Tonteaca.**—Mota-Padilla, Hist. de la Conquista, 111, 1742. **Tontonteac.**—Wytfliet, Hist. des Indes, map, 66-67, 1605. **Tópin-keua.**—Cushing cited by Bandelier in Archæol. Inst. Papers, IV, 368, 1892 (or Topin-teua; given as the Zuñi name of which 'Totonteac' is a corruption). **Top-in-te-ua.**—Bandelier, ibid., V, 175, 1890; IV, 368, 1892. **Totanteac.**—Marcos de Niça (1539) in Hakluyt, Voy., 443, 1600 (misprint). **Totonteac.**—Ibid., 440; Coronado (1540), ibid., 452 (see Bandelier in Arch. Inst. Papers, III, 114; V, 175, 1890). **Totonteal.**—Loew (1875) in Wheeler Surv. Rep., VII, 333, 1879 (misprint). **Totontoac.**—Alarcon (1540) in Ternaux-Compans, Voy., IX, 315, 1838. **Totōteac.**—Visscher, Americæ Nova Descr., first map, 1601. **Tuçan.**—Writer of 1542 in Smith, Colec. Doc. Fla., I, 149, 1857. **Tucano.**—Coronado (1542) in Hakluyt, Voy., III, 453, 1600. **Tucayan.**—Castaneda (*ca.* 1565) in Ternaux-Compans, Voy., IX, 181, 1838; Jaramillo, ibid., 370. **Tuchano.**—Zaltieri, map (1566) in Winsor, Hist. Am., II, 451, 1886; Wytfliet, Hist. des Indes, map, 114-116, 1605. **Tusan.**—Coronado (1540) quoted by Bancroft, Ariz. and N. Mex., 46, 137, 1889. **Tusayan.**—Castañeda (*ca.* 1565) in Ternaux-Compans, Voy., IX, 58, 1838. **Tusayan Moqui.**—Bandelier in Arch. Inst. Papers, III, 115, 1890. **Tu-se-an.**—Bowman in Ind. Aff. Rep., 136, 1884 (said to be the Navaho name for the Rocky mts.). **Tusyan.**—Stevenson in 2d Rep. B. A. E., 328, 1883. **Tuzan.**—Coronado (1540) in Doc. Inéd., XIV, 320, 1870. **Usaya.**—Bandelier in Arch. Inst. Papers, V, 170, 1890 (or Usayan; "names given anciently by the Zuñis to the principal pueblos of Moqui"). **Usaya-kue.**—Ibid., 115 (='people of Usaya,' the Zuñi name of "two of the largest Moqui villages"; hence T-usayan). **Usayan.**—Ibid., 170. **Welsh Indians.**—Prichard, Phys. Hist. Mankind, V, 431, 1847. **White Indians.**—Sage, Scenes in Rocky Mts., 198, 1846. **Whiwunaí.**—Hodge, field notes, B. A. E., 1895 (Sandia Tigua name).

Hopitsewah. Mentioned as a "sacred town" of the "Laguna" Indians, a Pomo band on the w. shore of Clear lake, Mendocino co., Cal.—Revere, Tour of Duty, 130, 1849.

Hopkins, Sarah. See *Winnemucca.*

Hopnis, Hopnuts. See *Hobnuts.*

Hopnomkoyo. A former Maidu village on Lights cr., in the N. part of Plumas co., Cal.—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. XXXVIII, 1905.

Hopocan ('[tobacco] pipe'). A Delaware chief, known to the whites as Captain Pipe, and after 1763 among his people as Konieschguanokee ('Maker of Daylight'). An hereditary sachem of the Wolf division of the Delawares, he was war chief of the tribe. He was also prominent in council, having a reputation for wisdom and a remarkable gift of oratory. In the French war he fought against the English with courage and skill. He was present at the conference with Geo. Croghan at Ft Pitt in 1759, and in 1763 or 1764 tried to take the fort by strategem, but failed, and was captured. After peace was concluded he settled with his clan on upper Muskingum r., Ohio, and in 1771 sent a "speech" to Gov. Penn. He attended the councils of the tribe at the Turtle village and at Ft Pitt until the Revolutionary war broke out, when he accepted British pay and fought the Americans and the friendly Indians, but told the British commander at Detroit that he would not act savagely toward the whites, having no interest in the quarrel, save to procure subsistence for his people, and expecting that when the English made peace with the colonists the Indians would be punished for any excesses that they committed. Col. William Crawford, however, in retaliation for the massacre of Moravian Indians by a party of white men, was put to torture when he fell into Captain Pipe's hands after the ignominious rout of his regiment of volunteers near the upper Sandusky in May,

1782. Pipe signed the treaty of Ft Pitt, Pa., Sept. 17, 1778, the first treaty between the United States and the Indians; he was also a signer of the treaties of Ft McIntosh, Ohio, Jan. 21, 1785, and Ft Harmar, Ohio, Jan. 9, 1787. In 1780 he removed from his home on Walhonding cr., at or near White Woman's town, to old Upper Sandusky, or Cranestown, Ohio, thence to Captain Pipe's village, about 10 m. s. e. of Upper Sandusky, on land that was ceded to the United States in 1829. He died in 1794. See Drake, Hist. Ind., 534, 1880; Darlington, Jour. of Col. May, 94, 1873; Pa. Archives, IV, 441, 1833.

Hoquiam. A Chehalis village on a creek of the same name, n. shore of Grays harbor, Wash.

Ho-ki-um.—Ross in Ind. Aff. Rep., 18, 1870. **Hokwaimits.**—Gibbs, MS., No. 248, B. A. E. (Chehalis name). **Hoquiam.**—Land Office map of Washington, 1891. **Hoquium.**—Gibbs, op. cit.

Horicon. Marked on a map of 1671 as a people living on the headwaters of Hudson r., N. Y., w. of L. Champlain, and placed by others in the same general region. Ruttenber says they were a part of the Mahican who occupied the L. George district, but Shea considers the word a mere misprint for Hirocoi, Hierocoyes, or Iroquois, which is doubtful.

Herechenes.—Gatschet in Am. Antiq., III, 321, 1881. **Hereckenes.**—Fleet (1632) quoted, ibid. **Horicons.**—Ruttenber, Tribes Hudson R., 41, 1872. **Horikans.**—Ogilby, America, map, 1671.

Hormiguero (Span.: 'ant hill'). A village, probably of the Pima, on the Pima and Maricopa res., Gila r., Ariz.; pop. 510 in 1860, 514 in 1869. Cf. *Ormejea*.

Herringuen.—Browne, Apache Country, 290, 1869. **Hormiguero.**—Taylor in Cal. Farmer, June 19, 1863.

Hornotlimed. A Seminole chief who came into notice chiefly through a single incident of the Seminole war of 1817–18. He resided at the Fowl Town, in n. w. Florida, at the beginning of hostilities, but was forced to flee to Mikasuki. On Nov. 30, 1817, three vessels arrived at the mouth of Apalachicola r. with supplies for the garrison farther up the stream, but on account of contrary winds were unable to ascend. Lieut. Scott was sent to their assistance with a boat and 40 men, who, on their return from the vessels, were ambushed by Hornotlimed and a band of warriors, all being killed except 6 soldiers, who jumped overboard and swam to the opposite shore. Twenty soldiers who had been left to aid the vessels, and an equal number of women and sick who were with them, fell into the hands of Hornotlimed and his warriors and were slain and scalped. The scalps were carried to Mikasuki and displayed on red sticks as tokens of the victory. Mikasuki was soon afterward visited by American troops and, although most of the Indians escaped, Hornotlimed was captured and immediately hanged. Gen. Jackson called him "Homattlemico, the old Redstick," the latter name being applied because he was a chief of the Mikasuki band, known also as Red sticks, because they erected red-painted poles in their village. (C. T.)

Horocroc. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Horses. The first horses seen by the mainland Indians were those of the Spanish invaders of Mexico. A few years later De Soto brought the horse into Florida and westward to the Mississippi, while Coronado, on his march to Quivira in 1541, introduced it to the Indians of the great plains. When the Aztec saw the mounted men of Cortés they supposed horse and man to be one and were greatly alarmed at the strange animal. The classical Centaur owed its origin to a like misconception. A tradition existed among the Pawnee that their ancestors mistook a mule ridden by a man for a single animal and shot at it from concealment, capturing the mule when the man fell.

The horse was a marvel to the Indians and came to be regarded as sacred. For a long time it was worshiped by the Aztec, and by most of the tribes was considered to have a mysterious or sacred character. Its origin was explained by a number of myths representing horses to have come out of the earth through lakes and springs or from the sun. When Antonio de Espejo visited the Hopi of Arizona in 1583, the Indians spread cotton scarfs or kilts on the ground for the horses to walk on, believing the latter to be sacred. This sacred character is sometimes shown in the names given to the horse, as the Dakota *súnka wákan*, 'mysterious dog.' Its use in transportation accounts for the term 'dog' often applied to it, as the Siksika *ponokámita*, 'elk dog'; Cree *mĭstatĭm*, 'big dog'; Shawnee *mĭshäwä*, 'elk.' (See Chamberlain in Am Ur-Quell, 1894.)

The southern plains proved very favorable, and horses greatly multiplied. Stray and escaped horses formed wild herds, and, as they had few carnivorous enemies, their increase and spread were astonishingly rapid. The movement of the horse was from s. to n., at about an equal rate on both sides of the mountains. It moved northward in three ways: (1) The increase of the wild horses and their dispersal into new regions was rapid. (2) For 150 years before the first exploration of the W. by residents of the United States, Spaniards from the Mexican provinces had been making long journeys northward and eastward to trade with the Indians, even, it is said, as far N. as the camps of the Kiowa, when these were living on Tongue r. (3) As soon as the Indians nearest to the Spanish settlements appreciated the uses of the horse, they began to make raiding expeditions to capture horses, and as knowledge of the animal extended, the tribes still farther to the N. began to procure horses from those next S. of them. So it was that tribes in the S. had the first horses and always had the greatest number, while the tribes farthest N. obtained them last and always had fewer of them. Some tribes declare that they possessed horses for some time before they learned the uses to which they could be put.

On the N. Atlantic coast horses were imported early in the 17th century, and the Iroquois possessed them toward the end of that century and were regularly breeding them prior to 1736. For the northern plains they seem to have been first obtained from the region W. of the Rocky mts., the Siksika having obtained their first horses from the Kutenai, Shoshoni, and other tribes across the mountains, about the year 1800. W. T. Hamilton, who met the Nez Percés, Cayuse, and other tribes of the Columbia region between 1840 and 1850, tells of the tradition among them of the time when they had no horses; but having learned of their existence in the S., of the purposes for which they were used, and of their abundance, they made up a strong war party, went S., and captured horses. It is impossible to fix the dates at which any tribes procured their horses, and, since many of the Plains tribes wandered in small bodies which seldom met, it is likely that some bands acquired the horse a long time before other sections of the same tribe. The Cheyenne relate variously that they procured their first horses from the Arapaho, from the Kiowa, and from the Shoshoni, and all these statements may be true for different bodies. A very definite statement is made that they received their first horses from the Kiowa at the time when the Kiowa lived on Tongue r. The Cheyenne did not cross the Missouri until toward the end of the 17th century. For some time they resided on that stream, and their progress in working westward and southwestward to the Black-hills, Powder r., and Tongue r. was slow. They probably did not encounter the Kiowa on Tongue r. long before the middle of the 18th century, and it is possible that the Kiowa did not then possess horses. Black Moccasin, reputed trustworthy in his knowledge and his dates, declared that the Cheyenne obtained horses about 1780. The Pawnee are known to have had horses and to have used them in hunting early in the 18th century. Carver makes no mention of seeing horses among the Sioux that he met in 1767 in W. Minnesota; but in 1776 the elder Alexander Henry saw them among the Assiniboin, while Umfreville a few years later spoke of horses as common, some being branded, showing that they had been taken from Spanish settlements.

The possession of the horse had an important influence on the culture of the Indians and speedily changed the mode of life of many tribes. The dog had previously been the Indian's only domestic animal, his companion in the hunt, and to some extent his assistant as a burden bearer, yet not to a very great degree, since the power of the dog to carry or to haul loads was not great. Before they had horses the Indians were footmen, making short journeys and transporting their possessions mostly on their backs. The hunting Indians possessed an insignificant amount of property, since the quantity that they could carry was small. Now all this was changed. An animal had been found which could carry burdens and drag loads. The Indians soon realized that the possession of such an animal would increase their freedom of movement and enable them to increase their property, since one horse could carry the load of several men. Besides this, it insured a food supply and made the moving of camp easy and swift and long journeys possible. In addition to the use of the horse as a burden bearer and as a means of moving rapidly from place to place, it was used as a medium of exchange.

The introduction of the horse led to new intertribal relations; systematic war parties were sent forth, the purpose of which was the capture of horses. This at once became a recognized industry, followed by the bravest and most energetic young men. Many of the tribes, before they secured horses, obtained guns, which gave them new boldness, and horse and gun soon transformed those who, a generation before, had been timid foot wanderers, to daring and ferocious raiders.

On the plains and in the S. W. horses were frequently used as food, but not ordinarily when other flesh could be obtained, although it is said that the Chiricahua Apache preferred mule meat to any other. It frequently happened that war parties on horse-stealing expeditions killed and ate horses. When this was done the leader of the party was always careful to warn his men to wash themselves thoroughly with sand or mud and water before they went near the enemy's camp. Horses greatly dread the smell of horse flesh or horse fat and will not suffer the approach of any one smelling of it.

The horse had no uniform value, for obviously no two horses were alike. A war pony or a buffalo horse had a high, an old pack pony a low, value. A rich old man might send fifteen or twenty horses to the tipi of the girl he wished to marry, while a poor young man might send but one. A doctor might charge a fee of one horse or five, according to the patient's means. People paid as they could. Among the Sioux and the Cheyenne the plumage of two eagles used to be regarded as worth a good horse. Forty horses have been given for a medicine pipe.

Indian saddles varied greatly. The old saddle of Moorish type, having the high peaked pommel and cantle made of wood or horn covered with raw buffalo hide, was common, and was the kind almost always used by women; but there was another type, low in front and behind, often having a horn, the prong of a deer's antler, for a rope. The Indians rode with a short stirrup—the bareback seat. To-day the young Indians ride the cowboy saddle, with the cowboy seat—the long leg. Cow-skin pads stuffed with the hair of deer, elk, antelope, buffalo, or mountain sheep were commonly used instead of saddles by some of the tribes in running buffalo or in war, but among a number of tribes the horse was stripped for chasing buffalo and for battle. Some tribes on their horse-stealing expeditions carried with them small empty pads, to be stuffed with grass and used as saddles after the horses had been secured. The Indians of other tribes scorned such luxury and rode the horse naked, reaching home chafed and scarred.

Horse racing, like foot racing, is a favorite amusement, and much property is wagered on these races. The Indians were great jockeys and trained and handled their horses with skill. When visiting another tribe they sometimes took race horses with them and won or lost large sums. The Plains tribes were extremely good horsemen, in war hiding themselves behind the bodies of their mounts so that only a foot and an arm showed, and on occasion giving exhibitions of wonderful daring and skill. During the campaign of 1865 on Powder r., after Gen. Conner's drawn battle with a large force of Arapaho and Cheyenne, an Arapaho rode up and down in front of the command within a few hundred yards, and while his horse was galloping was seen to swing himself down under his horse's neck, come up on the other side, and resume his seat, repeating the feat many times.

The horse was usually killed at the grave of its owner, just as his arms were buried with him, in order that he might be equipped for the journey that he was about to take. A number of Plains tribes practised a horse dance. There were songs about horses, and prayers were made in their behalf. On the whole, however, the horse's place in ceremony was only incidental. On the occasion of great gatherings horses were led into the circle of the dancers and there given away, the donor counting a coup as he passed over the gift to the recipient. In modern times the marriage gift sent by a suitor to a girl's family consisted in part of horses. Among some tribes a father gave away a horse when his son killed his first big game or on other important family occasions. In the dances of the soldier-band societies of most tribes 2, 4, or 6 chosen men ride horses during the dance. Their horses are painted, the tails are tied up as for war, hawk or owl feathers are tied to the forelock or tail, and frequently a scalp, or something representing it, hangs from the lower jaw. The painting represents wounds received by the rider's horse, or often there is painted the print of a hand on either side of the neck to show that an enemy on foot has been ridden down. In preparing to go into a formal battle the horse as well as his rider received protective treatment. It was ceremonially painted and adorned, as described above, and certain herbs and medicines were rubbed or blown over it to give it endurance and strength.

Among some of the Plains tribes there was a guild of horse doctors who devoted themselves especially to protecting and healing horses. They doctored horses before going into battle or to the buffalo hunt, so that they should not fall, and doctored those wounded in battle or on the hunt, as well as the men hurt in the hunt. In intertribal horse races they "doctored" in behalf of the horses of their own tribe and against those of their rivals. See *Commerce*, *Domestication*, *Travel and Transportation*. (G. B. G.)

Hosboa. The Road-runner or Pheasant clan of the Hopi, q. v.

Hoc'-bo-a.—Stephen in 8th Rep. B. A. E., 39, 1891. **Hoc'-bo-a wuñ-wû.**—Fewkes in Am. Anthrop., VII, 405, 1894 (*wuñ-wû* = 'clan'). **Hosboa wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900. **Huspoa.**—Bourke, Snake Dance, 117, 1884.

Hosmite. A former Cholovone village on lower San Joaquin r., Cal.

Hosmite.—Pinart, Cholovone MS., B. A. E., 1880. **Kosmitas.**—Chamisso in Kotzebue, Voy., III, 51, 1821. **Kosmiti.**—Choris, Voy. Pitt., 5, 1822.

Hospitality. Hospitality, distinguished from charity, was a cardinal principle in every Indian tribe. The narratives of many pioneer explorers and settlers, from De Soto and Coronado, Amidas and Barlow, John Smith and the Pilgrims, down to the most recent period, are full of instances of wholesale hospitality toward the white strangers, sometimes at considerable cost to the hosts. Gift dances were a feature in every tribe, and it was no uncommon occurrence on the plains during the summer season for large dancing parties to make the round of the tribes, returning in the course of a month or two with hundreds of ponies given in return for their entertainment. Every ceremonial gathering was made the occasion of the most lavish hospitality, both in feasting and the giving of presents. In some languages there was but one word for both generosity and bravery, and either one was a sure avenue to distinction. A notable exemplification of this was the institution of the *potlatch* (q. v.) among the tribes of the N. W. coast, by which a man saved for half a lifetime in order to give away his accumulated wealth in one grand distribution, which would entitle him and his descendants to rank thereafter among the chiefs. In tribes where the clan system prevailed the duty of hospitality and mutual assistance within the clan was inculcated and sacredly observed, anyone feeling at liberty to call on a fellow-clansman for help in an emergency without thought of refusal. The same obligation existed in the case of formal comradeship between two men. Among the Aleut, according to Veniaminoff, the stranger received no invitation on arriving, but decided for himself at which house he chose to be a guest, and was sure to receive there every attention as long as he might stay, with food for the journey on his departure.

On the other hand it can not be said that the Indian was strictly charitable, in the sense of extending help to those unable to reciprocate either for themselves or for their tribes. The life of the savage was precarious at best, and those who had outlived their usefulness were very apt to be neglected, even by their own nearest relatives. Hospitality as between equals was a tribal rule; charity to the helpless depended on the disposition and ability of the individual. See *Ethics and Morals, Feasts*. (J. M.)

Hostayuntwa (*Ho-'stă-yóⁿ-twäⁿ'*, 'there he cast a lean thing into the fire.'—Hewitt). An Oneida village that stood on the site of Camden, N. Y.

Ho-'stă-yóⁿ-twäⁿ'.—J. N. B. Hewitt, inf'n, 1906. **Ho-stä-yun'-twä.**—Morgan, League Iroq., 473, 1851.

Hosukhaunu ('foolish dogs'). Given as an Arikara band under chief Sithauche about 1855, but properly a dance society.

Foolish Dogs.—Culbertson in Smithson. Rep. 1850, 143, 1851. **Ho-sūk'-hau-nu.**—Hayden, Ethnog. and Philol., 357, 1862.

Hosukhaunukarerihu ('little foolish dogs'). Given as an Arikara band under chief Tigaranish about 1855, but properly a dance society.

Ho-sūk'-hau-nu-ka-re'-ri-hu. — Hayden, Ethnog. and Philol., 357, 1862. **Little Foolish Dogs.**—Ibid.

Hotachi ('elk'). A Missouri gens, coordinate with the Khotachi gens of the Iowa.

Ho-ma'.—Dorsey in 15th Rep. B. A. E., 240, 1897. **Hoo'-ma.**—Morgan, Anc. Soc., 156, 1877. **Ho-ta'-tci.**—Dorsey, op. cit.

Hotagastlas-hadai (*Xō'tᴀgastʟas xā'da-i*, 'people who run about in crowds'). A subdivision of the Chaahl-lanas, a family of the Eagle clan of the Haida, settled in Alaska. They are said to have been thus named because they were so numerous that when visitors came great crowds ran to meet them.—Swanton, Cont. Haida, 276, 1905.

Hotalihuyana (Creek: *hótali*, *hútali*, 'wind,' 'gust,' 'hurricane'; *huyána*, 'passing'; hence 'Hurricane town'). A former Lower Creek or Seminole town in Dougherty co., Ga., established by Indians of Chiaha on the E. bank of Flint r., 6 m. below the junction of Kitchofooni cr. Settlers from the adjacent Osotchi had mingled with the 20 families of the village in Hawkins' time (1799). It had 27 families in 1832. (A. S. G.)

Fatehennyaha.—Brinton, Florida Penin., 145, 1859. **Holatlahoanna.**—H. R. Ex. Doc. 276, 24th Cong., 1st sess., 300, 1836. **Ho tal le ho yar nar.**—Schoolcraft, Ind. Tribes, IV, 578, 1854. **O-tel-le-who-yau-nau.**—Hawkins (1799), Sketch, 64, 1848. **Otellewhoyonnee.**—U. S. Ind. Treat. (1814), 163, 1837. **Talehanas.**—Ibid. (1797), 68. **Taléhouyana.**—Penière in Morse, Rep. to Sec. War, 311, 1822. **Talle-wheanas.**—Ibid., 364. **Telhuanas.**—Kinnard (1792) in Am. State Papers, Ind. Aff., I, 313, 1832. **Tellihuana.**—Ibid., 383. **Telluiana.**—Ibid.

Hotamimsaw (*Hotám-ĭmsáw*, 'foolish or crazy dogs'). A warrior society of the Cheyenne, q. v.

Hotă'mi măssaú.—Grinnell, inf'n, 1906 (lit. 'dogs crazy'). **Hotám-ĭmsáw.**—Mooney, inf'n, 1905.

Hotamitanio (*Hotámitä'nio*, 'dog men'; sing., *Hotámitä'n*). A warrior society of the Cheyenne (q. v.), commonly known to the whites as Dog Soldiers. See *Military Societies*. (J. M.)

Dog Men's.—G. A. Dorsey, The Cheyenne, 15, 1905. **Dog Soldier band.**—Culbertson in Smithson. Rep. 1850, 143, 1851. **Hotámitä'nio.**—Mooney, inf'n, 1905 (see p. 256 of this Handbook). **Ho-tum'-i-ta'-ni-o.**—Hayden, Ethnog. and Philol. Mo. Val., 281, 1862 (incorrectly given as the name of a dance, but properly intended for the dance of this society). **Mĭ'stävii'nût.**—Mooney in 14th Rep. B. A. E., 1026, 1896 (='heavy eyebrows': another name).

Hotao (*Xō'tao*). A legendary Haida town that is said to have stood on the S. W. coast of Maude id., Queen Charlotte group, Brit. Col. From this place, according to one account, came the ancestress of the Hlgaiu-lanas.—Swanton, Cont. Haida, 279, 1905.

Hotdjihoas (*Xō'tdjixoa's*, 'hair seals at low tide'). A former Haida town on Lyell id., near the N. end of Darwin sd., Queen Charlotte ids., Brit. Col. It was occupied by the Hagi-lanas.—Swanton, Cont. Haida, 277, 1905.

Hothlepoya. See *Menewa*.

Hotnas-hadai (*ᵋot nas xada'-i*, 'box-house people'). Given by Boas (Fifth

Rep. N. W. Tribes Can., 27, 1889) as the name of a subdivision of the Yaku-lanas, a family of the Raven clan of the Haida in Alaska. It is in reality only a house name belonging to that family. (J. R. S.)

Hot Springs. A summer camp of the Sitka Indians on Baranoff id., Alaska. There were 26 people there in 1880.—Petroff in Tenth Census, Alaska, 32, 1884.

Hottrochtac. A Costanoan village situated in 1819 within 10 m. of Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Houaneiha. An unidentified village or tribe mentioned to Joutel (Margry, Déc., III, 409, 1878) in 1687, while he was staying with the Kadohadacho on Red r. of Louisiana, by the chief of that tribe as being among his enemies.

Houattoehronon (Huron: *Kwathoge‘-rónon*, ‘people of the sunsetting or of the west’). One of a number of tribes, mentioned in the Jesuit Relation for 1640, which were reputed to be sedentary, populous, and agricultural. Later the form Quatoghe, or Quadoge, is found as the name of the s. end of L. Michigan, being so employed on Mitchell's map of the British Colonies in N. A., of 1755, and on Jefferys' and D'Anville's maps, the one of 1777 and the other of 1775. Meaning simply ‘people of the west’, it was evidently the name of some people living in the w., at the s. end of L. Michigan. For some unknown reason the name Quatoghees or Quatoghies was applied to the Tionontati by Colden, and by Gallatin, Schoolcraft, and others who followed him; but this is an apparent error, as the Tionontati, or Hurons du Petun, never lived at the s. end of L. Michigan. In the famous deed of the hunting grounds of the Five Nations to the King of England, in 1701, Quadoge is given as the western boundary, at a point w. of the Miami. Father Potier, who resided at Detroit in 1751, says that 8atoeronnon (Ouatoieronon and Quatokeronon being cognate forms) was the Huron name for the Sauk. (J. N. B. H.)

Houattoehronon.—Jes. Rel., index, 1858. **Hvattoehronon.**—Jes. Rel. 1640, 35, 1858. **8atoeronnon.**—Potier, Rac. Hur. et Gram., MS., 1751.

Houjets. An unidentified tribe containing 40 men described as of fine stature, living on a branch of Red r. of Louisiana, 6 leagues from the main stream, at the beginning of the 19th century.—Baudry des Lozières, Voy. a la Louisiane, 242, 249, 1802.

Houtgna. A former Gabrieleño rancheria in Los Angeles co., Cal., at a locality later called Ranchito de Lugo.—Taylor in Cal. Farmer, June 8, 1860.

Howakeeas. Mentioned with the Choctaw as forming a small party which was defeated by the Creeks (Oglethorpe, 1743, in N. Y. Doc. Col. Hist. VI, 242, 1855). Possibly a bad misprint for Timucua.

Howiri. A ruined pueblo, formerly occupied by the Tewa, at the Rito Colorado, about 10 m. w. of the Hot Springs, near Abiquiu, Rio Arriba co., N. Mex. See Bandelier in Arch. Inst. Papers, III, 61, 1890; IV, 22, 1892; Hewett in Bull. 32, B. A. E., 40, 1906.

Ho-ui-ri.—Bandelier, op. cit.

Howkan (*ᵋa′ok!ian*, a Tlingit word probably referring to a stone which stood up in front of the town, although some derive it from *qōwakā′n*, ‘deer,’ deer being numerous there). A Haida town on Long id., facing Dall id., Alaska, below which a great canoe fight took place, resulting in the occupancy of part of Prince of Wales id. by the Kaigani Haida. It was the seat of several families, but the Chaahl-lanas owned it. According to John Work's estimate (1836–41) there were 27 houses and 458 inhabitants. Petroff gave the population as 287 in 1880–81; in 1890 there were 90; in 1900, 145, including whites. (J. R. S.)

Hau kan hade.—Krause, Tlinkit Indianer, 304, 1885. **Hou a guan.**—Schoolcraft, Ind. Tribes, V, 489, 1855 (after Work, 1836–41). **Houkan Hāadē.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895. **How-a-guan.**—Dawson, Q. Charlotte Ids., 173B, 1880 (after Work). **Howakan.**—Petroff in 10th Census, Alaska, 32, 1884. **Howkan.**—Eleventh Census, Alaska, 31, 1890. **Uon-a-gan.**—Kane, Wand. in N. A., app., 1859 (misprint from Work).

Howungkut. A Hupa village of the southern division, nearly due s. of Medilding, from which it is separated by Trinity r., Cal. At this village the first day's dancing of the white deer-skin dance of the Hupa takes place. (P. E. G.)

Wang′-kat.—Powers in Cont. N. A. Ethnol., III, 73, 1877. **Xōwûñkût.**—Goddard, Life and Culture of the Hupa, 12, 1903.

Hoya. The name of a chief and also of a former settlement on or near the s. coast of South Carolina, visited by Jean Ribault in 1562. Apparently the Ahoya mentioned by Vandera in 1567. The people were friendly with and were possibly related to the Edisto, q. v.

Ahoya.—Vandera (1567) in Smith, Colec. Doc. Fla., 16, 1857. **Hoya.**—Ribault (1562) in Hakluyt, Voy., 1600, 379, 1800.

Hoya (*Xō′ya*, ‘raven’ in the Skidegate dialect). One of the two great phratries or clans into which the Haida are divided. (J. R. S.)

K·′oā′la.—Boas, Fifth and Twelfth Reps. N. W. Tribes Canada, *passim* (improperly applied; *K·oā′la* or *K!oa′las* means simply ‘people of another clan’). **Yêhl.**—Swanton, inf'n, 1900 (name in Masset dialect).

Hoyagundla (*Xō′ya gA′nLa*, ‘raven creek’). A Haida town on a stream of the same name which flows into Hecate str. a short distance s. of C. Fife, Queen Charlotte ids., Brit. Col. It was occupied by the Djahui-gitinai.—Swanton, Cont. Haida, 280, 1905.

Hoyalas (‘the troubled ones’). A Kwakiutl tribe formerly occupying the upper shores of Quatsino sd.; they were exterminated by the Koskimo.

Ho-ya.—Dawson in Trans. Roy. Soc. Can. for 1897, sec. II, 70. **Xō′yalas.**—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 2, 401, 1902. **Xoyā′les.**—Boas in Rep. Nat. Mus. for 1895, 332.

Hoyima. A former Yokuts (Mariposan) tribe on San Joaquin r., Cal.—A. L. Kroeber, inf'n, 1906.

Huachi. A former Costanoan village near Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Huachinera (so called on account of the tascal wood found there in abundance.—Rudo Ensayo). An Opata pueblo and seat of a Spanish mission, founded about 1645, which afterward became a visita of Baseraca; situated on Tesorobabi cr., a branch of Rio Bavispe, E. Sonora, Mexico, near the Chihuahua border. Population 538 in 1678; 285 in 1730, but as it became the place of refuge of the inhabitants of Baquigopa and Batesopa on the abandonment of those villages later in the 18th century, the population was augmented. Total pop. 337 in 1900. (F. W. H.)

Guatzinera.—Rudo Ensayo (*ca.* 1763), Guiteras trans., 217, 1894. **Huachinera.**—Bandelier in Arch. Inst. Papers, III, pt. 1, 59, 1890. **San Juan Guachirita.**—Orozco y Berra, Geog., 343, 1864 (mentioned as if distinct from Huachinera). **S. Juan de Guachinela.**—Rivera, Diario, leg. 1444, 1736. **S. Juan Guachinera.**—Zapata (1678) quoted by Bancroft, No. Mex. States, I, 246, 1884.

Huadjinaas-hadai. (*X̣ū′ᴀdjî na′as xā′-da-i*, 'people of grizzly-bear house'). A subdivision of the Koetas family of the Kaigani Haida of British Columbia.—Swanton, Cont. Haida, 272, 1905.

Huados (*X̣uadō′s*, 'standing-water people,' in allusion to the swampy nature of the land around their towns). A division of the Raven clan of the Haida, formerly occupying the E. shore of Graham id., Queen Charlotte group, Brit. Col. Originally they were settled at Naikun, but on account of wars they moved to C. Ball, thence to Skidegate. The Naikun-kegawai seem to have been a sort of aristocratic branch of this family. (J. R. S.)

Qua′dōs.—Boas, 12th Rep. N. W. Tribes Canada, 24, 1898. **X̣uadō′s.**—Swanton, Cont. Haida, 270, 1905.

Huados. A small Haida town, inhabited by a family bearing the same name, near the town of Hlgihla-ala, N. of C. Ball, Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 280, 1905.

Hualga. Given by Bourke (Jour. Am. Folk-lore, II, 180, 1889) as the Moon clan of the Mohave; but according to Kroeber, so far as known the Mohave do not name their clans, and their name for moon is *halya*.

Hualimea. A former Cochimi rancheria under San Ignacio mission, Lower California, about lat. 28° 40′.—Taylor in Cal. Farmer, Jan. 17, 1862.

Hualquilme. A former Costanoan village near Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Huanes. A former tribe of s. Texas, mentioned with the Pampoas, Mesquites, Pastias, Camamas, Cacanas, and Canas, as a tribe for which mission San José at San Antonio had been founded.

Xuanes.—Solis, Diario, 1767-68, cited by H. E. Bolton, inf'n, 1906.

Huaque. Mentioned by Oviedo (Hist. Gen. Indies, III, 628, 1853) as one of the provinces or villages visited by Ayllon in 1520. Probably on the South Carolina coast.

Huascari. A tribe or band, probably Paiute, living in 1775 in lat. 38° 3′, doubtless in s. Utah.—Dominguez and Escalante in Doc. Hist. Mex., 2d s., I, 537, 1854.

Huashpatzena (*huashpa* = 'dance-kilt'). A pueblo occupied after 1605 by the ancestors of the inhabitants of Santo Domingo pueblo, near the present site of the latter, on the E. bank of the Rio Grande, N. central New Mexico. The pueblo was erected after the destruction, by a freshet, of the second Gipuy (q. v.) to the eastward. A part of Huashpatzena was also carried away by flood, compelling the villagers to move farther east, where they built the pueblo of Kiua—the present Santo Domingo, q. v.

Huash-pa Tzen-a.—Bandelier in Arch. Inst. Papers, IV, 187, 1892. **Uash-pa Tze-na.**—Ibid., III, 34, 1890.

Huasna. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Huatabampo. One of the principal settlements of the Mayo, in Sonora, Mexico; pop. 1,553 in 1900.—Censo del Estado de Sonora, 96, 1901.

Huaxicori. A former Tepehuane pueblo in lat. 23°, long. 105° 30′, Sinaloa, Mexico.

Huajicori.—Orozco y Berra, Geog., map, 1864. **Huaxicori.**—Ibid., 281.

Huchiltchik (*Hü′tcĭlttcĭk*, 'round clearing'). A Pima village below Santa Ana, on the N. bank of the Gila, in s. Arizona.

Hörltchöletchök.—ten Kate quoted by Gatschet, MS., B. A. E., XX, 199, 1888 (trans. 'plain'). **Hü′tcĭlttcĭk.**—Russell, Pima MS., B. A. E., 1902. **Buen Llano.**—Bailey in Ind. Aff. Rep., 208, 1858. **Llano.**—Brown, Apache Country, 270, 1869.

Huchnom. A division of the Yuki of N. California, speaking a dialect divergent from that of the Round Valley Indians. They lived on South Eel r. above its confluence with the middle fork of Eel r., or in adjacent territories, and on the headwaters of Russian r. in upper Potter valley. To the N. of them were the Witukomnom Yuki, to the E. the Wintun, and on the other sides were Pomo tribes. The Pomo call them Tatu, the whites Redwoods, from Redwood cr.

Hūch′-nom.—Powers in Cont. N. A. Ethnol., III, 126, 1877 (trans. 'outside the valley'). **Redwoods.**—Ind. Aff. Rep., 75, 1870. **Tahtoos.**—Powers in Overland Mo., IX, 507, 1872. **Tá-tu.**—Powers in Cont. N. A. Ethnol., op. cit., 139 (so called by Pomo of Potter valley).

Huda ('wind'). A Yuchi clan.

Hudá tahá.—Gatschet, Uchee MS., B. A. E., 70, 1885.

Huddoh. A local name of the humpbacked salmon (*Salmo proteus*); also known as haddo, from *huddo*, the name of this fish in Niskwalli (Rep. U. S. Comm. Fish., 1872–73, p. 99), of the Salishan stock. (A. F. C.)

Hudedut (*Hûdedût′*). A former Takilman village at the forks of Rogue r. and Applegate cr., Oreg.

Howtetech.—Latham in Trans. Philol. Soc. Lond., 76, 1856 (misprint). **How-te-te′-oh.**—Gibbs in Schoolcraft, Ind. Tribes, III, 423, 1853 (possibly the same, or mistaken for the Kikaktsik). **Hû-de-dût′.**—Dorsey in Jour. Am. Folk-lore, III, 235, 1890.

Huehuerigita. A former Opata pueblo at Casas Grandes, at the W. foot of the Sierra Madre, Chihuahua, Mexico. It was already deserted in the 16th century. Bandelier, Gilded Man, 142, 1893.

Huelemin. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Huenejel. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861. Mentioned as if distinct from Huenepel.

Hueneme. A former Chumashan village on the coast, a few miles S. of Saticoy r., Ventura co., Cal.

Hueneme.—Taylor in Cal. Farmer, July 24, 1863. **We-ne′-mu.**—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Huenepel. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861. Mentioned as if distinct from Huenejel.

Huepac. A Teguima Opata pueblo and the seat of a Spanish mission founded in 1639; situated in Sonora, Mexico, on the E. bank of Rio Sonora, below lat. 30°. Pop. 268 in 1678, 71 in 1730. In addition to its civilized Opata population it contained 10 Yaqui in 1900.

Guipaca.—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 1726. **Huépac.**—Davila, Sonora Histórico, 317, 1894. **Huepaca.**—Orozco y Berra, Geog., 344, 1864. **San Lorenzo Guepaca.**—Ibid., 343. **San Lorenzo Huepaca.**—Zapata (1678) qucted by Bancroft, No. Mex. States, 514, 1884.

Huertas (*Las Huertas;* Span.: 'the orchards' or 'kitchen gardens'). A cluster of ruined pueblos 4 m. below Socorro, N. Mex. (Abert in Emory, Recon., 495, 1848); probably originally inhabited by the Piros.

Hueso Parado (Span.: 'bone set up' or 'standing bone'). A former Pima and Maricopa village on the Pima and Maricopa res., Gila r., Ariz.; pop. 263 Pima and 314 Maricopa in 1858.

El Juez Farado.—Bell in Jour Ethnol. Soc. Lond., I, 231, 1869 (misquoting Bailey). **El Juez Tarado.**—Bailey in Ind. Aff. Rep., 207, 208, 1858. **Hueso Parrado.**—Taylor in Cal. Farmer, June 19, 1863.

Huexotitlan. A pueblo in Chihuahua, Mexico, and the seat of a Spanish mission with a mixed population of Nevome, Tepehuane, and Tarahumare. Its inhabitants are now civilized.

Huejotitán.—Present name. **Huexotitlan.**—Bancroft, No. Mex. States, I, 598, 1884. **San Gerónimo Huexotitlan.**—Orozco y Berra, Geog., 324, 1864.

Huhilp (*Huh-ilp*, 'on the edge'). A village of the Fountain band of Upper Lillooet, on Fountain cr., an E. affluent of upper Fraser r., Brit. Col.—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44.

Huhlitaiga (*Hú'li-täiga*, 'war ford'). A lower Creek village on Chattahoochee r., about the present Georgia-Alabama boundary, the inhabitants of which in or prior to 1799 removed to Oakfuski, settling on the opposite side of the Tallapoosa.

Hohtatoga.—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Ho-ith-le-ti-gau.**—Hawkins (1799), Sketch, 45, 1848. **Hothletega.**—Bartram, Travels, 462, 1791. **Hothtetoga.**—Swan misquoted by Gatschet, Creek Migr. Leg., I, 131, 1884. **Hu'li-täíga.**—Ibid. (correct form).

Huhliwahli ('to apportion war'). A former Upper Creek town on the right bank of Tallapoosa r., 5 m. below Atasi, in Macon co., Ala. It obtained its name from the privilege of declaring war which was accorded to it, the declaration being sent from this town to Tukabatchi, thence to the other villages. (A. S. G.)

Cawalla.—H. R. Ex. Doc. 276, 24th Cong., 1st sess., 150, 1836. **Chiwalle.**—Ibid., 131. **Cleewallees.**—U. S. Ind. Treat. (1797), 68, 1837. **Cleu wathta.**—Parsons in Schoolcraft, Ind. Tribes, IV, 575, 1854. **Clewalla.**—U. S. Ind. Treat. (1827), 420, 1837. **Clewauleys.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Clewella.**—Devereux in H. R. Doc. 274, 25th Cong., 2d sess., 8, 1838. **Clewulla.**—Schoolcraft, Ind. Tribes, IV, 578, 1854. **Cleyali.**—Alcedo, Dic. Geog., I, 589, 1786. **Cluale.**—Bartram, Travels, 461, 1791. **Cuwally.**—Woodward, Reminiscences, 14, 1859. **Elewalies.**—Weatherford (1793) in Am. State Pap., Ind. Aff., I, 385, 1832. **Hoithlewalee.**—Flint, Ind. Wars, 205, 1833. **Ho-ith-le Waule.**—Hawkins (1799), Sketch, 32, 1848. **Hothleawally.**—Woodward, Reminiscences, 76, 1858. **Hú'li Wa'hli.**—Gatschet, Creek Migr. Leg., I, 131, 1884. **Rolling Bullet.**—Woodward, op. cit. **Sdewaetes.**—Weatherford (1793) in Am. State Pap., Ind. Aff., I, 385, 1832. **Teguales.**—Barcia (1693), Ensayo, 313, 1723 (called a Talapoosa town). **Tekeewaulees.**—Doyell (1813) in Am. State Pap., Ind. Aff., I, 841, 1832. **Thlea Walla.**—Woodward, Reminiscences, 14, 75, 1858 ("Rolling Bullet").

Huhliwahli. A town in the Creek Nation, on North fork of Canadian r., above Hillabi, Okla.

Hú'li-Wá'li.—Gatschet, Creek Migr. Leg., II, 185, 1888. **'Liwá'hli.**—Ibid.

Huhunata (*Hu-hu′-na-ta*). A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal.—Henshaw, Santa Inez MS. vocab., B. A. E., 1884.

Huiauulch.—A Clallam village, the modern Jamestown, 5 m. E. of Dungeness, Puget sd., Wash.

Hui-au-ultc.—Eells, letter, B. A. E., May 21, 1886. **Jamestown.**—Ibid.

Huichol. A tribe of the Piman stock, numbering 3,000 to 4,000, living in the rugged Sierra Madre of N. W. Jalisco, Mexico. Their neighbors on the E. are the Tepecano, on the W. the Cora; in the N. their territory was formerly bounded by that of the Tepehuane, and in the S. by the Jalisco tribes proper, but these have largely given way to a Mexican and mixed population. In many respects the Huichol are closely related to the Cora; they are alike physically, speak cognate dialects, and exhibit many similarities in culture, thus leading some early writers to confuse the two tribes.

Their country, drained chiefly by the Rio Chapalagana, is divided into three principal districts, with the villages of Santa Catarina, San Sebastian, and San Andrés Coamiata as their respective central seats of government. There is little political unity in the tribe. Each of the three districts controls the land within definite boundaries and annually elects officers of its own, consisting of a governor, an alcalde, a captain, a majordomo, and some minor officials—an acquisition from the Spaniards. These officials reside in the central village, which is also a religious center. The farming season is spent in isolated rancherias, and here indeed some of the natives live during the entire year.

HUICHOL MAN. (AM. MUS. NAT. HIST.)

The Huichol are of medium stature, three-fourths of the men ranging between 160 and 170 cm.; they are predominantly brachycephalic (the cephalic index of 70 percent of the men exceeding 80), with rather short face and slightly platyrhinic nose. The body is generally well developed, deformity being extremely rare. They are healthy and prolific, and gain their livelihood by farming, hunting, fishing, and by gathering wild fruits. The wealthier Indians own good cattle. They maintain their independence with great jealousy, but they are generally peaceable and mild tempered, and show marked fondness for music, dancing, flowers, and personal finery. The women are adept in weaving and embroidery.

Their houses are quadrangular, and are built of loose stones, or of stone and mud, with thatched roofs. The dress of the men, now slightly modified, consisted of a poncho made of brown, blue, or white woolen fabric, tightened at the waist with one to three handsomely embroidered girdles, and short breeches of poorly dressed deerskin without hair, at the lower edges of which were strung a number of leathern thongs. To-day these are supplanted by trousers of white cotton. The males wear straw hats handsomely decorated in many ways. Pouches woven of wool or cotton in great variety of design form a part of their costume. Several such bags generally hang from a woven string around the waist; on ceremonial occasions as many as a dozen may be thus worn. The women wear short skirts and ponchos of cotton cloth, sometimes nicely embroidered. Both the men and the women wear over their shoulders, on gala occasions, a small cotton shawl, richly embroidered with red or red and blue thread. Sandals are worn by men. The men tie the hair in a sort of queue with a colored hair ribbon, or confine it at the neck behind. The women usually wear the hair loose.

HUICHOL WOMAN. (AM. MUS. NAT. HIST.)

The Huichol are polygamists. They preserve their aboriginal religious beliefs, which however show some Christian admixture owing to the teachings of the friars which began after the Spanish conquest of 1722. They have numerous small temples, shrines, and sacrificial caves. Each year a party of men makes a pilgrimage to

San Luis Potosi to gather peyote and to procure holy water, and their return is followed by an elaborate ceremony. Justice is administered almost entirely by the Indians themselves. Thieves are punished by enforced restitution; other criminals by whipping and confinement without food; sorcerers are sometimes killed. The dead are buried in graves or deposited in caves.

The Huichol villages and rancherias, past or present, include Bastita, Chonacate, Guadalupe y Ocotan, Guayabas, Hediondo, Kiatate, Nogal, Ocota, Pedernales, Pochotita, Popotita, San Andrés Coamiata, San José, San Sebastian, Santa Catarina, Santa Gertrudis, Soledad, Techalotita, and Texompa. (A. H.)

Huicholas.—Bancroft, Nat. Races, I, 621, 1882. **Huitcole.**—Ibid., III, 719, 1886. **Vi-ra-ri-ka.**—Lumholtz, Huichol Inds., 2, 1898 (given as their own name). **Vīsḱálika.**—Lumholtz, Unknown Mexico, II, 21, 1902.

Huikuayaken. Given as a gens of the Squawmish on Howe sd., Brit. Col.

Xuikuā'yaxēn.—Boas, MS., B. A. E., 1887.

Huilacatlan (Nahuatl: 'place of the reeds'). A former settlement of the Tepecano, situated in the valley of the Rio de Bolaños, a short distance from the town of Bolaños, in Jalisco, Mexico.—Hrdlicka in Am. Anthrop., v, 409, 1903.

Huila.—Hrdlicka, ibid.

Huililoc. A former Chumashan village near Santa Barbara, Cal.

Hĕl-ĭ-ok.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884. **Huililoc.**—Taylor in Cal. Farmer, Apr. 24, 1863.

Huimen. A former Costañoan rancheria connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Huinihkashina (*Hu i'niųk'ăciⁿ'a*, 'fish people'). A division of the Washashewanun gens of the Osage.—Dorsey in 15th Rep. B. A. E., 234, 1897.

Huinikashika. A Quapaw gens.

Fish gens.—Dorsey in 15th Rep. B. A. E., 229, 1897. **Hu i'nikaci'ɋa.**—Ibid.

Huinyirren. A former Costanoan village whose people were connected with San Juan Bautista mission, Cal.

Huiñirren.—Arroyo de la Cuesta, Idiomas Californias, 1821, MS. trans., B. A. E.

Huirivis. A settlement of the Yaqui on the n. bank of the lower Rio Yaqui, s. w. Sonora, Mexico.

Huadíbis.—Mühlenpfordt quoted by Bancroft, Nat. Races, I, 608, 1882. **Huiris.**—Orozco y Berra, Geog., 332, 1864. **Huirivis**—Velasco (1850) quoted by Bancroft, op cit.

Huite (Cahita: 'archer'). A small tribe or subdivision of the Cahita group, formerly living, according to Orozco y Berra, in the mountains of n. Sinaloa, Mexico, 7 leagues from the "Sinaloas." They are described as having been anthropophagous, at open war with all their neighbors, and as barbarous and naked, but through the efforts of the missionaries they were gradually reformed and were gathered into a pueblo where they afterward became confounded with the "Sinaloas." Whether they spoke a dialect different from that of the other subdivisions of the Cahita is uncertain, although from statements by Father Perez de Ribas, in 1645, it may be inferred that they did. They became extinct as a tribe at an early date, probably through absorption by the Sinaloa.

Huites.—Ribas, Hist. Triumphos, 211, 1645. **Santiago Huires.**—Orozco y Berra, Geog. 333, 1864 (mission name of settlement). **Vites.**—Ibid.

Huititnom. The branch of the Yuki of n. California who held the s. fork of the middle fork of Eel r. (A. L. K.)

Huixapapa. A former Chumashan village near Santa Barbara, Cal.—Bancroft, Nat. Races, I, 459, 1874.

Hukanuwu (*Xᴀk nuwū'*). An old Tlingit town on the n. side of Cross sd., Alaska, between the mainland and Chichagof id. Distinct from Kukanuwu. (J. R. S.)

Huldanggats (*Xᴀldā'ñgats*, 'slaves'). A division of the Hagi-lanas, an important part of the Raven clan among the Ninstints Haida of Queen Charlotte ids., Brit. Col. The native story told to account for their name relates that a chief's wife was once giving these people food, and since they never seemed to have enough, she finally said, "Are you slaves?" The name clung to them ever after. (J. R. S.)

Qaldā'ngasal.—Boas, 12th Rep. N. W. Tribes Canada, 25, 1898. **Xᴀldā'ñgats.**—Swanton, Cont. Haida, 268, 1905.

Hullooetell. Reported to Lewis and Clark as a numerous nation living n. of Columbia r., on Coweliskee (Cowlitz) r., above the Skilloot, and on Chahwahnahiooks (Lewis) r., in 1806. It was either a Chinookan or a Salishan tribe.

Hull-loo-el-lell.—Orig. Jour. Lewis and Clark, VI, 117, 1905. **Hullooellell.**—Lewis and Clark, Exped., II, 591, 1817. **Hullooetell.**—Ibid., II, 209, 1814. **Hul-loo-et-tell.**—Orig. Jour. Lewis and Clark, IV, 206, 1905. **Hul-lu-et-tell.**—Ibid., 214.

Huma ('red'). A Choctaw tribe living during the earlier period of the French colonization of Louisiana, 7 leagues above Red r. on the e. bank of the Mississippi, their settlement in 1699 containing 140 cabins and 350 families. A red pole (see *Baton Rouge*) marked the boundary between them and the Bayogoula on the s. In 1706 the Tonika fled to them from the Chickasaw, but later rose against them and killed more than half, after which the remainder established themselves near the site of New Orleans. Later they lived along Bayou La Fourche and in the neighborhood of the present Houma, La., which bears their name. They are now supposed to be extinct. See Gatschet, Creek Migr. Leg., I, 113, 1884.

Homas.—La Harpe (1719) in Margry, Déc., VI, 244, 1886. **Houma.**—Gatschet, op. cit. **Omats.**—Letter of 1682 in Margry, Déc., II, 205, 1877. **Ommas.**—Iberville (1699), ibid., IV, 448, 1880. **Ouma.**—La Salle, ibid., I, 563, 1875.

Humalija. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Humarisa (from *húmashi*, 'to run'). A rancheria of 288 Tarahumare, not far from Norogachic, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Humawhi. A Shastan tribe or subtribe formerly living on the s. fork of Pit r., Modoc co., Cal. According to Curtin they were a portion of the Ilmawi, living a short distance N. of Hot Spring, Modoc co.

Häma'wi.—Curtin, Ilmawi vocab., B. A. E., 1889. **Hu-mâ'-whi.**—Powers in Cont. N. A. Ethnol., III, 267, 1877.

Humbo. A New Hampshire word for maple syrup. Horatio Hale sought to bring it into relation with *ombigamisige* in Chippewa and closely related Algonquian dialects, a term signifying 'he makes the maple syrup boil,' or 'boiled sugar drink,' the chief element being the radical *omb*, 'to boil.' (A. F. C.)

Humboldt Indians. The Paviotso living around Humboldt lake, Nev.—Simpson, Rep. of Explor. Across Utah, 38, 1876.

Hume. A former tribe of s. Texas, probably Coahuiltecan, the chief of which was encountered in 1675 by Fernando del Bosque 7 leagues beyond the Rio Grande.

Jume.—Fernando del Bosque (1675) in Nat. Geog. Mag., XIV, 344, 1903. **Jumees.** Revillagigedo, MS. (1793) quoted by Orozco y Berra, Geog., 306, 1864.

Humelsom (*HumElsom*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Humkak (*Hum-kak′*). An important Chumashan village formerly near Pt Conception, Santa Barbara co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Humor. It has been so commonly the fashion to describe the American Indian as "the stoic of the woods without a tear," that he has generally been denied as well the possession of a sense of humor. That he does not lack such, however, will readily be admitted by any one who has come to know the Indian as he is, has shared his meals and his camp fire, and had the opportunity of enjoying the real wit and humor abounding in common speech and in ancient legend. The pun, the jest of all kinds, the practical joke, the double-entendre, of which he is sometimes past-master, are all known to him. Particularly does the awkward action or the inexpert movement of the white man incite him to laughter. Like the white man, he has a fund of wit at the expense of the weaker sex and its peculiarities. The Eskimo and the Pueblos especially are merry, laughing people, who jest and trifle through all the grades from quiet sarcasm to the loudest joke. This appears in their songs and legends, in which humor and satire are constantly cropping out. That the Micmac and closely related Indian tribes of the Algonquian stock in N. E. North America have a keen sense of the humorous and ridiculous any one may convince himself by reading some of the tales in Leland and Prince's Kuloskap (1902), especially the episode of the master and the babe, and the story of the wizard and the Christian priest. The mythic trickster is, in fact, found in every tribe, sometimes as a misshapen personage, sometimes as a supernatural coyote, rabbit, or other animal, and the relation of his adventures provokes the greatest mirth. Around their camp fires, and "when the spirit moves them," the Chippewa and related tribes can jest and trifle in real fashion. The episodes in many of their tales and legends also prove their possession of wit and humor. The Cherokee sense of humor is proved by their myths and legends (Mooney in 19th Rep. B. A. E., 1900), and that of the Zuñi by the folklore of that tribe (Cushing, Zuñi Folk Tales, 1901). The Kutenai of British Columbia and Idaho are not without the virtues of humor and sarcasm (Chamberlain, Rep. on N. W. Tribes of Can., 70, 1892). Puns and mistakes in pronunciation easily set them into fits of laughter. The Pueblos, Iroquois, Apache, some of the Plains tribes, and those of the N. W. Pacific coast had regular clowns or funmakers at some of their dances and other ceremonies. Some Plains tribes had the custom of marking the spot where any amusing accident occurred while on the march in order that later travelers might inquire and learn the joke. See *Amusements*. (A. F. C.)

Humptulips (said to mean 'chilly region'). A body of Chehalis on a river of the same name emptying into Chehalis r., Wash. They are under the supervision of the Puyallup school superintendent and numbered 21 in 1904.

Hamtolops.—Keane in Stanford, Compend., 574, 1878. **Humptulip.**—Ind. Aff. Rep., pt. I, 702, 1901. **Hump-tu-lups.**—Ross in Ind. Aff. Rep., 18, 1870. **Um-too-leaux.**—Ford, ibid., 250, 1858.

Huna. A Tlingit tribe on Cross sd., Alaska, camping in summer northward to and beyond Lituya bay. Pop. 1,300 in 1870, 908 in 1880, and 592 in 1890. For 1900 the entire population of Gaudekan, the chief Huna village, was given as 447. Other towns in their country are Akvetskoe, Hukanuwu, Klughuggue, Kukanuwu, and Tlushashakian. Their social divisions are Chukanedi, Koskedi, Takdentan, and Wushketan.

Chūna-kŏn.—Krause, Tlinkit Ind., 118, 1885. **Cross Sound Indians.**—Kane, Wand N. A., app., 1859 (traders' name). **Grass Sound Indians.**—Colyer in Ind. Aff. Rep., 535, 1870. **Hoonah Kow.**—Emmons in Mem. Am. Mus. Nat. Hist., III, 232, 1903. **Hoone-ahs.**—Scott in Ind. Aff. Rep., 314, 1868. **Hoone-aks.**—Halleck in Rep. Sec. War, pt. I, 39, 1868. **Hooniahs.**—Scidmore, Alaska, 127, 1885. **Hoonid.**—Colyer in Ind. Aff. Rep., 535, 1870. **Hoonyah.**—Petroff in Tenth Census, Alaska, 31, 1884. **Humros.**—Scott in Ind. Aff. Rep., 314, 1868. **Huna.**—Pfeiffer, Second Journ. Around World, 314, 1856. **Huna cow.**—Schoolcraft, Ind. Tribes, v, 489, 1855 (after Kane; misprint). **Hūna-kŏn.**—Krause, Tlinkit Ind., 118, 1885. **Hunnas.**—Halleck in Rep. Sec. War, pt. I, 39, 1868 **Ueena-caw.**—Kane, Wand in N. A., app., 1859. **Whinega.**—Mahony (1869) in Sen. Ex. Doc. 68, 41st Cong., 2d sess., 19, 1870.

Hunawurp (*Hu-na-wúrp*). One of the Chumashan villages formerly near Santa Inez mission, Santa Barbara co., Cal.—Henshaw, Santa Inez MS. vocab., B. A. E., 1884.

Hunctu. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Hungopavi (Navaho: 'crooked nose'). An important pueblo ruin 2 m. above Pueblo Bonito, on the N. side of Chaco canyon, at the base of the canyon wall, in N. W. New Mexico. It is built around 3 sides of a court, the extremities of the wings being connected by a semicircular double wall and the space between these walls divided into rooms. The length of the main building is 309 ft; of the 2 wings, 136 ft each. The building was 4 stories high. There is a circular kiva in the court and another inclosed within the walls of the main building. The one inclosed is 23 ft in diameter. The masonry of Hungopavi is exceptionally good; the material is fine-grained, grayish-yellow sandstone, compactly laid in thin mud mortar. The exterior walls of the first story are 3 ft thick. Walls still stand to a height of 30 ft, and deterioration has proceeded very slowly since the ruin was first described. See Hardacre in Scribner's Mag., Dec. 1878; Jackson in 10th Rep. Hayden Surv., 438, 1879, and the writers mentioned below. (E. L. H.)

Hungo Parie.—Domenech, Deserts, I, 200, 1860 (misprint). **Hungo Pavia.**—Morgan in Rep. Peabody Mus., XII, 549, 1880. **Hungo Pavie.**—Simpson, Exped. Navaho Country, 79, 1850. **Hunyo Pavie.**—Cope in Rep. Wheeler Surv., app. LL, 173, 1875.

Huning ruin. A large, rectangular, prehistoric ruin on the ranch of Henry Huning at Showlow, Navajo co., Ariz., on a rock table above Showlow cr. The pottery found on the site is of red and gray ware, not of very fine quality. The masonry of the walls is good, but the remains of the pueblo do not indicate very long occupancy.—Hough in Rep. Nat. Mus. 1901, 301, 1903.

Hunkkhwitik (*Hŭñ-kqwi′-tĭk*). A former Yaquina village on the N. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Hunkpapa (variously interpreted 'at the entrance,' 'at the head end of the circle,' 'those who camp by themselves,' and 'wanderers'). A division of the Teton Sioux. From the meager data relating to the history of this band it seems probable that it is one of comparatively modern formation. When Hennepin, in 1680, found what are believed to have been the Teton as far E. as the banks of the upper Mississippi, no mention of the Hunkpapa at that early date or for 100 years thereafter can be found unless it be under some name yet unidentified. Their name is not mentioned by Lewis and Clark, though it is possible that the tribe is included in the Tetons Saone of those explorers. The name first appears as Honkpapa, and it is properly written Hunkpapa in the treaty of 1825. It is evident that the tribe was then well known, although its history previous to this date is undetermined. The Tetons Saone were located by Lewis and Clark, in 1804, on both sides of the Missouri below Beaver cr., N. Dak., and were estimated at 300 men or 900 souls in 120 tipis. Ramsey (1849) gave their location as near Cannonball r. Culbertson (1850) gave their range as on the Cheyenne, Moreau, Grand, and Cannonball rs., and estimated them at 320 tipis. Gen. Warren (1855) said that they lived on the Missouri near the mouth of the Moreau and roamed from the Big Cheyenne up to the Yellowstone, and W. to the Black-hills. He states that they formerly intermarried extensively with the Cheyenne. His estimate of population is 365 tipis, 2,920 souls. He adds that many of the depredations along the Platte "are committed by the Unkpapas and Sihasapas." It is indicative of their character that they were among the last of the Dakota to be brought upon reservations. The Indian agent, writing in 1854, says: "All the bands of Sioux have already received their presents with great appearance of friendship, excepting the Minnecowzues (Miniconjou), Blackfeet (Sihasapa), and Honepapas (Hunkpapa). The former band are daily expected at the fort, and will gladly receive their annuities; but the Blackfeet and Honepapas still persist in refusing any annuities, and are constantly violating all the stipulations of the treaty. They are continually warring and committing depredations on whites and neighboring tribes, killing men and stealing horses. They even defy the Great Father, the President, and declare their intention to murder indiscriminately all that come within their reach. They, of all Indians, are now the most dreaded on the Missouri." And when the agent finally succeeded in reaching them and holding a council with their chiefs at Ft Clark, they refused to receive the presents sent by the Government, stating that they did not want them, but preferred the liberty to take scalps and commit whatever depredations they pleased. They took part in most of the subsequent conflicts with the whites, as that at Ft Phil. Kearney and that with Custer on the Little Bighorn. The number of the band in 1891 was 571;

these were gathered on Standing Rock res., N. and S. Dak. The population is no longer given separately. The noted Sitting Bull was chief of this tribe, though in making treaties he signed also for the Oglala.

Their subdivisions as given by J. O. Dorsey are: (1) Chankaokhan, (2) Cheokhba, (3) Tinazipeshicha, (4) Talonapin, (5) Kiglashka, (6) Chegnakeokisela, (7) Shikshichela, (8) Wakan, and (9) Hunskachantozhuha. Culbertson (Smithson. Rep. 1850, 141, 1851) mentions the following bands: Devil's medicine-man band (Wakan), Half breechclout people (Chegnakeokisela), Fresh meat necklace people (Talonapin), Sleepy Kettle band (Cheokhba), Sore backs (Chankaokhan), Bad bows (Tinazipeshicha), and Those that carry. Fire-Heart's band (Chantaapeta's band) is supposed to be a part of the Hunkpapa.

Ampapa.—Smet, Miss. de l'Oregon, 264, 848. **Ampapes.**—Smet, Letters, 23, 1843. **Aukpapas.**—Ind. Aff. Rep., 297, 1854. **Hankpapes.**—Parker, Jour., 44, 1840. **Honepapas.**—Ind. Aff. Rep., 295, 1854. **Honk pa pa.**—Ex. Doc. 56, 18th Cong., 1st sess., 9, 1824. **Houkpapas.**—Ind. Aff. Rep., 471, 1838. **Hunkappas.**—Ramsey in Ind. Aff. Rep. 1849, 86, 1850 (misprint). **Huŋkpapa.**—Riggs, Dakota Gram. and Dict., viii, 1852. **Hunkpapas.**—U. S. Ind. Treat. (1825), 346, 1826. **Hunkpa-te-dans.**—Ramsey in Ind. Aff. Rep. 1849, 86, 1850 (mistake). **Nicpapa.**—Hare in Spirit of Missions, 586, 1885 (misprint). **Oak-pa-pas.**—Hoffman in H. R. Ex. Doc. 36, 33d Cong., 2d sess., 3, 1855. **Oncapapas.**—Corliss, Lacotah MS. vocab., B. A. E., 107, 1874. **Onch-pa-pah.**—Culbertson in Smithson. Rep. 1850, 141, 1851. **Onc-pah-pa.**—Donaldson in Smithson. Rep. 1885, pt. 2, 57, 1886. **Oncpapa.**—Catlin, N. Am. Inds., I, 223, 1844. **One-capapa.**—Donaldson in Smithson. Rep., 1885, pt. 2, 57, 1886. **Onkpahpah.**—U. S. Ind. Treat. (1886), 899, 1873. **Onkpapah.**—Schoolcraft, Ind. Tribes, v, 494, 1855. **Ouh-papas.**—Vaughan in H. R. Doc. 36, 33d Cong., 2d sess., 6, 1855. **Uncpapa.**—Terry in Rep. Sec. War for 1869, pt. 1, 34. **Unc Papas.**—Ind. Aff. Rep. 1856, 7, 1857. **Uncpappas.**—Keane in Stanford, Compend., 541, 1878. **Unkpapa Dakotas.**—Hayden, Ethnog. and Philol. Mo. Val., map, 1862. **Unkpapas.**—Warren, Dacota Country, 16, 1855.

Hunkpatina ('campers at the end of the circle'). One of the two primary divisions of the Yanktonai Sioux, commonly known as Lower Yanktonai, from their former range on lower James r. of E. South Dakota. The Hunkpatina are seemingly referred to for the first time, in whole or in part, by Lewis and Clark, in 1804, under the name Honetaparteen, as a division of the Yankton of the N. They were on intimate terms with the Upper Yanktonai, who ranged about the upper waters of the James. They are now chiefly on Crow Creek res., S. Dak., where they numbered 1,009 in 1905. In 1866 they were estimated at 2,100. Some others appear to be attached to Standing Rock agency, N. Dak. Their bands, as given by J. O. Dorsey (15th Rep. B. A. E., 218, 1897), are: Putetemini (Sweat-lips), Shungikcheka (Common dogs), Takhuhayuta (Eat-the-scrapings-of-hides), Sangona (Shot-at-some-white-object), Ihasha (Red-lips), Iteghu (Burnt-face), Pteyuteshni (Eat-no-buffalo-cows).

Amkepatines.—Smet, Letters, 23, 1843. **Hen-ta-pahtus.**—Prescott in Schoolcraft, Ind. Tribes, II, 169, note, 1852. **Hen-tee-pah-tees.**—Ibid. **Ho in de borto.**—Clark (1804) in Orig. Jour. Lewis and Clark, I, 132, 1904. **Honcpatela band.**—Sen. Ex. Doc. 94, 34th Cong., 1st sess., 11, 1856. **Honepatela Yanctonnais.**—H. R. Ex. Doc. 130, 34th Cong., 1st sess., 7, 1856. **Hone-ta-par-teen.**—Lewis and Clark, Discov., 34, 1806. **Hunk-pate.**—Ind. Aff. Rep., 71, 1858. **Hunkpatee.**—Cleveland in Our Church Work, Dec. 4, 1875. **Hunkpatidan.**—Schoolcraft, Ind. Tribes, I, 248, 1851. **Huŋkpatidaŋs.**—Riggs, Dak. Gram. and Dict., xvi, 1852. **Hunkplatin.**—Brown in Ind. Aff. Rep. 1859, 92, 1860. **Lower Yanctonais.**—Ind. Aff. Rep., 371, 1866. **Lower Yanctonnais.**—Ibid., 1871, 525, 1872. **Lower Yanktonai.**—Robinson, letter to Dorsey, 1879. **Lower Yanktonnais.**—Ind. Aff. Rep., 27, 1878. **Unc-pah-te.**—Ind. Aff. Rep. 1867, 231, 1868. **Uncpatina.**—Alderson in Ind. Aff. Rep., 266, 1874, **Unkepatines.**—Smet, Letters, 37, note, 1843.

Hunkuwanicha ('without a mother'). A band of the Brulé Teton Sioux.

Huŋku-waniċa.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 219, 1897. **Hŭñku-wanitca.**—Ibid.

Hunnint. A Clallam village in N. W. Washington which participated in the treaty of Point No Point in 1855.—U. S. Ind. Treat., 800, 1873.

Hunskachantozhuha ('legging tobacco pouches'). A band of the Hunkpapa Teton Sioux.

Huŋska-ċaŋtożuha.—Dorsey in 15th Rep. B. A. E., 221, 1897. **Hŭ^{n}ska-tca^{n}tojuha.**—Ibid.

Hunting. The pursuit of game may be divided into two sets of activities, which correspond to military strategy and tactics, the one including the whole series of traps, the other hunting weapons and processes. Beginning with the latter, the following 9 classes embrace all the hunting activities of the American Indians:

(1) Taking animals with the hand without the aid of apparatus. Examples of this are picking up marine animals on the beach to eat on the spot, robbing birds' nests, and seizing birds on their roosts on dark nights. Such unskilled taking developed the utmost cunning, agility, and strength for pursuing, seizing, climbing, diving, stealing upon, and deceiving, and the same qualities were useful also in the pursuit with weapons. The climax of this first class was the communal game drive, in which a whole band or tribe would surround a herd of animals and coax or force them into a gorge, a corral, or natural cul-de-sac.

(2) Gathering with devices. To this class of activities belong substitutes for the fingers or palms, such as rakes for drawing or piling up sea food; a sharp stick for getting worms by forcing them out of the ground; nets and scoops for taking animals from the water (see *Fishing*, *Nets*); also dulls, reatas, and bolas for reaching out and grasping. This class reached its climax in the partnership or communal net, used by the Eskimo and other tribes for taking seal and also small fish.

(3) The employment of apparatus for

striking, bruising, or breaking bones, including stones held in the hands, clubs with grips, and hard objects at the end of a line or handle, like a slung shot. The N. Pacific tribes took great pains with their clubs, carving on them their symbolism.

(4) Slashing or stabbing with edged weapons. The Indians had little to do with metals and were given almost altogether to the use of stone, bone, reeds, and wood for stabbing and slashing. Both chipped and ground weapons were used, either without a handle, with a grip, or at the end of a shaft. Every Eskimo had a quiver of daggers for use at close quarters, and so had the Indian his side arms. Edged weapons, however, were not so common as the weapons of the next class.

(5) Hunting with piercing weapons, the most common of all Indian methods of taking animals. The implements include the pointed stick or stone, the lance, the spear, the harpoon, and the arrow (q. v.). Weapons of this class were held in the hand, hurled from the hand, shot from a bow or a blowgun, or slung from the throwing stick. Each of the varieties went through a multitude of transformations, depending on game, materials at hand, the skill of the maker, etc.

(6) The use of traps, pits, and snares (see *Traps*). The Tenankutchin of Alaska capture deer, moose, and caribou by means of a brush fence, extended many miles, in which at intervals snares are set; and the same custom was practised by many other tribes in hunting the larger game. The Plains tribes and the ancient Pueblos captured deer, antelope, and wolves by means of pitfalls.

(7) Capturing game by means of dogs or other hunting animals. Indian tribes, with few exceptions, had no hunting dogs regularly trained to pursue game, but the common dog was very efficient. Fowls of the air, marine animals, and especially carnivorous animals, such as the coyote, by their noises and movements gave the cue which aided the cunning and observant hunter to identify, locate, and follow his game. (See *Domestication.*)

(8) Hunting by means of fire and smoke. In America, as throughout the world, as soon as men came into possession of fire the conquest of the animal kingdom was practically assured. The Indians used smoke to drive animals out of hiding, torches to dazzle the eyes of deer and to attract fish and birds to their canoes, and firebrands and prairie fires for game drives.

(9) Taking animals by means of drugs. The bark of walnut root served to asphyxiate fish in fresh-water pools in the Southern states; in other sections soap root and buckeyes were used.

In connection with hunting processes there were accessory activities in which the Indian had to be versed. There were foods to eat and foods tabued, clothing and masks to wear, shelters and hiding places to provide, and not only must the hunter be familiar with calls, imitations, decoys, whistles, and the like, but acquainted with the appropriate hunting songs, ceremonies, and fetishes, and with formulas for every act in the process, the time for the chase of the various animals, the laws for the division of game, and the clan names connected with hunting. Besides, there were numberless employments and conveniences associated therewith. In order to use the harpoon it was necessary to have a canoe, and with every method of hunting were connected other employments which taxed the ingenuity of the savage mind. There were also certain activities which were the result of hunting. Questions presented themselves regarding transportation, receptacles, the discrimination of useful species, and the construction of fences. A slight knowledge of anatomy was necessary in order to know where to strike and how to cut up game. All these gave excellent training in perception, skill, and cooperative effort. See *Buffalo*, *Fishing*, *Food*, *Fur trade*, *Horse*, etc., and the various subjects above referred to.

Consult Allen, Rep. on Alaska, 138, 1885; Boas, Central Eskimo, 6th Rep. B. A. E., 1888; Catlin, N. A. Inds., I–II, 1844; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Hoffman, Menomini Inds., 14th Rep. B. A. E., 1896; Mason, various articles in Rep. Smithson. Inst. and Nat. Mus.; Maximilian, Travels, 1849; Murdoch, Ethnological Results of the Point Barrow Exped., 9th Rep. B. A. E., 1892; Nelson, Eskimo about Bering Strait, 18th Rep. B. A. E., 1899; Schoolcraft, Indian Tribes, I–VI, 1851–57. (O. T. M.)

Huntlatin. A division of the Tenankutchin on Tanana r., Alaska.

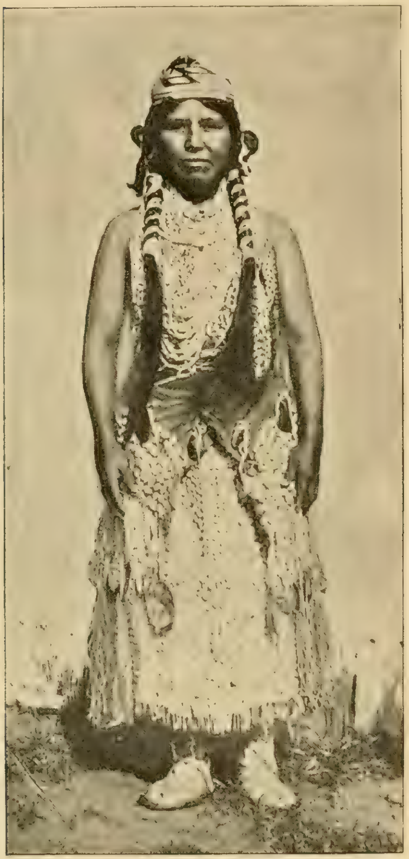
Hautlatin.—Dawson (after Allen) in Rep. Geol. Surv. Can., 203B, 1887. **Huntlatin.**—Allen, Rep. on Alaska, 137, 1887.

Hunxapa. A former Chumashan village near Santa Barbara, Cal.

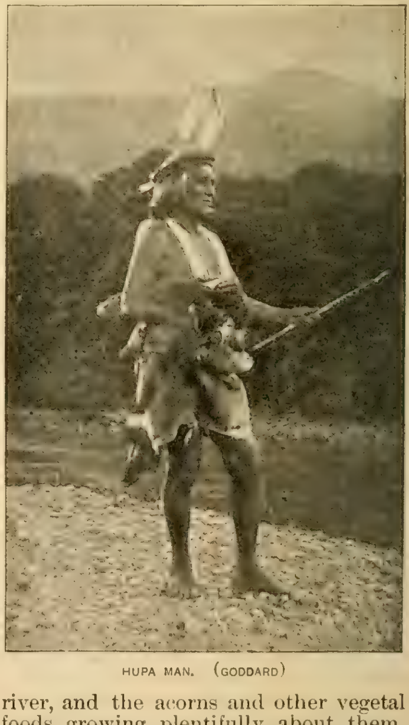
Huixapa.—Bancroft, Nat. Races, I, 459, 1874. **Hunxapa.**—Taylor in Cal. Farmer, Apr. 24, 1863.

Huocom. A former Costanoan village near Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Hupa. An Athapascan tribe formerly occupying the valley of Trinity r., Cal., from South fork to its junction with the Klamath, including Hupa valley. They were first mentioned by Gibbs in 1852; a military post was established in their territory in 1855 and maintained until 1892; and a reservation 12 m. square, including nearly all the Hupa habitat, was set apart in Aug., 1864. The population in 1888 was given as 650; in 1900, 430; in 1905, 412. They are at present self-supporting, depending on agriculture and stock raising. When they first came in contact with the whites, in 1850, the Hupa were all under the control of a chief called Ahrookoos by the Yurok (McKee in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 161, 1853), whose authority is said to have extended to other peoples southward along Trinity r. The position of chief depended on the possession of wealth, which usually remained in the family, causing the chieftainship to descend from father to son. In feasts and dances a division of the Hupa into two parts is manifest, but this division seems to have no validity outside of religious matters. The tribe occupied the following permanent villages: Cheindekhotding, Djishtangading, Haslinding, Honsading, Howungkut, Kinchuwhikut, Medilding, Miskut, Takimilding, Tlelding, Toltsasding, and Tsewenalding. Powers (Cont. N. A. Ethnol., III, 73, 1877) gave Chailkutkaituh, Wissomanchuh, and Misketoiitok, which have not been identified with any of the foregoing; Gibbs (MS. on Klamath river, B. A. E., 1852), on information furnished by the Yurok, gave Wangullewutlekauh, Wangullewatl, Sehachpeya, and (Schoolcraft, Ind. Tribes, III, 139, 1853) Tashuanta, Sokeakeit (Sokchit), and Meyemma.


HUPA WOMAN. (GODDARD)

The houses of the Hupa were built of cedar slabs set on end, the walls being 4 ft high on the sides and rising to more than 6 ft at the ends to accommodate the slope of the roof, inclosing a place about 20 ft square, the central part of which was excavated to form the principal chamber, which was about 12 ft square and 5 ft deep. The entrance was a hole 18 or 20 in. in diameter and about a foot above the ground. This was the storehouse for the family goods and the sleeping place of the women. The men occupied sweat houses at night. The Hupa depended for food on the deer and elk of the mountains, the salmon and lamprey of the river, and the acorns and other vegetal foods growing plentifully about them. They are noted for the beautiful twined baskets produced by the women and the fine pipes and implements executed by the men. The yew bows they used


HUPA MAN. (GODDARD)

to make, only about 3 ft long, strengthened with sinew fastened to the back with sturgeon glue, were effective up to 75 yds. and could inflict a serious wound at 100 yds. Their arrows, made of syringa shoots wound with sinew, into which foreshafts of juneberry wood were inserted, feathered with three split hawk feathers and pointed with sharp heads of obsidian, flint, bone, or iron, sometimes passed entirely through a deer. The hunter, disguised in the skin of the deer or elk, the odor of his body removed by ablution and smoking with green fir boughs, simulated so perfectly the movements of the animal in order to get within bowshot that a panther sometimes pounced upon his back, but withdrew when he felt the sharp pins that, for the very purpose of warding off such an attack, were thrust through the man's hair gathered in a bunch at the back of the neck. The Hupa took deer also with snares of a strong rope made from the fiber of the iris, or chased them into the water with dogs and pursued them in canoes. Meat was roasted before the fire or on the coals or incased in the stomach and buried in the ashes until cooked, or was boiled in water-tight baskets by dropping in hot stones. Meat and fish were preserved by smoking. Salmon were caught in latticed weirs stretched across the river or in seines or poundnets, or were speared with barbs that detached but were made fast to the pole by lines. Dried acorns were ground into flour, leached in a pit to extract the bitter taste, and boiled into a mush.

The men wore ordinarily a breechclout of deerskin or of skins of small animals joined together, and leggings of painted deerskin with the seam in front hidden by a fringe that hung from the top, which was turned down at the knee. Moccasins of deerskin with soles of elk hide were sometimes worn. The dance robes of the men were made of two deerskins sewn together along one side, the necks meeting over the left shoulder and the tails nearly touching the ground. Panther skins were sometimes used. The hair was tied into two clubs, one hanging down on each side of the head, or into one which hung behind. Bands of deerskin, sometimes ornamented with woodpeckers' crests, were worn about the head in dances, and occasionally feathers or feathered darts were stuck in the hair. The nose was not pierced, but in the ears were often worn dentalium shells with tassels of woodpeckers' feathers. A quiver of handsome skin filled with arrows was a part of gala dress, and one of plain buckskin or a skin pouch or sack of netting was carried as a pocket for small articles. Women wore a skirt of deerskin reaching to the knees, with a long, thick fringe hanging below and a short fringe at the waist. When soiled it was washed with the soap plant. At the opening of the skirt in front an apron was worn underneath. The skirts worn in dances were ornamented with strings of shell beads, pieces of abalone shell, and flakes of obsidian fastened to the upper and of shells of pine nuts inserted at intervals in the lower fringe. The apron for common wear was made of long strands of pine-nut shells and braided leaves attached to a belt. The dance aprons had strands of shells and pendants cut from abalone shells. Small dentalium and olivella shells, pine-nut shells, and small black fruits were strung for necklaces. A robe of deerskin or of wildcat fur was worn with the hair next to the body as a protection against the cold and in rainy weather with the hair side out. The head covering was a cap of fine basket work, which protected the forehead from the carrying strap whereby burdens and baby baskets were borne. Women, except widows, wore their hair long and tied in queues that hung down in front of the ears, and were ornamented with strips of mink skin, sometimes covered with woodpeckers' crests, and shell pendants, and sometimes perfumed with stems of yerba buena. From their ears hung pendants of abalone shell attached to twine. All adult women were tattooed with vertical black marks on the chin and sometimes curved marks were added at the corners of the mouth.

The imagination of the Hupa has peopled the regions E., W., S., and above with mortals known as Kihunai. The underworld is the abode of the dead. Their creator or culture hero, Yimantuwingyai, dwells with Kihunai across the ocean toward the N. A salmon feast is held by the southern divison in the spring and an acorn feast by the northern division in the fall. They formerly celebrated three dances each year: the spring dance, the white-deerskin dance, and the jumping dance. They have a large and varied folklore and many very interesting medicine formulas. See Goddard, Life and Culture of the Hupa, Univ. Cal. Pub., 1903; Hupa Texts, ibid., 1904. (P. E. G.)

Cha'parahihu.—A. L. Kroeber, inf'n, 1903 (Shasta name). **Hích'hu.**—Kroeber, inf'n, 1903 (Chimariko name). **Hoopa.**—Gatschet in Beach, Ind. Miscel., 440, 1877. **Hoo-pah.**—Gibbs in Schoolcraft, Ind. Tribes, III, 139, 1853. **Ho-pah.**—Gibbs, MS., B. A. E., 1852. **Hupâ.**—Powers in Cont. N. A. Ethnol., III, 73, 1877. **Húpô.**—Gatschet in Beach, Ind. Miscel., 440, 1877. **Kishakevira.**—Kroeber, inf'n, 1903 (Karok name). **Nabiltse.**—Gibbs, Nabiltse MS. vocab., B. A. E., 1857 (trans. 'man'). **Nabil-tse.**—Gibbs in Schoolcraft, Ind. Tribes, III, 423, 1853. **Nabittse.**—Latham in Proc. Philol. Soc. Lond., VI, 84, 1854. **Natano.**—Rav in Am. Nat., 832, 1886. **Noh-tin-oah.**—Azpell, MS., B. A. E. (own name). **Num-ee-muss.**—Ibid. (Yurok name). **Trinity Indians.**—McKee (1851) in Sen. Ex. Doc.

4, 32d Cong., spec. sess., 161, 1853. **Up-pa.**—Hazen quoted by Gibbs, Nabiltse MS. vocab., B. A. E.

Huron (lexically from French *huré*, 'bristly,' 'bristled,' from *hure*, 'rough hair' (of the head), head of man or beast, wild boar's head; old French, 'muzzle of the wolf, lion,' etc., 'the scalp,' 'a wig'; Norman French, *huré*, 'rugged'; Roumanian, *hurée*, 'rough earth,' and the suffix *-on*, expressive of depreciation and employed to form nouns referring to persons). The name *Huron*, frequently with an added epithet, like *vilain*, 'base,' was in use in France as early as 1358 (La Curne de Sainte-Palaye in Dict. Hist. de l'Ancien Langage Françoise, 1880) as a name expressive of contumely, contempt, and insult, signifying approximately an unkempt person, knave, ruffian, lout, wretch. The peasants who rebelled against the nobility during the captivity of King John in England in 1358 were called both *Hurons* and *Jacques* or *Jacques bons hommes*, the latter signifying approximately 'simpleton Jacks,' and so the term *Jacquerie* was applied to this revolt of the peasants. But Father Lalement (Jes. Rel. for 1639, 51, 1858), in attempting to give the origin of the name *Huron*, says that about 40 years previous to his time, i. e., about 1600, when these people first reached the French trading posts on the St Lawrence, a French soldier or sailor, seeing some of these barbarians wearing their hair cropped and roached, gave them the name Hurons, their heads suggesting those of wild boars. Lalement declares that while what he had advanced concerning the origin of the name was the most authentic, "others attribute it to some other though similar origin." But it certainly does not appear that the rebellious French peasants in 1358, mentioned above, were called Hurons because they had a similar or an identical manner of wearing the hair; for, as has been stated, the name had, long previous to the arrival of the French in America, a well-known derogatory signification in France. So it is quite probable that the name was applied to the Indians in the sense of 'an unkempt person,' 'a bristly savage,' 'a wretch or lout,' 'a ruffian.'

A confederation of 4 highly organized Iroquoian tribes with several small dependent communities, which, when first known in 1615, occupied a limited territory, sometimes called Huronia, around L. Simcoe and s. and E. of Georgian bay, Ontario. According to the Jesuit Relation for 1639 the names of these tribes, which were independent in local affairs only, were the Attignaouantan (Bear people), the Attigneenongnahac (Cord people), the Arendahronon (Rock people), and the Tohontaenrat (*Atahonta'enrat* or *Tohonta'enrat*, White-eared or Deer people). Two of the dependent peoples were the Bowl people and the Ataronchronon. Later, to escape destruction by the Iroquois, the Wenrohronon, an Iroquoian tribe, in 1639, and the Atontrataronnon, an Algonquian people, in 1644, sought asylum with the Huron confederation. In the Huron tongue the common and general name of this confederation of tribes and dependent peoples was *Wendat* (8endat), a designation of doubtful analysis and signification, the most obvious meaning being 'the islanders' or 'dwellers on a peninsula.' According to a definite tradition recorded in the Jesuit Relation for 1639, the era of the formation of this confederation was at that period comparatively recent, at least in so far as the date of membership of the last two tribes mentioned therein is concerned. According to the same authority the Rock people were adopted about 50 years and the Deer people about 30 years (traditional time) previous to 1639, thus carrying back to about 1590 the date of the immigration of the Rock people into the *Huron* country. The first two principal tribes in 1639, regarding themselves as the original inhabitants of the land, claimed that they knew with certainty the dwelling places and village sites of their ancestors in the country for a period exceeding 200 years. Having received and adopted the other two into their country and state, they were the more important. Officially and in their councils they addressed each other by the formal political terms 'brother' and 'sister'; they were also the more populous, having incorporated many persons, families, clans, and peoples, who, preserving the name and memory of their own founders, lived among the tribes which adopted them as small dependent communities, maintaining the general name and having the community of certain local rights, and enjoyed the powerful protection and shared with it the community of certain other rights, interests, and obligations of the great Wendat commonwealth.

The provenience and the course of migration of the Rock and Deer tribes to the Huron country appear to furnish a reason for the prevalent but erroneous belief that all the Iroquoian tribes came into this continent from the valley of the lower St Lawrence. There is presumptive evidence that the Rock and the Deer tribes came into Huronia from the middle and upper St Lawrence valley, and they appear to have been expelled therefrom by the Iroquois, hence the expulsion of the Rock and the Deer people from lower St Lawrence valley has been mistaken for the migration of the entire stock from that region.

In his voyages to the St Lawrence in 1534–43, Jacques Cartier found on the present sites of Quebec and Montreal, and along both banks of this river above the Saguenay on the N. and above Gaspé peninsula on the s. bank, tribes speaking Iroquoian tongues, for there were at least two dialects, a fact well established by the vocabularies which Cartier recorded. Lexical comparison with known Iroquoian dialects indicates that those spoken on the St Lawrence at that early date were Huron or Wendat. Cartier further learned that these St Lawrence tribes were in fierce combat with peoples dwelling southward from them, and his hosts complained bitterly of the cruel attacks made on them by their southern foes, whom they called Toudamani (Trudamans or Trudamani) and Agouionda (*Oñkhiioⁿ'thă'* is an Onondaga form), the latter signifying 'those who attack us.' Although he may have recorded the native names as nearly phonetically as he was able, yet the former is not a distant approach to the well-known Tsonnontowanen of the early French writers, a name which Champlain printed *Chouontouaroüon* (probably written Chonontouaroñon), the name of the Seneca, which was sometimes extended to include the Cayuga and Onondaga as a geographical group. Lescarbot, failing to find in Canada in his time the tongues recorded by Cartier, concluded that "the change of language in Canada" was due "to a destruction of people," and in 1603 he declared (Nova Francia, 170, 1609): "For it is some 8 years since the Iroquois did assemble themselves to the number of 8,000 men, and discomfited all their enemies, whom they surprised in their enclosures;" and (p. 290) "by such surprises the Iroquois, being in number 8,000 men, have heretofore exterminated the Algoumequins, them of Hochelaga, and others bordering upon the great river." So it is probable that the southern foes of the tribes along the St Lawrence in Cartier's time were the Iroquois tribes anterior to the formation of their historical league, for he was also informed that these Agouionda "doe continually warre one against another"—a condition of affairs which ceased with the formation of the league. Between the time of the last voyage of Cartier to the St Lawrence, in 1543, and the arrival of Champlain on this river in 1603, nothing definite is known of these tribes and their wars. Champlain found the dwelling places of the tribes discovered by Cartier on the St Lawrence deserted and the region traversed only rarely by war parties from extralimital Algonquian tribes which dwelt on the borders of the former territory of the expelled Iroquoian tribes. Against the aforesaid Iroquoian tribes the Iroquois were still waging relentless warfare, which Champlain learned in 1622 had then lasted more than 50 years.

Such was the origin of the confederation of tribes strictly called Hurons by the French and Wendat (8endat) in their own tongue. But the name Hurons was applied in a general way to the Tionontati, or Tobacco tribe, under the form "Huron du Pétun," and also, although rarely, to the Attiwendaronk in the form "Huron de la Nation Neutre." After the destruction of the Huron or Wendat confederation and the more or less thorough dispersal of the several tribes composing it, the people who, as political units, were originally called Huron and Wendat, ceased to exist. The Tionontati, or Tobacco tribe, with the few Huron fugitives, received the name "Huron du Pétun" from the French, but they became known to the English as Wendat, corrupted to Yendat, Guyandotte, and finally to Wyandot. The Jesuit Relation for 1667 says: "The Tionnontateheronnons of to-day are the same people who heretofore were called the Hurons de la nation du pétun." These were the so-called Tobacco nation, and not the Wendat tribes of the Huron confederation. So the name Huron was employed only after these Laurentian tribes became settled in the region around L. Simcoe and Georgian bay. Champlain and his French contemporaries, after becoming acquainted with the Iroquois tribes of New York, called the Hurons *les bons Iroquois*, 'the good Iroquois,' to distinguish them from the hostile Iroquois tribes. The Algonquian allies of the French called the Hurons and the Iroquois tribes *Nadowek*, 'adders,' and *Irvⁿkhowek*, 'real serpents,' hence, 'bitter enemies.' The singular *Iriⁿkowi*, with the French suffix *-ois*, has become the familiar "Iroquois." The term *Nadowe* in various forms (e. g., Nottaway) was applied by the Algonquian tribes generally to all alien and hostile peoples. Champlain also called the Hurons *Ochateguin* and *Charioquois*, from the names of prominent chiefs. The Delawares called them *Talamatan*, while the peoples of the "Neutral Nation" and of the Huron tribes applied to each other the term *Attiwendaronk*, literally, 'their speech is awry,' but freely, 'they are stammerers,' referring facetiously to the dialectic difference between the tongues of the two peoples.

In 1615 Champlain found all the tribes which he later called Hurons, with the exception of the Wenrohronon and the Atontrataronon, dwelling in Huronia and waging war against the Iroquois tribes in New York. When Cartier explored the St Lawrence valley, in 1534–43, Iroquoian tribes occupied the N. bank of the river indefinitely northward and from Saguenay r. eastward to Georgian bay, with no intrusive alien bands (despite the subsequent but doubtful claim of the Onontchataronon to a former possession of the island of Montreal), and also the S. watershed from the Bay of Gaspé W. to the contiguous territory of the Iroquois confederation on the line of the E. watershed of L. Champlain.

The known names of towns of these Laurentian Iroquois are Araste, Hagonchenda, Hochelaga, Hochelay, Satadin, Stadacona, Starnatan, Tailla, Teguenondahi, and Tutonaguy. But Cartier, in speaking of the people of Hochelaga, remarks: "Notwithstanding, the said Canadians are subject to them with eight or nine other peoples who are on the said river." All these towns and villages were abandoned previous to the arrival of Champlain on the St Lawrence in 1603. Of the towns of the Hurons, Sagard says: "There are about 20 or 25 towns and villages, of which some are not at all shut, nor closed [palisaded], and others are fortified with long pieces of timber in triple ranks, interlaced one with another to the height of a long pike [16 ft], and reenforced on the inside with broad, coarse strips of bark, 8 or 9 ft in height; below there are large trees, with their branches lopped off, laid lengthwise on very short trunks of trees, forked at one end, to keep them in place; then above these stakes and bulwarks there are galleries or platforms, called *ondaqua* ('box'), which are furnished with stones to be hurled against an enemy in time of war, and with water to extinguish any fire which might be kindled against them. Persons ascend to these by means of ladders quite poorly made and difficult, which are made of long pieces of timber wrought by many hatchet strokes to hold the foot firm in ascending." Champlain says that these palisades were 35 ft in height. In accord with the latter authority, Sagard says that these towns were in a measure permanent, and were removed to new sites only when they became too distant from fuel and when their fields, for lack of manuring, became worn out, which occurred every 10, 20, 30, or 40 years, more or less, according to the situation of the country, the richness of the soil, and the distance of the forest, in the middle of which they always built their towns and villages. Champlain says the Hurons planted large quantities of several kinds of corn, which grew finely, squashes, tobacco, many varieties of beans, and sunflowers, and that from the seeds of the last they extracted an oil with which they anointed their heads and employed for various other purposes.

The government of these tribes was vested by law in a definite number of executive officers, called "chiefs" (q. v.) in English, who were chosen by the suffrage of the child-bearing women and organized by law or council decree into councils for legislative and judicial purposes. There were five units in the social and political organization of these tribes, namely, the family, clan, phratry, tribe, and confederation, which severally expressed their will through councils coordinate with their several jurisdictions and which made necessary various grades of chiefs in civil affairs. In these communities the civil affairs of government were entirely differentiated from the military, the former being exercised by civil officers, the latter by military officers. It sometimes happened that the same person performed the one or the other kind of function, but to do so he must temporarily resign his civil authority should it be incumbent on him to engage in military affairs, and when this emergency was past he would resume his civil function or authority.

In almost every family one or more chiefship titles, known by particular names, were hereditary, and there might even be two or three different grades of chiefs therein. But the candidate for the incumbency of any one of these dignities was chosen only by the suffrage of the mothers among the women of his family. The selection of the candidate thus made was then submitted for confirmation to the clan council, then to the tribal council, and lastly to the great federal council composed of the accredited delegates from the various allied tribes.

The tribes composing the Hurons recognized and enforced, among others, the rights of ownership and inheritance of property and dignities, of liberty and security of person, in names, of marriage, in personal adornment, of hunting and fishing in specified territory, of precedence in migration and encampment and in the council room, and rights of religion and of the blood feud. They regarded theft, adultery, maiming, sorcery with evil intent, treason, and the murder of a kinsman or a co-tribesman as crimes which consisted solely in the violation of the rights of a kinsman by blood or adoption, for the alien had no rights which Indian justice and equity recognized, unless by treaty or solemn compact. If an assassination were committed or a solemnly sworn peace with another people violated by the caprice of an individual, it was not the rule to punish directly the guilty person, for this would have been to assume over him a jurisdiction which no one would think of claiming; on the contrary, presents designed to "cover the death" or to restore peace were offered to the aggrieved party by the offender and his kindred. The greatest punishment that could be inflicted on a guilty person by his kindred was to refuse to defend him, thus placing him outside the rights of the blood feud and allowing those whom he had offended the liberty to take vengeance on him, but at their own risk and peril.

The religion of these tribes consisted in the worship of all material objects, the elements and bodies of nature, and many creatures of a teeming fancy, which in their view directly or remotely affected or controlled their well-being. These objects of their faith and worship were regarded as man-beings or anthropic persons possessed of life, volition, and orenda (q. v.) or magic power of different kind and degree peculiar to each. In this religion ethics or morals as such received only a secondary, if any, consideration. The status and interrelations of the persons of their pantheon one to another were fixed and governed by rules and customs assumed to be similar to those of the social and the political organization of the people, and so there was, therefore, at least among the principal gods, a kinship system patterned after that of the people themselves. They expressed their public religious worship in elaborate ceremonies performed at stated annual festivals, lasting from a day to fifteen days, and governed by the change of seasons. Besides the stated gatherings there were many minor meetings, in all of which there were dancing and thanksgiving for the blessings of life. They believed in a life hereafter, which was but a reflex of the present life, but their ideas regarding it were not very definite. The bodies of the dead were wrapped in furs, neatly covered with flexible bark, and then placed on a platform resting on four pillars, which was then entirely covered with bark; or the body, after being prepared for burial, was placed in a grave and over it were laid small pieces of timber, covered with strong pieces of bark and then with earth. Over the grave a cabin was usually erected. At the great feast of the dead, which occurred at intervals of 8 or 10 years, the bodies of those who had died in the interim, from all the villages participating in the feast, were brought together and buried in a common grave with elaborate and solemn public ceremonies.

In 1615, when the Hurons were first visited by the French under Champlain, he estimated from the statements of the Indians themselves that they numbered 30,000, distributed in 18 towns and villages, of which 8 were palisaded; but in a subsequent edition of his work Champlain reduces this estimate to 20,000. A little later Sagard estimated their population at 30,000, while Brebeuf gave their number as 35,000. But these figures are evidently only guesses and perhaps much above rather than below the actual population, which, in 1648, was probably not far from 20,000.

When the French established trading posts on the St Lawrence at Three Rivers and elsewhere, the Hurons and neighboring tribes made annual trips down Ottawa r. or down the Trent to these posts for the purpose of trading both with the Europeans and with the Montagnais of the lower St Lawrence who came up to meet them. The chief place of trade at this time was, according to Sagard (Histoire, I, 170, 1866), in the harbor of Cape Victory, in L. St Peter of St Lawrence r., about 50 miles below Montreal, just above the outlet of the lake, where, on Sagard's arrival, there were "already lodged a great number of savages of various nations for the trade of beavers with the French. The Indians who were not sectarians in religion invited the missionaries into their country. In 1615 the Récollect fathers accepted the invitation, and Father Le Caron spent the year 1615–16 in Huronia, and was again there in 1623–24. Father Poulain was among the Hurons in 1622, Father Viel from 1623 to 1625, and Father De la Roche Daillion in 1626–28. The labors of the Jesuits began with the advent of Father Brebeuf in Huronia in 1626, but their missions ended in 1650 with the destruction of the Huron commonwealth by the Iroquois. In all, 4 Récollect and 25 Jesuit fathers had labored in the Huron mission during its existence, which at its prime was the most important in the French dominions in North America. As the first historian of the mission, Fr. Sagard, though not a priest, deserves honorable mention.

From the Jesuit Relation for 1640 it is learned that the Hurons had had cruel wars with the Tionontati, but that at the date given they had recently made peace, renewed their former friendship, and entered into an alliance against their common enemies. Sagard is authority for the statement that the Hurons were in the habit of sending large war parties to ravage the country of the Iroquois. The well-known hostility and intermittent warfare between the Iroquois and the Huron tribes date from prehistoric times, so that the invasion and destruction of the Huron country and confederation in 1648–50 by the Iroquois were not a sudden, unprovoked attack, but the final blow in a struggle which was already in progress when the French under Cartier in 1535 first explored the St Lawrence. The acquirement of firearms by the Iroquois from the Dutch was an important factor in their subsequent successes. By 1643 they had obtained about 400 guns, while, on the other hand, as late as the final invasion of their country the Hurons had but very few guns, a lack that was the direct cause of their feeble resistance and the final conquest by the Iroquois confederation of half of the country E. of the Mississippi and N. of the Ohio. In July, 1648, having perfected their plans for the final struggle for supremacy with the Hurons, the Iroquois began open hostility by sacking two or three frontier towns and Teanaustayaé (St Joseph), the major portion of the invading warriors wintering in the Huron country unknown to the Hurons; and in March, 1649, these Iroquois warriors destroyed Taenhatentaron (St Ignace) and St Louis, and carried into captivity hundreds of Hurons. These disasters completely demoralized and disorganized the Huron tribes, for the greater portion of their people were killed or led into captivity among the several Iroquoian tribes, or perished from hunger and exposure in their precipitate flight in all directions, while of the remainder some escaped to the Neutral Nation, or "Hurons de la Nation Neutre," some to the Tobacco or Tionontati tribe, some to the Erie, and others to the French settlements near Quebec on the island of Orleans. The Tohontaenrat, forming the populous town of Scanonaenrat, and a portion of the Arendahronon of the town of St-Jean-Baptiste surrendered to the Seneca and were adopted by them with the privilege of occupying a village by themselves, which was named Gandougarae (St Michel). As soon as the Iroquois learned of the Huron colony on Orleans id., they at once sought to persuade these Hurons to migrate to their country. Of these the Bear people, together with the Bowl band and the Rock people, having in an evil day promised to remove thither, were finally, in 1656, compelled to choose between fighting and migrating to the Iroquois country. They chose the latter course, the Bear people going to the Mohawk and the Rock people to the Onondaga. The Cord people alone had the courage to remain with the French.

The adopted inhabitants of the new town of St Michel (Gandougarae) were mostly Christian Hurons who preserved their faith under adverse conditions, as did a large number of other Huron captives who were adopted into other Iroquois tribes. In 1653 Father Le Moine found more than 1,000 Christian Hurons among the Onondaga. The number of Hurons then among the Mohawk, Oneida, and Cayuga is not known.

Among the most unfortunate of the Huron fugitives were those who sought asylum among the Erie, where their presence excited the jealousy and perhaps the fear of their neighbors, the Iroquois, with whom the Erie did not fraternize. It is also claimed that the Huron fugitives strove to foment war between their protectors and the Iroquois, with the result that notwithstanding the reputed 4,000 warriors of the Erie and their skill in the use of the bow and arrow (permitting them dextrously to shoot 8 or 9 arrows while the enemy could fire an arquebus but once), the Erie and the unfortunate Huron fugitives were entirely defeated in 1653–56 and dispersed or carried away into captivity. But most pathetic and cruel was the fate of those unfortunate Hurons who, trusting in the long-standing neutrality of the Neutral Nation which the Iroquois had not theretofore violated, fled to that tribe, only to be held, with the other portion of the Huron people still remaining in their country, into harsh captivity (Jes. Rel. 1659–60).

A portion of the defeated Hurons escaped to the Tionontati or "Huron du Pétun," then dwelling directly westward from them. But in 1649, when the Iroquois had sacked one of the Tionontati palisaded towns, the remainder of the tribe, in company with the refugee Hurons, sought an asylum on the Island of St Joseph, the present Charity or Christian id., in Georgian bay. It is this group of refugees who became the Wyandots of later history. Finding that this place did not secure them from the Iroquois, the majority fled to Michilimakinac, Mich., near which place they found fertile lands, good hunting, and abundant fishing. But even here the Iroquois would not permit them to rest, so they retreated farther westward to Manitoulin id., called Ekaentoton by the Hurons. Thence they were driven to Ile Huronne (Potawatomi id., because formerly occupied by that tribe), at the entrance to Green bay, Wis., where the Ottawa and their allies from Saginaw bay and Thunder bay, Manitoulin, and Michilimakinac, sought shelter with them. From this point the fugitive Hurons, with some of the Ottawa and their allies, moved farther westward 7 or 8 leagues to the Potawatomi, while most of the Ottawa went into what is now Wisconsin and N. W. Michigan among the Winnebago and the Menominee. Here, in 1657, in the Potawatomi country, the Hurons, numbering about 500 persons, erected a stout palisade. The Potawatomi received the fugitives the more readily since they themselves spoke a language cognate with that of the Ottawa and also were animated by a bitter hatred of the Iroquois who had in former times driven them from their native country, the N. peninsula of Michigan. This first flight of the Potawatomi must have taken place anterior to the visit by Nicollet in 1634.

Having murdered a party of Iroquois scouts through a plot devised by their chief Anahotaha, and fearing the vengeance of the Iroquois, the Hurons remained here only a few months longer. Some migrated to their compatriots on Orleans id., near Quebec, and the others, in 1659-60, fled farther W. to the Illinois country, on the Mississippi, where they were well received. Anahotaha was killed in 1659 in a fight at the Long Sault of Ottawa r., above Montreal, in which a party of 17 French militia under Sieur Dolard, 6 Algonkin under Mitameg, and 40 Huron warriors under Anahotaha (the last being the flower of the Huron colony then remaining on Orleans id.) were surrounded by 700 Iroquois and all killed with the exception of 5 Frenchmen and 4 Hurons, who were captured. It was not long before the Hurons found new enemies in the Illinois country. The Sioux brooked no rivals, much less meddlesome, weak neighbors; and as the Hurons numbered fewer than 500, whose native spirit and energy had been shaken by their many misfortunes, they could not maintain their position against these new foes, and therefore withdrew to the source of Black r., Wis., where they were found in 1660. At last they decided to join the Ottawa, their companions in their first removals, who were then settled at Chequamigon bay, on the S. shore of L. Superior, and chose a site opposite the Ottawa village. In 1665 Father Allouez, the founder of the principal western missions, met them here and established the mission of La Pointe du Saint Esprit between the Huron and the Ottawa villages. He labored among them 3 years, but his success was not marked, for these Tionontati Hurons, never fully converted, had relapsed into paganism. The Ottawa and the Hurons fraternized the more readily here since the two peoples dwelt in contiguous areas S. of Georgian bay before the Iroquois invasion in 1648-49. Father Marquette succeeded Father Allouez in 1669 and founded the missions of the Sault Ste Marie and St François-Xavier de la Baie des Puants. The Sioux, however, sought every possible pretext to assail the settlements of the Hurons and the Ottawa, and their numbers and known cruelty caused them to be so feared that the latter tribes during Marquette's régime withdrew to the French settlements, since the treaty of peace between the French and the Iroquois in 1666 had delivered them from their chief enemies. The Ottawa, however, returned to Manitoulin id., where the mission of St Simon was founded, while the Hurons, who had not forgotten the advantageous situation which Michilimakinac had previously afforded them, removed about 1670 to a point opposite the island, where they built a palisaded village and where Marquette established the mission of St Ignace. Later, some of the Hurons here settled moved to Sandusky, Ohio, others to Detroit, and still others to Sandwich, Ontario. The last probably became what was latterly known as the Anderdon band of Wyandots, but which is now entirely dissipated, with the possible exception of a very few persons.

In 1745 a considerable party of Hurons under the leadership of the war chief Orontony, or Nicholas, removed from Detroit r. to the marsh lands of Sandusky bay. Orontony was a wily savage whose enmity was greatly to be feared, and he commanded men who formed an alert, unscrupulous, and powerful body. The French having provoked the bitter hatred of Nicholas, which was fomented by English agents, he conspired to destroy the French, not only at Detroit but at the upper posts, and by Aug., 1747, the "Iroquois of the West," the Hurons, Ottawa, Abnaki, Potawatomi, "Ouabash," Sauteurs, Missisauga, Foxes, Sioux, Sauk, "Sarastau," Loups, Shawnee, and Miami, indeed all the tribes of the middle W., with the exception of those of the Illinois country, had entered into the conspiracy; but through the treachery of a Huron woman the plot was revealed to a Jesuit priest, who communicated the information to Longueuil, the French commandant at Detroit, who in turn notified all the other French posts, and although a desultory warfare broke out, resulting in a number of murders, there was no concerted action. Orontony, finding that he had been deserted by his allies, and seeing the activity and determination of the French not to suffer English encroachments on what they called French territory, finally, in Apr., 1748, destroyed his villages and palisade at Sandusky, and removed, with 119 warriors and their families, to White r., Ind. Not long after he withdrew to the Illinois country on Ohio r., near the Indiana line, where he died in the autumn of 1748. The inflexible and determined conduct of Longueuil toward most of the conspiring tribes brought the coalition to an end by May, 1748.

After this trouble the Hurons seem to have returned to Detroit and Sandusky, where they became known as Wyandots and gradually acquired a paramount influence in the Ohio valley and the lake region. They laid claim to the greater part of Ohio, and the settlement of the Shawnee and Delawares within that area was with their consent; they exercised the right to light the council fire at all intertribal councils, and although few in number they joined all the Indian movements in the Ohio valley and the lake region and supported the British against the Americans. After the peace of 1815 a large tract in Ohio and Michigan was confirmed to them, but they sold a large part of it in 1819, under treaty provisions, reserving a small portion near Upper Sandusky, Ohio, and a smaller area on Huron r., near Detroit, until 1842, when these tracts also were sold and the tribe removed to Wyandotte co., Kans. By the terms of the treaty of 1855 they were declared to be citizens, but by the treaty of 1867 their tribal organization was restored and they were placed on a small tract, still occupied by them, in the N. E. corner of Oklahoma.

That portion of the Hurons who withdrew in 1650 and later to the French colony, were accompanied by their missionaries. The mission of La Conception, which was founded by them, although often changed in name and situation, has survived to the present time. The Hurons who wintered in Quebec in 1649 did not return to their country after learning of its desolation by the Iroquois, but were placed on land belonging to the Jesuits at Beauport, and when the Huron fugitives came down to Quebec to seek protection, the others followed these in May, 1651, to Orleans id., settling on the lands of Madamoiselle de Grand Maison that had been bought for them. Here a mission house was erected near their stockaded bark lodges. In 1654 they numbered between 500 and 600 persons. But again the Iroquois followed them, seeking through every misrepresentation to draw the Hurons into their own country to take the place of those who had fallen in their various wars. By this means a large number of the Hurons, remnants of the Bear, Rock, and Bowl tribes, were persuaded in 1656 to migrate to the Iroquois country, a movement that met with such success that the Iroquois even ventured to show themselves under the guns of Quebec. In the same year they mortally wounded Father Garreau, near Montreal, and captured and put to death 71 Hurons on Orleans id. These misfortunes caused the Hurons to draw nearer to Quebec, wherein they were given asylum until peace was concluded between the French and the Iroquois in 1666. The Hurons then withdrew from the town about 5 m., where in the following year the mission of Notre Dame de Foye was founded. In 1693 the Hurons moved 5 m. farther away on account of the lack of wood and the need of richer lands; here the missionaries arranged the lodges around a square and built in the middle of it a church, to which Father Chaumonot added a chapel, patterned after the Casa Sancta of Lorette in Italy, and now known as Old Lorette. Some years later the mission was transferred a short distance away, where a new village, Younger Lorette, or La Jeune Lorette, was built. About the remains of this mission still dwell the so-called Hurons of Lorette.

The old estimates of Huron population have been previously given. After the dispersal of the Huron tribes in 1649–50, the Hurons who fled w. never seem to have exceeded 500 persons in one body. Later estimates are 1,000, with 300 more at Lorette (1736), 500 (1748), 850 (1748), 1,250 (1765), 1,500 (1794–95), 1,000 (1812), 1,250 (1812). Only the first of these estimates is inclusive of the "Hurons of Lorette," Quebec, who were estimated at 300 in 1736, but at 455, officially, in 1904. In 1885 those in Indian Ter. (Oklahoma) numbered 251, and in 1905, 378, making a total of 832 in Canada and the United States.

Nothing definite was known of the clans of the Hurons until the appearance of Morgan's Ancient Society in 1877, Powell's Wyandot Government (1st Rep. B. A. E., 1881), and Connolley's The Wyandots (Archæol. Rep. Ontario, 92, 1899). From the last writer, who corrects the work of the former authorities, the following list of Huron clans is taken: Great Turtle, Little Water Turtle, Mud Turtle, Wolf, Bear, Beaver, Deer, Porcupine, Striped Turtle, Highland Turtle, Snake, and Hawk. These, according to Powell, were organized into four phratries or clan brotherhoods, but Connolley denies that four phratries ever existed. The evidence appears to indicate, however, that the four-phratry organization was merged into one of three, of which the Wolf clan constituted one and acted as executive and presiding officer.

The Huron villages were Andiata, Angoutenc, Anonatea, Arendaonatia, Arente, Arontaen, Brownstown, Cahiague, Carhagouha, Carmaron, Cranetown (2 villages), Ekhiondatsaan, Endarahy, Iaenhouton, Ihonatiria (St Joseph II), Jeune Lorette, Junqusindundeh(?), Junundat, Khioetoa, Karenhassa, Khinonascarant (3 small villages so called), Lorette, Ouenrio, Onentisati, Ossossané, Sandusky, Ste Agnes, Ste Anne, St Antoine, Ste Barbe, Ste Catherine, Ste Cècile, St Charles (2 villages), St Denys, St Etienne, St François Xavier, St Geneviève, St Joachim, St Louis, St Martin, Ste Marie (2 villages), Ste Térèse, Scanonaenrat, Taenhatentaron (St Ignace I, II), Teanaustayaé (St Joseph I), Teandewiata, Touaguainchain (Ste Madeleine), and Tondakhra.

For sources of information consult Bressany, Relation-Abregée (1653), 1852; Connolley in Archæol. Rep. Ontario 1899, 1900; Jesuit Relations, I–III, 1858, and also the Thwaites edition, I–LXXIII, 1896–1901; Journal of Capt. William Trent (1752), 1871; Morgan, Ancient Society, 1878; N. Y. Doc. Col. Hist., I–XV, 1853–87; Perrot, Mémoire, Tailhan ed., 1864; Powell in 1st Rep. B. A. E., 1881. (J. N. B. H.)

Ahouandate.—Schoolcraft, Ind. Tribes, III, 522, 1853. **Ahwāndate.**—Featherstonhaugh, Canoe Voy., I, 168, 1847. **Atti8endaronk.**—Jes. Rel. 1641, 72, 1858. **Bons Irocois.**—Champlain (1603), Œuvres, II, 47, 1870. **Charioquois.**—Ibid. (1611), III, 244 (probably from the name of a chief). **Delamattanoes.**—Post (1758) in Proud, Pa., II, app., 120, 1798 (Delaware name). **Delamattenoos.**—Loskiel, Hist. United Breth., pt. 3, 16, 103, 1794. **Delemattanoes.**—Post (1758) quoted by Rupp, West. Pa., app., 118, 1846. **Dellamattanoes.**—Barton, New Views, app., 8, 1798. **Ekaenteeronnon.**—Potier, Rac. Huron et Gram., MS., 1761 (Huron name of Hurons of Lorette). **Euyrons.**—Van der Donck (1656) in N. Y. Hist. Soc. Coll., 2d s., I, 209, 1841. **Garennajenhaga.**—Bruyas, Radices, 69, 1863. **Guyandot.**—Parkman, Pioneers, xxiv, 1883. **Gyandottes.**—Gallatin in Trans. Am. Ethnol. Soc., II, 103, 1848. **Hah8endagerha.**—Bruyas, Radices, 55, 1863. **Harones.**—Rasle (1724) in Mass. Hist. Soc. Coll., 2d s., II, 246, 1814. **Hatindia8ointen.**—Potier, Rac. Huron et Gram., MS., 1761 (Huron name of Hurons of Lorette). **Hiroons.**—Gorges (1658) in Maine Hist. Soc. Coll., II, 67, 1847. **Houandates.**—Sagard (1632), Canada (Dict.), IV, 1866. **Hounondate.**—Coxe, Carolana, 44, 1741. **Hourons.**—Tonti (1682) in French, Hist. Coll. La., 169, 1846. **Huron.**—Jesuit Relation 1632, 14, 1858. **Hurones.**—Vaillant (1688) in N. Y. Doc. Col. Hist., III, 524, 1853. **Huronnes.**—Hildreth, Pioneer Hist., 9, 1848. **Hurrons.**—Writer of 1761 in Mass. Hist. Soc. Coll., 4th s., IX, 427, 1871. **Lamatan.**—Rafinesque, Am. Nations, I, 139, 1836 (Delaware name). **Little Mingoes.**—Pownall, map of N. Am., 1776. **Menchón.**—Duro, Don Diego de Peñalosa, 43, 1882. **Nadowa.**—For forms of this name applied to the Hurons see *Nadowa*. **Ochasteguin.**—Champlain (1609), Œuvres, III, 176, 1870 (from name of chief). **Ochatagin.**—Ibid., 219. **Ochataiguin.**—Ibid., 174. **Ochategin.**—Ibid. (1632), V, pt. 1, 177. **Ochateguin.**—Ibid. (1609), III, 175. **Ochatequins.**—Ibid., 198. **Ouaouackecinatouek.**—Potier quoted by Parkman, Pioneers, xxiv, 1883. **Ouendat.**—Jes. Rel. 1640, 35, 1858. **8endat.**—Jes. Rel. 1639, 50, 1858. **Owandats.**—Weiser (1748) quoted by Rupp, West. Pa., app., 16, 1846. **Owendaets.**—Peters (1750) in N. Y. Doc. Col. Hist., VI, 596, 1855. **Owendats.**—Croghan (1750) quoted by Rupp, West. Pa., app., 26, 1846. **Owendot.**—Hamilton (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 279, 1871. **Pemedenick.**—Vetromile in Hist. Mag., 1st s., IV, 369, 1860 (Abnaki name). **Quatoges.**—Albany conf. (1726) in N. Y. Doc. Col. Hist., V, 791, 1855. **Quatoghees.**—Ibid., VI, 391, note, 1855. **Quatoghies.**—Garangula (1684) in Williams, Vermont, I, 504, 1809. **Quatoghies of Loretto.**—Colden, Five Nations, I, 197, 1755. **Sastaghretsy.**—Post (1758) in Proud, Pa., II, app., 113, 1798. **Sastharhetsi.**—La Potherie, Hist. Am. Sept., III, 223, 1753 (Iroquois name). **Talamatan.**—Walam Olum (1833) in Brinton, Lenape Leg., 200, 1885. **Talamatun.**—Squier in Beach, Ind. Miscel., 28, 1877. **Ʇelamaɉeno^n.**—Hewitt after Journeycake, a Delaware ("Coming out of a mountain or cave": Delaware name). **Telematinos.**—Document of 1759 in Brinton, Lenape Leg., 231, 1885. **Ɉhăsɉchetcĭ'.**—Hewitt, Onondaga MS., B. A. E., 1888 (Onondaga name). **Viandots.**—Maximilian, Travels, 382, 184[illegible]. **Wanats.**—Barton, New Views, xlii, 1798. **Wandats.**—Weiser (1748) quoted by Rupp, West. Pa., app., 15, 1846. **Wandots.**—Ibid., 18. **Wantats.**—Weiser in Schoolcraft, Ind. Tribes, IV, 605, 1854. **Wayandotts.**—Hamilton (1749) in N. Y. Doc. Col. Hist., VI, 531, 1855. **Wayondots.**—Croghan (1759) in Proud, Pa., II, 296, 1798. **Wayondotts.**—Croghan, Jour., 37, 1831. **Wayundatts.**—Doc. of 1749 in N. Y. Doc. Col. Hist., VI, 533, 1855. **Wayundotts.**—Ibid. **Weandots.**—Buchanan, N. Am. Inds., 156, 1824. **Wendats.**—Shea, Miss. Val., preface, 59, 1852. **Weyandotts.**—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 262, 1871. **Weyondotts.**—Ibid., 249. **Wiandotts.**—Ft Johnson conf. (1756) in N. Y. Doc. Col. Hist., VII, 236, 1856. **Wiondots.**—Edwards (1788) in Mass. Hist. Soc. Coll., 1st s., IX, 95, 1804. **Wiyandotts.**—Morse, Modern Geog., I, 196, 1814. **Wyandote.**—Morgan in N. Am. Rev., 52, Jan. 1870. **Wyandotte.**—Garrard, Wahtoyah, 2, 1850. **Wyandotts.**—Croghan (1754) quoted by Rupp, West. Pa., app., 51, 1846. **Wyondats.**—Croghan (1765) in N. Y. Doc. Col. Hist., VII, 782, 1856. **Wyondotts.**—Croghan, Jour., 34, 1831. **Yendat.**—Parkman, Pioneers, xxiv, 1883. **Yendots.**—Schoolcraft in N. Y. Hist. Soc. Proc., 86, 1844.

Hurriparacussi. A village near which De Soto landed from Tampa bay, Fla., in 1539. According to Gatschet the name is properly the title of the principal chief, from two Timucua words signifying 'war chief.'

Hurripacuxi.—Biedma in Smith, Colec. Doc. Fla., 48, 1857. **Paracossi.**—Gentl of Elvas (1557) in French, Hist. Coll. La., II, 128, 1850. **Parocossi.**—Gentl of Elvas in Hakluyt Soc. Pub., IX, 32, 1851. **Urriba cuxi.**—French, op. cit., 98, note. **Urribarracuxi.**—Garcilasso de la Vega cited in Hakluyt Soc. Pub., op. cit, 32. **Vrribarracuxi.**—Garcilasso de la Vega, Florida, 37, 1723.

Hurst tablet. See *Notched plates.*

Husada ('legs stretched out stiff'). A subgens of the Khuya gens of the Kansa.

Hüsada.—Dorsey in 15th Rep. B. A. E., 231, 1897. **Qüyunikaci^{n}ga.**—Ibid. ('White-eagle people').

Husadta (*Hüsaɉa*, 'limbs stretched stiff'). A subgens of the Hangkaahutun gens of the Osage, one of the original fireplaces of the Hangka division.—Dorsey in 15th Rep. B. A. E., 234, 1897.

Husadtawanu (*Hü'saɉa Wanŭ$^{n\prime}$*, 'elder Husadta'). A subgens of the Hangkaahutun gens of the Osage, one of the original fireplaces of the Hangka division.—Dorsey in 15th Rep. B. A. E., 234, 1897.

Husam. A former winter village of the Hahamatses at the mouth of Salmon r., Brit. Col.; now the seat of a salmon fishery.

H'usam.—Boas in Bull. Am. Geog. Soc., 230, 1887. **Koo-sām.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65.

Hushkoni ('skunk'). A Chickasaw clan of the Ishpanee phratry.

Hushkoni.—Morgan, Anc. Soc., 163, 1877. **Huskóni.**—Gatschet, Creek Migr. Leg., I, 96, 1884.

Hushkovi. A traditionary village about 2 m. N. W. of Oraibi, N. E. Ariz. According to Hopi story Hushkovi and Pivanhonkapi were destroyed by a fire that had been kindled in the San Francisco mts., 90 m. away, at the instance of the chief of Pivanhonkapi and with the aid of the Yayaponchatu people who are said to have been in league with supernatural forces, because the inhabitants of Pivanhonkapi had become degenerates through gambling. Most of the inhabitants were also destroyed; the survivors moved away, occupying several temporary villages during their wanderings, the ruins of which are still to be seen. See Voth, Traditions of the Hopi, 241, 1905.

Hū'ckovi.—Voth, op. cit.

Husistaic. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Huskanaw. An Algonquian word applied to certain initiation ceremonies of the Virginia Indians, performed on boys at puberty, which were accompanied by fasting and the use of narcotics. The whites applied the term *to huskanaw* (Beverley, Hist. Va., III, 32, 39, 1705) in a figurative sense. Thus Jefferson (Corresp., II, 342) wrote: "He has the air of being *huskanoyed*, i. e., out of his element." The term is derived from the language of the Powhatan. Gerard (Am. Anthrop., VII, 242, 1905) etymologizes the word as follows: "Powhatan *uskinaweu*, 'he has a new body', from *uski* 'new', *naw* 'body', *eu* 'has he', said of a youth who had reached the age of puberty". But the word is rather from the Powhatan equivalent of the Massachuset *wuskenœ*, 'he is young', and does not necessarily contain the root *iaw* (not *naw*) 'body'. It has no connection with the English word "husky," as some have supposed. For an account of the "solemnity of *huskanawing*" see Beverley, op. cit., and cf. Heckewelder (1817), Indian Nations, 245, 1876. See *Child life*, *Ordeals*. (A. F. C.)

Husky. According to Julian Ralph (Sun, N. Y., July 14, 1895), "the common and only name of the wolf-like dogs of both the white and red men of our northern frontier and of western Canada." *Husky* was originally one of the names by which the English settlers in Labrador have long known the Eskimo (q. v.). The word, which seems to be a corruption of one of the names of this people, identical with our 'Eskimo' in the northern Algonquian dialects, has been transferred from man to the dog. (A. F. C.)

Husoron. A former division or pueblo of the Varohio, probably in the Chinipas valley, in w. Chihuahua, Mexico.—Orozco y Berra, Geog., 58, 1864.

Huspah. A Yamasi band living in South Carolina under a chief of the same name about the year 1700. (A. S. G.)

Hussliakatna. A Koyukukhotana village, of 14 people in 1885, on the right bank of Koyukuk r., Alaska, 2 m. above the s. end of Dall id.

Hussleakátna.—Allen, Rep. on Alaska, 122, 1887. **Hussliakatna.**—Ibid., 141.

Hutalgalgi (*hútali* 'wind', *algi* 'people'). A principal Creek clan.

Ho-tor'-lee.—Morgan, Anc. Soc., 161, 1877. **Hotulgee.**—Pickett, Hist. Ala., I, 96, 1851. **Hútalgalgi.**—Gatschet, Creek Migr. Leg., I, 155, 1884. **Wind Family.**—Woodward, Reminiscences, 19, 20, 1859.

Hutatchl (H*u*t-tát-ch'l). A former Lummi village at the s. e. end of Orcas id., of the San Juan group, Wash.—Gibbs, Clallam and Lummi, 38, 1863.

Huthutkawedl (*X·û'tx·ûtkawêɿ*, 'holes by or near the trail'). A village of the Nicola band of the Ntlakyapamuk, near Nicola r., 23 m. above Spences Bridge, Brit. Col.

N'hothotkō'as.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **X·û'tx·ûtkawêɿ.**—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900.

Hutsawap. One of the divisions or subtribes of the Choptank, formerly in Dorchester co., Md.—Bozman, Maryland, I, 115, 1837.

Hutsnuwu ('grizzly bear fort'). A Tlingit tribe on the w. and s. coasts of Admiralty id., Alaska; pop. estimated at 300 in 1840, and given as 666 in 1880 and 420 in 1890. Their former towns were Angun and Nahltushkan, but they now live at Killisnoo. Their social divisions are Ankakehittan, Daktlawedi, Deshuhittan, Tekoedi, and Wushketan. (J. R. S.)

Chūts-ta-kŏn.—Krause, Tlinkit Ind., 118, 1885. **Chútznou.**—Holmberg, Ethnog. Skizz., map facing 142, 1855. **Contznoos.**—Borrows in H. R. Ex. Doc. 197, 42d Cong., 2d sess., 4, 1872. **Hoidxnous.**—Scott in Ind. Aff. Rep., 313, 1868. **Hoochenoos.**—Ball in Sen. Ex. Doc. 105, 46th Cong., 1st sess., 30, 1880. **Hoochinoo.**—Wright, Among the Alaskans, 151, 1883. **Hoodchenoo.**—George in Sen. Ex. Doc. 105, 46th Cong., 1st sess., 29, 1880. **Hoodsinoo.**—Colyer, ibid., 1869, 575, 1870. **Hoodsna.**—Hallock in Rep. Sec. War, pt. I, 39, 1868. **Hoods-Nahoos.**—Scott in Ind. Aff. Rep., 309, 1868. **Hookchenoo.**—Ball in Sen. Ex. Doc. 105, 46th Cong., 1st sess., 30, 1880. **Hoonchenoo.**—George, ibid., 29. **Hootsinoo.**—Kane, Wand. N. A., app., 1859. **Hootz-ah-tar-qwan.**—Emmons in Mem. Am. Mus. Nat. Hist., III, 232, 1903. **Khootznahoo.**—Petroff in Tenth Census, Alaska, 32, 1884. **Khutsno.**—Tikhmenief, Russ. Am. Co., II, 341, 1863. **Khutsnu.**—Ibid. **Koo-tche-noos.**—Beardslee in Sen. Ex. Doc. 105, 46th Cong., 1st sess., 29, 1880. **Kootsenoos.**—Mahoney in Ind. Aff. Rep. 1869, 576, 1870. **Kootsnovskie.**—Elliott, Cond. Aff. Alaska, 227, 1875 (transliterated from Veniaminoff). **Kootznahoo.**—Niblack, Coast Indians of S. Alaska, chart I, 1890. **Kootznoos.**—Seward, Speeches on Alaska, 5, 1869. **Kootznov.**—Colyer in Ind. Aff. Rep., 587, 1870. **Koushnous.**—Halleck in Rep. Sec. War, I, 38, 1868. **Koutzenoos.**—Beardslee in Sen. Ex. Doc. 105, 46th Cong., 1st sess., 31, 1880. **Koutznous.**—Halleck in Rep. Sec. War, pt. I, 38, 1868. **Kutsnovskoe.**—Veniaminoff, Zapiski, II, pt. 3, 30, 1840. **X̣ū'adji-nao.**—Swanton, field notes, 1900-01 (according to the Haida). **X̣ūts!nuwū'.**—Ibid., 1904, B. A. E. (own name).

Hutucgna. A former Gabrieleño rancheria in Los Angeles co., Cal., at a place later called Santa Ana (Yorbas).

Hutucgna.—Taylor in Cal. Farmer, June 8, 1860. **Hutuk.**—Kroeber, inf'n, 1905 (Luiseño name).

Huvaguere. A Nevome division, described as adjoining the Hio, who were settled 8 leagues e. of Tepahue, in Sonora, Mexico (Orozco y Berra, Geog., 58, 1864). The name doubtless properly belongs to their village.

Huwaka. The Sky clan of Acoma pueblo, N. Mex., which, with the Osach (Sun) clan, forms a phratry.

Huwáka-hanoq^{ch}.—Hodge in Am. Anthrop., IX, 352, 1896 (*hanoq^{ch}*='people').

Huwanikikarachada ('those who call themselves after the elk'). A Winnebago gens.

Elk.—Morgan, Anc. Soc., 157, 1877. **Hoo-wun'-nä.**—

Ibid. **Hu-wa^n-i-ki′-ka-ra′-tca-da.**—Dorsey in 15th Rep. B. A. E., 240, 1897.

Huwi. The Dove clan of the Chua (Rattlesnake) phratry of the Hopi.

Hé-wi.—Stephen in 8th Rep. B. A. E., 38, 1891. **Hüwi wiñwû.**—Fewkes in 19th Rep. B. A. E., 582, 1901 (*wiñwû*=‘clan’). **Hü′-wi wuñ-wü.**—Fewkes in Am. Anthrop., VII, 402, 1894.

Hwades (*Xudē′s*, ‘cut beach’). The principal village of the Koskimo and Koprino at Quatsino narrows, Vancouver id.

Hwat-ēs′.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65, 1888. **Hwot-es.**—Dawson in Can. Geol. Surv., map, 1887. **Xudē′s.**—Boas, inf'n, 1906.

Hwahwatl (Qwā′qwa*tl*). A Salish tribe on Englishman r., Vancouver id., speaking the Puntlatsh dialect.—Boas, MS. B. A. E., 1887.

Hwotat. A Hwotsotenne village on the E. side of Babine lake, near its outlet, in British Columbia.

Hwo′-tat.—Morice in Trans. Roy. Soc. Can., X, 109, 1893. **Whalatt.**—Downie in Mayne, Brit. Col., 453, 1861 (misprint). **Whatatt.**—Downie in Jour. Roy. Geog. Soc., XXXI, 253, 1861. **Wut-at.**—Dawson in Geol. Surv. Can., 26B, 1881.

Hwotsotenne (‘people of Spider river’). A Takulli tribe, belonging to the Babine branch, living on Bulkley r. and hunting as far as François lake, Brit. Col. They are somewhat mixed with their immediate neighbors, the Kitksan (Morice in Trans. Can. Inst., 27, 1893). Their villages are Hagwilget, Hwotat, Keyerhwotket, Lachalsap, Tsechah, and Tselkazkwo.

Akwilgét.—Morice, Notes on W. Dénés, 27, 1893 (‘well dressed’: Kitksan name). **Hwotso′tenne.**—Morice in Trans. Roy. Soc. Can., map, 1892. **Outsotin.**—British Columbia map, 1872.

Hykehah. A former Chickasaw town, one of a settlement of five, probably in or near Pontotoc co., Miss.

Hikihaw.—Romans, Florida, 63, 1775. **Hikkihaw.**—W. Florida map, *ca.* 1775. **Hykehah.**—Adair, Am. Ind., 352, 1775.

Hykwa. See *Hiakwa.*

Hyperboreans (Greek). Applied by Bancroft (Nat. Races, I, 37, 1882) to the tribes of extreme N. W. America, N. of lat. 55°, including western and southern Eskimo, Aleut, Tlingit, and Athapascan tribes; by others the name is employed to designate all the circumpolar tribes of both the Old and the New World.

Hyukkeni. A former Choctaw settlement, noted by Romans in 1775, but not located on his map unless it be an unnumbered town on the E. side of Buckatunna cr., N. E. of Yowani, in the present Mississippi.—Halbert in Miss. Hist. Soc. Pub., VI, 432, 1902.

Iahenhouton (‘at the caves.’—Hewitt). A Huron village in Ontario in 1637.—Jes. Rel. for 1637, 159, 1858.

Ialamma. A former Chumashan village subordinate to Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Ialamne. A former Chumashan village subordinate to Santa Inez mission, Santa Barbara co., Cal. (Taylor in Cal. Farmer, Oct. 18, 1861). Possibly the same as Ialamma.

Ialmuk (*Ī′a′lmuq*). A Squawmish village community at Jericho, Burrard inlet, Brit. Col.—Hill-Tout in Rep. B. A. A. S., 475, 1900.

Ialostimot (*Ialo′stimōt*, ‘making good fire’). A Talio division among the Bellacoola of British Columbia; named from a reputed ancestor.

Ialo′stimōt.—Boas in 7th Rep. N. W. Tribes Canada, 3, 1891. **T′ā′t′Entsāit.**—Ibid. (‘a cave protecting from rain’: secret society name).

Iana (*Ia′na*). The Corn clan of the pueblo of Taos, N. Mex.

Iána-taíina.—Hodge, field notes, B. A. E., 1895 (*taíina* = ‘people’).

Ibache (‘holds the firebrand to sacred pipes’). A Kansa gens. Its subgentes are Khuyeguzhinga and Mikaunikashinga.

Hañga jiñga.—Dorsey in 15th Rep. B. A. E., 231, 1897 (‘small Hanga’). **Ibatc‘ĕ.**—Ibid.

Ibin. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Ibitoupa. A small tribe of unknown affinity, but the theory that they were connected with the Chickasaw has more arguments in its favor than any other. In 1699 they formed one of the villages mentioned by Iberville (Margry, Déc., IV, 180, 1880) as situated on Yazoo r., Ibitoupa being near the upper end of the group between the Chaquesauma (Chakchiuma) and the Thysia (Tioux), according to the order named, which appears to be substantially correct, although Coxe (Carolana, 10, 1741) who omits Thysia, makes the Ibitoupa settlement expressly the uppermost of the series. The Ibitoupa and Chakchiuma, together with the Tapoucha (Taposa), were united in one village on the upper Yazoo by 1798. What eventually became of them is not known, but it is probable that they were absorbed by the Chickasaw. See *Itomapa.* (A. S. G.)

Bitoupas.—Pénicaut (1700) in French, Hist. Coll. La., n. s , I, 61, 1869. **Epitoupa.**—Coxe, Carolana, 10, map, 1741. **Ouitoupas.**—Penicaut (1700) in Margry, Déc., V, 401, 1883. **Outapa.**—Iberville (1699), ibid., IV, 180, 1880. **Outaypes.**—Martin, Hist. La., I, 249, 1827. **Witoupo.**—Alcedo, Dic. Geog., V, 343, 1789 (misprint). **Witowpa.**—Esnauts et Rapilly, map, 1777. **Witowpo.**—Philippeaux, map of English Col., 1781. **Ybitoopas.**—Romans, Fla., I, 101, 1775. **Ybitoupas.**—Baudry des Lozières, Voy. à la Louisiane, 245, 1802.

Icayme. Given as the native name of the site on which San Luis Rey mission, s. California, was founded; perhaps also the name of a neighboring Diegueño village.—Taylor in Cal. Farmer, Feb. 22, 1860.

Ichenta. A village of the Chalone division of the Costanoan family, formerly near Soledad mission, Cal.

Ichenta.—Taylor in Cal. Farmer, Apr. 20, 1860. **San José.**—Ibid.

Ichuarumpats (*I'-chu-ar'-rum-pats*, 'people of cactus plains'). A Paiute tribe formerly in or near Moapa valley, s. e. Nev., numbering 35 in 1873.—Powell in Ind. Aff. Rep. 1873, 50, 1874.

Icosans. Mentioned by Bartram (Trav., 54, 1792) in connection with the Ogeeche, Santee, Utina, Wapoo, Yamasi, etc., as having been attacked by the Creeks, and "who then surrounded and cramped the English possessions." The reference is to the early colonial period of South Carolina and Georgia.

Idakariuke. Mentioned as a Shasta band of Shasta valley, n. Cal., in 1851, but it is really only a man's personal name. (R. B. D.)

Ida-kara-wak-a-ha.—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 221, 1853 (seemingly identical). **Ida-ka-riúke**.—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 171, 1853. **I-do-ka-rai-uke**.—McKee, ibid., 171.

Idelabuú ('mesas of the mountains'). A rancheria, probably Cochimi, connected with Purísima (Cadegomo) mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., v, 189, 1857.

Idelibinagá ('high mountains'). A rancheria, probably Cochimi, connected with Purísima mission, Lower California, in the 18th century.—Doc. Hist. Mex., 4th s., v, 189, 1857.

Idiuteling. An Eskimo settlement on the n. shore of Home bay, Baffin land, where the Akudnirmiut Eskimo gather to hunt bear in the spring.

Ipiutelling.—Boas in 6th Rep. B. A. E., 441, 1888 (misprint). **Ipnitelling**.—Ibid., map (misprint).

Idjorituaktuin ('with grass'). A village of the Talirpingmiut division of the Okomiut Eskimo on the w. shore of Cumberland sd.; pop. 11 in 1883.

Ejujuajuin.—Kumlien in Bull. Nat. Mus., no. 15, 15, 1879. **Idjorituaktuin**.—Boas in Deutsche Geog. Blätt., VIII, 33, 1885. **Idjorituaqtuin**.—Boas in 6th Rep. B. A. E., 426, 1888. **Idjorituaχtuin**.—Boas in Petermanns Mitt., no. 80, 70, 1885.

Idjuniving. A spring settlement of Padlimiut Eskimo near the s. end of Home bay, Baffin land —Boas in 6th Rep. B. A. E., map, 1888.

Iebathu. The White-corn clan of the Tigua pueblo of Isleta, N. Mex.

Íëbathú-t'aínın.—Lummis quoted by Hodge in Am. Anthrop., IX, 349, 1896 (*t'aínïn*='people').

Iechur. The Yellow-corn clan of the Tigua pueblo of Isleta, N. Mex.

Íéchur-t'aínïn.—Lummis quoted by Hodge in Am. Anthrop., IX, 349, 1896 (*t'aínïn*='people').

Iefeu. The Red-corn clan of the Tigua pueblo of Isleta, N. Mex.

Íëfë'u-t'aínın.—Lummis quoted by Hodge in Am. Anthrop., IX, 349, 1896 (*t'aínïn*='people').

Iekidhe (*Iekiđĕ*, 'criers'). A gens of the Inkesabe division of the Omaha.—Dorsey in 15th Rep. B. A. E., 227, 1897.

Ieshur. The Blue-corn clan of the Tigua pueblo of Isleta, N. Mex.

Íëshur-t'aínin.—Lummis quoted by Hodge in Am. Anthrop., IX, 349, 1896 (*t'aínïn*='people').

Ieskachincha ('child of one who speaks Dakota'). The ordinary name for the mixed-blood element among the western Sioux. Given by J. O. Dorsey as a Brulé gens composed of half-breeds.

Ieskaćiŋća.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 219, 1897. **Ieska-tciⁿtca**.—Ibid.

Ieskachincha. A modern Oglala Dakota band, composed of half-breeds.

Ieska ċiŋċa.—Cleveland, letter to Dorsey, 1884. **Ieska-tciⁿtca**.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 221, 1897.

Ietan. A term which, with "Tetau" and other forms of the name, was applied by writers of the early part of the 19th century to several western tribes. Mooney (17th Rep. B. A. E., 167, 1898) explains its application as follows: "The Ute of the mountain region at the headwaters of the Platte and the Arkansas, being a powerful and aggressive tribe, were well known to all the Indians of the plains, who usually called them by some form of their proper name, *Yútawáts*, or, in its root form, *Yuta*, whence we get Eutaw, Utah, and Ute. Among the Kiowa the name becomes *Íätä(-go)*, while the Siouan tribes seem to have nasalized it so that the early French traders wrote it as Ayutan, Iatan, or Ietan. By prefixing the French article it became L'Iatan, and afterward Aliatan, while by misreading of the manuscript word we get Jatan, Jetan, and finally Tetau. Moreover, as the early traders and explorers knew but little of the mountain tribes, they frequently confounded those of the same generic stock, so that almost any of these forms may mean Shoshoni, Ute, or Comanche, according to the general context of the description." By reason of the varied applications of Ietan and its equivalents, the name is here treated separately.

Aliatâ.—Lewis and Clark, Discov., 60, 1806 (so called by the French). **Aliatan**.—Drake, Bk. Inds., vi, 1848. **Aliatans, of La Playes**.—Lewis, Travels, 181, 1809. **Aliatans, of the West**.—Lewis and Clark, Discov., 63, 1806. **Aliatons**.—Lewis and Clark, Jour., 139, 1840. **Aliatons of the West**.—Brown, West. Gaz., 213, 1817. **Alitan**.—Lewis and Clark, Discov., 23, 1806. **Aliton**.—Am. State Papers, Ind. Aff., I, 710, 1832. **Alliatan**.—Lewis and Clark, Exped., II, 131, 1814. **Alliatans of the west**.—Brown, West. Gaz., 215, 1817. **Ayutan**.—Brackenridge, Views of Louisiana, 80, 1814 (also called 'Camanches'). **Halisanes**.—Du Lac, Voy. Louisianes, 261, 1805. **Halitanes**.—Ibid., 309. **Hietanes**.—Orozco y Berra, Geog., 40, 1864. **Hietans**.—Pénicaut (1720) in French, Hist. Coll. La., I, 156, 1869. **I-â'-kâr**.—Lewis and Clark, Discov., 60, 1806. **Iatan**.—Gregg, Comm. Prairies, I, 21, 1844. **I-a-tans**.—Bonner, Life of Beckwourth, 34, 1856. **Ictans**.—Boudinot, Star in West, 126, 1816 (misprint). **Ielan**.—Morse, Rep. to Sec. War, 374, 1822 (misprint). **Ietam**.—Cass in H. R. Ex. Doc. 117, 20th Cong., 2d sess., 102, 1829. **Ietan**.—Pike, Travels, xiv, 1811. **Ietanes**.—Orozco y Berra, Geog., 40, 1864. **Ietans**.—Pike, Exped., 3d map, 1810. **Iotan**.—Pattie, Pers. Narr., 36, 1833. **Itean**.—M'Kenney, Memoirs, II, 94, 1846 (misprint). **Jetam**.—Cass quoted by Schoolcraft, Ind. Tribes, III, 609, 1853 (misprint). **Jetans**.—Pénicaut (1720) in French, Hist. Coll. La., I, 156, note, 1869 (misprint). **Jetans**.—Mayer, Mexico, II, 39, 1853 (misprint). **Jotans**.—Pattie, Pers. Narr., 37, 1833 (misprint.) **Laitanes**.—Mallet (1740) in Margry, Déc., VI, 457, 1886 (French form). **La Kar**.—Fisher, New Trav., 175, 1812. **La Litanes**.—Ibid.

Lee-ha-taus.—Hunter, Captivity, 68, 1823. **Liahtan Band.**—Morse, Rep. to Sec. War, map, 1822. **L'Iatan.**—Mooney in 14th Rep. B. A. E., 1043, 1896 (French form of *Iatan* above). **Tetaus.**—Pike, Exped., 109, 1810 (misprint). **Yetans.**—Keane in Stanford, Compend., 545, 1878 (misprint).

Iewatse (*I-e-wat-se′*, 'mouth men'). The Crow name for some unidentified tribe.—Hayden, Ethnog. and Philol. Mo. Val., 402, 1862.

Ift. A Karok village on Klamath r., Cal., inhabited in 1860.

If-terram.—Taylor in Cal. Farmer, Mar. 23, 1860.

Igagik. An Aglemiut Eskimo settlement at the mouth of Ugaguk r., Alaska; pop. 120 in 1880, 60 in 1890, 203 in 1900.

Igagik.—Petroff, 10th Census, Alaska, 17, 1884. **Ugaguk.**—Baker, Geog. Dict. Alaska, 1902.

Igak. A former Kaniagmiut Eskimo village on Afognak id., Alaska, E. of Afognak, whither it seems to have been moved.

Igagmjut.—Holmberg, Ethnog. Skizz., map, 1855. **Kaljukischwigmjut.**—Ibid.

Igamansabe (*Igamaⁿsábĕ*, 'black paint,' Kansa name for Big Blue r., Kans.). One of the villages occupied by the Kansa, probably before 1820.—Dorsey, MS. Kansas vocab., B. A. E., 1882.

Igdlorpait. A Danish post and Eskimo village in s. w. Greenland, lat. 60° 28′.

Igdlopait.—Koldewey, German Arct. Exped., 182, 1870. **Igdlorpait.**—Meddelelser om Grönland, XVI, map, 1896.

Igdluluarsuk. A village of the southern group of East Greenland Eskimo, on the coast between lat. 63° and 64°.—Nansen, First Crossing, 383, 1890.

Igiak. A Magemiut Eskimo village inland from Scammon bay, Alaska; pop. 10 in 1880.

Igiagagamute.—Petroff, Rep. on Alaska, 1884. **Igiogagamut.**—Nelson in 18th Rep. B. A. E., map, 1899. **Igragamiut.**—Nelson cited by Baker, Geog. Dict. Alaska, 212, 1901.

Igiakchak. A village of the Kuskwogmiut Eskimo in the Kuskokwim district, Alaska; pop. 81 in 1890.

Ighiakchaghamiut.—11th Census, Alaska, 6, 1893. **Igiakchak.**—Ibid.

Igivachok. A Nushagagmiut Eskimo village in the Nushagak district, Alaska; pop. 31 in 1890.

Igivachochamiut.—11th Census, Alaska, 164, 1893.

Iglakatekhila ('refuses to move camp'). A division of the Oglala Teton Sioux.

Iglaka teḣila.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 220, 1897. **Iglaka-teqila.**—Ibid.

Iglu. A snow house of the Eskimo: from *igdlu*, its name in the E. Eskimo dialects. See *Habitations*. (A. F. C.)

Igludahoming. An Ita Eskimo settlement on Smith sd., Greenland.

Igloodahominy.—Mrs Peary, My Arct. Jour., 81, 1893. **Igludahoming.**—Heilprin, Peary Relief Exped., 133, 1893.

Igluduasuin (*Igluduă′hsuin*, 'place of houses'). An Ita Eskimo village in N. Greenland, lat. 77° 50′.—Stein in Petermanns Mitt., no. 9, map, 1902.

Iglulik. A winter settlement of the Aivilirmiut Eskimo at the head of Lyon inlet, Hudson bay.

Igdlulik.—Rink in Jour. Anthrop. Inst., XV, 240, 1886. **Igdlumiut.**—Boas in 6th Rep. B. A. E., map, 1888 (the inhabitants). **Igloolik.**—Parry, Sec. Voy., 404, 1824. **Igloolip.**—Gilder, Schwatka's Search, 253, 1881.

Iglulik. A town of the Iglulirmiut Eskimo, on an island of the same name, near the E. end of Fury and Hecla straits.—Boas in Zeitschr. Ges. f. Erdk., 226, 1883.

Iglulirmiut ('people of the place with houses'). A tribe of central Eskimo living on both sides of Fury and Hecla straits. They kill walrus in winter on Iglulik and other islands, harpoon seal in the fjords in early spring, and throughout the summer hunt deer in Baffin land or Melville peninsula. Their settlements are Akuli, Arlagnuk, Iglulik, Kangertluk, Krimerksumalek, Pilig, and Uglirn.—Boas in 6th Rep. B. A. E., 444, 1888.

Iglulingmiut.—Boas in Trans. Anthrop. Soc. Wash., III, 96, 1885.

Ignok. An Ikogmiut Eskimo village on the right bank of the lower Yukon, Alaska; pop. 175 in 1880.

Ignokhatskomute.—Petroff in 10th Census, Alaska, 57, 1884. **Ingekasagmi.**—Raymond (1869), quoted by Baker, Geog. Dict. Alaska, 1902.

Ignokhatskamut. A village on lower Yukon r., adjacent to the Bering coast Eskimo, the inhabitants of which are probably of Athapascan and Eskimo mixture.—Nelson in 18th Rep. B. A. E., pl. ii, 1900.

Igpirto. A fall settlement of Talirpingmiut Eskimo of the Okomiut tribe at the head of Nettilling fjord, Cumberland sd.—Boas in 6th Rep. B. A. E., map, 1888.

Igualali (*Ig-wa′-la-li*, 'a hole'). A small rancheria of the Tarahumare, not far from Norogachic, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Iguanes. A tribe of whom Father Kino heard, in 1699, while near the mouth of the Rio Gila in s. w. Arizona. As they are mentioned in connection with the Alchedoma and Yuma, they were probably a Yuman tribe.

Iguanas.—Venegas, Hist. Cal., I, 57, 1759. **Iguanes.**—Kino (1699) quoted by Coues, Garcés Diary, 544, 1900. **Yuanes.**—Orozco y Berra, Geog., 59, 1864.

Iguik. An Unaligmiut Eskimo village on Norton sd., Alaska; pop. 8 in 1880, 51 in 1890.

Agowik.—11th Census, Alaska, 165, 1893. **Egowik.**—Dall in Cont. N. A. Ethnol., I, map, 1877. **Igauik.**—Nelson in 18th Rep. B. A. E., map, 1899. **Igawik.**—Petroff in 10th Census, Alaska, 59, 1884. **Iguik.**—Baker, Geog. Dict. Alaska, 165, 1893.

Igushik. A Nushagagmiut Eskimo village on Igushik r., Alaska; pop. 74 in 1880.

Igushek.—Petroff in 10th Census, Alaska, 17, 1884. **Igushik.**—Baker, Geog. Dict. Alaska, 1901.

Ihaisdaye (*Iha-isdaye*, 'mouth-greasers'). A band of the Yankton Sioux.—Dorsey in 15th Rep. B. A. E., 217, 1897.

Ihamba (*I′ha-mba*). An ancient pueblo of the Tewa on the s. side of Pojoaque r., between Pojoaque and San Ildefonso pueblos, N. New Mex.—Bandelier in Arch. Inst. Papers, IV, 85, 1892.

Ihanktonwan ('Yankton'). A band of the Brulé Teton Sioux, so called because descended from Yankton women.

Ihaŋktoŋwaŋ.—Dorsey in 15th Rep. B. A. E., 218, 1897. **Ihañkto^{n}wa^{n}.**—Ibid.

Ihasha ('red lips'). A band of the Hunkpatina or Lower Yanktonai Sioux.

Iha-ca.—Dorsey in 15th Rep. B. A. E., 218, 1897. **Iha-ṡa.**—Ibid.

Ihonatiria. A former Huron village in Simcoe co., Ontario, built about 1634 and depopulated by pestilence in 1636. The Jesuits established there the mission of Immaculate Conception.

Ihonatiria.—Jes. Rel. for 1635, 30, 1858. **Ihonattiria.**—Jes. Rel. for 1637, 153, 1858. **Immaculate Conception.**—Shea, Cath. Miss., 173, 1855.

Ijelirtung. The northernmost summer settlement of the Akudnirmiut Eskimo of Baffin land.—Boas in 6th Rep. B. A. E., 441, 1888.

Ijirang. A fabulous people of central Eskimo mythology.—Boas in 6th Rep. B. A. E., 640, 1888.

Ika. A Cochimi tribe of Lower California, said by Father Baegert to have lived about 40 m. inland from Magdalena bay in the 18th century.

Ica.—Mühlenpfordt, Mexico, II, 2, 443, 1844. **Ikas.**—Baegert, Nachrichten, 96, 1773.

Ikak. An Aglemiut Eskimo village near Naknek lake, Alaska; pop. 162 in 1880.

Ik-khagmute.—Petroff in 10th Census, Alaska, 17, 1884. **Savonoski.**—Spurr and Post (1898) quoted by Baker, Geog. Dict. Alaska, 1902. **Ukak.**—Dall, Alaska, map, 1870.

Ikalu. A winter village of the Ita Eskimo on Whale sd., N. Greenland.

Idkalloo.—Markham in Trans. Ethnol. Soc. Lond., 129, 1866. **Ikă'rlo.**—Stein in Petermanns Mitt., no. 9, map, 1902.

Ikanachaka (*ikana* 'ground', *atchaka* 'reserved,' 'set apart,' 'beloved,' 'sacred'). A former Upper Creek town, located by Meek (Romantic Passages in S. W. Hist., 278, 1857) on the S. side of Alabama r., between Pintlala and Big Swamp cr., in Lowndes co., Ala. It was built on "holy ground" and hence was thought to be exempt from hostile inroads. Weatherford and the "prophet" Hillis Hadjo resided there, and the Creek forces were defeated there Dec. 23, 1813, at which date it contained 200 houses and included some Shawnee. (H. W. H.)

Eckanachacu.—Claybourne (1814) in Boudinot, Star in the West, 254, 1816. **Eckanakaka.**—Drake, Bk. Inds., bk. IV, 58, 1848. **Econachaca.**—Pickett, Hist. Ala., II, 323, 1851. **E-cun-cha-ta.**—Royce in 18th Rep. B. A. E., Ala., map, 1899. **Holy Ground.**—Claybourne (1814) in Boudinot, op. cit. **Ikanatcháka.**—Gatschet, Creek Migr. Leg., I, 132, 1884.

Ikanhatki ('white ground'). A former Upper Creek town on the right bank of lower Tallapoosa r., Montgomery co., Ala., immediately below Kulumi town. Swan, who passed there in 1791, says it had been settled by Shawnee, who had 4 villages in the vicinity, and they are called by him Shawnee refugees, but Bartram (1775) states that they spoke Muscogee. Under the name Ekundutske the village was said to contain 47 families in 1832. (A. S. G.)

Cunhutke.—Bartram, Trav., 461, 1791. **Econautckky.**—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 255, 1836. **Econautske.**—Ibid. **E-cun-hut-ke.**—Hawkins (1799), Sketch, 34, 1848. **Ecunhutlee.**—Schoolcraft, Ind. Tribes, IV, 380, 1854. **E kun duts ke.**—Census of 1832, ibid., 578. **Ekunhutke.**—Pickett, Hist. Ala., II, 267, 1851 (inhabited by Shawanese). **Ikan'-hátki.**—Gatschet, Creek Migr. Leg., I, 132, 1884. **Kenhulka.**—Swan (1791) in Schoolcraft, op. cit., V, 262, 1855. **White Ground.**—Finnelson (1792) in Am. State Pap., Ind. Aff., I, 289, 1832.

Ikaruck. Mentioned as a Shasta band of Shasta valley, N. Cal., in 1851, but it is really a man's personal name. (R. B. D.)

I-ka-nuck.—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 171, 1853. **Ika-ruck.**—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 171, 1853.

Ikatchiocata. A former Choctaw town between the headwaters of Chicasawhay and Tombigbee rs., Miss.

Ikachiocata.—Lattré, map U. S., 1784. **Ikechipouta.**—Philippeaux, map, 1781.

Ikatek. An Angmagsalingmiut Eskimo village on Sermilik fjord, E. Greenland; pop. 58 in 1884.—Meddelelser om Grönland, X, map, 1888.

Ikatikunahita (*ikâ'tĭ* 'swamp', *kûnahi'ta* 'long': Long Swamp town). A Cherokee settlement, about the period of the removal in 1839, situated on Long Swamp cr., about the boundary of Forsyth and Cherokee cos., N. W. Ga. (J. M.)

Long Swamp Village.—Royce in 5th Rep. B. A. E., map, 1887.

Ikatlek. An Ikogmiut Eskimo village on Yukon r., Alaska, 30 m. below Anvik; pop. 9 in 1880.

Ikaklagmūte.—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 25, 1871. **Ikatlegomut.**—Nelson in 18th Rep. B. A. E., map, 1899. **Ikatlegomute.**—Petroff in 10th Census, Alaska, map, 1884. **Ikoklag'mūt.**—Dall in Cont. N. A. Ethnol., I, 17, 1877.

Ikerasak. A northern settlement of the Angmagsalingmiut Eskimo of E. Greenland, lat. 66°.—Meddelelser om Grönland, XXVII, 22, 1902.

Ikherkhamut (*I-qēr-qa-mūt'*, 'end of river people': Kaniagmiut name). A division of the Ahtena near the mouth of Copper r., Alaska.—Hoffman, MS., B. A. E., 1882.

Ikmun (referring to an animal of the cat kind). A band of the Yankton Sioux.

Ikmuŋ.—Dorsey in 15th Rep. B. A. E., 217, 1897. **Ikmu^{n}.**—Ibid.

Iknetuk. A Kaviagmiut Eskimo village on Golofnin bay, Alaska; pop. 100 in 1880.

Ignituk.—Nelson in 18th Rep. B. A. E., map, 1899. **Iknetuk.**—Baker, Geog. Dict. Alaska, 1901. **Kniktag'emūt.**—Dall in Cont. N. A. Ethnol., I, 16, 1877.

Ikogmiut. A tribe of Alaskan Eskimo inhabiting both banks of the Yukon as far as Makak. They have hairy bodies and strong beards and exhibit a marked variation in physique, customs, and dialect from the Eskimo N. and E. of Norton sd., being more nearly allied to the other fishing tribes S. of them. Dall estimated their number at 1,000 in 1870, including the Chnagmiut. In 1890 there were 172

Ikogmiut proper. Holmberg divided the natives of the delta into the Kwikpagmiut and the Kwikluagmiut, living respectively on the Kwikpak and Kwikluak passes. The villages are Asko, Bazhi, Ignok, Ikatlek, Ikogmiut, Ingahame, Ingrakak, Katagkag, Kenunimik, Kikhkat, Koko, Koserefski, Kuyikanuikpul, Kvikak, Makak, Nukluak, Nunaikak, Nunaktak, Paimute, Pogoreshapka, and Uglovaia.

Ekŏg'mūt.—Dall in Cont. N. A. Ethnol., I, 17, 1877. **Ekógmuts.**—Dall, Alaska, 407, 1870. **Hekinxtana.**—Doroschin in Radloff, Wörterbuch d. Kinai-Spr., 29, 1874 (Kinai name). **Ikogmjut.**—Holmberg, Ethnog. Skizz., map, 142, 1855. **Ikvogmutes.**—Schwatka, Milit. Recon., Explor. in Alaska, 353, 1900. **Kahvichpaks.**—Elliott, Cond. Aff. in Alaska, 29, 1874. **Koikhpagamute.**—Petroff in Am. Nat., XVI, 570, 1882 (Eskimo: 'people of the Kwikpak, the big river'). **Kuwichpackmüten.**—Wrangell, Ethnog. Nachr., 122, 1839. **Kvikhpagmute.**—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884. **Kwichljuagmjuten.**—Holmberg, Ethnog. Skizz., 5, 1855. **Kwichpacker.**—Wrangell, Ethnog. Nachr., 122, 1839. **Kwichpagmjuten.**—Holmberg, Ethnog. Skizz., 5, 1855. **Kwichpak.**—Whymper, Trav. in Alaska, map, 1868. **Kwikhpăg-mūt.**—Dall in Cont. N. A. Ethnol., I, 17, 1877.

Ikogmiut. An Ikogmiut Eskimo village on the lower Yukon, Alaska, where the Russians established a mission about 1843. Pop. 148 in 1880, 140 in 1890, 166 in 1900.

Icogmute.—Bruce, Alaska, map, 1885. **Ikoghmïout.**—Zagoskine in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Ikogmut.**—Nelson in 18th Rep. B. A. E., pl. ii, 1899. **Ikogmute.**—Petroff, Rep. on Alaska, map, 1884. **Ikuagmjut.**—Holmberg, Ethnog. Skizz., map, 1855.

Ikolga. A former Aleut village on Unalaska, Aleutian ids., Alaska.—Coxe, Russian Discov., 164, 1787.

Iktigalik. A Kaiyuhkhotana village on Unalaklik r., Alaska, having 10 houses in 1866.

Igtigalik.—Whymper in Jour. Roy. Geog. Soc., 225, 1868. **Iktigalik.**—Dall, Alaska, 26, 1870. **New Ulukuk.**—Whymper, Trav. in Alaska, 175, 1869. **Nove Ulukuk.**—Ibid. (Russian name).

Ikuak. A Chnagmiut village on the lower Yukon, Alaska, near the head of the delta; pop. 65 in 1890.

Iko-agmiut.—11th Census, Alaska, 165, 1893. **Ikuagmiut.**—Tikhmenief (1861) quoted by Baker, Geog. Dict. Alaska, 1901. **Ikuak.**—Baker, ibid. **Yukagamut.**—Raymond (1869), quoted by Baker, ibid.

Ikwopsum. A Squawmish village community on the left bank of Squawmisht r., Brit. Col.

Eukwhatsum.—Survey map, U. S. Hydrog. Office. **Ikwo'psum.**—Hill-Tout in Rep. Brit. A. A. S., 475, 1900. **Yik'oā'psan.**—Boas, MS., B. A. E., 1887.

Ilamatech. A former Tepehuane pueblo in Durango, Mexico, and the seat of a mission.

S. Antonio Ilamatech.—Orozco y Berra, Geog., 319, 1864.

Ildjunai-hadai (*Î'ldjuna-i xā'da-i*, 'valuable-house people'). A subdivision of the Yadus, a family of the Eagle clan of the Haida in w. British Columbia. The name is derived from that of a house.—Swanton, Cont. Haida, 276, 1905.

Ile Percée. A French mission, probably among the Micmac, on the Gulf of St Lawrence in the 17th century.—Shea, Miss. Val., 85, 1852.

Ilex cassine. See *Black drink*.

Iliamna. A Kaniagmiut Eskimo village on the s. shore of Iliamna lake, Alaska; pop. 49 in 1880, 76 in 1890.

Iliamna.—11th Census, Alaska, 95, 1893. **Ilyamna.**—Petroff, 10th Census, Alaska, 17, 1884.

Ilis ('spread-legs beach'). A Nimkish Kwakiutl village on Cormorant id., Alert bay, Brit. Col., opposite Vancouver id. Some Kwakiutl proper come here during the salmon season.—Boas in Bull. Am. Geog. Soc., 227, 1887.

I-līs.—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887.

Ilisees. Mentioned by Ker (Travels, 98, 1816) as the native name of a tribe, numbering about 2,000, which he says he met on upper Red r. of Louisiana, apparently in the N. E. corner of Texas. Their chief village was said to be Wascoo. Both the tribe and the village are seemingly imaginary.

Iliuliuk (Aleut: 'harmony'). A town on Unalaska id., Alaska, the headquarters of the commercial interests of the Aleutians (Schwatka, Mil. Recon., 115, 1885). Pop. 196 in 1831, 406 in 1880, 317 in 1890.

Gavanskoe.—Veniaminoff, Zapiski, II, 202, 1840 (Russian: 'harbor'). **Gavanskoi.**—Elliott, Cond. Aff. Alaska, 1875. **Gawanskoje.**—Holmberg, Ethnog. Skizz., map, 1855. **Iljljuljuk.**—Ibid. **Illoolook.**—Elliott, Our Arct. Prov., map, 1886. **Oonalaska.**—Schwatka, Mil. Recon., 115, 1885. **Unalaska.**—11th Census, Alaska, 88, 1893.

Iliutak. A Kuskwogmiut Eskimo village on Kuskokwim bay, Alaska; pop. 40 in 1880.

Iliutagamute.—Petroff, Rep. on Alaska, 53, 1884.

Ilkatsho ('the big fattening'). A village of the Ntshaautin on the lake at the head of Blackwater r., Brit. Col. The population is a mixed one of Takulli and Bellacoola descent.

ʒl'katco.—Morice in Trans. Roy. Soc. Can., 109, 1892. **Ʇ'ka-tco.**—Morice, Notes on W. Dénés, 25, 1893. **Uhlchako.**—Can. Ind. Aff., 285, 1902.

Illinois (*Iliniwek*, from *ilini* 'man', *iw* 'is', *ek* plural termination, changed by the French to *ois*). A confederacy of Algonquian tribes, formerly occupying s. Wisconsin, N. Illinois, and sections of Iowa and Missouri, comprising the Cahokia, Kaskaskia, Michigamea, Moingwena, Peoria, and Tamaroa.

The Jesuit Relation for 1660 represents them as living s. w. of Green bay, Wis., in 60 villages, and gives an extravagant estimate of the population, 20,000 men, or 70,000 souls. The statement in the Jesuit Relations that they came from the border of a great sea in the far W. arose, no doubt (as Tailhan suggests), from a misunderstanding of the term "great water," given by the Indians, which in fact referred to the Mississippi. Their exact location when first heard of by the whites can not be determined with certainty, as the tribes and bands were more or less scattered over s. Wisconsin, n. Illinois, and along the w. bank of the Mississippi as far s. as Des Moines r., Iowa. The whites first came in actual contact with them (unless it be true that Nicollet visited them) at La Pointe (Shaugawaumikong), where Allouez met a party in 1667, which was visiting that point for purposes of trade. In 1670 the same priest found a number of them at the Mascoutin village on upper Fox r., some 9 m. from where Portage City now stands, but this band then contemplated joining their brethren on the Mississippi. The conflicting statements regarding the number of their villages at this period and the indefiniteness as to localities render it difficult to reach a satisfactory conclusion on these points. It appears that some villages were situated on the w. side of the Mississippi, in what is now Iowa, yet the major portion of the tribes belonging to the confederacy resided at points in n. Illinois, chiefly on Illinois r. When Marquette journeyed down the Mississippi in 1673 he found the Peoria and Moingwena on the w. side, about the mouth of Des Moines r. On his return, 2 months later, he found them on Illinois r., near the present city of Peoria. Thence he passed n. to the village of Kaskaskia, then on upper Illinois r., within the present Lasalle co. At this time the village consisted of 74 cabins and was occupied by one tribe only. Hennepin estimated them, about 1680, at 400 houses and 1,800 warriors, or about 6,500 souls. A few years later (1690–94) missionaries reported it to consist of 350 cabins, occupied by 8 tribes or bands. Father Sébastian Rasles, who visited the village in 1692, placed the number of cabins at 300, each of 4 "fires," with 2 families to a fire, indicating a population of about 9,000—perhaps an excessive estimate. The evidence, however, indicates that a large part of the confederacy was gathered at this point for awhile. The Kaskaskia at this time were in somewhat intimate relation with the Peoria, since Gravier, who returned to their village in 1700, says he found them preparing to start s., and believed that if he could have arrived sooner "the Kaskaskians would not thus have separated from the Peouaroua [Peoria] and other Illinois." By his persuasion they were induced to stop in s. Illinois at the point to which their name was given. The Cahokia and Tamaroa were at this time living at their historic seats on the Mississippi in s. Illinois. The Illinois were almost constantly harassed by the Sioux, Foxes, and other northern tribes; it was probably on this account that they concentrated, about the time of La Salle's visit, on Illinois r. About the same time the Iroquois waged war against them, which lasted several years, and greatly reduced their numbers, while liquor obtained from the French tended still further to weaken them. About the year 1750 they were still estimated at from 1,500 to 2,000 souls. The murder of the celebrated chief Pontiac, by a Kaskaskia Indian, about 1769, provoked the vengeance of the Lake tribes on the Illinois, and a war of extermination was begun which, in a few years, reduced them to a mere handful, who took refuge with the French settlers at Kaskaskia, while the Sauk, Foxes, Kickapoo, and Potawatomi took possession of their country. In 1778 the Kaskaskia still numbered 210, living in a village 3 m. n. of Kaskaskia, while the Peoria and Michigamea together numbered 170 on the Mississippi, a few miles farther up. Both bands had become demoralized and generally worthless through the use of liquor. In 1800 there were only about 150 left. In 1833 the survivors, represented by the Kaskaskia and Peoria, sold their lands in Illinois and removed w. of the Mississippi, and are now in the n. e. corner of Oklahoma, consolidated with the Wea and Piankashaw. In 1885 the consolidated Peoria, Kaskaskia, Wea, and Piankashaw numbered but 149, and even these are much mixed with white blood. In 1905 their number was 195.

Nothing definite is known of their tribal divisions or clans. In 1736, according to Chauvignerie (N. Y. Doc. Col. Hist., ix, 1056–1855), the totem of the Kaskaskia was a feather of an arrow, notched, or two arrows fixed like a St Andrew's cross; while the Illinois as a whole had the crane, bear, white hind, fork, and tortoise totems.

In addition to the principal tribes or divisions above mentioned, the following are given by early writers as seemingly belonging to the Illinois: Albivi, Amonokoa, Chepoussa, Chinko, Coiracoentanon, Espeminkia, and Tapouara. In general their villages bore the names of the tribes occupying them, and were constantly varying in number and shifting in location.

The Illinois are described by early writers as tall and robust, with pleasant visages. The descriptions of their character given by the early missionaries differ widely, but altogether they appear to have been timid, easily driven from their homes by their enemies, fickle, and treacherous. They were counted excellent archers, and, besides the bow, used in war a kind of lance and a wooden club. Polygamy was common among them, a man sometimes taking several sisters as wives. Unfaithfulness of a wife was punished, as among the Miami, the Sioux, the Apache, and other tribes, by cutting off the nose of the offending woman, and as the men were very jealous, this punishment was often inflicted on mere suspicion.

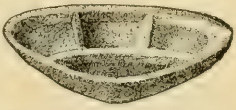
It was not the custom of the Illinois, at the time the whites first became acquainted with them, to bury their dead. The body was wrapped in skins and attached by the feet and head to trees. There is reason, however, to believe, from discoveries that have been made in mounds and ancient graves, which appear to be attributable to some of the Illinois tribes, that the skeletons, after the flesh had rotted away, were buried, often in rude stone sepulchers. Prisoners of war were usually sold to other tribes.

According to Hennepin, the cabins of the more northerly tribes were made like long arbors and covered with double mats of flat flags or rushes, so well sewed that they were never penetrated by wind, snow, or rain. To each cabin were 4 or 5 fires, and to each fire 2 families, indicating that each dwelling housed some 8 or 10 families. Their towns were not inclosed.

The villages of the confederacy noted in history are Cahokia (mission), Immaculate Conception (mission), Kaskaskia, Matchinkoa, Moingwena, Peoria, and Pimitoui. (J. M. C. T.)

Abimiouec.—Doc. of 1660 in Margry, Déc., I, 54, 1875 (*b*=*l*). **Abimi8ec**.—Jes. Rel. 1660, 12, 1858 (*b*=*l*). **Alimouek**.—Ibid., 1667, 21. **Alimouk**.—Ibid., III, index, 1858. **Aliniouek**.—Ibid., 1658, 21. **Alini8ek**.—Ibid., 1660, 12 (correction in errata). **Alinouecks**.—Coxe, Carolana, 19, 1741. **Allinouecks**.—Ibid., 49. **Chicktaghicks**.—Colden (1727), Five Nations, 30, 1747 (Iroquois name). **Chictaghicks**.—Smith in Williams, Vermont, I, 501, 1809. **Chigtaghcicks**.—Colden, op. cit., 31. **Chiktachiks**.—Homann, map, 1756. **Erinioua**i.—Jes. Rel. 1640, 35, 1858. **Eriniwek**.—Ibid., III, index, 1858. **Geghdageghroano**.—Post (1758) in Proud, Pa., II, app., 113, 1798. **Geghtigeghroones**.—Canajoharie conf. (1759) in N. Y. Doc. Col. Hist., VII, 384, 1856. **Hilini**.—Brinton, Lenape Leg., 213, 1885. **Hiliniki**.—Rafinesque, Am. Nations, I, 139, 1836 (Delaware name). **Ilimouek**.—Jes. Rel. 1670, 101, 1858. **Iliné**.—Hervas (1785) in Vater, Mith., pt. 3, sec. 3, 347, 1816 (Italian form). **Ilinese**.—La Hontan, New Voy., I, 217, 1703. **Ilinesen**.—Walch, map, 1805 (German form). **Ilinioüek**.—Jes. Rel. 1667, 18, 1858. **Ilinois**.—Ibid., 1670, 86. **Ilinoüets**.—Ibid., 1670, 92. **Ilinoüetz**.—Ibid., 101. **Ilionois**.—Proud, Pa., II, 296, 1798. **Illenois**.—Morse, North Am., map, 1776. **Illenonecks**.—Ibid., 255. **Illicoueck**.—Coxe, Carolana, 17, 1741. **Illimoüec**.—Jes. Rel. 1667, 21, 1858. **Illinese**.—Hennepin, Cont. of New Discov., 88, 1698. **Illinesen**.—Vater, Mith., pt. 3, sec. 3, 341, 1816 (German form). **Il-li-ni**.—Hough in Indiana Geol. Rep., map, 1883. **Illiniens**.—Hennepin, op. cit. 45b. **Illiniwek**.—Shea, Cath. Miss., 348, 1855. **Illinoias**.—Niles (1761?) in Mass. Hist. Soc. Coll., 4th s., V, 541, 1861. **Illinois**.—Prise de Possession (1671) in Margry, Déc., I, 96, 1875. **Illinoix**.—Brackenridge, La., 132, 1815. **Illinonecks**.—Morse, North Am., 255, 1798. **Illinoneeks**.—Doc. of 1719 in N. C. Rec., II, 351, 1886. **Illinouecks**.—Coxe, Carolana, 49, 1741. **Illonese**.—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 3, 1814. **Illonois**.—Campbell (1761), ibid., 4th s., IX, 423, 1871. **Illuni**.—Allouez (1665) quoted by Ramsey in Ind. Aff. Rep., 71, 1850. **Irinions**.—Jes. Rel. 1642, 97, 1858. **Isle aux Noix**.—Lapham, Ind's of Wis., 4, 1870 ('Walnut island': a form used by some author, who probably mistook Illinois for a corrupted French word). **Islinois**.—La Salle (1680) in Margry, Déc., II, 33, 1877. **Kichtages**.—Maryland treaty (1682) in N. Y. Doc. Col. Hist., III, 325, 1853. **Kicktages**.—Albany conf. (1726), ibid., V, 791, 1855. **Kighetawkigh Roanu**.—Dobbs, Hudson Bay, 28, 1744 (Iroquois name). **Kightages**.—Livingston (1720) in N. Y. Doc. Col. Hist., V, 567, 1855. **Lazars**.—Croghan (1759) in Rupp, West. Pa., 146, 1846. **Lezar**.—Croghan quoted by Jefferson, Notes, 145, 1825 (probably the Illinois). **Liniouok**.—Jes. Rel. 1656, 39, 1858. **Linneways**.—Brice, Ft Wayne, 121, 1868. **Linways**.—Croghan, op. cit. **Minneways**.—Brice, Ft Wayne, 121, 1868. **Ondataouatouat**.—Potier MS. cited in Charlevoix, New France, II, 270, note, 1866 (first applied by the Wyandot to the Ottawa, afterward to the Illinois). **Willinis**.—Proud, Pa., II, 296, 1798. **Witishaχtánu**.—Gatschet, Wyandot MS., B. A. E., 1881 (from Ushaχtáno, 'Illinois r.,' Huron name for the Peoria, Kaskaskia, Wea, and Piankashaw).

Illumination. The employment of artificial light among the Indians was limited by their simple habits and needs to the camp-fire and the torch, in which respect they are found in the same culture grade as the Malay, the Negro, and the majority of uncivilized peoples. The camp-fire, built for the purpose of cooking food or furnishing heat, supplied most of the needed light. On special occasions large bonfires were made when ceremonies were held and nocturnal illumination was required. As a makeshift for the torch, a brand was taken from the camp-fire. When a continuous light was desired the fire was fed with slivers of wood set up in a circle and fed from one end where a gap was left in the circle, as among the Cherokee; or when a temporary light was wanted among the Indians of British Columbia a little oil was thrown on the coals. The torches were of pine knots, rolls of bark, cane, or other inflammable material, but bundles of resinous wood, or masses of resin were almost never made, the form of the Indian torch being of the most primitive character. They were used by night for hunting and fishing; for instance, deer were "weequashed," or "jacked," by means of torches, and fish were speared and birds captured by light from pine knots, especially among the eastern Indians. Lamps, however, have been possessed from time immemorial by the Eskimo, and they are the only aborigines of the hemisphere who had such utensils. In s. Alaska the lamp has a narrow wick-edge and is in the shape of a flat-iron; along the tundra N. of St Michael it is a saucer of clay or stone; northward to Point Barrow it is gibbous, with wide wick-edge and made of soapstone. The length of the wick-edge of the Eskimo lamp has been observed to vary with the latitude, that is, the higher the latitude the longer the night, hence the greater need for light, which is met by lengthening the margin of the lamp on which the moss wick is placed, so that while in s.


Eskimo Lamp, 24 in. long. (Nelson)

Alaska the wick edge is 2 or 3 in. long, in Smith sd. it is 36 in. in length, and between these geographical extremes there is an increase in the size of the lamp from lower to higher latitudes. In at least two localities in the United States the bodies of fish were burned for light—the candle-fish of the N. W. coast and a fresh-water fish of Penobscot r. in Maine.

Torches and fires were used for signaling at night; the Apache set fire to the resinous spines of the saguaro, or giant cactus, for this purpose. The picturesque and remarkable Fire-dance of the Navaho described by Matthews is a good example of the use of illumination in ceremonies. Among many tribes fire forms an essential part of a ceremony; in some cases, where Indians have been induced to rehearse a night ceremony by day, they do not omit the fire, though artificial light is not required. A law of the Iroquois League required that a messenger approaching a camp-fire or village at night should carry a torch in order to show the absence of hostile intent. See *Fire-making*.

Consult Hough (1) Development of Illumination, Smithson. Rep. 1901, 1902, (2) The Range of the Eskimo Lamp, Am. Anthrop., Apr. 1898, (3) The Lamp of the Eskimo, Rep. Nat. Mus. 1896, 1898; Matthews, Mountain Chant, 5th Rep. B. A. E., 1887. (W. H.)

Ilmawi (own name; from *ilma*, 'river'). A tribe of the Achomawi division of the Shastan family, formerly living on the s. side of Pit r., opposite Ft Crook, Shasta co., Cal.

Illmawees.—Powers in Overland Mo., XII, 412, 1874. **Il-mâ′-wi.**—Powers in Cont. N. A. Ethnol., III, 267, 1877.

Ilrak (*Γrak*). A former village of the Ntshaautin sept of the Takulli of British Columbia.—Morice in Trans. Can. Inst., IV, 25, 1893.

Ilsethlthawaiame. A former village of the Mishikhwutmetunne on Coquille r., Oreg.

Il′-sěçl ça-waí-ă-mě.—Dorsey in Jour. Am. Folk-lore, III 232, 1890.

Iluilek. An Eskimo village, now deserted, on the E. coast of Greenland, lat. 60° 20′.

Illuidlek.—Das Ausland, 162, 1886. **Iluilek.**—Meddelelser om Grönland, XXV, 23, 1902.

Imagnee. A former Aleut village on Summer bay, Unalaska, E. Aleutian ids.; pop. 32 in 1830, 34 in 1884.

Imagnak.—Petroff in 10th Census, Alaska, 34, 1884. **Imagnee.**—Baker, Geog. Dict. Alaska, 215, 1902. **Imagninskoe.**—Veniaminoff, Zapiski, II, 202, 1840. **Sinagnia.**—Sarichef (1790) quoted by Baker, op. cit.

Imaha. A Quapaw village mentioned by La Metairie in 1682 and by Iberville in 1699, and visited by La Harpe in 1719. It was situated on a s. w. branch of Arkansas r. In the wars and contentions of the 18th and 19th centuries some of the Quapaw tribe fled from their more northerly villages and took refuge among the Caddo, finally becoming a recognized division of the confederacy. These were called Imaha, but whether the people composing this division were from the village Imaha, mentioned by the early French travelers, is not absolutely known. The people of the Imaha division of the Caddo confederacy for some time retained their own language, which was Siouan. See Mooney in 14th Rep. B. A. E., 1092, 1896. (A. C. F.)

Imaham.—La Harpe (1719) in French, Hist. Coll. La., pt III, 73, 1851. **Imahans.**—Jefferys, Am. Atlas, map 5, 1776. **Imahao.**—Iberville (1699) in Margry, Déc., IV, 179, 1880.

Imaklimiut. An Eskimo tribe occupying Big Diomede id., Bering strait. See *Okiogmiut*.

Achjuch-Aliat.—Dall in Smithson. Cont., XXII, 2, 1880. **Imach-leet.**—Jackson, Reindeer in Alaska, map, 145, 1894. **Imāh-kli-mūt.**—Dall in Proc. A. A. A. S., XXXIV, 377, 1886. **Imakleet.**—Wells and Kelly, Eskimo-English and Eng.-Esk. Vocabs., chart, 1890. **Imaklitgmut.**—Zagoskin, Desc. Russ. Poss. in Am., I, 73, 1847. **Inalugmiut.**—Woolfe in 11th Census, Alaska, 130, 1893 (given to inhabitants of both islands; see *Inalik*). **Yıkırga′ulıt.**—Bogoras, Chukchee, 21, 1904 (Chukchi name for inhabitants of Diomede ids.).

Imarsivik. An Eskimo village of 21 people on the E. coast of Greenland.—Nansen, Eskimo Life, 124, 1894.

Imekpung (*Imê′kpûñ*). An Utkiavinmiut Eskimo camp near Pt Barrow, Alaska.—Murdoch in 9th Rep. B. A. E., 274, 1892.

Imiak. A Togiagmiut village at the outlet of Aleknagik lake, Alaska.—Tebenkof (1849) quoted by Baker, Geog. Dict. Alaska, 1902.

Imiche. A Californian tribe cited several times and mentioned once as on Kaweah r., Cal., which location, if correct, would make it part of the Mariposan stock. The Wimilchi of Kings r. may have been meant.

Eemitches.—Bancroft, Nat. Races, I, 363, 1874. **Y-Mitches.**—Henley in Ind. Aff. Rep., 511, 1854 (at Four rivers, near Tulare r.). **Ymitches.**—Bancroft, op. cit., I, 456 (misquoted from Henley).

Imigen ('fresh water'). One of the two winter villages of the Kinguamiut, a branch of the Okomiut Eskimo, on an island at the head of Cumberland sd.; pop. 17 in 1883.—Boas in 6th Rep. B. A. E., map, 1888.

Imik. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Immaculate Conception. A mission established by Marquette in 1674 among the Kaskaskia, near Rockford, Ill.

Immaculate Conception.—Shea, Cath. Miss., 406, 1855. **Immaculée Conception de Notre Dame aux Illinois.**—Gravier(?) (1694) quoted by Shea, ibid., 419.

Immahal. A former Chumashan village in Ventura co., Cal., "not far from José Carrillo's rancho" in 1856.—Taylor in Cal. Farmer, May 4, 1860.

Imnangana. The southernmost winter settlement of the Ita Eskimo, situated at C. York, N. Greenland.

Ekadlŭ'hsuin.—Stein in Petermanns Mitt., no. 9, map, 1902 (='salmon fishery'). **Ignanine.**—Heilprin, Peary Relief Exped., 102, 1893. **Imangen.**—Markham in Trans. Ethnol. Soc. Lond., 127, 1866. **Imnagen.**—Ibid., 129. **Imnangana.**—Kroeber in Bull. Am. Mus. Nat. Hist., XII, 269, 1899. **Imuanak.**—Hayes, Arct. Boat Journ., 182, 1860.

Imnarkuan ('where we make maple sugar'). A Passamaquoddy village formerly on the site of Pembroke, Washington co., Me.—Vetromile, Abnakis, 56, 1866.

Imoktegokshuk. A Kaviagmiut Eskimo village at C. Nome, Alaska; pop. 30 in 1880.

Imokhtagokhshuk.—Petroff in 10th Census, Alaska, 11, 1884. **Imokhtegokhshuk.**—Ibid., map. **Imoktegokshuk.**—Baker, Geog. Dict. Alaska, 1902.

Imongalasha (*Imoklasha*, 'their people are there'). A former Choctaw settlement, sometimes called West Imongalasha to distinguish it from Imongalasha Skatane, and also popularly known as Mokalusha. It was situated on the headwaters of Talasha cr., Neshoba co., Miss., and was the most important Choctaw town in that region, the name appearing often in early government records. Tecumseh visited it in 1811 and held a council there. In 1824 it was almost abandoned owing to the ravages of smallpox. The houses of the settlement, with the small fields intervening, covered an area of 3 m. N. and S., and 1½ m. E. and W. It consisted of a number of hamlets, the names of which, from S. to N., were Yaneka Chukkilissa, Onaheli, Nanihaba, and Bihikonlo.—Halbert in Miss. Hist. Soc. Publ., VI, 431, 1902.

Imuklásha.—Gatschet, Creek Migr. Leg., I, 138, 1884.

Imongalasha Skatane (*Imoklasha Iskitini*, 'Little Imongalasha'). A former Choctaw town on the E. prong of Yazoo cr., now known as Flat cr., a N. affluent of Petickfa cr., Kemper co., Miss.—Halbert in Miss. Hist Soc. Pub., V, 423, 1902.

East Moka-Lassa.—Romans, Florida, 310, 1775. **Imongolasha Skatani.**—West Fla. map., *ca.* 1775.

Implements, Tools, Utensils. While a tool is that with which something is made, an implement that with which work is done, and a utensil that in or on which something is prepared or used up, they can not always be distinguished among primitive peoples, who utilize one thing for many purposes. Many forms are discussed under *Arts and Industries* and in articles devoted to special activities. It must be borne in mind that all such devices were helpers of the skilful hand and a vast deal of excellent work was done with it alone.

The Indians of North America were in the stone age and therefore every device with which the arts of life were carried on, whether implement, tool, or utensil, was in harmony with this grade of culture. The archeologist finds of such objects in ancient remains and sites either their substantial portions, or the perishable parts that have been accidentally preserved, or impressions of them left on pottery. By comparing these relics with implements, tools, and utensils found in actual use among the Indians one is able to partially reconstruct ancient industry and read far backward into history. The moment that the savages saw implements, tools, and utensils of metal in the hands of Europeans, they recognized the superiority of these and adopted them. It is interesting to note the modifications that were made in hafting and using, in order to adapt the new devices to old habits and customs. As of old, manual parts were still carved, painted, and hung with symbols, without which they were thought to be ineffectual.

The instruments of handicraft were of two classes—general, for common purposes, and special, for particular industries. The general implements, tools, and utensils may be described in detail (Holmes in Rep. Nat. Mus. 1901, 501, 1903):

Hammers.—These were made of stone or other hard substance, with or without handles. There were sledges, mauls, and pile-drivers for two or more men.

Knives.—These were made commonly of chipped or ground stone. Teeth, bone, shell, and wood were also used for the purpose (McGuire in Am. Anthrop., IV, 1891).

Saws.—These were of serrated stones, shells, or other materials, and were worked by rubbing with the edge, often with the aid of sand with or without water.

Borers.—Many natural objects were used for making holes in hard and soft objects, either by pressure, striking, vibrating, or revolving. They were held directly in the hand or were hafted; were grasped by one hand or by both hands; held between the palms or were worked by means of strap, bow, or pump (McGuire in Rep. Nat. Mus. 1894, 623, 1896). (See *Drills and Drilling.*)

Axes.—The stone ax, rudely flaked or highly polished, plain or grooved, ranging in weight from a few ounces to many pounds in the ceremonial ax, was universal. It was held in the hand or attached in various ways to a handle by means of rawhide, but was never furnished with an eye for a helve. Other substances were occasionally used, as shell, iron ore, and copper, but the stone ax was the main reliance. The blade could be easily turned at right angles, and then the implement became an adz. (See *Adzes, Axes, Celts.*)

Scrapers.—The scraper was also a tool of wide dispersion. In shape it resembled a chisel blade with a beveled edge. The rudest were sharp spalls of siliceous stone, held in the hand with or without padding; others were of smooth materials set into handles or grips that snugly fitted the workwoman's hand. One variety was made for scraping hides, another for scraping wood.

Nippers.—These include all devices for holding tightly an object or holding parts together while being worked. Hinged varieties were not known, but the Eskimo, especially, had several inventions to do the work of clamps, pincers, tweezers, or the vise with the aid of wedges.

The simple mechanical powers, the wedge, the lever, and the inclined plane, were universally understood. The screw was employed but sparingly, if at all. The N. W. coast tribes used rollers, skids, and parbuckles to move great house beams into place, and the Alaskan Eskimo, according to Elliott, landed the walrus by means of a sliding tackle looped over pegs driven into cracks in the rocks and run through slits in the hide. The wheel and axle were entirely unknown, save in their most primitive form, the spindle. Power for doing work with the devices just described was derived from the muscle of the worker. The wind was utilized here and there, blowing upon a fixed mat erected for a sail, but nothing was known of shifting sails. The Indians made good use of fire in clearing ground for planting, in felling trees, excavating canoes, and making pitch and glue. Bellows were not used, but the blowtube existed. Water wheels were unknown, and in the matter of using nature's forces for work northern America was in a primitive state of culture. The special implements, tools, and utensils employed in the various aboriginal industries are enumerated below. They are also treated more fully in separate articles.

Agriculture.—Digging sticks, hardened in fire and sharpened, and often weighted; dibbles, hoes, scarecrows, harvesting devices, husking pegs, granaries, and caches were common. For harvesting both wild and cultivated produce various tribes had tongs for picking the cactus fruit, stone implements for opening hulls or shells, baskets for gathering, carrying, and storing, poles for reaching fruit, harvesting apparatus for grass seed, wild rice, camas, wokas, coonti, maize, etc. (See *Agriculture*, *Food*.)

Bark work.—Peelers, shredders, twisters, sewing tools, pitching tools.

Boat building.—Axes, adzes, saws, borers, hammers, knives, pitch and paint brushes, and fire.

Carrying.—Packing baskets, hide cases, walking sticks, special costumes, and a provision of compact food, as pemmican, dried fish, and crisp bread. The making up of burdens into neat loads for handling and for the back was understood and further completed by means of headbands, breast straps, and shoulder straps. The dog was here and there a pack beast and harness was devised.

Cooking.—Besides open roasting, grilling frames of wood, and pits for baking and steaming, there were stone slabs for parching seeds and for baking bread; pottery and baskets for boiling (the latter by the help of heated stones), and soapstone utensils for preparing meat and other food. (See *Food*.)

Curing food.—Drying frames, smoking devices.

Fishing.—Besides fishing implements proper, the fisher's outfit included canoes, paddles, weirs, dams, anchor stones, etc.

Plastic art.—In the technic of this industry belong all tools and implements used in quarrying clays and preparing them for the potter, all devices employed in building up, smoothing, polishing, and decorating ware, and the apparatus for burning. (See *Pottery*.)

Quarrying, mining, and stone working.—Digging sticks, mauls, hammers, edge tools for making lamps, and dishes and other receptacles of soapstone, chipping and other shaping tools and implements, carrying apparatus, flakers, chippers, polishers.

Textile industries.—All implements and tools needed in gathering roots, stems, and leaves as materials, and those used in preparing these for matting, bagging, basketry, blankets, robes, lacework, network, thread, string, and rope; finally all inventions employed in manufacturing these products. (See *Basketry*, *Blankets*, *Weaving*.)

Whaling.—Suit of water-tight clothing; kaiak and paddle; harpoon, with line; skin floats; lance.

Woodcraft.—Ax, knife, saw, adz, chisel, borers, rasps, polishers, paint brushes, rollers, moving and setting up devices. (See *Woodwork*.)

For serving and consuming food, knives were necessary; spoons were fashioned of natural objects, especially of wood, horn, and gourd, but there were no forks or individual dishes or tables. Much food was consumed on the spot where it was found. The Indians had manifold apparatus for making, preserving, and using fire; for cooking, lighting, and heating. Shovels were used for baking bread. The outfit for harvesting and preparing acorns included gathering basket, for which the woman's hat was often used, carrying hamper, granary, hulling mill, mortar, hopper basket, meal mat, leaching pit, cooking basket, mush basket, and eating bowls. Milling implements in general included natural bowlders and pebbles; mortars of wood, stone, bone, or hide; pestles of the same materials;

metates of varying degrees of texture, with manos to correspond; baskets to serve as hoppers and to catch meal, and brooms. Hunters' implements included a vast number of accessory apparatus for making weapons effectual.

Devices for binding or permanently holding two parts together, pegs, lashings, and cement were used (see *Cement*). In the absence of metal and rattan, rawhide, sinew, roots of evergreen trees, splits of tough wood, pitch, and animal glue performed the necessary function. In the aboriginal economy no great stones were moved, but large logs were sometimes transported many miles.

Metric devices of the North Americans were very crude compared with modern standards, but were exactly adapted to their needs. A man fitted his boat and all its appurtenances to his body, just as he did his clothing. The hunter, basket maker, potter, tentmaker, weighed and measured by means of the same standard. For securing uniform thickness the N. W. coast tribes bored holes through hulls of dugouts, and ran slender plugs into them which were used as gauges. Usually the parts of the body were the only gauges. (See *Measurements.*)

Straighteners were made of wood, stone, horn, or ivory for bending wood and other substances to shape. Digging sticks, dibbles, and the whole class of implements for making holes in the ground were used also for working in quarries, for getting worms and the like from the beach or the earth, and for digging roots for food or for textile and other industrial purposes. Tongs were employed in moving hot stones, in gathering cactus fruit, and in capturing snakes.

Dwellings were of such varying types and forms that their construction in different areas required the services of different kinds of work—that of the tentmaker, the joiner, the mason, or the snow worker, with their different implements, including shovels, axes, trowels, adzes, levers, parbuckles, etc. (see *Architecture*, *Habitations*). The joiner's outfit included many devices, from those for hafting to those for house building, tent framing, boat fitting, and the use of roots and thongs. Puncheons were hewn out, but there was no mortising. Hafting, the joining of the working part of a tool to the manual part, was accomplished variously by driving in, groove, splice, socket, tongue-and-groove, or mortising, and the fastening was done with pegs or lashing.

For the shaping arts, the working of stone, wood, and other hard substances, the apparatus varied with the material, and consisted of knives, hammers, wedges, saws, files, polishers, borers, adzes, and chisels, made out of materials best suited always to their uses. (See *Art*, *Sculpture*, *Stonework*, *Woodwork.*)

The propelling of all sorts of water craft was done by paddling, by poling, by dragging over mud, and by towing. No oars or rudders were used. Vessels were made water-tight with pitch or by the swelling of the wood. The rope or rawhide line for dragging a canoe along shore is known as a cordelle, the French-Canadian term. Portage, the moving of a bark canoe from one body of water to another, was accomplished by carrying load and canoe separately, sliding the empty canoe over mud, or shooting rapids in it. (See *Boats*, *Commerce*, *Travel and Transportation.*)

The making of snowshoes was an important occupation in the N., requiring great skill and manifold tools and devices. Ice and snow implements and utensils used in the higher latitudes include picks with ivory or stone blades, shovels with wooden blade and ivory edge, creepers for the boots, boat hooks for warding off and drawing canoes, sleds, and the indispensable snowshoes. The Eskimo were ingenious in devising such implements. They had shovels with edges of walrus ivory, walking sticks for going over the snow, snow goggles, snowshoes, and snow trowels and knives for housebuilding; also ice picks and crowbars and hooks and scoops for cutting and moving ice.

See *Arts and Industries*, and the subjects cited thereunder; also the articles describing special types of implements, tools, and utensils, and the materials from which they are made. (O. T. M.)

Imtuk. A Yuit Eskimo village near Indian pt., N. E. Siberia; pop. 43 in 9 houses about 1895, 65 in 12 houses in 1901. Most of its people are of the Aiwan division, but 4 families are from Cherinak.

I'mtuk.—Bogoras, Chukchee, 29, 1904. **I'mtun.**—Ibid. (Chukchi name).

Imukfa (Hitchiti: 'shell,' also referring to a metallic ornament of concave shape; applied possibly in allusion to the bend in the river). A subordinate settlement of the Upper Creek town Oakfuski, on a creek of the same name, a short distance W. of Tallapoosa r., Ala. A battle was fought there Jan. 24, 1814, in the Creek war, and the celebrated battle of the Horseshoe Bend, on Mar. 25 of the same year, took place in the immediate vicinity. (A. S. G.)

Emucfau.—Schoolcraft, Ind. Tribes, VI, 371, 1857. **Emuckfau.**—Pickett, Hist. Ala., II, 332-339, 1859. **Emuckfaw.**—Drake, Bk. Inds., bk. IV, 50, 1848. **Emukfau.**—Ibid., 59. **Im-mook-fau.**—Hawkins (1799), Sketch, 46, 1848.

Imuris. Given by early authorities as a Pima rancheria near the E. bank of Rio San Ignacio (or Magdalena), lat. 30° 50′, long. 110° 50′, in the present Sonora, Mexico. Orozco y Berra mentions the Himeris (who are evidently the inhabitants of this settlement), with the Opata. If they belonged to the latter, Imures was doubtless the last Opata settlement toward the N., and the earlier writers did not, in this case, distinguish the Opata from the Pima. Imuris was visited by Father Kino as early as 1699, and the bell in its church bears the date 1680. It was afterward a visita of San Ignacio mission (Rudo Ensayo, *ca.* 1762, 153, 1863), with 80 inhabitants in 1730. It is now a civilized pueblo. Of its 637 inhabitants in 1900, 74 were Mayo and 32 Yaqui. (F. W. H.)

Himares.—Kino, map, in Stöcklein, Neue Welt-Bott, 74, 1726. **Himeris.**—Orozco y Berra, Geog., 58, 344, 1864. **Himuri.**—Rudo Ensayo (*ca.* 1762), 153, 1863. **Imoris.**—Box, Adventures, 277, 1869. **Imures.**—Kino (1696) in Doc. Hist. Mex., 4th s., I, 267, 1856. **Imurez.**—Hardy, Travels, 427, 1829. **Imuri.**—Kino (*ca.* 1699) in Doc. Hist. Mex., 4th s., I, 348, 1856. **Imuris.**—Font, map (1777) in Bancroft, Ariz. and N. Mex., 393, 1889. **Imuriz.**—Hardy, Travels, 432, 1829. **S. José Imuri.**—Rivera (1730) in Bancroft, No. Mex. States, I, 514, 1884. **Uburiqui.**—Kino (*ca.* 1699) in Doc. Hist. Mex., 4th s., I, 348, 1856. **Ymúrez.**—Bandelier, Gilded Man, 179, 1893.

Inajalaihu. A former Chumashan village near Santa Barbara, Cal.—Bancroft, Nat. Races, I, 459, 1874.

Inalik. An Inguklimiut village on Little Diomede id., Alaska. The name of the people was extended by Woolfe (11th Census, Alaska, 130, 1893) to include the inhabitants of both islands.—Nelson, 18th Rep. B. A. E., map, 1899.

Inam. The best known village of the upper division of the Karok, speaking the Karakuka dialect. Situated on Klamath r., at or near the mouth of Clear cr., N. W. Cal. It was the scene of the Deerskin dance and of an annual "world-making" ceremony. (A. L. K.)

E-nam.—Taylor in Cal. Farmer, Mar. 23, 1860.

Inaqtek (*Inä'khtek*, 'raven'). A subphratry or gens of the Menominee.—Hoffman in 14th Rep. B. A. E., pt. I, 42, 1896.

Inaspetsum. One of the tribes included by the early fur traders under the term Nez Percé (Ross, Fur Hunters, I, 185, 1855). They lived on Columbia r., above the mouth of the Snake, in Washington. Perhaps they were the Winatshipum or the Kalispel. (L. F.)

Incense. Incense, from the Latin *incendere*, 'to burn,' is defined as anything burned to produce a pleasant sweet smell during religious rites. It may be regarded as direct sacrifice, as symbolic of ascending prayer, or as an aid to spiritual exaltation. Incense has been in almost universal use from the earliest historic period, particularly in the more highly organized ancient religions. In Mexico and adjacent parts various resinous gums known collectively under the Aztec name of *copalli*, or copal, were used. North of the Rio Grande the plant substances most commonly employed for the same purpose were tobacco, in various native varieties; the dried tops of *Thuja*, and other cedars; spruce and pine needles, particularly those of *Abies* and *Pinus ponderosa;* sweetgrass (*Savastana odorata*), Artemisia, and the root of the balsam-root (*Balsamorrhiza*). Tobacco was used in one way or another in important ceremonials over almost the whole area of the United States and along the N. W. coast, and in the Canadian interior. Pine needles were most commonly used among the Pueblos and other tribes of the S. W. In the noted Hopi snake dance the smoke of burning juniper tops was blown through tubes known as "cloud-blowers" until the kiva was filled with the pleasing fragrance. Cedar tops, sweet grass, and wild sage were more common in ceremonies of the Plains Indians, especially the Peyote rite, and parcels of the dried substance were sometimes attached to sacrifice poles or deposited with the corpse in the grave or on the scaffold. With some tribes the twigs and leaves of the plant were differentiated as male and female. The balsam root was burned in small quantities in every great sweat-house rite among the Plains tribes and was held so precious that sometimes a horse was given for a single root. Among the Siksika, according to Wissler, every tipi contains an altar—a small excavation in the earth—where sweet gum is burned daily.

There were also a number of vegetal perfumes used for personal gratification, either by rubbing the juice of the crushed plant over the skin or by wearing the leaves or dried tops in little bags attached to the clothing. The Southern Ute mother placed sweet-smelling herbs under the pillow of her baby. One of the ingredients of the secret medicine employed by the Buffalo doctors among the Plains tribes in treating wounds is believed to have been the strong smelling musk of the beaver. (J. M.)

Incha. An unidentified tribe said to have lived where there were Spanish settlements and to have been at war with the Mantons (Mento) of Arkansas r. in 1700.

Icca.—Iberville (1702) in Margry, Déc., IV, 561, 1880. **Incha.**—Ibid., 599.

Inchi (*I*^{n}*'tci*, 'stone lodge'). A village occupied by the Kansa in their migration up Kansas r.—J. O. Dorsey, inf'n, 1882.

Incomecanetook (*Income-can-étook*). Given by Ross (Advent., 290, 1847) as an Okinagan tribe.

Indak. A former Maidu village on the site of Placerville, Eldorado co., Cal.—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. XXXVIII, 1905.

Indelchidnti ('pine'). An Apache clan or band at San Carlos agency and Ft Apache, Ariz., in 1881 (Bourke in Jour. Am. Folk-lore, III, 111, 1890); identical with Indilche-dentiene, 'Live in country with large pine trees' (White, Apache Names of Indian Tribes, MS., B. A. E.), a band formerly under chief Narchubeulecolte.

Indian. The common designation of the aborigines of America. The name first occurs in a letter of Columbus dated Feb., 1493, wherein the discoverer speaks of the Indios he had with him (F. F. Hilder in Am. Anthrop., n. s., I, 545, 1899). It was the general belief of the day, shared by Columbus, that in his voyage across the Atlantic he had reached India. This term, in spite of its misleading connotation, has passed into the languages of the civilized world: *Indio* in Spanish, Portuguese, and Italian; *Indien* in French; *Indianer* in German, etc. The term American Indian, for which it has been proposed to substitute *Amerind* (q. v.), is however in common use; less so the objectionable term redskins, to which correspond the French *Peaux-rouges*, the German *Rothhäute*. Brinton titled his book on the aborigines of the New World, "The *American* Race," but this return to an early use of the word *American* can hardly be successful. In geographical nomenclature the Indian is well remembered. There are Indian Territory, Indiana, Indianapolis, Indianola, Indio. Besides these, the maps and gazetteers record Indian arm, bay, bayou, beach, bottom, branch, brook, camp, castle, cove, creek, crossing, diggings, draft, fall, field, fields, ford, gap, grove, gulch, harbor, head, hill, hills, island; lake, mills, mound, mountain, neck, orchard, pass, point, pond, ridge, river, rock, run, spring, springs, swamp, town, trace, trail, valley, village, and wells, in various parts of the United States and Canada. The term Red Indian, applied to the Beothuk, has given Newfoundland a number of place names.

Many wild plants have been called "Indian" in order to mark them off from familiar sorts. Use by Indians has been the origin of another class of such terms. The following plants have been called after the Indian:

Indian apple.—The May apple, or wild mandrake (*Podophyllum peltatum*).

Indian arrow.—The burning bush, or wahoo (*Euonymus atropurpureus*).

Indian arrow-wood.—The flowering dogwood, or cornelian tree (*Cornus florida*).

Indian balm.—The erect trillium, or ill-scented wake-robin (*Trillium erectum*).

Indian bark.—The laurel magnolia, or sweet bay (*Magnolia virginiana*).

Indian bean.—(1) The catalpa, or bean-tree (*Catalpa catalpa*). (2) A New Jersey name of the groundnut (*Apios apios*).

Indian beard-grass.—The bushy beard-grass (*Andropogon glomeratus*).

Indian bitters.—A North Carolina name of the Fraser umbrella or cucumber tree (*Magnolia fraseri*).

Indian black drink.—The cassena, yaupon, black drink (q. v.), or Carolina tea (*Ilex cassine*).

Indian boys and girls.—A western name of the Dutchman's breeches (*Bikukulla cucullaria*).

Indian bread.—The tuckahoe (*Scelerotium giganteum*).

Indian bread-root.—The prairie turnip, or pomme blanche (*Psoralea esculenta*).

Indian cedar.—The hop-hornbeam, or ironwood (*Ostrya virginiana*).

Indian cherry.—(1) The service-berry, or june-berry (*Amelanchier canadensis*). (2) The Carolina buckthorn (*Rhamnus caroliniana*).

Indian chickweed.—The carpet-weed (*Mollugo verticillata*).

Indian chief.—A western name of the American cowslip or shooting-star (*Dodecatheon meadia*).

Indian cigar tree.—The common catalpa (*Catalpa catalpa*), a name in use in Pennsylvania, Maryland, and the District of Columbia. See *Indian bean*, above.

Indian corn.—Maize (*Zea mays*), for which an early name was Indian wheat.

Indian cucumber.—*Medeola virginiana*, also known as Indian cucumber-root.

Indian cup.—(1) The common pitcher-plant (*Sarracenia purpurea*). (2) The cup-plant (*Silphium perfoliatum*).

Indian currant.—The coral-berry (*Symphoricarpos vulgaris*).

Indian dye.—The yellow puccoon or orange-root (*Hydrastis canadensis*); also known as yellow-root.

Indian elm.—The slippery-elm (*Ulmus fulva*).

Indian fig.—(1) The eastern prickly pear (*Opuntia opuntia*). (2) *Cereus giganteus*, or saguaro, the giant cereus of Arizona, California, Mexico, and New Mexico.

Indian fog.—The crooked yellow stone-crop or dwarf houseleek (*Sedum reflexum*).

Indian gravel-root.—The tall boneset or joe-pye-weed (*Eupatorium purpureum*).

Indian hemp.—(1) The army-root (*Apocynum cannabinum*), called also black Indian hemp. (2) The swamp milkweed (*Asclepias incarnata*) and the hairy milkweed (*A. pulchra*), called also white Indian hemp. (3) A West Virginia name for the yellow toad-flax (*Linaria linaria*). (4) The velvet-leaf (*Abutilon abutilon*), called also Indian mallow.

Indian hippo.—The bowman's-root (*Porteranthus trifoliatus*), called also Indian physic.

Indian lemonade.—A California name, according to Bergen, for the fragrant sumac (*Rhus trilobata*).

Indian lettuce.—The round-leaved wintergreen (*Pyrola rotundifolia*).

Indian mallow.—(1) The velvet-leaf (*Abutilon abutilon*), also known as Indian hemp. (2) The prickly sida (*Sida spinosa*).

Indian melon.—A Colorado name of a species of *Echinocactus.*

Indian millet.—The silky oryzopsis (*Oryzopsis cuspidata*).

Indian moccasin.—The stemless lady's-slipper or moccasin-flower (*Cypripedium acaule*).

Indian mozemize, or moose misse.—The American mountain-ash or dogberry (*Sorbus americana*).

Indian paint.—(1) The strawberry-blite (*Blitum capitatum*). (2) The hoary puccoon (*Lithospermum canescens*). (3) A Wisconsin name, according to Bergen, for a species of *Tradescantia.* (4) Bloodroot (*Sanguinaria canadensis*), called red Indian paint. (5) The yellow puccoon (*Hydrastis canadensis*), called yellow Indian paint.

Indian paint-brush.—The scarlet-painted cup (*Castilleja coccinea*).

Indian peach.—Ungrafted peach trees, according to Bartlett, which are considered to be more thrifty and said to bear larger fruit. In the South a specific variety of clingstone peach.

Indian pear.—The service-berry (*Amelanchier canadensis*), called also wild Indian pear.

Indian physic.—(1) The bowman's-root (*Porteranthus trifoliatus*), called also Indian hippo. (2) American ipecac (*Porteranthus stipulatus*). (3) Fraser's magnolia, the long-leaved umbrella-tree (*Magnolia fraseri*).

Indian pine.—The loblolly, or old-field pine (*Pinus taeda*).

Indian pink.—(1) The Carolina pink, or worm-grass (*Spigelia marylandica*). (2) The cypress-vine (*Quamoclit quamoclit*). (3) The fire pink (*Silene virginica*). (4) The cuckoo-flower, or ragged-robin (*Lychnis flos-cuculi*). (5) The fringed milkwort, or polygala (*Polygala paucifolia*). (6) The scarlet-painted cup (*Castilleja coccinea*). (7) The wild pink (*Silene pennsylvanica*). (8) *Silene californica.*

Indian pipe.—The corpse-plant or ghost-flower (*Monotropa uniflora*).

Indian pitcher.—The pitcher-plant or side-saddle flower (*Sarracenia purpurea*).

Indian plantain.—(1) The great Indian plantain or wild collard (*Mesadenia reniformis*). (2) The pale Indian plantain (*M. atriplicifolia*). (3) The tuberous Indian plantain (*M. tuberosa*). (4) The sweet-scented Indian plantain (*Synosma suaveolens*).

Indian poke.—(1) American white hellebore (*Veratrum viride*). (2) False hellebore (*V. woodii*).

Indian posey.—(1) Sweet life-everlasting (*Gnaphalium obtusifolium*). (2) Large-flowered everlasting (*Anaphalis argaritacea*). (3) The butterfly-weed (*Asclepias tuberosa*).

Indian potato.—(1) The groundnut (*Apios apios*). (2) A western name for the squirrel-corn (*Bikukulla canadensis*). (3) A California name, according to Bergen, for *Brodiaea capitata;* but according to Barrett (inf'n, 1906) the term is indiscriminately given to many different species of bulbs and corms, which formed a considerable item in the food supply of the Californian Indians.

Indian puccoon.—The hoary puccoon (*Lithospermum canescens*).

Indian red-root.—The red-root (*Gyrotheca capitata*).

Indian rhubarb.—A California name, according to Bergen, for *Saxifraga peltata.*

Indian rice.—Wild rice (*Zizania aquatica*).

Indian root.—The American spikenard (*Aralia racemosa*).

Indian sage.—The common thoroughwort or boneset (*Eupatorium perfoliatum*).

Indian shamrock.—The ill-scented wake-robin, or erect trillium (*Trillium erectum*).

Indian shoe.—The large yellow lady's-slipper (*Cypripedium hirsutum*).

Indian slipper.—The pink lady's-slipper, or moccasin-flower (*Cypripedium acaule*).

Indian soap-plant.—The soap-berry, or wild China-tree (*Sapindus marginatus*).

Indian strawberry.—The strawberry-blite (*Blitum capitatum*).

Indian tea.—Plants, the leaves, etc., of which have been infused by the Indians, and after them by whites; also the decoction made therefrom, for example, Labrador tea (*Ledum grœlandicum*), which in Labrador is called Indian tea.

Indian tobacco.—(1) The wild tobacco (*Lobelia inflata*). (2) Wild tobacco (*Nicotiana rustica*). (3) The plantain-leaf everlasting (*Antennaria plantaginifolia*). (4) A New Jersey name, according to Bartlett, of the common mullein (*Verbascum thapsus*).

Indian turmeric.—The yellow puccoon, or orange-root (*Hydrastis canadensis*).

Indian turnip.—(1) The jack-in-the-pulpit (*Arisaema triphyllum*), also called three-leaved Indian turnip. (2) The prairie potato, or pomme blanche (*Psoralea esculenta*).

Indian vervain.—A Newfoundland name, according to Bergen, for the shining club-moss (*Lycopodium lucidulum*).

Indian warrior.—A California name for *Pedicularis densiflora.*

Indian weed.—An early term for tobacco.

Indian wheat.—An early term for maize, or Indian corn.

Indian whort.—A Labrador and Newfoundland name for the red bearberry or kinnikinnik (*Arctostaphylos uva-ursi*).

Indian wickup.—The great willow-herb or fireweed (*Epilobium augustifolium*), although Algonquian Indians called the basswood (*Tilia americana*) wickup.

There are, besides, the *Indian's dream*, the purple-stemmed cliff-brake (*Pellaea atropurpurea*), and the *Indian's plume*, Oswego tea (*Monarda didyma*).

Another series of terms in which the Indian is remembered is the following:

Indian bed.—A simple method of roasting clams, by placing them, hinges uppermost, on the ground, and building over them a fire of brushwood.

Indian bread.—Bread made of maize meal or of maize and rye meal.

Indian-corn hills.—(1) In Essex co., Mass., according to Bartlett, hummocky land resembling hills of Indian corn. (2) Hillocks covering broad fields near the ancient mounds and earthworks of Ohio, Wisconsin, etc. (Lapham, Antiquities of Wisconsin).

Indian dab.—A Pennsylvania name for a sort of battercake.

Indian file.—Single file; the order in which Indians march.

Indian fort.—A name given to aboriginal earthworks in w. New York, in Ohio, and elsewhere.

Indian gift.—Something reclaimed after having been given, in reference to the alleged custom among Indians of expecting an equivalent for a gift or otherwise its return.

Indian giver.—A repentant giver.

Indian ladder.—A ladder made by trimming a small tree, the part of the branches near the stem being left as steps.

Indian liquor.—A Western term for whisky or rum adulterated for sale to the Indians.

Indian meal.—Maize or corn meal. A mixture of wheat and maize flour was called in earlier days "wheat and indian"; one of maize and rye flour, "rye and indian."

Indian orchard.—According to Bartlett, a term used in New York and Massachusetts to designate an old orchard of ungrafted apple trees, the time of planting being unknown.

Indian pipestone.—A name for catlinite (q. v.), the stone of which tribes in the region of the upper Mississippi made their tobacco pipes.

Indian pudding.—A pudding made of cornmeal, molasses, etc.

Indian reservation or *reserve.*—A tract of land reserved by Government for the Indians.

Indian sign.—A Western colloquialism of the earlier settlement days for a trace of the recent presence of Indians.

Indian sugar.—One of the earlier names for maple sugar.

Indian summer.—The short season of pleasant weather usually occurring about the middle of November, corresponding to the European St Marthas summer, or summer of All Saints (Albert Matthews in Monthly Weather Rev., Jan., 1902).

The name Indian appears sometimes in children's games (Chamberlain in Jour. Am. Folk-lore, xv, 107–116, 1902).

In Canadian French the usual term applied to the Indian was "sauvage" (savage); and hence are met such terms as "botte sauvage," "traîne sauvage," "tabagane," "thé sauvage." The "Siwash" of the Pacific coast and in the Chinook jargon is only a corruption of the "sauvage" of French-Canadian trappers and adventurers. (A. F. C.)

Indian Affairs. See *Office of Indian Affairs.*

Indian Commissioners. See *United States Board of Indian Commissioners.*

"Indian Helper." See *Carlisle School.*

Indian Industries League. A philanthropic organization, originally the Indian industries department of the National Indian Association, but incorporated as an independent body at Boston, Mass., in 1901. Its object is "to open individual opportunities of work, or of education to be used for self-support, to individual Indians, and to build up self-supporting industries in Indian communities." As a department of the national organization the Indian industries gained its first important impetus in 1892, when it held at the Mechanics' Fair, in Boston, an exhibition of Indian beadwork and of class-room work in iron, tin, wood, leather, and lace. It has been instrumental in the education of two Indian girls, who were graduated with credit from the Boston High School, and has helped individual educated Indians toward self-support, having in view the fact that the progress of the Indians toward civilization is in proportion to the number of their young people who have seen and practised the white man's life at its best. It has also helped to foster a beadwork industry; aided in developing the native moccasin to suit the white man; bought baskets of native manufacture, paying therefor a fair price to the Pima and Mission Indians, the basket making tribes of Washington, and others, and has obtained for these products places for exhibit and sale. The league also erected an industrial room for the Navaho on San Juan r., N Mex., which was disposed of when the plant became a mission station. In 1905 the president of the league officially visited the Mission Indians of California and others, his report on the former resulting in the amelioration of their extreme poverty by bringing to them governmental and private aid. The league strives to aid the Indians in any way that offers even temporary self-support, like that derived from their aboriginal industries. It believes in the assimilation of the Indians into the national life, in the abolishment of reservations, and in the freedom of the Indians to live and work where they please. (F. C. S.)

Indian Point. A village on the site of Lisbon, N. Y., occupied after the Revolution by Catholic Iroquois removed thither by the English Government until they were dispersed in 1806, when they retired to Onondaga and St Regis.—Shea, Cath. Miss., 342, 1855.

Indian Rights Association. A nonpolitical, nonsectarian body organized in Philadelphia, Dec. 15, 1882, by gentlemen who met in response to an invitation of Mr John Welsh to consider the best method of producing such public feeling and Congressional action as should secure civil rights and education to the Indians, and in time bring about their civilization and admission to citizenship. When the association began its work much of the country over which the Indians roamed was sparsely settled; outbreaks had been frequent; comparatively little attention was paid to the Indians' rights and wrongs, and ignorance concerning Indian affairs was widespread. When the tide of emigration swept westward, and settlers, good and bad, began crowding the Indians more and more, it was evident that measures should be adopted whereby the Indian could be adapted to his new artificial environment. The work confronting the association was one of magnitude. It was necessary to procure accurate knowledge of actual conditions, which could be done only by frequent visits to the Indian country. The information thus obtained had to be brought to the attention of the public in order that sufficient pressure might be exerted on Congress and the Executive. This was done by dissemination of information in pamphlets and leaflets, by public addresses, and by announcements through the public press. The association gradually won the respect and confidence of the public. The accuracy of its statements is rarely questioned now, and an appeal to the press on any matter requiring attention from Congress or the public usually meets with ready response. In the beginning the association was regarded by a few as maintaining visionary theories, and was viewed by some Government officials as a meddlesome and irresponsible body; but the Office of Indian Affairs came to regard it as a friendly critic and welcomed its aid. The association has a representative in Washington to cooperate with the Office of Indian Affairs, to bring to the attention of the Commissioner matters requiring adjustment, to scrutinize legislation relating to Indian affairs, and to inform members of Congress regarding the merits or demerits of pending bills. Vicious legislation, when it can not be defeated in committee, is vigorously fought in Congress through personal presentation and by letters and pamphlets, with frequent appeals to the Executive.

Many of the laws enacted by Congress with a view of improving the condition of the Indian have been prompted by the association. Among those of a general nature is the statute of Feb. 8, 1887, known as the "general severalty act," which authorizes allotments. Under this law the title to Indian lands is held by the Government in most cases for 25 years, but in the meantime the allottee is subject to the laws in common with other citizens. More recent is the enactment of a statute, drafted by the association, designed to defeat the monopoly that has so largely controlled Indian trade, the law now providing that any person of good moral character shall be granted a license on application.

The courts have frequently been appealed to by the association in the endeavor to secure justice. The Warner Ranch (Mission Indian) case, appealed from the local courts of California to the Supreme Court of the United States, was in its inception espoused by the association and prosecuted by it to the final decree of the highest tribunal, the necessary funds for the prosecution of the case being advanced by the association. The celebrated "Lone Wolf" case was appealed by the association to the United States Supreme Court in the hope that the policy of recognizing the validity and sacredness of the Government's treaty obligations with the Indian tribes, followed since the adoption of the Constitution, would be upheld. The adverse decision in this case marked the beginning of a new era in the management of the Indians. The appeal made to the association by friends of Spotted Hawk and Little Whirlwind, of the Northern Cheyenne in Montana, under sentence of death and life imprisonment, respectively, for the alleged murder of a sheep herder, was responded to by the association, which employed counsel to present the case on appeal to the supreme court of Montana. The effort resulted in securing the liberty of both young men, and a subsequent confession by the person guilty of the crime charged to them fully exonerated them and showed the need of watchfulness to prevent great wrongs against Indians by reason of local prejudice. The exposure by the association of the anomalous conditions in Indian Territory resulted in directing the attention of the people and of Congress to the need of better safeguarding the rights of the Five Civilized Tribes.

Considerable attention has been given by the association to exposing the wrongdoing of Government officials where such unfortunately existed, usually by the class of employees who obtained their positions through political influence. The association has also strenuously urged that the appointment of Indian agents be made solely on the ground of efficiency, and it was through its efforts that the civil-service rules were extended to the Indian service.

At the time of the organization of the Indian Rights Association, Congress, owing largely to misunderstanding of the Indians' needs, failed to make adequate appropriations for schools, but by informing the public of the nature and possibilities of this work, a vigorous sentiment was created in its favor (see *Education*). The fact that an organization exists solely to guard the rights of the Indians acts as a powerful deterrent to persons seeking the exploitation of the Indians' estate.

The association has printed and distributed about 600,000 copies of various publications. Among those that have attracted much attention are: The Indian Before the Law, by Henry S. Pancoast; The Indian Question Past and Present, by Herbert Welsh; Indian Wardship, by Charles E. Pancoast; Civilization Among the Sioux, by Herbert Welsh; The Mission Indians, by C. C. Painter; Latest Studies on Indian Reservations, by J. B. Harrison; and A New Indian Policy, by S. M. Brosius. (M. K. S. S. M. B.)

Indian River. A summer camp of the Sitka Indians of Alaska, containing 43 persons in 1880.—Petroff in Tenth Census, Alaska, 32, 1884.

"Indian's Friend." See *National Indian Association.*

Indian Village. A former Micmac village near L. Badger, Fogo co., Newfoundland.—Vetromile, Abnakis, 56, 1866.

Industries. See *Arts and Industries*, and the various industries thereunder mentioned.

Inewakhubeadhin (*I^n'ĕ-waqube-a¢i^n*, 'keepers of the mysterious stones'). A subgens of the Mandhinkagaghe gens of the Omaha.—Dorsey in 15th Rep. B. A. E., 228, 1897.

Ingahame. An Ikogmiut Eskimo village on lower Yukon r., Alaska; pop. 63 in 1880, 50 in 1890.

Ingahamé.—Petroff in 10th Census, Alaska, 12, 1884. **Ingahameh.**—Ibid, map. **Ingahamiut.**—11th Census, Alaska, 165, 1893.

Ingalik ('having louse's eggs'). An Eskimo term for Indian, applied first to the Kaiyukhotana of Yukon r., and extended by the Russians to all Kaiyukhotana, sometimes to Athapascan tribes in general. Pop. 635 in 1890: 312 males and 323 females. The villages are Anvik, Chagvagchat, Chinik, Kagokakat, Kaiakak, Kaltag, Khatnotoutze, Khogoltlinde, Khulikakat, Klamasqualtin, Koserefski, Kunkhogliak, Kutul, Lofka, Nunakhtagamut, Tanakot, Tutago, Taguta, and Wolasatux.

Ingaleek.—Elliott, Cond. Aff. Alaska, 29, 1874. **Ingaleet.**—Dall in Cont. N. A. Ethnol., I, 26, 1877. **Ingalete.**—Whymper, Alaska, 153, 1868. **Ing'-aliki.**—Dall, op. cit., 25 (Russian form). **Ingalit.**—Petroff in 10th Census, Alaska, 5, 1884. **Ingekasagmi.**—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 25, 1871. **Ingeletes.**—Ibid., 31. **In'-kal-ik.**—Dall, op. cit., 25. **Inkalite.**—Latham in Jour. Ethnol. Soc. Lond., I, 183, 1848. **Inkaliten.**—Glasunoff in Baer and Helmersen, Beiträge, I, 120, 1839. **Inkilik.**—Schott in Erman, Archiv, VII, 480, 1849. **Inkiliken.**—Holmberg, Ethnog. Skizz., 7, 1855.

Ingamatsha. A Chugachigmiut village on Chenega id., Prince William sd., Alaska; pop. 80 in 1880, 73 in 1890, 140 in 1900.

Chenega.—Petroff in 10th Census, Alaska, 29, 1884. **Ingamatsha.**—Eleventh Census, Alaska, 67, 1893.

Ingdhezhide ('red dung'). An Omaha gens on the Inshtasanda side of the tribal circle.

Iñg¢e-jide.—Dorsey in 3d Rep. B. A. E., 219, 1885. **Iñgdhe-zhide.**—Dorsey in Bull. Philos. Soc. Wash., 130, 1880. **Ing-gera-je-da.**—Long, Exped. Rocky Mts., I, 327, 1823. **In-grä'-zhe-da.**—Morgan, Anc. Soc., 155, 1877 (trans. 'red').

Inger. A Nunivagmiut Eskimo village on Nunivak id., Alaska; pop. 35 in 1890.

Ingeramut.—Nelson in 18th Rep. B. A. E., map, 1899.

Ingichuk. A Chnagmiut village in the delta of the Yukon, Alaska; pop. 8 in 1880.

Ingechuk.—Elliott, Our Arct. Prov., map, 1886. **Ingichuk.**—Nelson (1878) quoted by Baker, Geog. Dict. Alaska, 1902.

Ingkdhunkashinka ('small cat'). A subgens of the Wasapetun gens of the Hangka division of the Osage.

Iñʞ¢úñ'ka ɔiñ'ʞa.—Dorsey in 15th Rep. B. A. E., 234, 1897.

Inglutaligemiut (*Inglūtāl'igemūt*). A subdivision of Malemiut Eskimo dwelling on Inglutalik r., Alaska.—Dall in Cont. N. A. Ethnol., I, 16, 1877.

Ingmikertok. An East Greenland Eskimo village on a small island in Angmagsalik fjord.—Meddelelser om Grönland, IX, 379, 1889.

Ingrakak. An Ikogmiut Eskimo vilvillage on lower Yukon r., Alaska.

Ingrakaghamiut.—Coast Surv. officers, 1898. **Ingrakak.**—Baker, Geog. Dict. Alaska, 1902.

Inguklimiut. An Eskimo tribe occupying Little Diomede id., Bering strait. Their village is Inalik. See *Okiogmiut.*

Achjuch-Aliat.—Dall in Smithson. Cont., XXII, 2, 1878 (Chukchi name). **Inalugmiut.**—Woolfe in 11th Census, Alaska, 130, 1893 (given to inhabitants of both islands). **Ing-ŭh-kli-mūt.**—Dall in Trans. A. A. A. S., XXXIV, 377, 1885. **Inugleet**—Jackson in Rep. Bur. Education, 145, map, 1894. **Yıkırga'ulıt.**—Bogoras, Chukchee, 21, 1904 (Chukchi name: 'large-mouthed,' referring to their labrets).

Iniahico. A principal Apalachee village in 1539, near the site of Tallahassee, Fla.

Anaica Apalache.—Gentleman of Elvas in Hakluyt Soc. Pub., IX, 43, 1851. **Anhayca.**—Gallatin in Trans. Am. Antiq. Soc., II, 102, 1836. **Aniaca Apalache.**—Shipp, De Soto and Florida, 684, 1881 (misprint). **Iniahico.**—Biedma (1544) in Ternaux-Compans, Voy., XX, 57, 1841.

Inigsalik. A southern settlement of the Angmagsalingmiut Eskimo of E. Greenland, where they find soft stone of which they fashion pots and lamps.—Meddelelser om Grönland, X, 368, 1888.

Inigsuarsak. An Eskimo village in lat. 72° 45′, W. Greenland.—Science, XI, map, 259, 1888.

Inisiguanin. Mentioned as one of the towns or provinces apparently on or in the vicinity of the South Carolina coast, visited by Ayllon in 1520.
Inisiguanin.—Oviedo, Hist. Gen. Indias, III, 628, 1853. **Yncignavin.**—Barcia, Ensayo, 5, 1723.

Initkilly. A Tikeramiut Eskimo village near the coal veins E. of C. Lisburne, Alaska.—Coast Surv. map, 1890.

Inkalich. The Eskimo name of a division of the Kaiyuhkhotana on Innoko r., Alaska. Paltchikatno and Tigshelde were probably two of the villages.
Inchulukhlaites.—Latham, Essays, 271, 1860. **Inkālichljūaten.**—Holmberg quoted by Dall in Cont. N. A. Ethnol., I, 25, 1877. **Inkülüchlüaten.**—Wrangell quoted by Baer and Helmersen, Beiträge, I, 118, 1839. **Inkulukhlaites.**—Latham, op. cit., 267. **Inkuluklaities.**—Ibid., 272.

Inkesabe ('black shoulder'). An Omaha gens of the Hangashenu division, the custodian of the tribal pipes. The subgentes are Iekidhe, Nonhdeitazhi, Wadhigizhe, and Watanzizhidedhatazhi.
Black.—Morgan, Anc. Soc., 155, 1877. **Enk-ka-sa-ba.**—Long, Exped. Rocky Mts., I, 326, 1823. **Ink-ka′-sa-ba.**—Morgan, Anc. Soc., 155, 1877. **Iñke-sabĕ.**—Dorsey in 3d Rep. B. A. E., 219, 1885.

Inkillis Tamaha ('English town'). One of the former so-called Choctaw Sixtowns in the N. W. part of Jasper co., Miss. It gave its name to a considerable tract in that part of the county and extending into Newton co. It is said to have received this name from the fact that the English made a distribution of property there in early times.—Halbert in Ala. Hist. Soc., Misc. Coll., I, 382, 1901.
Killis-tamaha.—Gatschet, Creek Migr. Leg., I, 109, 1884.

Inkpa. A band of the Wahpeton Sioux, living in 1886 at Big Stone lake, Minn., and probably at Cormorant pt., Mille Lacs, in 1862.
Big Stone Lake band.—Ind. Aff. Rep., 102, 1859. **Inkpatonwan.**—Ashley, letter to Dorsey, Jan. 1886. **Inpaton.**—Ibid.

Innoka. A Kaiyuhkhotana village on Tlegon r., Alaska.—Petroff, Rep. on Alaska, 37, 1884.

Inojey. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

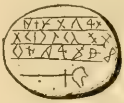
Inomassi. A former Diegueño rancheria belonging to San Miguel de la Frontera mission, W. coast of Lower California, about lat. 32° 10′.—Taylor in Cal. Farmer, May 18, 1860.

Inoschuochn ('bear berry'). An Apache clan or band at San Carlos agency and Ft Apache, Ariz., in 1881.
Inoschujóchen.—Bourke in Jour. Am. Folk-lore, III, 112, 1890.

Inotuks. Given as a Karok village on Klamath r., Cal.; inhabited in 1860.
E-no-tucks.—Taylor in Cal. Farmer, Mar. 23, 1860.

Insanity. See *Health and Disease.*

Inscribed tablets. Objects, generally of soft stone, usually shale or sandstone, containing various lines and formal characters incised or in relief. Some of them are undoubtedly prehistoric and susceptible of interpretation in the light of aboriginal ornamentation and symbolism; others are forgeries. While it would perhaps be too much to say that there exists N. of Mexico no tablet or other ancient article that contains other than a pictorial or pictographic record, it is safe to assert that no authentic specimen has yet been brought to public notice. Any object claimed to be of pre-Columbian age and showing hieroglyphic or other characters that denote a degree of culture higher than that of the known tribes, is to be viewed with suspicion and all the circumstances connected with its discovery subjected to rigid scrutiny. The same remarks apply to engraved copper plates. In the latter material, the uneven surface produced by natural corrosion is often mistaken for attempts at inscriptions. See *Grave Creek mound, Pictography.*


GRAVE CREEK TABLET; LENGTH 1 3-4 IN.

Consult Farquharson in Proc. Davenport Acad. Sci., II, 1877–80; Fowke, Archæol. Hist. Ohio, 1902; McLean, Mound Builders, 1879; Mallory in 10th Rep. B. A. E., 1893; Mercer, The Lenape Stone, 1885; Moorehead, Prehist. Impls., 1900; Schoolcraft, Ind. Tribes, I–IV, 1851–57; Squier and Davis, Ancient Monuments, 1848; Thomas in 12th Rep. B. A. E., 632, 1894. (G. F.)

Inscription Rock. See *El Morro.*

Inselnostlinde. A Kaiyuhkhotana village of the Jugelnute division on Shageluk r., Alaska.—Zagoskin, Descr. Russ. Poss. Am., map, 1842.

Inshtasanda (*inshta*, 'eye' or 'eyes'; *sanda*, an archaic and untranslatable term.—Fletcher). One of the 2 divisions of the Omaha, containing the Mandhinkagaghe, Tesinde, Tapa, Ingdhezhide, and Inshtasanda gentes.
Grey Eyes.—Jackson (1877) quoted by Donaldson in Smithson. Rep. 1885, pt. 2, 74, 1886. **Ictasanda.**—Dorsey in 3d Rep. B. A. E., 219, 1885. **Inshtasanda.**—A. C. Fletcher, inf'n, 1906. **Ish-ta-sun′-da.**—Long, Exped. Rocky Mts., I, 325, 1823. **Istasunda.**—Jackson (1877), op. cit., 74.

Inshtasanda. An Omaha gens, belonging to the Inshtasanda division. The subdivisions are Ninibatan, Real Inshtasanda, Washetan, and Real Thunder people.
Ictasanda.—Dorsey in 3d Rep. B. A. E., 220, 1885. **Inshtasanda.**—A. C. Fletcher, inf'n, 1906. **Ish-**

dä′-sun-da.—Morgan, Anc. Soc., 155, 1877 (trans. 'thunder'). **Thunder.**—Ibid. **Wash-a-tung.**—Long, Exped. Rocky Mts., I, 327, 1823 (mistaking a Hangashenu gens for the Inshtasanda division).

Insiachak. A Nushagagmiut Eskimo village in the Nushagak district, Alaska; pop. 42 in 1890.
Insiachamiut.—Eleventh Census, Alaska, 164, 1893.

Intanto. A former Nishinam village in the valley of Bear r., Cal.—Powers in Cont. N. A. Ethnol., III, 316, 1877.

Intapupshe (*Iⁿtahpupcĕ′*, 'curved stone'). An ancient Osage village on upper Osage r., above the mouth of Sac r., Mo.—Dorsey, Osage MS. vocab., B. A. E., 1883.

Intatchkalgi ('people of the beaver dams.'—Gatschet). A former Yuchi town on Opihlako cr., 28 m. above its junction with Flint r., probably in Dooly co., Ga. It contained 14 families in 1799.
Intatchkálgi.—Gatschet, Creek Migr. Leg., I, 132, 1884. **In-tuch-cul-gau.**—Hawkins (1799), Sketch, 62, 1848.

Intenleiden. A Kaiyuhkhotana village of the Jugelnute division on the E. bank of Shageluk r., Alaska.
Iltenleiden.—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884. **Imtelleïden.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Intenléiden.**—Zagoskin, Descr. Russ. Poss. Am., map, 1842.

Interpreters. See *Agency system.*

Intietook (*Inti-etook*). Given by Ross (Advent., 290, 1847) as an Okinagan tribe.

Intimbich. A Mono band in Mill Creek valley, some miles s. of its junction with Kings r., Cal.
Em-tim′-bitch.—Merriam in Science, XIX, 916, June 15, 1904. **Entimbich.**—A. L. Kroeber, inf'n, 1906 (correct form). **Eu-tem-pe-che's.**—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 32, 1857. **In-tem-peach-es.**—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 22, 1852. **In-tim-peach.**—Royce in 18th Rep. B. A. E., 782, 1899. **In-tim-peches.**—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 254, 1853. **Ytimpabiches.**—Dominguez and Escalante (1776) in Doc. Hist. Mex., 2d s., I, 537, 1854.

Inuarudligang. A race of dwarfs who figure in the mythology of the Central Eskimo. They are supposed to inhabit cliffs that overhang the sea.—Boas in 6th Rep. B. A. E., 640, 1888.

Inugsiut. An Eskimo settlement in E. Greenland, about lat. 61° 50′; pop. 32 in 1884.—Das Ausland, 163, 1886.

Inugsulik. A summer settlement of the Aivilirmiut Eskimo on the N. coast of Repulse bay, N. of Hudson bay.
Enook-sha-lig.—Ross, Second Voy., 430, 1835. **Inugsulik.**—Boas in 6th Rep. B. A. E., map, 1888.

Inuhksoyistamiks (*In-uhk′-so-yi-stam-iks*, 'long tail lodge poles'). A band of the Kainah division of the Siksika.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Inuissuitmiut. An Eskimo tribe that occupied Depot id. and the adjacent coast of Hudson bay before 1800. The last descendant died some years ago.—Boas in Bull. Am. Mus. Nat. Hist., XV, 6, 1901.

Inuksikahkopwaiks (*I-nuk-si′-kah-ko-pwa-ĭks*, 'small brittle fat'). A division of the Piegan Siksika.—Grinnell, Blackfoot Lodge Tales, 209, 225, 1892.

Inuksiks ('small robes'). A former division of the Piegan Siksika.
A-mĭks′-eks.—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862. **I-nuks′-iks.**—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Little Robes.**—Culbertson in Smithson. Rep. 1850, 144, 1851. **Small Robes.**—Grinnell, op. cit., 225.

Invention. In the language of the Patent Office "an invention is something new and useful." The word applies to the apparatus of human activities and to the processes involved. The life of culture from the lowest savagery to the highest civilization is an increase in the artificialities of life. There were no tribes in America without culture, and the lowest of them had inventions. For instance, the Fuegians had learned to convert the fish-spear into a barbed harpoon by fastening the detachable head, which was set loosely in the socket, to the end of a shaft by means of a short piece of rawhide. They had also invented a canoe of bark made in three pieces. When they wished to move to a new bay or inlet between which and the last there was a dangerous headland, they could take the canoe apart, carry it over the intervening mountain, and unite the parts by lashing, covering the joints with pitch. The most ingenious savages on the continent, however, were the Eskimo, all of whose apparatus used in their various activities show innumerable additions and changes, which are inventions. They lived surrounded by the largest animals in the world, which they were able to capture by their ingenuity. Their snow domes, waterproof clothing, skin canoes, sinew-backed bows, snowshoes, traps and snares in myriad varieties, some of which they shared with neighboring Indian tribes, amaze those who study them. Among other ingenious devices which would pass under the name of inventions are: the use of skids by the N. W. coast natives for rolling logs into place in building their immense communal dwellings; the employment of the parbuckle to assist in the work of moving logs; the use of a separate fly of rawhide at the top of the tipi, which could be moved by means of a pole with one end resting on the ground, so that the wind would not drive the smoke back into the tipi; driving a peg of known length into the side of a canoe as a gauge for the adzman in chipping out the inside; the boiling of food in baskets or utensils of wood, gourd, or rawhide, by means of hot stones; the attachment of inflated sealskins to the end of a harpoon line to impede the progress of game through the water after it was struck; the sinew-backed bow, which enabled the Eskimo hunter to employ brittle wood for the rigid portion and sinew string for propulsion; the continuous motion spindle; the reciprocating drill; the sand saw for hard stone, and all sorts of signaling and sign language. See *Arts and Indus-*

tries and *Implements*, and the separate articles cited thereunder.

Consult Mason (1) Aboriginal American Mechanics, Mem. Internat. Cong. Anthrop., Chicago, 1894; (2) Origins of Invention, 1895; McGuire, A Study of the Primitive Methods of Drilling, Rep. U. S. Nat. Mus. 1894, 1896; Holmes, Development of the Shaping Arts, Smithson. Rep. 1902. See also the various Reports of the Bureau of American Ethnology. (O. T. M.)

Inyaha. A Diegueño village in w. San Diego co., Cal. Its inhabitants, who numbered 53 in 1883, 32 in 1891, and 42 in 1902, occupy a reservation comprising 280 acres of poor land, which has been patented to them.

Anaha.—Jackson and Kinney, Rep. Miss. Ind., 24, 1883. **Anahuac.**—Ind. Aff. Rep., 175, 1902. **Ineja.**—Ibid., II, 72, 1891. **Injaya.**—Ibid., 146, 1903. **Inyaha.**—Ibid., 175, 1902.

Inyancheyaka-atonwan ('village at the dam or rapids'). A Wahpeton Sioux band or division residing in 1859 at Little Rapids, Sand Prairie, and Minnesota r., not far from Belleplaine, Minn. Mazomani was their chief in 1862.

I^{n}ya^{n}-tceyaka-ato^{n}wa^{n}.—Dorsey (after Ashley) in 15th Rep. B. A. E., 216, 1897. **Little Falls Band.**—Ind. Aff. Rep. 1859, 102, 1860. **Little Rapids.**—Parker, Minn. Handbk., 140, 1857. **Lower Wahpeton.**—Ind. Aff. Rep. 1859, 102, 1860. **Lower Wakpatons.**—Minn. Hist. Coll., III, 250, 1880.

Inyangmani. A Wahpeton Sioux band, named after its chief, living on Yellow Medicine cr., Minn., in 1862.

Inyangmani.—Ashley, letter to J. O. Dorsey, 1886. **Yellow Medicine's band.**—McKusick in Ind. Aff. Rep. 1863, 315, 1864.

Inyanhaoin ('musselshell earring'). A band of the Miniconjou Teton Sioux.

I-na-ha'-o-wín.—Hayden, Ethnog. and Philol. Mo. Val., 376, 1862 (trans. 'stone earring band'). **I^{n}ya^{n}-ha-oi^{n}.**—Dorsey in 15th Rep. B. A. E., 220, 1897. **Iŋyaŋ-h-oiŋ.**—Ibid. **Shell earring band.**—Culbertson in Smithson. Rep. 1850, 142, 1851.

Iokwa. See *Hiaqua.*

Ionata. Apparently two former Chumashan villages connected with Santa Inez mission, Santa Barbara co., Cal.

Ionata.—Taylor in Cal. Farmer, Oct. 18, 1861. **Jonatas.**—Gatschet in Chief Eng. Rep., pt. III, 553, 1876.

Ioqua. See *Hiaqua.*

Iowa ('sleepy ones'). One of the southwestern Siouan tribes included by J. O. Dorsey with the Oto and Missouri in his Chiwere group. Traditional and linguistic evidence proves that the Iowa sprang from the Winnebago stem, which appears to have been the mother stock of some other of the southwestern Siouan tribes; but the closest affinity of the Iowa is with the Oto and Missouri, the difference in language being merely dialectic. Iowa chiefs informed Dorsey in 1883 that their people and the Oto, Missouri, Omaha, and Ponca "once formed part of the Winnebago nation." According to the traditions of these tribes, at an early period they came with the Winnebago from their priscan home N. of the great lakes, but that the Winnebago stopped on the shore of a great lake (L. Michigan), attracted by the abundant fish, while the others continued southwestward to the Mississippi. Here another band, the Iowa, separated from the main group, "and received the name of Pahoja, or Gray Snow, which they still retain, but are known to the white people by the name of Ioways, or Aiaouez. The first stopping place of the Iowa, after parting from the Winnebago, as noted in the tradition, appears to have been on Rock r., Ill., near its junction with the Mississippi. Another tradition places them farther N. In 1848 a map was drawn by a member of the tribe showing their movements from the mouth of Rock r. to the place where they were then living. According to this their first move was to the banks of Des Moines r., some distance above its mouth; the second was to the vicinity of the pipestone quarry in s. w. Minnesota, although on the map it was placed erroneously high up on the Missouri; thence they descended to the mouth of Platte r., and later moved successively to the headwaters of Little Platte r., Mo.; to the w. bank of the Mississippi, slightly above the mouth of Des Moines r., a short distance farther up on the same side of the Mississippi; again southwestwardly, stopping on Salt r., thence going to its extreme headwaters; to the upper part of Chariton r.; to Grand r.; thence to Missouri r., opposite Ft Leavenworth, where they lived at the time the map was drawn. These successive movements, which are of comparatively recent date, are generally accepted as substantially correct. The Sioux have a tradition (Williamson in Minn. Hist. Coll., I, 296) that when their ancestors first came to the falls of St Anthony, the Iowa occupied the country about the mouth of Minnesota r., while the Cheyenne dwelt higher up on the same stream. The Iowa appear to have been in the vicinity of the mouth of Blue Earth r., Minn., just before the arrival there of Le Sueur in 1701 for the purpose of erecting his fort. His messengers, sent to invite them to settle in the vicinity of the fort because they were good farmers, found that they had recently removed toward Missouri r., near the Maha (Omaha), who dwelt in that region. The Sioux informed Le Sueur that Blue Earth r. belonged to the Scioux of the West (Dakota), the Ayavois (Iowas), and Otoctatas (Oto), who lived a little farther off. Father Marest (La Harpe, Jour., 39, 1851) says that the Iowa were about this date associated with the Sioux in their war against the Sauk. This does not accord with the general tradition that the Dakota were always enemies of the Iowa, nevertheless the name Nadoessi Mascouteins seems to have been applied to the Iowa by the early missionaries because of their relations for a time with the Sioux. Père Andre thus designated them in 1676, when they were living 200 leagues w. of Green Bay, Wis. Perrot (Mém., 63, 1864) apparently located them in the vicinity of the Pawnee, on the plains, in 1685. Father Zenobius (1680) placed the Anthoutantas (Oto) and Nadouessious Maskoutens (Iowa) about 130 leagues from the Illinois, in 3 great villages built near a river which empties into the river Colbert (Mississippi) on the w. side, above the Illinois, almost opposite the mouth of the Wisconsin. He appears to locate a part of the Ainoves (perhaps intended for Aioües), on the w. side of Milwaukee r., in Wisconsin. On Marquette's map (1674–79) the Pahoutet (Iowa), the Otontanta (Oto), and Maha (Omaha) are placed on Missouri r., evidently by mere guess. La Salle knew of the Oto and the Iowa, and in his letter in regard to Hennepin, Aug. 22, 1682, mentions them under the names Otoutanta and Aiounouea, but his statement that Accault, one of his company, knew the languages of these tribes is doubtful. It is probable that in 1700, when Le Sueur furnished them with their first firearms, the Iowa resided on the extreme headwaters of Des Moines r., but it appears from this explorer's journal that they and the Oto removed and "established themselves toward the Missouri river, near the Maha." Jefferys (Fr. Dom. in Am., 1761) placed them on the E. side of the Missouri, W. of the sources of Des Moines r., above the Oto, who were on the w. side of the Missouri and below the Omaha; but in the text of his work they are located on the Mississippi in lat. 43° 30′. In 1804, according to Lewis and Clark (Orig. Jour., VI, 91–92, 1905), they occupied a single village of 200 warriors or 800 souls, 18 leagues up Platte r., on the S. E. side, although they formerly lived on the Missouri above the Platte. They conducted traffic with traders from St Louis at their posts on Platte and Grand Nemaha r., as well as at the Iowa village, the chief trade being skins of beaver, otter, raccoon, deer, and bear. They also cultivated corn, beans, etc. In 1829 (Rep. Sec. War) they were on Platte r., Iowa., 15 m. from the Missouri state line. Schoolcraft (1853) placed them on Nemaha r., Nebr., a mile above its mouth. By 1880 they were brought under the agencies.

The visiting and marriage customs of the Iowa did not differ from those of cognate tribes, nor was their management of children unlike that of the Dakota, the Omaha, and others. They appear to have been cultivators of the soil at an early date, as Le Sueur tried to persuade them to fix their village near Ft L'Huillier because they were "industrious and accustomed to cultivate the earth." Pike says that they cultivated corn, but proportionately not so much as the Sauk and Foxes. He also affirms that the Iowa were less civilized than the latter. Father André (Jes. Rel., 1676, Thwaites ed., LX, 203, 1900) says that although their village was very large, they were poor, their greatest wealth consisting of "ox-hides and red calumets," indicating that the Iowa early manufactured and traded catlinite pipes. Some small mounds in Minnesota and Iowa have been ascribed to them by two distinct traditions.

IOWA. (DAVID TOHEE)

In 1824 they ceded all their lands in Missouri, and in 1836 were assigned a reservation in N. E. Kansas, from which a part of the tribe moved later to another tract in central Oklahoma, which by agreement in 1890 was allotted to them in severalty, the surplus acreage being opened to settlement by whites.

Various estimates of the population of the Iowa at different dates are as follows: In 1760, 1,100 souls; by Lewis and Clark in 1804, 800, smallpox having carried off 100 men besides women and children in 1803; the Secretary of War gives the number in 1829 as 1,000; Catlin in 1832 at about 1,400, but in 1836 at 992; the Indian Affairs Report of 1843 gives their number as 470; the number at the Potawatomi and Great Nemaha agency in

Kansas was 143 in 1884, 138 in 1885, 143 in 1886, and 225 in 1905. At the latter date they were under the jurisdiction of the Kickapoo School. At the Sauk and Fox agency, Okla., in 1885 they numbered 88; in 1901, 88; in 1905, 89.

The Iowa camp circle was divided into half circles, occupied by two phratries of four gentes each. These were:

First phratry. (1) Tunanpin, Black Bear; (2) Michirache, Wolf; (3) Cheghita, Eagle and Thunder-being; (4) Khotachi, Elk.

Second phratry. (5) Pakhtha, Beaver; (6) Ruche, Pigeon; (7) Arukhwa, Buffalo; (8) Wakan, Snake; (9) Mankoke, Owl. The last-named gens is extinct.

There was an Iowa village called Wolf village.

See Catlin, Iowa Inds., 1844; Dorsey (1) in 11th Rep. B. A. E., 1894, and 15th Rep. B. A. E., 1897, (2) Trans. Anthrop. Soc. Wash., II, 1883; Hamilton and Irvin, Ioway Gram., 1848; Hayden, Ethnog. and Philol. Mo. Val., 1862; Lewis and Clark, Orig. Jour., I–VIII, 1904–05; Long, Exped. Rocky Mts., I, 1823; Minn. Hist. Soc. Coll., I, 1872; Sen. Doc. 452, 57th Cong., 1st sess., II, 1903. (J. O. D. C. T.)

Agones.—Boudinot, Star in the West, 125, 1816. **Agouais.**—De Ligney (1726) in Wis. Hist. Soc. Coll., I, 22, 1854. **Agoual.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 557, 1853. **Agoues.**—Hutchins (1764), ibid. **Ah-e-o-war.**—Orig. Jour. Lewis and Clark, VI, 91, 1905. **Aiaoua.**—Perrot (1689), Mém., 196, 1864. **Aiaouais.**—Ibid., index. **Aiaouez.**—Jefferys, French Dom. in Am., I, 139, 1761. **Aiauway.**—Orig. Jour. Lewis and Clark (1804), I, 61, 1904. **Aiavvis.**—Le Sueur quoted by Ramsey in Minn. Hist. Coll., I, 45, 1872. **Aieways.**—Orig. Jour. Lewis and Clark (1804), I, 45, 1904. **Aijoues.**—Schoolcraft, Ind. Tribes, III, 522, 1853. **Ainones.**—Membre (1680) quoted by Hayden, Ethnog. and Philol. Mo. Val., 445, 1862. **Ainoves.**—Hennepin, New Discov., 132, 1698. **Aioaez.**—Coues, Lewis and Clark Exped., I, 19, note, 43, 1893. **Aiouez.**—Charlevoix (1723) in Margry, Déc., VI, 526, 1886. **Aiounouea.**—Hennepin (1680–82) in Margry, Déc., II, 258, 1877. **Aiowais.**—Pike, Trav., 134, 1811. **Aisnous.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Ajaouez.**—Jefferys, Fr. Dom. Am., pt 1, map 1, 1761. **Ajouas.**—Smet, Miss. de l'Oregon, 108, 1848. **Ajoues.**—Bowles, map Am., *ca.* 1750. **Ajouez.**—Perrot, Mém., index, 1864. **Anjoues.**—Buchanan, N. Am. Inds., 155, 1824. **Aöais.**—N. Y. Doc. Col. Hist., X, 630, 1858. **Aonays.**—Smet, Letters, 38, note, 1843 (misprint). **Aouas.**—Cabeça de Vaca misquoted by Schoolcraft, Ind. Tribes, II, 37, 1852 (error). **Avauwais.**—Lewis and Clark, Trav., 14, 1807. **Avoy.**—Neill, Hist. Minn., 200, 1858. **Avoys.**—Wis. Hist. Soc. Coll., I, 32, 1854. **Ayahwa.**—Coues, Lewis and Clark Exped., I, 20, note, 1893. **Ayauais.**—Drake, Bk. Inds., vi, 1848. **Ayauvai.**—Coues, Lewis and Clark Exped., I, 19, note, 1893. **Ayauwais.**—Lewis and Clark, Discov., 17, 1806. **Ayauwas.**—Lapham, Blossom, and Dousman, Inds. Wis., 3, 1870. **Ayauwaus.**—Orig. Jour. Lewis and Clark, I, 91, 1904. **Ayauway.**—Ibid., 45. **Ayavois.**—La Harpe and Le Sueur (1699) quoted by Long, Exped. St Peter's R., II, 320, 1824. **Ayawai.**—Coues, Lewis and Clark Exped., I, 19, note, 1893. **Ayaways.**—Lewis and Clark, Trav., II, 442, 1814. **Ayeouais.**—Neill, Hist. Minn., 197, 1858. **Ayeȣais.**—N. Y. Doc. Col. Hist., X, 608, 1858. **Ayoa.**—Martin, Hist. La., 301, 1882. **Ayoes.**—Perrot (1689) in Minn. Hist. Coll., II, pt 2, 24, 1864. **Ayoois.**—Bienville (1722) in Margry, Déc., VI, 407, 1886. **Ayoouais.**—Beauharnois and Hocquart (1731) in Margry, Déc., VI, 570, 1886. **Ayooués.**—Iberville (1702) quoted by Neill, Hist. Minn., 172, 1858. **Ayoȣois.**—N. Y. Doc. Col. Hist., IX, 1055, 1855. **Ayoua.**—Adelung, Mithridates, III, 271, 1816. **Ayouahs.**—Domenech, Deserts N. Am., II, 34, 1860. **Ayoues.**—Neill, Hist. Minn., 173, 1858. **Ayouez.**—Lamothe Cadillac (1695) in Margry, Déc., V, 124, 1883. **Ayouwa.**—Pike, Trav., map, 1811. **Ayouwais.**—Lewis and Clark, Discov., 49, 1806. **Ayouways.**—Ibid., 29. **Ayovai.**—Coues, Lewis and Clark Exped., I, 20, note, 1893. **Ayovois.**—Bienville (1722) in Margry, Déc., VI, 396, 1886. **Ayowa.**—Gatschet, Kaw MS. vocab., B. A. E., 27, 1878 (Kansa name). **Ayowäs.**—Maximilian, Travels, 507, 1843. **Ayoway.**—Lewis and Clark, Exped., I, 487, 1817. **Ayuḣba.**—Riggs, Dak. Gram. and Dict., 278, 1852. **Ayuhuwahak.**—Gatschet, Fox MS., B. A. E. (Fox name). **Ayukba.**—Williamson in Minn. Hist. Coll., I, 299, 1872. **Ayuwas.**—Brackenridge, Views of La., 83, 1815. **Dusty Nose.**—Schoolcraft, Ind. Tribes, III, 262, 1853. **Ho-wah.**—Ramsey in Ind. Aff. Rep. 1849, 74, 1850 (Mdewakanton name). **Iawai.**—Coues, Lewis and Clark Exped., I, 20, note, 1893. **Iawas.**—La Harpe and Le Sueur (1699) quoted by Long, Exped. S. Peter's R., II, 320, 1824. **Iaways.**—Orig. Jour. Lewis and Clark, VI, 91, 1905. **Ihoway.**—Sen. Doc. 21, 18th Cong., 2d sess., 5, 1825. **Ioewaig.**—Tanner, Narr., 316, 1830 (Ottawa name). **Iowa.**—Pike, Trav., 134, 1811. **Ioway.**—Pike, Exped., 112, 1810. **Iyakhba.**—Williamson in Minn. Geol. Rep. for 1884, 106 (Santee Dakota name). **Iyakhwa.**—Ibid. (Teton name). **Iyuḣba.**—Riggs, Dak. Gram. and Dict., 278, 1852 (trans. 'sleepy ones'). **Jowai.**—Ann de la Propag. de la Foi, III, 569, 1828. **Jowas.**—Pike, Trav., 123, 1811. **Joways.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s. II, 39, 1814. **Máqude.**—Dorsey, ¢egiha MS. Dict., B. A. E. 1878 (Omaha and Ponca name). **Minowas.**—Rafinesque in Marshall, Hist. Ky., I, 28, 1824 (confounding Iowa with Missouri). **Nadoessi Mascouteins.**—Jes. Rel. 1676–77, Thwaites ed., LX, 203, 1900. **Nadouessi-Maskoutens.**—Perrot, Mém., index, 1864. **Nadouessioux des prairies.**—Ibid., 237. **Nadouessioux Maskoutens.**—Minn. Hist. Coll., II, pt. 2, 30, note, 1864 ('Sioux of the prairies': Algonkin name). **Ne persa.**—Orig. Jour. Lewis and Clark, VI, 91, 1905 (i. e., Nez Percés; given as traders' nickname). **Ovas.**—Barcia, Ensayo, 238, 1723. **Oyoa.**—Du Lac, Voy. dans les Louisianes, 232, 1805. **Pa-ho-cha.**—Hamilton in Trans. Nebr. Hist. Soc., I, 47, 1885 (trans. 'dusty men'). **Pa-ho-dje.**—Maximilian, Trav., 507, 1843 (trans. 'dust-noses'). **Pa-ho-ja.**—Long, Exped. Rocky Mts., I, 339, 1823 (trans. 'gray snow'). **Pahȣtet.**—Marquette (1673) in Shea, Discov., 268, map, 1852. **Pahucæ.**—Hamilton and Irwin, Ioway Gram., 17, 1848. **Pa-hu-cha.**—Schoolcraft, Ind. Tribes, III, 262, 1853. **Pä-kuh′-thä.**—Morgan, Anc. Soc., 155, 1877. **Paoté.**—La Salle (1682) in Margry, Déc., II, 215, 1877. **Paoutées.**—La Harpe, from Le Sueur's Jour. (1700) in Shea, Early Voy., 93, 1861. **Paoutés.**—Le Sueur (1700) in Margry, Déc., VI, 70, 1886. **Paoutez.**—Jefferys, Am. Atlas, map 5, 1776. **Paqocte.**—Dorsey in Trans. Anthrop. Soc. Wash., II, 10, 1883. **Pa′-qo-tce.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (Kansa name). **Pa′-qu̱-tĕ.**—Dorsey. Kwapa MS. vocab., B. A. E., 1881 (Quapaw name). **Páquɟsĕ.**—Dorsey, Osage MS. vocab., B. A. E., 1883 (Osage name). **Pashóhan.**—Gatschet, Pawnee MS., B. A. E. (Pawnee name). **Passinchan.**—Doc. 1720 quoted by Bandelier in Arch. Inst. Pap., V, 203, 1890. **Pauhoochees.**—McKenney and Hall, Ind. Tribes, II, 209, 1854. **Páχodshe.**—Gatschet, Kaw MS. vocab., B. A. E., 27, 1878 (Kansa name). **Pierced Noses.**—Long, Exped. Rocky Mts., I, 339, 1823. **Wa-qōtc′.**—Dorsey, Winnebago MS. vocab., B. A. E., 1886 (Winnebago name). **Yahowa.**—Beltrami, Pilgrimage, II, 151, 1828. **Yoways.**—De l'Isle, map of La., in Neill, Hist. Minn., 164, 1858. **Yuahés.**—Iberville (1700) in Margry, Déc., IV, 440, 1880 (identical?). **Zaivovois.**—Haldimand, according to Catlin, quoted by Donaldson in Smithson. Rep. for 1885, pt. 2, 145, 1886.

Ipec. A former Chumashan village near Santa Barbara mission, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Ipersua. A summer village of the Utkiavimiut Eskimo in N. Alaska.—Murdoch in 9th Rep. B. A. E., 83, 1892.

Ipik. An Eskimo village in s. w. Greenland, lat. 60° 31′.—Meddelelser om Grönland, xvi, map, 1896.

Ipisogi. A subordinate settlement of the Upper Creek town Oakfuski, on a creek of the same name which enters the Tallapoosa from the e., opposite Oakfuski, Ala. According to Hawkins it had 40 settlers in 1799.

E-pe-sau-gee.—Hawkins (1799), Sketch, 47, 1848. **Ipisógi.**—Gatschet, Creek Migr. Leg., i, 133, 1884.

Ipnot. A Nunatogmiut Eskimo village at C. Thomson, Alaska; pop. 40 in 1880.

Ip-Not.—Petroff in 10th Census, Alaska, 59, 1884.

Ipoksimaiks (*I′-pok-si-maiks*, 'fat roasters'). A division of the Piegan.

E-pōh′-si-mīks.—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862 (= 'the band that fries fat'). **Fat Roasters.**—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Ih-po′-se-mä.**—Morgan, Anc. Soc., 171, 1877 (= 'webfat'). **I′-pok-si-maiks.**—Grinnell, op. cit., 209.

Ippo (*Ip-po′*, 'mesa'). A Tarahumare rancheria in Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Iptugik. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Iratae. A village, presumably Costanoan, formerly connected with San Juan Bautista mission, Cal.—Taylor in Cal. Farmer, Nov. 23, 1860.

Irihibano ('war councilors'). The progenitors of the Fish clan of the ancient Timucua of Florida.—Pareja (*ca.* 1613) quoted by Gatschet in Am. Philos. Soc. Proc., xvii, 492, 1878.

Iron. The use of iron by the American aborigines and especially by the tribes n. of Mexico was very limited as compared with their use of copper. The compact ores were sometimes used, and were flaked, pecked, or ground into shape, as were the harder varieties of stone. Implements, ornaments, and symbolic objects of hematite ore are found in great numbers in mounds and in burial places and on dwelling sites over a large part of the country. Since smelting was unknown to the natives, the only form of metallic iron available to them and sufficiently malleable to be shaped by hammering is of meteoric origin, and numerous examples of implements shaped from it have been recovered from the mounds. A series of celts of ordinary form, along with partly shaped pieces and natural masses of the metal, were found by Moorehead in a mound of the Hopewell group near Chillicothe, Ohio, and these are now in the Field Museum of Natural History, Chicago. The Turner mounds, in Hamilton co., Ohio, have perhaps yielded the most interesting relics of this class. Putnam describes these, in enumerating the various objects found on one of the earthen altars, as follows: "But by far the most important things found on this altar were the several masses of meteoric iron and the ornaments made from this metal. One of them is half of a spool-shaped ear ornament, like those made of copper with which it was associated. Another ear ornament of copper is covered with a thin plating of iron, in the same manner as others were covered with silver. Three of the masses of iron have been more or less hammered into bars, as if for the purpose of making some ornament or implement, and another is apparently in the natural shape in which it was found" (16th Rep. Peabody Museum, iii, 171, 1884; see also Putnam in Proc. Am. Antiq. Soc., ii, 349, 1883). Ross records the fact that the Eskimo of Smith sd. used meteoric iron. Small bits of this metal beaten out and set in a row in an ivory handle made effective knives. See *Hematite*, *Metal work*.

Consult Kroeber in Bull. Am. Mus. Nat. Hist., xii, 285, 1899; Ross, Voyage of Discovery, 1819; Thomas in 12th Rep. B. A. E., 319, 336, 1894. (w. h. h.)

Iroquoian Family. A linguistic stock consisting of the following tribes and tribal groups: the Hurons composed of the Attignaouantan (Bear people), the Attigneenongnahac (Cord people), the Arendahronon (Rock people), the Tohontaenrat (Atahontaenrat or Tohontaenrat, White-eared or Deer people), the Wenrohronon, the Ataronchronon, and the Atonthrataronon (Otter people, an Algonquian tribe); the Tionontati or Tobacco people or nation; the confederation of the Attiwendaronk or Neutrals, composed of the Neutrals proper, the Aondironon, the Ongniarahronon, and the Atiragenratka (Atiraguenrek); the Conkhandeenrhonon; the Iroquois confederation composed of the Mohawk, the Oneida, the Onondaga, the Cayuga, and the Seneca, with the Tuscarora after 1726; and in later times the incorporated remnants of a number of alien tribes, such as the Tutelo, the Saponi, the Nanticoke, the Conoy, and the Muskwaki or Foxes; the Conestoga or Susquehanna of at least three tribes, of which one was the Akhrakouaehronon or Atrakouaehronon; the Erie or Cat nation of at least two allied peoples; the Tuscarora confederation, composed of several leagued tribes, the names of which are now unknown; the Nottaway; the Meherrin; and the Cherokee composed of at least three divisions, the Elati, the Middle Cherokee, and the Atali; and the Onnontioga consisting of the Iroquois-Catholic seceders on the St Lawrence.

Each tribe was an independent political unit, except those which formed leagues in which the constituent tribes, while enjoying local self-government, acted jointly in common affairs. For this reason there was no general name for themselves common to all the tribes.

Jacques Cartier, in 1534, met on the

shore of Gaspé basin people of the Iroquoian stock, whom in the following year he again encountered in their home on the site of the city of Quebec, Canada. He found both banks of the St Lawrence above Quebec, as far as the site of Montreal, occupied by people of this family. He visited the villages Hagonchenda, Hochelaga, Hochelayi, Stadacona, and Tutonaguy. This was the first known habitat of an Iroquoian people. Champlain found these territories entirely deserted 70 years later, and Lescarbot found people roving over this area speaking an entirely different language from that recorded by Cartier. He believed that this change of languages was due to "a destruction of people," because, he writes, "some years ago the Iroquois assembled themselves to the number of 8,000 men and destroyed all their enemies, whom they surprised in their enclosures." The new language which he recorded was Algonquian, spoken by bands that passed over this region on warlike forays.

The early occupants of the St Lawrence were probably the Arendahronon and Tohontaenrat, tribes of the Hurons. Their lands bordered on those of the Iroquois, whose territory extended westward to that of the Neutrals, neighbors of the Tionontati and western Huron tribes to the n. and the Erie to the s. and w. The Conestoga occupied the middle and lower basin of the Susquehanna, s. of the Iroquois. The n. Iroquoian area, which Algonquian tribes surrounded on nearly every side, therefore embraced nearly the entire valley of the St Lawrence, the basins of L. Ontario and L. Erie, the s. e. shores of L. Huron and Georgian bay, all of the present New York state except the lower Hudson valley, all of central Pennsylvania, and the shores of Chesapeake bay in Maryland as far as Choptank and Patuxent rs. In the S. the Cherokee area, surrounded by Algonquian tribes on the n., Siouan on the e., and Muskhogean and Uchean tribes on the s. and w., embraced the valleys of the Tennessee and upper Savannah rs. and the mountainous parts of Virginia, the Carolinas, and Alabama. Separated from the Cherokee by the territory of the eastern Siouan tribes was the area occupied by the Tuscarora in e. North Carolina and by the Meherrin and Nottoway n. of them in s. e. Virginia.

The northern Iroquoian tribes, especially the Five Nations so called, were second to no other Indian people n. of Mexico in political organization, statecraft, and military prowess. Their leaders were astute diplomats, as the wily French and English statesmen with whom they treated soon discovered. In war they practised ferocious cruelty toward their prisoners, burning even their unadopted women and infant prisoners; but, far from being a race of rude and savage warriors, they were a kindly and affectionate people, full of keen sympathy for kin and friends in distress, kind and deferential to their women, exceedingly fond of their children, anxiously striving for peace and good will among men, and profoundly imbued with a just reverence for the constitution of their commonwealth and for its founders. Their wars were waged primarily to secure and perpetuate their political life and independence. The fundamental principles of their confederation, persistently maintained for centuries by force of arms and by compacts with other peoples, were based primarily on blood relationship, and they shaped and directed their foreign and internal polity in consonance with these principles. The underlying motive for the institution of the Iroquois league was to secure universal peace and welfare (*ne’′ skĕñ′no*^{n}’) among men by the recognition and enforcement of the forms of civil government (*ne’′ gā′i‘hwiio*) through the direction and regulation of personal and public conduct and thought in accordance with beneficent customs and council degrees; by the stopping of bloodshed in the bloodfeud through the tender of the prescribed price for the killing of a cotribesman; by abstaining from eating human flesh; and, lastly, through the maintenance and necessary exercise of power (*ne’′ gă’shăsdo*^{n}*‘′sä’*), not only military but also magic power believed to be embodied in the forms of their ceremonial activities. The tender by the homicide and his family for the murder or killing by accident of a cotribesman was twenty strings of wampum—ten for the dead person, and ten for the forfeited life of the homicide.

The religious activities of these tribes expressed themselves in the worship of all environing elements and bodies and many creatures of a teeming fancy, which, directly or remotely affecting their welfare, were regarded as man-beings or anthropic personages endowed with life, volition, and peculiar individual *orenda*, or magic power. In the practice of this religion, ethics or morals, as such, far from having a primary had only a secondary, if any, consideration. The status and personal relations of the personages of their pantheon were fixed and regulated by rules and customs similar to those in vogue in the social and political organization of the people, and there was, therefore, among at least the principal gods, a kinship system patterned on that of the people themselves.

The mental superiority of the Hurons (q. v.) over their Algonquian neighbors is frequently mentioned by the early

French missionaries. A remainder of the Tionontati, with a few refugee Hurons among them, having fled to the region of the upper lakes, along with certain Ottawa tribes, to escape the Iroquois invasion in 1649, maintained among their fellow refugees a predominating influence. This was largely because, like other Iroquoian tribes, they had been highly organized socially and politically, and were therefore trained in definite parliamentary customs and procedure. The fact that, although but a small tribe, the Hurons claimed and exercised the right of lighting the council fire at all general gatherings, shows the esteem in which they were held by their neighbors. The Cherokee were the first tribe to adopt a constitutional form of government, embodied in a code of laws written in their own language in an alphabet based on the Roman characters adapted by one of them (see *Sequoya*), though in weighing these facts their large infusion of white blood must be considered.

The social organization of the Iroquoian tribes was in some respects similar to that of some other Indians, but it was much more complex and cohesive, and there was a notable difference in regard to the important position accorded the women. Among the Cherokee, the Iroquois, the Hurons, and probably among the other tribes, the women performed important and essential functions in their government. Every chief was chosen and retained his position, and every important measure was enacted by the consent and cooperation of the child-bearing women, and the candidate for a chiefship was nominated by the suffrages of the matrons of this group. His selection by them from among their sons had to be confirmed by the tribal and the federal councils respectively, and finally he was installed into office by federal officers. Lands and houses belonged solely to the women.

All the Iroquoian tribes were sedentary and agricultural, depending on the chase for only a small part of their subsistence. The northern tribes were especially noted for their skill in fortification and house-building. Their so-called castles were solid log structures, with platforms running around the top on the inside, from which stones and other missiles could be hurled down upon besiegers.

For the population of the tribes composing the Iroquoian family see *Iroquois*, and the descriptions of the various Iroquoian tribes. (J. N. B. H.)

>**Chelekees.**—Keane in Stanford, Compend., Cent. and So. Am., app., 472, 1878 (or Cherokees). >**Cherokees.**—Gallatin in Am. Antiq. Soc., II, 89, 306, 1836 (kept apart from Iroquois, though probable affinity asserted); Bancroft, Hist. U. S., III, 246, 1840; Prichard, Phys. Hist. Mankind, v, 401, 1847; Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 77, 1848; Latham in Trans. Philol. Soc. Lond., 58, 1856 (a separate group, perhaps to be classed with Iroquois and Sioux); Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853; Latham, Opuscula, 327, 1860; Keane in Stanford, Compend., Cent. and So. Am., app., 460, 472, 1878 (same as Chelekees or Tsalagi—"apparently entirely distinct from all other American tongues"). >**Cheroki.**—Gatschet, Creek Migr. Leg., I, 24, 1884; Gatschet in Science, 413, Apr. 29, 1887. =**Huron-Cherokee.**—Hale in Am. Antiq., 20, Jan., 1883 (proposed as a family name instead of Huron-Iroquois; relationship to Iroquois affirmed). <**Huron-Iroquois.**—Bancroft, Hist. U. S., III, 243, 1840. >**Irokesen.**—Berghaus (1845), Physik. Atlas, map 17, 1848; ibid., 1852. ×**Irokesen.**—Berghaus, Physik. Atlas, map 72, 1887 (includes Kataba and said to be derived from Dakota). =**Iroquoian.**—Powell in 7th Rep. B. A. E., 77, 1891. >**Iroquois.**—Gallatin in Trans. Am. Antiq. Soc., II, 21, 23, 305, 1836 (excludes Cherokee); Prichard, Phys. Hist. Mankind, v, 381, 1847 (follows Gallatin); Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 77, 1848 (as in 1836); Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853 Latham in Trans. Philol. Soc. Lond., 58, 1856; Latham, Opuscula, 327, 1860; Latham Elements Comp. Philol., 463, 1862. >**Tschirokies.**—Berghaus (1845), Physik. Atlas, map 17, 1848. >**Wyandot-Iroquois.**—Keane in Stanford, Compend., Cent. and So. Am., app., 460, 468, 1878.

Iroquois (Algonkin: *Iriⁿakhoiw*, 'real adders', with the French suffix *-ois*). The confederation of Iroquoian tribes known in history, among other names, by that of the Five Nations, comprising the Cayuga, Mohawk, Oneida, Onondaga, and Seneca. Their name for themselves as a political body was *Oñgwanoⁿsioñni'*, 'we are of the extended lodge.' Among the Iroquoian tribes kinship is traced through the blood of the woman only; kinship means membership in a family, and this in turn constitutes citizenship in the tribe, conferring certain social, political, and religious privileges, duties, and rights which are denied to persons of alien blood; but, by a legal fiction embodied in the right of adoption, the blood of the alien may be figuratively changed into one of the strains of the Iroquoian blood, and thus citizenship may be conferred on a person of alien lineage. In an Iroquoian tribe the legislative, judicial, and executive functions are usually exercised by one and the same class of persons, commonly called chiefs in English, who are organized into councils. There are three grades of chiefs. The chiefship is hereditary in certain of the simplest political units in the government of the tribe; a chief is nominated by the suffrages of the matrons of this unit, and the nomination is confirmed by the tribal and the federal councils. The functions of the three grades of chiefs are defined in the rules of procedure. When the five Iroquoian tribes were organized into a confederation, its government was only a development of that of the separate tribes, just as the government of each of the constituent tribes was a development of that of the several clans of which it was composed. The government of the clan was a development of that of the several brood families of which it was composed, and the brood family, strictly speaking, was composed of the progeny of a woman and her female descendants, counting through the female line only; hence the clan may be described as a permanent body of kindred, socially and politically organized, who trace actual and theoretical descent through the female line only. The simpler units surrendered part of their autonomy to the next higher units in such wise that the whole was closely interdependent and cohesive. The establishment of the higher unit created new rights, privileges, and duties. This was the principle of organization of the confederation of the five Iroquoian tribes. The date of the formation of this confederation (probably not the first, but the last of a series of attempts to unite the several tribes in a federal union) was not earlier than about the year 1570, which is some 30 years anterior to that of the Huron tribes.

The Delawares gave them the name Mingwe. The northern and western Algonquians called them Nadowa, 'adders'. The Powhatan called them Massawomekes. The English knew them as the Confederation of the Five Nations, and after the admission of the Tuscarora in 1722, as the Six Nations. Moreover, the names Maqua, Mohawk, Seneca, and Tsonnontowan, by which their leading tribes were called, were also applied to them collectively. The League of the Iroquois, when first known to Europeans, was composed of the five tribes, and occupied the territory extending from the E. watershed of L. Champlain to the W. watershed of Genesee r., and from the Adirondacks southward to the territory of the Conestoga. The date of the formation of the league is not certain, but there is evidence that it took place about 1570, occasioned by wars with Algonquian and Huron tribes. The confederated Iroquois immediately began to make their united power felt. After the coming of the Dutch, from whom they procured firearms, they were able to extend their conquests over all the neighboring tribes until their dominion was acknowledged from Ottawa r. to the Tennessee and from the Kennebec to Illinois r. and L. Michigan. Their westward advance was checked by the Chippewa; the Cherokee and the Catawba proved an effectual barrier in the S., while in the N. they were hampered by the operations of the French in Canada. Champlain on one of his early expeditions joined a party of Canadian Indians against the Iroquois. This made them bitter enemies of the French, whom they afterward opposed at every step to the close of the French régime in Canada in 1763, while they were firm allies of the English. The French made several attempts through their missionaries to win over the Iroquois, and were so far successful that a considerable number of individuals from the different tribes, most of them Mohawk and Onondaga, withdrew from the several tribes and formed Catholic settlements at Caughnawaga, St Regis, and Oka, on the St Lawrence. The tribes of the league repeatedly tried, but without success, to induce them to return, and finally, in 1684, declared them to be traitors. In later wars the Catholic Iroquois took part with the French against their former brethren. On the breaking out of the American Revolution the League of the Iroquois decided not to take part in the conflict, but to allow each tribe to decide for itself what action to take. All the tribes, with the exception of the Oneida and about half of the Tuscarora, joined the English. After the revolution the Mohawk and Cayuga, with other Iroquoian tribes that were in the English interest, after several temporary assignments, were finally settled by the Canadian government on a reservation on Grand r., Ontario, where they still reside, although a few individuals emigrated to Gibson, Bay of Quinté, Caughnawaga, and St Thomas, Ontario. All the Iroquois in the United States are on reservations in New York with the exception of the Oneida, who are settled near Green Bay, Wis. The so-called Seneca of Oklahoma are composed of the remnants of many tribes, among which may be mentioned the Conestoga and Hurons, and of emigrants from all the tribes of the Iroquoian confederation. It is very probable that the nucleus of these Seneca was the remnant of the ancient Erie. The Catholic Iroquois of Caughnawaga, St Regis, and Oka, although having no connection with the confederation, supplied many recruits to the fur trade, and a large number of them have become permanently resident among the northwestern tribes of the United States and Canada.

The number of the Iroquois villages varied greatly at different periods and from decade to decade. In 1657 there were about 24, but after the conquest of the Erie the entire country from the Genesee to the W. watershed of L. Erie came into possession of the Iroquoian tribes, which afterward settled colonies on the upper waters of the Allegheny and Susquehanna and on the N. shore of L. Ontario, so that by 1750 their villages may have numbered about 50. The population of the Iroquois also varied much at different periods. Their constant wars greatly weakened them. In

1689 it was estimated that they had 2,250 warriors, who were reduced by war, disease, and defections to Canada, to 1,230 in 1698. Their losses were largely made up by their system of wholesale adoption, which was carried on to such an extent that at one time their adopted aliens were reported to equal or exceed the number of native Iroquois. Disregarding the extraordinary estimates of some early writers, it is evident that the modern Iroquois, instead of decreasing in population, have increased, and number more at present than at any former period. On account of the defection of the Catholic Iroquois and the omission of the Tuscarora from the estimates it was impossible to get a statement of the full strength of the Iroquois until within recent times. About the middle of the 17th century the Five Nations were supposed to have reached their highest point, and in 1677 and 1685 they were estimated at about 16,000. In 1689 they were estimated at about 12,850, but in the next 9 years they lost more than half by war and by desertions to Canada. The most accurate estimates for the 18th century gave to the Six Nations and their colonies about 10,000 or 12,000 souls. In 1774 they were estimated at 10,000 to 12,500. In 1904 they numbered about 16,100, including more than 3,000 mixed-bloods, as follows:

In Ontario: Iroquois and Algonkin at Watha (Gibson), 139 (about one-half Iroquois); Mohawk of the Bay of Quinté, 1,271; Oneida of the Thames, 770; Six Nations on Grand r., 4,195 (including about 150 Delawares). In Quebec: Iroquois of Caughnawaga, 2,074; of St Regis, 1,426; of Lake of Two Mountains, 393. Total in Canada, about 10,418.

The Iroquois of New York in 1904 were distributed as follows: Onondaga and Seneca on Allegany res., 1,041; Cayuga, Onondaga, and Seneca on Cattaraugus res., 1,456; Oneida on Oneida res., 150; Oneida and Onondaga on Onondaga res., 513; St Regis res., 1,208; Cayuga and Seneca on Tonawanda res., 512; Onondaga and Tuscarora on Tuscarora res., 410. Total, 5,290.

In 1905 there were also 366 Indians classed as Seneca under the Seneca School, Okla.

The Algonquian and other Indians included with the Iroquois are probably outnumbered by the Caughnawaga and others in the Canadian N. W. who are not separately enumerated.

The following villages were Iroquois, but the particular tribes to which they belonged are either unknown or are collective: Adjouquay, Allaquippa, Anpuaqun, Aquatsagana, Aratumquat, Awegen, Blackleg's Village, Buckaloon, Cahunghage, Canowdowsa, Caughnawaga, Chartierstown, Chemegaide, Chenango, Chinklacamoose, Chugnut, Churamuk, Codocoraren, Cokanuck, Conaquanosshan, Conejoholo, Conemaugh, Conihunta, Connosomothdian, Conoytown (mixed Conoy and Iroquois), Coreorgonel (mixed), Cowawago, Cussewago, Ganadoga, Ganagarahhare, Ganasarage, Ganeraske, Ganneious, Gannentaha, Glasswanoge, Goshgoshunk (mixed), Grand River Indians, Hickorytown (mixed), Janundat, Jedakne, Johnstown, Jonondes, Juniata, Juraken (2), Kahendohon, Kanaghsaws, Kannawalohalla, Kanesadageh, Karaken, Karhationni, Karhawenradon, Kayehkwarageh, Kaygen, Kenté, Kickenapawling, Kiskiminetas, Kittaning, Kuskuski (mixed), Lawunkhannek, Logstown, Loyalhannon (?), Mahusquechikoken, Mahican, Mahoning, Manckatawangum, Matchasaung, Middletown, Mingo Town, Mohanet, Nescopeck, Newtown (4 settlements), Newtychanning, Octageron, Ohrekionni, Onaweron, Onkwe Iyede, Opolopong, Oquaga, Osewingo, Oskawaserenhon, Ostonwackin, Oswegatchie, Otiahanague, Otsiningo, Otskwirakeron, Ousagwentera, Owego, Paille Coupée, Pluggy's Town, Punxatawney, Runonvea, Saint Regis, Sawcunk, Schoharie, Schohorage, Sconassi, Scoutash's Town, Seneca Town, Sevegé, Sewickly's Old Town, Shamokin, Shannopin, Shenango, Sheshequin, Sheoquage, Sittawingo, Skannayutenate, Skehandowa, Solocka, Swahadowri, Taiaiagon, Tewanondadon, Tioga, Tohoguses Cabins, Tonihata, Tullihas, Tuscarora, Tuskokogie, Tutelo, Unadilla, Venango, Wakatomica, Wakerhon, Wauteghe, Yoghroonwago, Youcham. Catholic missions among the Iroquois were: Caughnawaga, Indian Point, La Montagne, La Prairie, Oka, Oswegatchie, St Regis, and Sault au Recollet. For the other Iroquois settlements, see under the several tribal names. (J. N. B. H.)

Acquinoshionee.—Schoolcraft, Ind. Tribes, III, 517, 1853. **Acquinushionee.**—Schoolcraft in Proc. N. Y. Hist. Soc., 80, 1844. **Aganuschioni.**—Macauley, N. Y., II, 185, 1829. **Agoneaseah.**—Ibid. **Agonnonsionni.**—Charlevoix (1744) quoted by Drake, Bk. Inds., bk. V, 3, 1848. **Agonnousioni.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Agonnsionni.**—Clark, Onondaga, I, 19, 1849. **Akononsionni.**—Brinton, Lenape Leg., 255, 1885. **Akwinoshioni.**—Schoolcraft, Ind. Tribes, VI, 138, 1857. **Aquanoschioni.**—Barton, New Views, app., 7, 1798. **Aquanuschioni.**—Drake, Bk. Inds., bk. V, 4, 1848. **Aquanuschionig.**—Vater, Mith., pt. 3, sec. 3, 309, 1816. **Aquinoshioni.**—Schoolcraft, Ind. Tribes, VI, 188, 1857. **Aquinushionee.**—Ibid., III, 532, 1853. **Caenoestoery.**—Schuyler (1699) in N. Y. Doc. Col. Hist., IV, 563, 1854. **Canaghkonje.**—Dellius (1697), ibid., 280. **Canaghkouse.**—Ibid. **Cannassoone.**—Doc. of 1695, ibid., 122. **Cannissoone.**—Ibid., 120. **Cannossoene.**—Gov. of Can. (1695), ibid., 122, note. **Canossoené.**—Doc. of 1695, ibid., 120. **Canossoone.**—Ibid. **Canton Indians.**—Fletcher (1693), ibid., 33. **Coenossoeny.**—Ibid., 563, note. **Confederate Indians.**—Johnson (1760), ibid., VII, 432. **Confederate Nations.**—Mt Johnson conf.

(1755), ibid., VI, 983, 1855. **Confederates.**—Johnson (1763), ibid., VII, 582, 1856. **Erocoise.**—Morton (*ca.* 1650) in Me. Hist. Soc. Coll., III, 34, 1853. **Five Canton Nations.**—Jamison (1696) in N. Y. Doc. Col. Hist., IV, 235, 1854. **Five Indian Cantons.**—Hunter (1711), ibid., V, 252, 1855. **Five Mohawk Nations.**—Carver, Trav., 173, 1778. **Five Nations.**—Andros (1690) in R. I. Col. Rec., III, 284, 1858. **Gwhunnughshonee.**—Macauley, N. Y., II, 185, 1829. **Haughgoghnuchshionee.**—Ibid., 185. **Hirocoi.**—Shea, Cath. Miss., 215, 1855. **Hiroquais.**—Ibid., 205 (first applied by French to both Hurons and Iroquois). **Hiroquois.**—Jes. Rel. for 1632, 14, 1858. **Ho-de′-no-sau-nee.**—Morgan, League Iroq., 51, 1851. **Ho-di-no^n‘syo^n′ni′.**—Hewitt, inf’n, 1886 (‘they are of the house’: own name, Seneca form). **Honontonchionni.**—Millet (1693) in N. Y. Doc. Col. Hist., IV, 78, 1854. **Hotinnonchiendi.**—Jes. Rel. for 1654, 11, 1858. **Hotinnonsionni.**—Shea, Cath. Miss., 205, 1855. **Hotinonsionni.**—Bruyas (*ca.* 1700) quoted in Charlevoix, New France, II, 189, note, 1866 (Mohawk form). **Hyroquoise.**—Sagard (1636) in note to Champlain, Œuv., III, 220, 1870. **Hyroquoyse.**—Ibid. **Inquoi.**—Boyd, Ind. Local Names, 1885 (misprint). **Irecoies.**—Lovelace (1670) in N. Y. Doc. Col. Hist., III, 190, 1853. **Irequois.**—Brickell, N. C., 283, 1737. **Iriquoi.**—Boyd, Ind. Local Names, 30, 1885. **Iriquois.**—Thornton in Me. Hist. Soc. Coll., V, 175, 1857. **Irocois.**—Champlain (1603), Œuv., II, 9, 1870. **Irocquois.**—Doc. of 1666 in N. Y. Doc. Col. Hist., III, 134, 1853. **Irognas.**—Rasle (1724) in Mass. Hist. Soc. Coll., 2d s., VIII, 246, 1819. **Irokesen.**—Vater, Mith., pt. 3, sec. 3, 303, 1816 (German form). **Ironois.**—Hennepin, Cont. of New Discov., map, 1698. **Iroquaes.**—Bayard (1698) in N. Y. Doc. Col. Hist., IV, 353, 1854. **Iroque.**—Smith (1799) quoted by Drake, Trag. Wild., 254, 1841. **Iroquese.**—Hennepin (1683) quoted by Harris, Voy. and Trav., II, 906, 1705. **Iroqueze.**—Harris, ibid., I, 811, 1705. **Iroquiese.**—Hennepin, New Discov., 19, 1698. **Iroquoi.**—Baraga, Eng.-Otch. Dict., 147, 1878. **Iroquois.**—Jes. Rel. for 1645, 2, 1858. **Iroquos.**—Drake, Bk. Inds., bk. V, 41, 1848. **Irriquois.**—Pike, Trav., 130, 1811. **Irroquois.**—Talon (1671) in Margry, Déc., I, 100, 1875. **Irroquoys.**—La Montagne (1658) in N. Y. Doc. Col. Hist., XIII, 89, 1881. **Ke-nunctioni.**—Macauley, N. Y., II, 174, 1829. **Konoshioni.**—Gale, Upper Miss., 159, 1867. **Konossioni.**—Dellius (1694) in N. Y. Doc. Col. Hist., IV, 78, 1854. **Konungzi Onîga.**—Vater, Mith., pt 3, sec. 3, 309, 1816. **Let-e-nugh-shonee.**—Macauley, N. Y., II, 185, 1829. **Mahongwis.**—Rafinesque, Am. Nations, I, 157, 1836. **Masawomekes.**—Smith (1629), Va., I, 120, 1819. **Massawamacs.**—Keane in Stanford, Compend., 521, 1878. **Massawomacs.**—Jefferson, Notes, 279, 1825. **Massawomecks.**—Strachey (*ca.* 1612), Va., 40, 1849. **Massawomees.**—Rafinesque, introd. to Marshall, Ky., I, 33, 1824. **Massawomekes.**—Smith (1629), Va., I, 74, 1819. **Massawonacks.**—Schoolcraft, Ind. Tribes, VI, 130, 1857. **Massawonaes.**—Boudinot, Star in the West, 127, 1816. **Massowomeks.**—Smith (1629), Va., I, 119, 1819. **Mat-che-naw-to-waig.**—Tanner, Narr., 316, 1830 (‘bad snakes’: Ottawa name for the Iroquois, in contradistinction to the Hurons, called the ‘good snakes’). **Matchinadoaek.**—La Hontan (1703) quoted by Vater, Mith., pt 3, sec. 3, 264, 1816 (‘bad people’: Algonquian name). **Mengua.**—Heckewelder (1819) quoted by Thompson, Long Id., I, 767, 1843. **Mengues.**—Bozman, Md., II, 481, 1837. **Menguy.**—Rafinesque, introd. to Marshall, Ky., I, 31, 1824. **Mengwe.**—Heckewelder (1819) in Me. Hist. Soc. Coll., VI, 216, 1859. **Mengwee.**—Macauley, N. Y., II, 185, 1829. **Mengwi.**—Rafinesque, Am. Nations, I, 157, 1836. **Messawomes.**—Am. Pion., II, 189, 1843. **Minckquas.**—Smitt (1660) in N. Y. Doc. Col. Hist., XIII, 164, 1881. **Mincquaas.**—Doc. of 1660, ibid., 184. **Mingaes.**—Doc. of 1659, ibid., 106. **Mingoe.**—Conestoga council (1721) quoted by Proud, Penn., II, 132, 1797. **Mingos.**—Homann Heirs map, 1756. **Mingwee.**—Macauley, N. Y., II, 185, 1829. **Minquaas.**—Doc. of 1660 in N. Y. Doc. Col. Hist., XIII, 181, 1881 (also applied to the Mingo on Ohio r., on map in Mandrillon, Spectateur Américain, 1785). **Minquaes.**—Doc. of 1658, ibid. 95. **Minquas.**—Van der Donck (1656) quoted by Ruttenber, Tribes Hudson R., 51, 1872. **Mungwas.**—Schoolcraft, Ind. Tribes, V, 147, 1855 (Chippewa mame, and may mean the Mundua). **Nä-do-wage′.**—Morgan in N. Am. Rev., 52, 1870. **Nadowaig.**—Schoolcraft, Ind. Tribes, V, 39, 1855. **Nadowas.**—Schoolcraft, Pers. Mem., 446, 1851. **Nâdowé.**—Baraga, Engl.-Otch. Dict., 147, 1878 (Chippewa name). **Nah-dah-waig.**—Schoolcraft, Ind Tribes, V, 193, 1855. **Nahdooways.**—Jones, Ojebway Inds., 32, 1861. **Nahdoways.**—Ibid., 111. **Natuági.**—Gatschet, Creek Migr. Leg., I, 61, 1884 (Creek name). **Naud-o-waig.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 83, 1885. **Naudoways.**—Tanner, Narr., 88, 1830. **Nautowaig.**—Ibid., 316 (Ottawa name). **Nautowas.**—Schoolcraft, Ind. Tribes, I, 304, 1853. **Nautoway.**—Tanner, Narr., 310, 1830. **Nod-o-waig.**—Ind. Aff. Rep., 90, 1850. **Nodoways.**—Schoolcraft, Ind. Tribes, II, 149, 1852. **Nodswaig.**—Ind, Aff. Rep., 83, 1850. **Notinnonchioni.**—Millet (1693) in N. Y. Doc. Col. Hist., IV, 79, 1854. **Nottawagees.**—Glen (1750), ibid., VI, 588, 1855. **Nottawegas.**—Mitchel in Hist. Mag., 1st s., IV, 358, 1860. **Notteweges.**—McCall, Hist. Ga., I, 243, 1811. **Oñ-gwă-no^n′syo^n′ni′.**—Hewitt, inf’n, 1886 (Seneca form). **Rodinunchsiouni.**—Colden (1727) quoted in Charlevoix, New France, II, 189, note, 1866. **Sechs Nationen.**—Güssefeld, map, 1784 (German: ‘Six Nations’). **Six Allied Nations.**—Sharpe (1754) in Mass. Hist. Soc. Coll., 3d s., V, 16, 1836. **Six Nations.**—Albany conf. (1724) in N. Y. Doc. Col. Hist. V, 713, 1855. **Trokesen.**—Heckewelder (1819) quoted by Thompson, Long Id., I, 76, 1843 (Dutch form; misprint). **Troquois.**—Gorges (1658) in Me. Hist. Soc. Coll., II, 66, 1847 (misprint). **Tudamanes.**—Barcia, Ensayo, 16, 1723. **Wassawomees.**—Rafinesque, introd. to Marshall, Ky., I, 33, 1824. **Yä^{n}kwă-nä^n-‘syäñ-ni′.**—Hewitt, inf’n, 1886 (Tuscarora form). **Yrocois.**—Champlain (1632), Œuv., V, pt, 2, 46, 1870. **Yrokoise.**—Vaudreuil (1760) in N. Y. Doc. Col. Hist., X, 1092, 1858. **Yroquois.**—Champlain (1632), Œuv., V, pt 2, 47, 1870.

Iroquoise Chippeways. The Catholic Iroquois and Nipissing settled at Oka, Quebec.—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 11, 1814.

Iroquois Supérieurs (French: ‘upper Iroquois’). A geographical group of Iroquois, embracing the Oneida, Onondaga, Cayuga, and Seneca, occupying, in the 17th century, an inland country farther from St Lawrence r. than the Mohawk, who were called Iroquois Inférieurs.—Jes. Rel. for 1656, 7, 1858.

Irrigation. It was once assumed that irrigation was not practised by the Indians of the arid region, except to a very limited extent, until after they came under the influence of Spanish missionaries; but recent systematic study of the archeologic remains in the S. W. has removed all doubt that agriculture was conducted in prehistoric times with the aid of extensive irrigation canals, reservoirs, and dams. The most important of these works are in the valleys of the Gila and its tributaries, in s. Arizona, where scores of miles of ditches are still traceable, in instances extending more than 10 m. from the stream from which the water was diverted; according to some observers there are individual canals that traverse a total distance of 25 m. In the Salt River valley alone it is estimated that from 200,000 to 250,000 acres were made available for cultivation by means of irrigation before the arrival of white men. Some of the ancient canals were about 7 ft deep and 4 ft wide at the bottom, but the sides sloped gradually, rising in steps, giving the acequia a width of about 30 ft at the surface. Both the bed and the sides were carefully tamped and plastered with clay to prevent waste through seepage. Remains of what are believed to have been wooden head gates have been exposed by excavation. Where canal depressions have disappeared, owing to cultivation or to sand drift, the canals are still traceable by the innumerable bowlders and water-worn concretions that line the banks; these, according to Cushing, having been placed there by the natives as "water-tamers" to direct the streams to the thirsty fields. The irrigation works in the valleys mentioned probably indicate greater engineering skill than any aboriginal remains that have been discovered N. of Mexico. Several of the old canal beds have been utilized for miles by modern ditch builders; in one instance a saving of $20,000 to $25,000 was effected at the Mormon settlement of Mesa, Maricopa co., Ariz., by employing an ancient acequia that traversed a volcanic knoll for 3 m. and which at one point was excavated to a depth of 20 to 25 ft in the rock for several hundred feet. The remains of ditches the building of which necessitated overcoming similar though less serious obstacles exist in the valley of the Rio Verde; and on the Hassayampa, N. W. of Phœnix, a canal from that stream traverses a lava mesa for several miles and falls abruptly into a valley 40 or 50 ft. below, the water in its descent having cut away the rocky mesa walls for several feet.

Even where the water supply of a pueblo settlement situated several miles from a stream was obtained by means of canals, each house cluster was provided with a reservoir; and in many instances through the S. W., reservoirs, sometimes covering an area measuring 1 m. by ½ m., designed for the storage of rain water, were the sole means of water supply both for domestic purposes and for irrigation. In the valleys of the Rio Grande and its tributaries, in New Mexico, small reservoirs were the chief means of supplying water to the ancient villages; and even to-day only the rudest methods of irrigation are employed by the Pueblo tribes. The ancient occupants of Peñasco Blanco, one of the Chaco canyon group of ancient ruins in the Navaho desert in N. W. New Mexico, diverted water from the Chaco by means of a ditch which supplied a reservoir built in sand, and partially prevented seepage by lining its bed with slabs of stones and clay.

The neighboring pueblos of Una Vida, Pueblo Bonito, Kinklazhin, Kinbineola, and Kinyaah, also were artificially provided with water for irrigation. Kinbineola, however, exhibits the best example of irrigation works of any of the Chaco group of villages, water having been diverted from the sandy wash to a large natural depression and thence conducted to the fields, 2 m. away, by a ditch dug around a mesa and along a series of sand hills on a fairly uniform grade. This ditch was mainly earthwork, but where necessary the lower border was reenforced with retaining walls of stone. Kinyaah is said to have been provided with two large reservoirs and a canal 25 to 30 ft wide and in places 3 to 4 ft deep.

Hand irrigation is still practised by the Pueblo Indians. The Zuñi women, in order to raise their small crops of onions, chile, etc., are obliged to carry water in jars on their heads, sometimes for several hundred yards; it is then poured on the individual plants with a gourd ladle. At the Middle Mesa villages of the Hopi, garden patches are watered in much the same way, except that here the gardens are within easier reach of the springs and are irrigated by means of a gourd vessel fastened to the end of a long pole. Both the Hopi of to-day and the ancient inhabitants of the vicinity of the present Solomonville, on the Gila, constructed reservoirs on the mesa sides from which terraced gardens below were readily irrigated, the reservoirs being supplied by impounding storm water. Throughout the S. W. where pueblos occupied the summits of mesas, reservoirs were provided, and according to tradition some of these were filled in winter by rolling into them immense snowballs. For hundred of years the pueblo of Acoma (q. v.) has derived its entire water supply for domestic purposes from a natural depression in the rock which receives the rainfall from the mesa summit.

Consult Cushing (1), Zuñi Breadstuff, 1884–85, (2) in Compte-rendu Internat. Cong. Amér., VII, 163, 1890; Fewkes in 22d Rep. B. A. E., 1904; Hewett in Records of the Past, IV, no. 9, 1905; Hodge in Am. Anthrop., VI, 323, 1893; Mindeleff in 13th Rep. B. A. E., 1896; Wilson in 13th Rep. U. S. Geol. Surv., 133, 1893. (F. W. H.)

Irrupiens. A village on a river of the same name, an affluent of Trinity r., Tex., at which St Denis and his party stopped in 1717. Herds of buffalo were encountered there. The region was in the main occupied by tribes of the Caddoan family, but bordered the country occupied by intrusive tribes of other stocks. Consult Derbanne in Margry, Déc., VI, 204, 1886; La Harpe in French, Hist. Coll. La., III, 48, 1851. Cf. *Ervipiames.*

(A. C. F.)

Iruwaitsu (*Iruai'tsu*, 'Scott valley people'). One of the 4 divisions of the main body of Shasta, living in Scott valley, Siskiyou co., Cal. In 1851 the entire Indian population of Scott valley occupied 7 villages and was estimated by Gibbs (Schoolcraft, Ind. Tribes, iii, 171, 1853) to number 420. One of these settlements was apparently Watsaghika.

Iruai'tsu.—R. B. Dixon, inf'n, 1903 (correct name). **I'ruwai.**—Curtin, MS. vocab., B. A. E., 1885. **Scott's Valley Indians.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 170, 1853. **Scott Valley Indians.**—Steele in Ind. Aff. Rep. 1864, 120, 1865.

Isalwakten. A body of Salish of Fraser superintendency, Brit. Col.

Isalwakten.—Can. Ind. Aff., 79, 1878. **Isalwalken.**—Ibid., 138, 1879.

Isamis. A body of Salish of Fraser superintendency, Brit. Col.—Can. Ind. Aff., 78, 1878.

Isamuck. A body of Salish of Fraser superintendency, Brit. Col.

Isammuck.—Can. Ind. Aff., 138, 1879. **Isamuck.**—Ibid., 78, 1878.

Isanthcogna. A former Gabrieleño rancheria in Los Angeles co., Cal., at a locality later called Mission Vieja.—Ried (1852) quoted by Hoffman in Bull. Essex Inst., xvii, 2, 1885.

Isanyati ('Santee'). A Brulé Sioux band, probably originally Santee.

Isaŋyati.—Cleveland quoted by Dorsey in 15th Rep. B. A. E., 219, 1897. **Isaⁿyati.**—Ibid.

Isfanalgi. An extinct clan of the Creeks, said by Gatschet to be seemingly analogous to the Ishpani phratry and clan of the Chickasaw.

Is-fä-nŭl'-ke.—Morgan, Anc. Soc., 161, 1877. **Ishfánalgi.**—Gatschet, Creek Migr. Leg., i, 156, 1884.

Isha. A former populous Chumashan village near San Pedro, Ventura co., Cal.

I-ca'.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Ishauu. The Coyote clan of the Hopi.

I'-sau-üh wüñ-wü.—Fewkes in Am. Anthrop., vii, 403, 1894 (*wüñ-wü*= 'clan'). **Isauû wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900. **Ish.**—Voth, Oraibi Summer Snake Ceremony, 282, 1903. **I-sha-hue.**—Bourke, Snake Dance, 171, 1884. **Ishawu.**—Dorsey and Voth, Oraibi Soyal, 12, 1901. **I'shawuu.**—Voth, Hopi Proper Names, 81, 1905. **Shahue.**—Donaldson, Moqui Pueblo Inds., 65, 1893 (misquoting Bourke).

Ishgua. A former Chumashan village located by Taylor near the mouth of Saticoy r., Ventura co., Cal. Perhaps the same as Isha.

Ishgua.—Taylor in Cal. Farmer, July 24, 1863. **Ishguaget.**—Ibid.

Ishipishi. A Karok village on the w. bank of Klamath r., n. w. Cal., a mile above the mouth of the Salmon, opposite Katimin, and, like it, burned by the whites in 1852.

Ish-e-pish-e.—Taylor in Cal. Farmer, Mar. 23, 1860. **Ishipishi.**—A. L. Kroeber, inf'n, 1904 (Karok name). **Isshe-pishe-rah.**—Gibbs, MS. Misc., B. A. E., 1852. **Kepar.**—Kroeber, inf'n, 1904 (Yurok name).

Ishpani ('Spanish'). A Chickasaw phratry and clan.

Ish-pän-ee.—Morgan, Anc. Soc., 163, 1877. **Ishpáni.**—Gatschet, Creek Migr. Leg., i, 96, 1884. **Ispáni.**—Ibid., 156.

Ishtakhechiduba (*Icta'qe tci dúba*, 'four white men's houses'). One of the later villages occupied by the Kansa in their migration up Kansas r.—Dorsey, Kansa MS. vocab., B. A. E., 1883.

Ishtowa. The extinct Arrow clans of Sia and San Felipe pueblos, N. Mex.

Ïsh'to-háno.—Hodge in Am. Anthrop., ix, 348, 1896 (San Felipe form; *háno* = 'people'). **Ïshtówa-háno.**—Ibid. (Sia form).

Ishtua Yene (Keresan: *ishtoa*, 'arrow'). A place above Santo Domingo, N. Mex., whence fled the Cochiti inhabitants of Kuapa when pursued in prehistoric times by the mythical Pinini (q. v.), or pygmies, according to San Felipe tradition. The place is so called on account of numerous arrowpoints found there.—Bandelier in Arch. Inst. Papers, iv, 166, 1892.

Isht-ua Yen-e.—Bandelier, op. cit.

Ishtunga ('right side'). The name applied to those divisions of the Kansa that camped on the right side of the tribal circle.

Ictŭñga.—Dorsey in 15th Rep. B. A. E., 230, 1897.

Ishwidip. A Karok village on Klamath r., Cal., inhabited in 1860.

E-swhedip.—Taylor in Cal. Farmer, Mar. 23, 1860. **Ishwidip.**—A. L. Kroeber, inf'n, 1905.

Isi (a red and white flower). A clan of San Felipe pueblo, N. Mex., of which there was but a single survivor in 1895.

I'si-háno.—Hodge in Am. Anthrop., ix, 350, 1896 (*háno* = 'people').

Isisokasimiks (*I-sis'-o-kas-im-iks*, 'hair shirts'). A division of the Kainah.

Hair Shirts.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **I-sis'-o-kas-im-iks.**—Ibid. **The Robes with Hair on the outside.**—Culbertson in Smithson. Rep. 1850, 144, 1851.

Isituchi. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

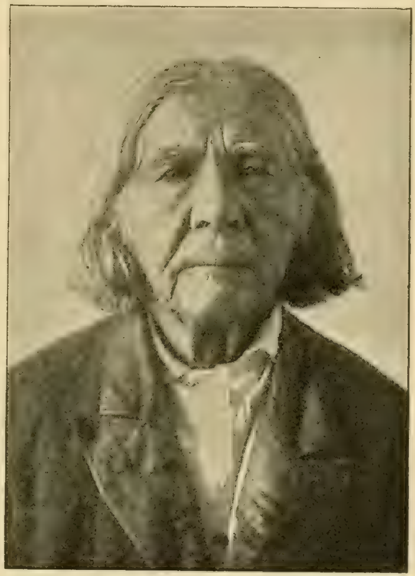
Iskulani ('small' [people]). A Choctaw clan of the Watakihulata phratry.—Morgan, Anc. Soc., 162, 1878.

Isle aux Tourtes (French: 'turtle-dove island'). A French Sulpitian mission station, probably on Ottawa r., Quebec, begun for the Algonkin and Nipissing about 1720, but shortly afterward removed to Oka, q. v.—Shea, Cath. Miss., 333, 1855.

Isle of St John's. A village or resort of a band of Micmac, probably in Nova Scotia, in 1760.—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., x, 115, 1809.

Isleta (Span: 'islet', so named from the location of the old village on a delta or island between the bed of a mountain torrent and the Rio Grande. The native name of the pueblo is *Shiewhibak*, 'knife laid on the ground to play *whib*,' whib being a native foot race. The name was perhaps suggested by the knife-like shape of the lava ridge on which the pueblo is built.—Lummis). A Tigua pueblo on the w. bank of the Rio Grande, about 12 m. s. of Albuquerque, N. Mex. According to Lummis it stands on the site it occupied at the time of the Spanish discovery in 1540, when it formed one of the villages of the province of Tiguex of Coronado's chroniclers. It was the seat of the Franciscan mission of San Antonio de Isleta from prior to 1629, and about 1675 received accessions from the Tigua pueblos of Quarai, Tajique, and others, E. of the Rio Grande, when those pueblos were abandoned in consequence of Apache depredations. In 1680 the population of Isleta was about 2,000. As the Spanish settlers along the lower Rio Grande took refuge in this pueblo when the uprising occurred in the year named, and thus interrupted communication between its inhabitants and the seat of war at the northern villages, they did not participate in the massacre of the colonists and missionaries in the vicinity. When Gov. Otermin retreated from Santa Fé, however, he found Isleta abandoned, the inhabitants having joined the rebels. The year following (1681) Otermin surprised and captured the pueblo, and on his return from the N. took with him 519 captives, of whom 115 afterward escaped. The remainder were settled on the N. E. bank of the Rio Grande, a few miles below El Paso, Tex., the name Isleta del Sur ('Isleta of the South') being applied to their pueblo. The date of the refounding of the northern Isleta is somewhat in doubt. According to Bancroft the present pueblo was built in 1709 by some scattered families of Tigua gathered by missionary Juan de la Peña, while Bandelier asserts that the pueblo "remained vacant and in ruins until 1718, when it was repeopled with Tiguas who had returned from the Moquis [Hopi], to whom the majority of the tribe had fled during the 12 years of Pueblo 'independence,'" 1680–92. The name of the mission (San Antonio de la Isleta) seems also to have been transferred to the new pueblo in the s., and on the reestablishment of the northern Isleta the latter became the mission of San Agustin. The Genizaros pueblos of Belen and Tomé were visitas of this mission in 1788. It has been learned by Lummis that a generation ago about 150 Queres from Acoma and Laguna were forced to leave their homes on account of drought and to settle at Isleta, where they still form a permanent part of that village and are recognized by representation in its civil and religious government. Pop. 1,110. (Consult Bandelier in Arch. Inst. Papers, IV, 233, et seq., 1892.)

ISLETA WOMAN. (VROMAN, PHOTO.)


VICENTE JIRON, FORMER GOVERNOR OF ISLETA

According to Lummis (inf'n, 1896) the Isleta people have the following clans: Kim (Mountain lion), Pashir (Water pebble), Num (Earth), T'hur (Sun), Shiu (Eagle), Tam (Antelope), Pim (Deer), Churehu (Mole), Shumuyu (Turquoise), Kurni (Goose), Tuim (Wolf), Iebathu (White corn), Iefeu (Red corn), Ieshur (Blue corn), Iechur (Yellow corn), and Parrot. According to Gatschet the tribe is divided into the Churan and Shifunin fraternities or parties—the 'Red Eyes' and the 'Black Eyes'—but these may be merely phratral designations. See *Pueblos*, *Tigua*. (F. W. H.)

Alameda la Isleta.—Jefferys, Am. Atlas, map 5, 1776. **Gleta.**—Calhoun (1849) in Cal. Mess. and Corresp., 211, 1850 (misprint). **Hanichiná.**—Hodge, field notes, B. A. E., 1895 ('eastern river': Laguna name). **Ilet.**—D'Anville, map N. A., 1752. **Iseta.**—Segura in Ind. Aff. Rep., 172, 1890 (misprint). **Islella.**—Morse, Hist. Am., map, 1798 (misprint). **Isleta.**—De l'Isle, carte Mexique et Floride, 1703. **Isletabuh.**—Ward (1864) in Donaldson, Moqui Pueblo Inds., 81, 1893. **Isletans.**—Lummis, N. Mex. David, 98, 1891. **Isleteños.**—Lummis, Man Who Married the Moon, 133, 1894. **Isletta.**—Kitchin, map N. Am., 1787. **Isoletta.**—Emory, Recon., 41, 1848. **Jsleta.**—Humboldt, Atlas Nouv.-Espagne, carte 1, 1811. **Lleta.**—Senex, map, 1710 (misprint). **San Agustin del Isleta.**—Alencaster (1805) quoted by Prince, N. Mex., 37, 1883. **San Antonio de la Isleta.**—Benavides, Memorial, 20, 1630. **San Augustin de la Isleta.**—Villa-Señor, Theatro Am., pt. 2, 418, 422, 1748. **San Augustin del Isleta.**—Alencaster (1805) in Meline, Two Thousand Miles, 212, 1867. **Shee-ah-whib-bahk.**—Lummis in St Nicholas, xviii, 834, Sept. 1891 (native name). **Shee-ah-whib-bak.**—Ibid., 829. **Shee-e-huíb-bac.**—Lummis in Scribner's Mag., 478, Apr. 1893. **Shee-eh-whíb-bak.**—Lummis, Man Who Married the Moon, 4, 1894. **Shiewhîbak.**—Hodge, field notes, B. A. E., 1895. **Shye-ui-beg.**—Century Cyclop. of Names, art. "Isleta," 1894. **Siwhipa.**—Hodge, field notes, B. A. E., 1895 (Acoma form). **Táyude.**—Gatschet, Isleta MS. vocab., 1882 ('one of the people': proper name of an Isleta Indian; pl. Táyun or Tá iun). **Tchi-ha-hui-pah.**—Jouvenceau in Cath. Pion., i, no. 9, 13, 1906. **Tshi-a-uip-a.**—Bandelier in Arch. Inst. Papers, iv, 220, 1892. **Tshya-ui-pa.**—Bandelier in Arch. Inst. Rep., v, 37, 1884. **Tü-ei.**—Gatschet, Isleta MS. vocab., 1882 ('town': given as their own name for the pueblo). **Yoletta.**—Columbus Memorial Vol., 156, 1893 (misprint). **Ysleta.**—Rivera, Diario, leg. 756, 1736. **Yslete.**—Buschmann, N. Mex., 277, 1858. **Ystete.**—Lane (1854) in Schoolcraft, Ind. Tribes, v, 689, 1855.

Isleta del Sur (Span.: 'Isleta of the south'). A Tigua pueblo on the N. E. bank of the Rio Grande, a few miles below El Paso, Tex. It was established in 1681 by some 400 Indian captives from Isleta, N. Mex., taken thence by Gov. Otermin on his return from the attempted reconquest of the Pueblos after their revolt in Aug., 1680. It was the seat of a Franciscan mission from 1682, containing a church dedicated to San Antonio de Padua. The mission name San Antonio applied to Isleta del Sur belonged to the northern Isleta until its abandonment in consequence of the revolt, and when the latter was resettled in 1709 or 1718, the mission was named San Agustin de la Isleta. The few inhabitants of Isleta del Sur are now almost completely Mexicanized. See authors cited below; also Fewkes in Am. Anthrop., iv, no. 1, 1902. (F. W. H.)

Corpus Christi de Isleta.—Otermin (1682) quoted by Bancroft, Ariz. and N. Mex., 191, 1889. **Ilesta.**—De l'Isle, Atlas Nouveau, map, 59, 1733. **Iselle.**—Vaugondy, map Amér., 1778. **Isla.**—Escudero, Noticias Nuevo-Méx., 14, 1849. **Isleta del Paso.**—Gatschet in Mag. Am. Hist., 259, Apr. 1882. **Isleta-del-Paso.**—ten Kate, Synonymie, 8, 1884. **Isleta del Sur.**—Bandelier in Arch. Inst. Papers, iii, 86, 1890. **Isleta of the South.**—Davis, El Gringo, 115, 1857. **Isletta.**—Ind. Aff. Rep., 128, 1850. **Islettas.**—Calhoun (1849) in Cal. Mess. and Corresp., 211, 1850. **San Antonio de la Isleta.**—Bell in Jour. Ethnol. Soc. Lond., i, 224, 1869. **Ysleta.**—Rivera, Diario, leg. 684, 1736.

Islets de Jeremie. An Indian mission, probably Montagnais, on the lower St Lawrence, Quebec, in 1863.—Hind, Lab. Penin., ii, 179, 1863.

Islyamen. A village W. of the Tlaamen and N. of Texada id., on the mainland of British Columbia.—Brit. Col. map, Ind. Aff., Victoria, 1872.

Ismiquilpas. A tribe or band of W. Texas, allied with the Jumano in 1699.—Iberville (1702) in Margry, Déc., iv, 316, 1880.

Ismuracanes. One of the tribes formerly connected with San Carlos mission, near Monterey, Cal.—Galiano, Relacion, 164, 1802.

Isoguichic. A Tarahumare settlement in Chihuahua, Mexico (Orozco y Berra, Geog., 323, 1864); possibly the same as Sisoquichi, located on some maps near the headwaters of Rio Conchos, lat. 27° 48′.

Ispipewhumaugh. One of the tribes included by the early fur traders under the term Nez Percés (Ross, Fur Hunters, i, 185, 1855). They lived on Columbia r., above the mouth of Snake r., Wash. They were possibly of Shahaptian stock, but are not otherwise identifiable.

Isquepah. A Sumass village on the N. bank of Fraser r., Brit. Col., opposite the lake.—Brit. Col. map, Ind. Aff., Victoria, 1872.

Issi ('deer'). A clan of the Koi phratry of the Chickasaw.—Morgan, Anc. Soc., 163, 1877.

Issui (*Is′-sui*, 'tails that can be seen from the front,' in allusion to a buffalo-tail worn on the hip.—Wissler). A society of the Ikunuhkahtsi, or All Comrades, among the Piegan Siksika. It is composed of old men who dress like and dance with and like the Emitaks, though forming a different society.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Istapoga (*isti* 'people', *apókita* 'to reside'). An Upper Creek settlement, not recorded in the earlier documents; but probably in the neighborhood of the present Eastaboga, Talladega co., Ala.—Gatschet, Creek Migr. Leg., i, 133, 1884.

Istsikainah (*Is-tsi′-kai-nah*, 'woods Bloods'). A division of the Kainah.

Is-tsi′-kai-nah.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Woods Bloods.**—Ibid.

Istudshilaika (*I′studshi-läi′ka*, 'where a young thing was found.'—Hawkins). One of the 4 Hillabi villages formerly on

the left side of Hillabi cr., 4 m. below Hillabi, Ala.
E-chuse-is-li-gau.—Hawkins (1799), Sketch, 43, 1848. **Ístudshi-läîka.**—Gatschet, Creek Migr. Leg., I, 133, 1884.

Isutkwa (*Isûtkwa*). An ancient Nuwukmiut village on the site of the U. S. Signal station at Pt Barrow, Alaska.—Murdoch in 9th Rep. B. A. E., pl. ii, 1892.

Ita. A tribe of Eskimo between lat. 76° and 78° 18′, W. Greenland. Their principal village (Etah), from which they take their name, is at Foulke fjord; their chief hunting grounds are Whale and Wolstenholme sds. When first visited by Ross in 1818 they possessed neither canoes nor arrows. The art of building kaiaks, long forgotten, was introduced after 1873 by immigrants from Baffin land, who came by way of Ellesmere land. They hunt seal, their principal food, on the floes of the bays and walrus at the floe edges, and in summer they kill caribou in the mountains. They live in almost complete isolation, without salt, with scarcely any substance of vegetal origin, in the northernmost climate inhabited by human beings, having no food besides meat, blood, and blubber; no clothing except the skins of birds and animals. Pop. in 1854, according to Kane, 140; in 1884, according to Nourse, 80; Peary enumerated 253 in 1895, reduced by disease to 234 in 1897. Their villages and camping places at various times are: Akpan, Anoatok, Etah, Igludahoming, Igluduasuin, Ikalu, Imnangana, Iterlesoa, Itibling, Kana, Kangerdluksoa, Kangidli, Karmenak, Karsuit, Kiatang, Kingatok, Koinsun, Kukan, Navialik, Netlek, Nutun, Pikirlu, Pituarvik, Sarfalik, Udluhsen, Umana, and Uwarosuk. See Kroeber, cited below.
Arctic Highlanders.—Ross, Voy. of Discov., 183, 1819. **Etah.**—Hayes, Arct. Boat. Jour., 197, 1860. **Ita-Eskimos.**—Boas in Trans. Anthrop. Soc. Wash., III, 102, 1885. **Ītă′mi.**—Stein in Petermanns Mitt., 198, 1902. **Itaner.**—Bessells, Amer. Nordpol. Exped., 351, 1879. **Itanese.**—Bessells in Am. Nat., XVIII, 863, 1884. **Smith Sound Eskimo.**—Kroeber in Bull. Am. Mus. Nat. Hist., XII, 266, 1899.

Itaanyadi (*Ita aⁿyadi*, 'deer people'). A Biloxi clan.—Dorsey in 15th Rep. B. A. E., 243, 1897.

Itaes.—A former Chumashan rancheria connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Itafi. A district of Florida where one of the Timuquanan dialects was spoken.—Pareja (*ca.* 1614), Arte Leng. Timuq., xxi, 1886.

Itahasiwaki ('old log'). A former Lower Creek town on lower Chattahoochee r., 3 m. above Ft Gaines, Ga., with 100 inhabitants in 1820.
Eto-husse-wakkes.—Morse, Rep. to Sec. War, 364, 1822.

Itamalgi. A Creek clan.
Ítamalgi.—Gatschet, Creek Migr. Leg., I, 155, 1884. **Támalgi.**—Ibid. **Tä-mul′-kee.**—Morgan, Anc. Soc., 161, 1877.

Itamameou. A Montagnais mission in 1854, E. of Natashquan, on the N. bank of the St Lawrence, Quebec province.
Ītamameou.—Arnaud (1854) in Hind, Lab. Penin., II, 178, 1863. **Itamamiou.**—Hind, ibid., 180.

Itara. A former village in N. Florida, visited by De Soto's troops in 1539.
Ytara.—Gentl. of Elvas (1557) in French, Hist. Coll. La., II, 130, 1850.

Itaywiy. A former Luiseño village in the neighborhood of San Luis Rey mission, S. Cal.—Taylor in Cal. Farmer, May 11, 1860.

Itazipcho ('without bows'). A band of the Sans Arcs Sioux, the same as Minishala, though the two were originally distinct.
Itazipċo-ḣca,—Dorsey in 15th Rep. B. A. E., 219, 1897. **Itaziptco-qtca.**—Ibid. **Me-ne-sharne.**—Lewis and Clark, Discov., 34, 1806 (given as a Brulé division). **Mini-cala.**—Dorsey, op. cit. **Mini-ṡala.**—Ibid. **Min-i-sha′.**—Hayden, Ethnog. and Philol. Mo. Val., 375, 1862. **Red water band.**—Culbertson in Smithson. Rep. 1850, 142, 1851.

Itchadak. A former Aleut village on one of the E. Aleutian ids., Alaska.—Coxe, Russ. Discov., 165, 1787.

Itchhasualgi (*itchhasua* 'beaver', *algi* 'people'). A Creek clan.—Gatschet, Creek Migr. Leg., I, 155, 1884.

Itchualgi (*itchu* 'deer', *algi* 'people'). A Creek clan.
E′-cho.—Morgan, Anc. Soc., 161, 1877. **Itchúalgi.**—Gatschet, Creek Migr. Leg., I, 155, 1884.

Iteghu ('burnt faces'). A band of the Hunkpatina or Lower Yanktonai Sioux.
Ite ġu.—Dorsey in 15th Rep. B. A. E., 218, 1897. **Ite-xu.**—Ibid.

Iterlesoa (*Iterlĕ′hsoa*, 'bay'). An Ita Eskimo settlement on Granville bay, lat. 76° 50′, N. Greenland.—Stein in Petermanns Mitt., no. 9, map, 1902.

Iteshicha ('bad face'). A band of the Oglala Sioux.
Bad Faces.—Brackett in Smithson. Rep. 1876, 467, 1877. **E-tach-e-cha.**—Ibid. **Ite-citca.**—Dorsey in 15th Rep. B. A. E., 220, 1897. **Ite-ṡiċa.**—Ibid. **Oglala-qtca.**—Ibid. ('real Oglala').

Iteshichaetanhan ('from bad face'). A band of the Oglala Sioux.
Ite-citca-etaⁿhaⁿ.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 220, 1897. **Ite-siċa-etaŋhaŋ.**—Ibid.

Ithkyemamits. A tribe or band of doubtful linguistic affinity, either Chinookan or Shahaptian, living in 1812 on Columbia r. in Klickitat co., Wash., nearly opposite The Dalles. Their number was estimated at 600.
Iltte-Kaï-Mamits.—Stuart in Nouv. Ann. Voy., XII, 26, 1821. **Ithkyemamits.**—Morse, Rep. to Sec. War, 368, 1822.

Itibleng ('portage'). An Ita Eskimo village at the entrance of Inglefield gulf, N. W. Greenland.
Í′tibleng.—Stein in Petermanns Mitt., 198, 1902. **Ittibloo.**—Peary in Geog. Jour., II, 224, 1898. **Ittiblu.**—Peary, My Arct. Jour., 80, 1893. **Ittiblu-Netlik.**—Sharp, Arct. Highlanders, II, 244, ——.

Iticha. A Yokuts (Mariposan) tribe on Kings r., Cal., below the Choinimni and above the Wichikik.
Aiticha.—A. L. Kroeber, inf'n, 1906 (correct form). **I-tach-ee.**—Royce in 18th Rep. B. A. E., 782, 1899. **Itaches.**—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 22, 1852. **I-te-che.**—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 31, 1857.

I-techees.—McKee et al. (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 75, 1853. **It-i′-cha.**—Powers in Cont. N. A. Ethnol., III, 370, 1877. **I-to-ches.**—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 252, 1852. **Ituchas.**—Lewis in Ind. Aff. Rep., 399, 1858 (a band of the Wattokes high up on Kings r.).

Itijarelling. A summer settlement of Padlimiut Eskimo on Exeter sd., Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Itivimiut ('people of the farther side,' so called by the Eskimo of Labrador proper). A tribe of Labrador Eskimo inhabiting the e. coast of Hudson bay, from lat. 53° to 58°; pop. estimated at 500. These people hunt in the interior halfway across the peninsula, continually scouring the coast for seal and the plains and hills for caribou to obtain necessary food and clothing.

Itivimiut.—Turner in Trans. Roy. Soc. Can., II, 99, 1888. **Thiviment.**—Boas in Am. Antiq., 40, 1888 (misprint).

Itivliarsuk. An Eskimo village in w. Greenland, lat. 73° 30′.—Science, XI, map, 259, 1888.

Itiwa Ateuna ('those of the midmost all'). A Zuñi phratry embracing the Pichi or Mula (Parrot or Macaw), Taa (Seed or Corn), and Yatokya (Sun) clans.—Cushing, inf'n, 1891.

Itliok. A Squawmish village community on the left bank of Squawmisht r., Brit. Col.

Ītlī′ōq.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900. **Yītlē′q.**—Boas, MS., B. A. E., 1887.

Itokakhtina ('dwellers at the south'). A band of the Sisseton Sioux; an offshoot of the Basdecheshni.

Itokaḣ-tina.—Dorsey in 15th Rep. B. A. E., 217, 1897. **Itokaq-tina.**—Ibid.

Itomapa. Mentioned by Martin (Hist. La., I, 252, 1820) as a tribe, on the w. side of the lower Mississippi, which sent a deputation to the village of the Acolapissa in 1717 to meet Bienville. Cf. *Ibitoupa*.

Itrahani. The Cottonwood clan of Cochiti pueblo, N. Mex.

Hiits Hanyi.—Bandelier, Delight Makers, 256, 1890 (same ?). **Ï′trahāni hánuch.**—Hodge in Am. Anthrop., IX, 350, 1896 (*hanuch*='people').

Itsaatiaga (*It-sa′-a-ti-a-ga*). A Paviotso band formerly living about Unionville, w. Nev.—Powell, Paviotso MS., B. A. E., 1881.

Itscheabine. A division of the Assiniboin, numbering 850, including 250 warriors, in 100 tipis, when seen by Lewis and Clark in 1804, at which time they roved on the headwaters of Mouse (Souris), Qu'Appelle, and Assiniboine rs., in the United States and Canada. In 1808, according to Henry (Coues, New Light, II, 522, 1897), they were at enmity with the Dakota, Shoshoni, and with some of the Arikara and other tribes, but were friendly with the Cree. They lived by hunting, conducting trade with the Hudson's Bay, Northwest, and X. Y. fur companies, whose posts were 150 m. n. of Ft Mandan. They are said to have paid little attention to their engagements and were great drunkards. In 1853 they numbered 10 lodges under chief Les Yeux Gris. (F. W. H.)

Gens de Feuilles.—Lewis and Clark, Exped., I, 217, 1893. **Gens de la Feuille.**—Badin (1830) in Ann. de la Prop. de la Foi, IV, 536, 1843 (same?). **Gens des fees or Girls.**—Orig. Jour. Lewis and Clark, VI, 104, 1905 (given as traders' nickname). **Gens des filles.**—Maximilian, Trav., 194, 1843. **Gens des Tee.**—Orig. Jour. Lewis and Clark, op. cit. **Girls' band.**—Hayden quoted by Dorsey in 15th Rep. B. A. E., 222, 1897. **Itscheabinè.**—Maximilian, op. cit. **Little Girl Assiniboines.**—Coues, Henry and Thompson Jour. (1808), II, 522, 1897. **Na-co′-tah O-see-gah.**—Orig. Jour. Lewis and Clark, op. cit. **Osgeegah.**—Ibid. **We-che-ap-pe-nah.**—Denig (1853) quoted by Dorsey, op. cit. **Wi-iċ′-ap-i-naḣ.**—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Witciⁿyaⁿpina.**—Dorsey in 15th Rep. B. A. E., 223, 1897.

Itseyi (*Itséyĭ*, 'new green place,' or 'place of fresh green'; often falsely rendered 'Brasstown,' from the confusion of *Itséyĭ* and *Ûñtsaiyĭ′*, the latter term signifying 'brass'). The name of several former Cherokee settlements. One was on Brasstown cr. of Tugaloo r., in Oconee co., S. C.; another was on Little Tennessee r., near the present Franklin, Macon co., N. C., and probably about the junction of Cartoogaja cr.; a third, known to the whites as Brasstown, was on upper Brasstown cr. of Hiwassee r., Towns co., Ga.—Mooney in 19th Rep. B. A. E., 523, 1900.

Echay.—Mouzon map quoted by Royce in 5th Rep. B. A. E., 143, 1887. **Echia.**—Mooney, op. cit. **Echoe.**—Bartram, Travels, 371, 1792. **Echoee.**—Doc. of 1755 quoted by Royce, op. cit. **Etchoe.**—Scaife, Hist. Catawba, 7, 1896. **Etchowee.**—Mooney, op..cit.

Ittatso. The principal village of the Ucluelet (q v.) on Ucluelet arm of Barclay sd., w. coast of Vancouver id.—Can. Ind. Aff., 263, 1902.

Ituc. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

Itukemuk. A former Luiseño village in the neighborhood of San Luis Rey mission, s. Cal.—Taylor in Cal. Farmer, May 11, 1860.

Ivan. A Kaiyuhkhotana village on the divide between Unalaklik and Yukon rs., Alaska. Allen (Rep. Alaska, 131, 1877) gave the population as 69.

Ivan's barrábora.—Dall, Alaska, 531, 1870.

Ivigtite. A variety of paragonite. According to Dana (Text-book of Mineral., 354, 1888) it occurs in yellow scales, also granular, with cryolite from Greenland. It was named from Ivigtuk, Greenland, where it was discovered, a place-name derived from the Eskimo language. The *-ite* is an English suffix. (A. F. C.)

Ivigtut. A settlement of Europeans and Eskimo in s. w. Greenland, lat. 61° 15′.—Nansen, First Crossing, II, 182, 1890.

Ivikat. A missionary station 16 m. n. of Julianehaab, s. Greenland.—Koldewey, German Arct. Exped., 203, 1874.

Ivimiut. An Eskimo settlement near Lindenov fjord, E. Greenland, with 12 inhabitants in 1829.—Graah, Exped., 114, 1837.

Ivitachuco. A former principal town of the Apalachee, possibly near the present Wacahotee, Fla.

Attachooka.—Archdale (1707) in Carroll, Hist. Coll. S. C., II, 352, 1836. **Ibitachka.**—Ibid., 575. **Ivitachma.**—Bancroft, Hist. U. S., II, 194, 1884. **Ivitachua.**—Jefferys, Fr. Dom. Am., West Indies map, 1761. **Ivi-ta-chuco.** — Biedma (1544) in French, Hist. Coll. La., II, 99, 1850. **Ivitanoa.**—Jefferys, Fr. Dom. Am., 135, map, 1761. **Vitachuco.**—Gentl. of Elvas (1557) in French, Hist. Coll. La., II, 134, 1850. **Yvitachua.** — Bartram, Trav., I, map, 1799.

Ivory. See *Bonework*.

Ivy Log. A Cherokee settlement, about the period of the removal of the tribe to Indian Ter. in 1839, on Ivy Log cr., Union co., N. Ga. (J. M.)

Iwai. A former Yaquina village on the N. side of Yaquina r., Oreg.

I-wai'.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Iwayusota ('uses up by begging for'; 'uses up with the mouth'). A band of the Oglala Sioux.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 220, 1897.

Iwi. The Eagle gens of the Kadohadacho.—Mooney in 14th Rep. B. A. E., 1093, 1896.

Ixtacan. A pueblo of the Cora and the seat of a mission; situated on the s. bank of the Rio San Pedro, about lat. 22°, Tepic, Mexico.

Diskatan.—Hrdlicka, inf'n, 1906. **S. Pedro de Ixtacan.**—Orozco y Berra, Geog., 280, 1864.

Iyaaye (*I-ya-áye*, 'sunflower'). An Apache clan or band at San Carlos agency and Ft Apache in 1881.—Bourke in Jour. Am. Folk-lore, III, 111, 1890. See *Yachin*.

Iyakoza ('wart on a horse's leg'). A band of the Brulé Teton Sioux.

A-á-ko-za.—Hayden, Ethnog. and Philol. Mo. Val., 376, 1862. **Big Ankle band.**—Ibid. **Big-legged horses.**—Culbertson in Smithson. Rep. 1850, 141, 1851. **Iyaḳoza.**—Dorsey in 15th Rep. B. A. E., 218, 1897. **Iyak'oza.**—Ibid.

Iyama Ateuna ('those of the uppermost'). A phratry embracing the Kyakyali (Eagle) and Ana (Tobacco) clans of the Zuñi.—Cushing, inf'n, 1891.

Iyis. A Karok village on Klamath r., Cal., inhabited in 1860.

I-yiss.—Taylor in Cal. Farmer, Mar. 23, 1860.

Iza. A settlement of which Coronado was informed by the Indian known as The Turk, while on the Rio Grande in New Mexico in 1540-41, as a place, 6 or 7 days' journey distant, at which the army could obtain provisions on its way to "Copala" and Quivira. It was possibly imaginary; if not, it may have been a settlement of the Eyish, a Caddoan tribe of Texas. See Mota-Padilla (1742), Nueva Galicia, 164, 1870. (F. W. H.)

Iztacans. A name adopted by Rafinesque (introd. to Marshall, Ky., I, 26, 1824) for an imaginary prehistoric race of the United States.

Jack. See *Kintpuash*.

Jackash. A name of the American mink (*Putorius vison*) in use in the fur country (Coues, N. Am. Must., 172, 1877). From *atchâkas*, the name of this animal in the Cree dialect of Algonquian. This word Lacombe (Dict., 316, 1874) explains as a diminutive of *wittaküy*, signifying 'genitals,' in reference to the glands of the creature. (A. F. C.)

Jack Indians. An unidentified tribe mentioned by Dobbs (Hudson Bay, 13, 1744), who states that in 1731 they came to trade at the mouth of Albany r., N. W. Ter., Canada. Named as distinct from Moose River Indians (Monsoni), Sturgeon Indians (Nameuilini), and French Indians.

Jackquyome (*Jack-quy-ome*). A body of Salish of Kamloops agency, Brit. Col.; pop. 257 in 1884, when their name appears for the last time.—Can. Ind. Aff. for 1884, 188.

Jacobs Cabins. A settlement on Youghiogheny r. in 1753 (Gist in Mass. Hist. Soc. Coll., 3d s., v. 102, 1836). It may have been near Jacobs cr., Fayette co., Pa., and was perhaps named from Captain Jacobs. (J. M.)

Jacobs, Captain. A Delaware chief who participated in the ambush of Gen. Braddock's army, and a leader in conjunction with Shingis in the raids and massacres on the frontiers of the settlements of Pennsylvania that followed the British disaster. A price was set on both their heads. They had a rendezvous at Kittanning, Pa., whither they took their spoils and captives. Col. John Armstrong marched against this place and assailed it at daybreak on Sept. 8, 1756. The Pennsylvanians surrounded the village and the Indians defended themselves bravely but hopelessly from their burning wigwams. Jacobs was killed with all his family.—Drake, Bk. Inds., 534, 1880.

Jacona (Span. form of Tewa *Sákona*). A former small Tewa pueblo situated with Cuyamunque a short distance W. of Nambe, on the S. side of Pojoaque r., Santa Fé co., N. Mex. At the time of the Pueblo rebellion of 1680 it was a visita of Nambe mission. It was abandoned in 1696, its inhabitants settling among the other Tewa pueblos, and in 1702 the grant of land that had been made to it by Spain became the property of Ignacio de Roybal. See Bandelier in Arch. Inst. Papers, IV, 85, 1892. (F. W. H.)

Iacona.—Buschmann, Neu-Mex., 230, 1858. **Jacoma.**—Davis, El Gringo, 88, 1857. **Jacona.**—Vetancurt (1693) Teatro Mex., III, 317, 1871. **Sacona.**—Bandelier in Arch. Inst. Papers, IV, 85, 1892 (Jacona, or). **Sa'kona.**—Hodge, field notes, B. A. E., 1885 (Tewa pronunciation). **S. Domingo de Xacomo.**—Jefferys, Am. Atlas, map 5, 1776. **S. Domingo de Xacoms.**—Walch, Charte America, 1805. **S. Domingo de Xacona.**—D'Anville, map Am. Sept., 1746. **Xacona.**—De l'Isle, carte Mexique et Floride, 1703. **Xacono.**—De l'Isle, Atlas Nouveau, map 60, 1733.

Jacuencacahel. A former rancheria under the mission of San Francisco Xavier de Biaundo, in Lower California.—Writer of 1728 in Doc. Hist. Mex., 4th s., V, 187, 1857.

Jade. See *Nephrite.*

Jagavans. The name of a small tribe formerly on the Texas coast; mentioned by Harris (Coll. Voy., I, 802, 1705) as one of those visited about 1530 by Cabeza de Vaca, as not far from the Chorruco, and as neighbors of the Mariames. Possibly the Yguases of Cabeza de Vaca's Relation (Smith trans., 92, 1871).

Jagaya. A former village in a well-watered country 50 leagues from Santa Helena and 20 leagues from the sea, in N. W. South Carolina; visited by Juan Pardo in 1565.—Vandera (1567) in Smith, Colec. Doc. Fla., I, 16, 1857.

Jakobshavn. A Danish missionary station and trading post on Disko bay, W. Greenland, established in 1741. Pop. 300 in 1867.

Jacobs-haven.—Crantz, Hist. of Greenland, I, 15, 1767.

Jamac. A former rancheria, probably of the Sobaipuri of S. Arizona, and a visita of the mission of Guevavi in 1732.—Alegre quoted by Bancroft, No. Mex. States, I, 524, 1884.

Jamaica. A former pueblo of the Opata in N. E. Sonora, Mexico, under the jurisdiction of the municipality of Cumpus, in the district of Moctezuma (Orozco y Berra, Geog., 343, 1864). It contained 9 civilized inhabitants in 1900.

Jameco. The supposed name of "a small tribe or family of Indians subject to some other," thought to have dwelt formerly on Long Island, N. Y., near Jamaica, which derives its name from the band.

Jameco.—Thompson, Long Id., 382, 1839. **Jemaco.**—Flint, Early Long Id., 198, 1896.

Janemo. See *Ninigret.*

Janos. An extinct tribe which, with the Jocomes, inhabited the region of Chihuahua, Mexico, between Casas Grandes, Chihuahua, and Fronteras. Bandelier (Nation, July 2, 1885) classes them as the most southerly band of the Apache, called after presidio Janos in N. W. Chihuahua. He believes that the tribe slowly arose after 1684 and was composed of Lipan, Mescalero, and other Apache stragglers, together with renegade Suma, Toboso, Tarahumare, and Opata Indians, and Spanish captives. Missions were established among them at an early date at Janos and Carretas, but were abandoned on account of the incursions of the Apache proper, with whom the Janos were subsequently merged. Frequent mention is made of the Janos by Jesuit missionaries during the first half of the 18th century, but of their language and customs almost nothing is known.

Hanes.—Linschoten, Descr. de l'Am., map 1, 1638. **Hanos.**—Benavides, Memorial, 7, 1630. **Jamos.**—Duro, Peñalosa, 63, 1882. **Janeros.**—Bandelier in N. Y. Nation, July 2, 1885. **Janos.**—Kino (1690) in Doc. Hist, Mex., 4th s., I, 230, 1856, **Yanos.**—Mühlenpfordt, Mejico, II, 521, 1844.

Jantamais. Mentioned by Domenech (Deserts of N. Am., I, 441, 1860) in a list of tribes without further notice. Possibly the Yanktonai; otherwise unknown.

Japazaws. A Powhatan Indian, chief of Potomac and a friend of the English. In 1611 he inveigled Pocahontas on board an English ship to be detained as a hostage for the good behavior of Powhatan, her father.—Drake, Bk. Inds., 357, 1880.

Jappayon. A former village connected with San Carlos mission, Cal., and said to have been Esselen.—Taylor in Cal. Farmer, Apr. 20, 1860.

Japul. Given by the Yavapai to Fray Francisco Garcés in 1776 (Diary, 405, 1900) as the name, seemingly, of a Yuman tribe; locality not recorded, but possibly in the vicinity of the Rio Colorado.

Japiel.—Orozco y Berra, Geog., 349, 1864 (misprinting Garcés). **Japui.**—Garcés, op. cit., 444. **Tapiel.**—Cortez (1799) in Whipple, Pac. R. R. Rep., III, pt. 3, 126, 1856 (misprint).

Jars. See *Dishes, Pottery, Receptacles.*

Jasniga. A former village, presumably Costanoan, connected with San Juan Bautista mission, Cal.—Taylor in Cal. Farmer, Nov. 25, 1860.

Jasper. An impure, opaque form of chalcedony displaying various shades of color, the yellow, red, and brown hues predominating. When grayish or greenish and mottled with red the name bloodstone is sometimes applied. It was much used by the native tribes for flaked implements of several varieties, and more rarely for hammers, celts, axes, and ornaments. It occurs in irregular masses, or pockets, in connection with other formations in many sections of the United States, and was often obtained by the Indians in the form of fugitive pebbles and bowlders; but in Pennsylvania, and perhaps in other states, it was quarried from the original beds. The best known quarries are in Bucks, Lehigh, and Berks cos., E. Pa. Jasper was extensively worked by the ancient inhabitants of Converse and neighboring counties of Wyoming, who found this material as well as the translucent varieties of chalcedony in connection with the quartzite of the region. See *Chalcedony.*

Consult Dorsey in Field Columb. Mus. Pub., Anthrop. ser., II, no. 4, 1900; Holmes in 15th Rep. B. A. E., 1897; Mercer in Am. Anthrop., VII, 80, 1894.

(W. H. H.)

Jatonabine ('people of the rocks'). An Assiniboin band living in 1808 in N. W. Manitoba, and having 40 tipis.

E-an-to-ah.—Denig quoted by Dorsey in 15th Rep. B. A. E., 222, 1897 ('Stone Indians': "the original appellation for the whole nation"). **Eascab.**—Franklin, Narr., 104, 1823. **Gens de Roche.**—Ibid., 306. **Gens des Roches.**—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Gens des rosches.**—Ind.

Aff. Rep., 289, 1854. **I′-aŋ-to′-an.**—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Ie-ska-pi.**—Am. Natur., 829, 1882. **I^{n}ya^{n}to^{n}wa^{n}.**—Dorsey in 15th Rep. B. A. E., 223, 1897 (= 'stone village'). **Jatonabinè.**—Maximilian, Trav., 194, 1843. **Rocks.**—Larpenteur (1829), Narr., I, 109, 1898. **Stone Indians.**—Maximilian, Trav., 194, 843 (so called by the English).

Jaumalturgo. A rancheria of the Pima or the Sobaipuri in 1697, s. of the ruin of Casa Grande, in the present Arizona.

San Gregoris Jaumalturgo.—Mange quoted by Schoolcraft, Ind. Tribes, III, 301, 1853 (Gregoris = Gregorio).

Jeaga. A village at the s. extremity of Florida, about 1570.

Caga.—Fontaneda (*ca.* 1575) in Ternaux-Compans, Voy., XX, 32, 1841. **Feaga.**—Shipp, Hist. Fla., 587, 1881. **Jaega.**—Fontaneda, Narr., Smith trans., 21, 1854. **Teaga.**—Fontaneda in Ternaux-Compans, op. cit., 23. **Teago.**—Ibid., 32.

Jeboaltae. A former village, presumably Costanoan, near San Juan Bautista mission, Cal.

Jeboaltae.—Taylor in Cal. Farmer, Nov. 23, 1860. **Teboaltac.**—Engelhardt, Franciscans in Cal., 398, 1897.

Jedakne. A village, Iroquois or Delaware, that existed in the 18th century on the w. branch of Susquehanna r., probably on the site of Dewart, Northumberland co., Pa. (J. N. B. H.)

Jedacne.—Lattré, map, 1784. **Jedakne.**—Homann Heirs' map, 1756.

Jedandago. A former Seneca hamlet, E. of Irondequoit bay, L. Ontario, N. Y.—Doc. of 1687 in N. Y. Doc. Col. Hist., III, 434, 1853.

Jemez (from *Hä′-mish*, or *Hae′-mish*, the Keresan name of the pueblo.—Bandelier). A village on the N. bank of Jemez r., about 20 m. N. W. of Bernalillo, N. Mex. According to tradition the Jemez had their origin in the N., at a lagoon called Uabunatota (apparently identical with the Shipapulima and Cibobe of other Pueblo tribes), whence they slowly drifted into the valleys of the upper tributaries of the Rio Jemez—the Guadalupe and San Diego—where they resided in a number of villages, and finally into the sandy valley of the Jemez proper, which they now occupy, their habitat being bounded on the s. by the range of the w. division of the Rio Grande Keresan tribes—the Sia and Santa Ana. Castañeda, the chronicler of Coronado's expedition of 1541, speaks of 7 pueblos of the Jemez tribe in addition to 3 others in the province of Aguas Calientes, identified by Simpson with the Jemez Hot Springs region. Espejo in 1583 also mentions that 7 villages were occupied by the Jemez, while in 1598 Oñate heard of 11 but saw only 8. In the opinion of Bandelier it is probable that 10 pueblos were inhabited by the tribe in the early part of the 16th century.

Following is a list of the pueblos formerly occupied by the Jemez people so far as known. The names include those given by Oñate, which may be identical with some of the others: Amushungkwa, Anyukwinu, Astialakwa, Bulitzequa, Catroo, Ceca, Guatitruti, Guayoguia, Gyusiwa, Hanakwa, Kiashita, Kiatsukwa, Mecastria, Nokyuntseleta, Nonyishagi, Ostyalakwa, Patoqua, Pebulikwa, Pekwiligii, Potre, Seshiuqua, Setoqua, Towakwa, Trea, Tyajuindena, Tyasoliwa, Uahatzaa, Wabakwa, Yjar, Zolatungzezhii.

Doubtless the reason for the division of the tribe into so many lesser village communities instead of aggregating in a single pueblo for defense against the persistent aggressiveness of the Navaho, according to Bandelier, was the fact that cultivable areas in the sandy valley of the Jemez and its lower tributaries are small and at somewhat considerable distances from one another; but another and perhaps even more significant reason was that the Navaho were apparently not troublesome to the Pueblos at the time of the Spanish conquest. On the establishment of Spanish missions in this section and the introduction of improved methods of utilizing the water for irrigation, however, the Jemez were induced to abandon their pueblos one by one, until about the year 1622 they became consolidated into the two settlements of Gyusiwa and probably Astialakwa, mainly through the efforts of Fray Martin de Arvide. These pueblos are supposed to have been the seats of the missions of San Diego and San Joseph, respectively, and both contained chapels probably from 1618. Astialakwa was permanently abandoned prior to the Pueblo revolt of 1680, but in the meantime another pueblo (probably Patoqua) seems to have been established, which became the mission of San Juan de los Jemez. About the middle of the 17th century the Jemez conspired with the Navaho against the Spaniards, but the outbreak plotted was repressed by the hanging of 29 of the Jemez. A few years later the Jemez were again confederated with the Navaho and some Tigua against the Spaniards, but the contemplated rebellion was again quelled,

JEMEZ MAN AND WIFE. (VROMAN, PHOTO.)

the Navaho soon resuming their hostility toward the village dwellers. In the revolt of the Pueblos in Aug., 1680, the Jemez took a prominent part. They murdered the missionary at Gyusiwa (San Diego de Jemez), but the missionary at San Juan de los Jemez, with the alcalde mayor and three soldiers, succeeded in escaping. In 1681, when Gov. Otermin attempted to regain possession of New Mexico, the Jemez retreated to the mesas, but returned to their village on the evacuation of the region by the Spaniards. Here they probably remained until 1688, when Cruzate appeared, causing them to flee again to the heights. When Vargas came in 1692 the Jemez were found on the mesa in a large pueblo, but they were induced to descend and to promise the Spaniards their support. The Jemez, however, failed to keep their word, but waged war during 1693 and 1694 against their Keresan neighbors on account of their fidelity to the Spaniards. Vargas returned to the Jemez in 1693, when they reiterated their false promises. In July, 1694, he again went to Jemez with 120 Spaniards and some allies from Santa Ana and Sia. The mesa was stormed, and after a desperate engagement, in which 84 natives were killed, the pueblo was captured. In the month following, Vargas (after destroying this village, another on a mesa some distance below, and one built by their Santo Domingo allies 3 leagues N.) returned to Santa Fé with 361 prisoners and a large quantity of stores. From this time the only then existing pueblo of the Jemez reoccupied was San Diego, or Gyusiwa, which was inhabited until 1696, when the second revolt occurred, the Indians killing their missionary and again fleeing to the mesas, where they constructed temporary shelters. Here they were joined by some Navaho, Zuñi, and Acoma allies, and made hostile demonstrations toward the Sia, Santa Ana, and San Felipe people, but in June of the year mentioned they were repulsed by a small detachment of Spaniards from Bernalillo and Sia with a loss of 30 men, 8 of whom were Acoma. The defeated Jemez this time fled to the Navaho country, where they remained several years, finally returning to their former home and constructing the present village, called by them Walatoa, "Village of the Bear." In 1728, 108 of the inhabitants died of pestilence. In 1782 Jemez was made a visita of the mission of Sia.

The Jemez clans are: Waha (Cloud), Seh (Eagle), Son (Badger), Daahl (Earth), Kyiahl (Crow), Pe (Sun), Kyunu (Corn), Sungki (Turquoise), Weha (Calabash), Yang (Coyote), Kio (Pine).

The population of the tribe in 1890 was 428; in 1904, 498, including a score of descendants of the remnant of the Pecos (q. v.), who left their old home on the upper Rio Pecos in 1838 to join their kindred.

Consult Bancroft, Arizona and N. Mex., 1889; Bandelier in Arch. Inst. Papers, IV, 200–217, 1892; Hewett in Bull. 32, B. A. E., 1906; Holmes in Am. Anthrop., VII, no. 2, 1905. See also *Pecos*, *Pueblos*, *Tanoan*. (F. W. H.)

Amayes.—Duro, Don Diego de Peñalosa, 128, 1882. **Ameges.**—Siguenza quoted by Buschmann, Neu-Mex., 228, 264, 1858. **Ameias.** Espejo (1583) quoted by Mendoza (1586) in Hakluyt Soc. Pub., XV, 245, 1854. **Ameies.**—Mendoza in Hakluyt, Voy., III, 469, 1600. **Amejes.**—Ibid., 462. **Ameries.**—Squier in Am. Review, 523, Nov. 1848. **Amies.**—Davis, Span. Conq. N. Mex., 252, 1869. **Amios.**—Ibid., map. **Amires.**—Ogilby, Amer., 294, 1671. **Djémez.**—Gallatin in Nouv. Ann. Voy., 5th s., XXVII, 280, 1851. **Emeaes.**—Bandelier in Arch. Inst. Papers, IV, 206, 1892. **Emeges.**—Espejo (1583) in Doc. Inéd., XV, 179, 1871. **Emenes.**—Bancroft, Ariz. and N. Mex., 132, 1889. **Emes.**—Cordova (1619) in Ternaux-Compans, Voy., X, 444, 1838. **Emès.**—Villagran, Hist. Nueva Mex., 155, 1610. **Emexes.**—Espejo (1583) in Doc. Inéd., XV, 116, 1871. **Emmes.**—Oñate (1598), ibid., XVI, 102, 260, 1871. **Euimes.**—Columbus Memorial Vol., 155, 1893. **Gemes.**—Villa-Señor, Theatro Am., pt. 2, 421, 1748. **Gemex.**—Zárate-Salmeron (*ca.* 1629) quoted by Bancroft, Nat. Races, I, 600, 1882. **Gemez.**—Humboldt, Atlas Nouv. Espagne, carte 1, 1811. **Gomez.**—Arrowsmith, map N. A., 1795, ed. 1814. **Hae-mish.**—Bandelier in Revue d'Ethnog., 203, 1886 (Queres name). **Hä-mish.**—Bandelier in N. Y. Staatszeitung, June 28, 1885 (Queres name). **Ha-waw-wah-lah-too-waw.**—Simpson in Rep. Sec. War, 143, 1850 (proper name of pueblo). **He′-mai.**—Hodge, field notes, B. A. E., 1895 (Isleta name). **Hemeos.**—Zárate-Salmeron (1629) quoted by Bandelier in Arch. Inst. Papers, IV, 205, 1892. **Hemes.**—Castañeda (*ca.* 1565) in Ternaux-Compans, Voy., IX, 138, 1838. **Hémès.**—Benavides (1630) quoted by Gallatin in Nouv. Ann. Voy., 5th s., XXVII, 305, 1851. **Hemeshítse.**—Hodge, field notes, B. A. E., 1895 (Laguna and San Felipe name). **He′-me-shu-tsa.**—Hodge, field notes, B. A. E., 1895 (Sia form). **Hemez.**—Squier in Am. Review, 522, Nov. 1848 (misquoting Castañeda). **He′mi.**—Hodge, field notes, B. A. E., 1895 ((Santa Ana name). **He-mi-ma′.**—Ibid. (Picuris name). **Hémishitz.**—Ibid. (Acoma name). **Henex.**—Zárate-Salmeron (*ca.* 1629) quoted by Bandelier in Arch. Inst. Papers, IV, 205, 1892. **Hermes.**—Curtis, Children of the Sun, 121, 1883 (misquoting Coronado). **Hernes.**—Kern in Schoolcraft, Ind. Tribes, IV, 32, 39, 1854. **He′′-wâ′.**—Hodge, field notes, B. A. E., 1895 (Pecos name of pueblo). **Hiem-ai.**—Gatschet, Isleta MS. vocab., B. A. E., 1885 (Isleta name of pueblo). **Hié-mide.**—Ibid. (pl. Hiemnin; Isleta name for the people). **James.**—Marcy in Rep. Sec. War, 196, 1850. **Jamez.**—Gallegas (1844) in Emory, Recon., 478, 1848. **Jemas.**—Wislizenus, Memoir, 24, 1848. **Jemes.**—Mendoza (1742) in Meline, Two Thousand Miles, 213, 1867. **Jemex.**—Taylor in Cal. Farmer, June 12, 1863. **Jemez.**—Simpson in Rep. Sec. War, 59, 1850. **Jemmes.**—Peet in Am. Antiq., XVII, 354, 1895. **Jemos.**—Loew (1875) in Wheeler Surv. Rep., VII, 345, 1879. **Jenies.**—Calhoun in Schoolcraft, Ind. Tribes, III, 633, 1853. **Jermz.**—Kern, ibid., IV, 39, 1854. **Jeures.**—Ward in Ind. Aff. Rep. 1867, 210, 1868. **Jimenez.**—Escudero, Not. Estad. Chihuahua, 180, 1834. **Jumez.**—Arch. Inst. Rep., V, 37, 1884. **Maí-děc-kĭž-ne.**—ten Kate, Synonymie, 6, 1884 ('Wolf neck': Navaho name). **Tames.**—Brackenridge, Early Spanish Discov., 10, 1857. **Temes.**—Gatschet in Mag. Am. Hist., 259, Apr. 1882. **Temez.**—Alegre, Hist. Comp. Jesus, I, 336, 1841. **Tuhoa.**—Bandelier in Ausland, 813, 1882 (='houses': proper name of the pueblo). **Tu′-wa.**—Hodge, field notes, B. A. E., 1895 (own name of pueblo). **Uala-to-hua.**—Bandelier in Arch. Inst. Papers, III, 260, 1890 ('village of the bear': own name of pueblo). **Ual-to-hua.**—Ibid., IV, 203, 1892. **Vallatoa.**—Loew in Wheeler Surv. Rep., VII, 344, 1879. **Wa-la-nah.**—Jouvenceau in Cath. Pion., I, no. 9, 13, 1906. **Walatoa.**—Gatschet in Mag. Am. Hist., 259, Apr. 1882. **Wa′-la-tu-wa.**—Hodge, field notes, B. A. E., 1895. **Wöng′-ge′.**—Ibid. ('Navaho place': Santa Clara and San Ildefonso name). **Xemes.**—Rivera, Diario, leg. 950, 1736. **χemes.**—ten Kate, Synonymie, 6, 1884. **Xeméz.**—Ruxton, Adventures, 194, 1848. **Yemez.**—Latham, Var. of Man, 396, 1850. **Zemas.**—Simpson in Jour. Am. Geog. Soc., V, 195, 1874.

Jennesedaga.—A former Seneca village on the right bank of Allegheny r., 17 m. above Warren, Pa., which in 1816 was the residence of the celebrated Cornplanter; it then consisted of 12 houses.—Day, Hist. Coll. Pa., 656, 1853.

Jenzenaque. A former Natchez village. Dumont (Mémoire, II, 97, 1753) mentions it in addition to Great, Flour, Apple, and Gray villages, in the early part of the 18th century. The fifth village, mentioned by most authors of his period, is Terre Blanche, and Jenzenaque may be its Natchez name.

Jerome Big Eagle. See *Wamdetanka.*

Jeromestown. A former Delaware village near the present Jeromesville, Ashland co., Ohio, on a section of land set aside for the use of the Delawares by act of Mar. 3, 1807, but ceded to the United States by treaty of Sept. 29, 1817. It received its name from Jean Baptiste Jerome, an early French trader. See Brown, West. Gaz., 314, 1817; Howe, Hist. Coll. Ohio, I, 255, 1898; Royce in 18th Rep. B. A. E., Ohio map, 1899.

Jesus María. A pueblo of the Cora on the E. bank of Rio San Pedro, here known as the Rio Jesus María, in the N. part of the Territory of Tepic, about lat. 22° 40′, Mexico. It was the seat of a mission, of which San Francisco was a visita. See Orozco y Berra, Geog., 380, 1864; Lumholtz, Unknown Mexico, I, 487; II, 16, map, 1902.

Jesus María y José. A Franciscan mission founded by Fathers Casañas and Bordoy, in 1690, in the vicinity of and as an adjunct to the mission of San Francisco de los Tejas (q. v.) in Texas, and abandoned in 1693. Its history is the same as that of the parent mission. See Bancroft, No. Mex. States, I, 417–418, 666, 1886; Garrison, Texas, 1903.

Santa Maria.—Bancroft, op. cit. **Santísimo Nombre de María.**—Ibid.

Jet, Lignite, Anthracite, Cannel coal. Carbonaceous materials used to some extent by Indians. Jet of excellent quality occurs in Colorado, and the Indians of the arid region employ it for jewelry and various carvings. Good examples of lignite ornaments were obtained by Fewkes from the ancient ruins of Arizona, and of jet by Pepper from the ruins of Chaco canyon, N. Mex. Among the latter is a well-sculptured frog decorated with inlaid designs in turquoise and shell. Cannel-coal objects are found in the Ohio valley mounds, but few specimens carved from anthracite are known. A small, well-carved human head of jet-like stone was obtained by Smith from a shell heap on lower Frazer r., Brit. Col., and Niblack says that the N. W. coast tribes pulverize lignite and mix it with oil for paint.

Consult Fewkes in 22d Rep. B. A. E., 1903; Niblack in Rep. Nat. Mus. 1888, 1890; Pepper in Am. Anthrop., VII, 1905; Smith in Mem. Am. Mus. Nat. Hist., IV, 1903. (W. H. H.)

Jetti. A former Cochimi rancheria 3 leagues N. of Loreto mission, Lower California.—Picolo (1702) in Lettres Édifiantes, II, 63, 1841.

Jews and Indians. See *Lost Ten Tribes, Popular fallacies.*

Jiaspi. A former rancheria of the Sobaipuri, visited by Father Kino about 1697 and by him named Rosario. It was situated on the W. bank of Rio San Pedro, probably in the vicinity of the present village of Prospect, S. Arizona. (F. W. H.)

Jiaspi.—Kino (1697) in Doc. Hist. Mex., 4th s., I, 279, 1856. **Rosario.**—Bernal (1697) quoted by Bancroft, Ariz. and N. Mex., 356, 1887, (Jiaspi, or).

Jicamorachic. A former Tarahumare settlement in Chihuahua, Mexico.—Orozco y Berra, Geog., 323, 1864.

Jicara. (Mex. Span.: 'small gourd vessel or basket'). A former Tepehuane pueblo in Durango, Mexico, and the seat of a Spanish mission.

S. Pedro Jícara.—Orozco y Berra, Geog., 319, 1864.

Jicarilla (Mex. Span.: 'little basket'). An Athapascan tribe, first so called by Spaniards because of their expertness in making vessels of basketry. They apparently formed a part of the Vaqueros of early Spanish chronicles, although, according to their creation legend, they have occupied from the earliest period the mountainous region of S. E. Colorado and N. New Mexico, their range at various periods extending eastward to W. Kansas and Oklahoma, and into N. W. Texas. The Arkansas, Rio Grande, and Canadian rs. figure in their genesis myth (Mooney in Am. Anthrop., XI, 200, 1898), but their traditions seem to center about Taos and the heads of Arkansas r. They regard the kindred Mescaleros and also the Navaho as enemies, and, according to Mooney, their alliances and blood mixture have been with the Ute and Taos. In language they are more closely related to the Mescaleros than to the Navaho or the Arizona Apache. The Jicarillas were first mentioned by this name early in the 18th century. Later, their different bands were designated Carlanes, Calchufines, Quartelejos, etc., after their habitat or chieftains. The Spaniards established a mission among them within a few leagues of Taos, N. Mex., in 1733, which prospered for only a short time. They were regarded as a worthless people by both the Spanish settlers of New Mexico and their American successors, in raids for plunder the worst of the Apache tribes, more treacherous and cruel and less brave and energetic warriors than the Ute, but equally fond of intoxicants. While they sometimes planted on a small scale, they regarded theft as a natural means of support. The governor of New Mexico in 1853 induced 250 of the tribe to settle on Rio Puerco, but failure to ratify the treaty caused them to go on the warpath, maintaining hostility until their defeat by United States troops in 1854. Henceforward they were nominally at peace, although committing many petty thefts. In 1870 they resided on the Maxwell grant in N. E. New Mexico, the sale of which necessitated their removal. In 1872 and again in 1878 an attempt was made to move them S. to Ft Stanton, but most of them were permitted to go to the Tierra Amarilla, on the N. confines of the territory, on a reservation of 900 sq. m. set aside in 1874. Their annuities being suspended in 1878 on account of their refusal to move southward in accordance with an act of Congress of that year, they resorted to thieving. In 1880 the act of 1878 was repealed, and a new reservation was set aside on the Rio Navajo, to which they were removed. Here they remained until 1883, when they were transferred to Ft Stanton, but in 1887 were again returned to the reservation set aside for them in the Tierra Amarilla region by Executive order of Feb. 11 of that year, where they have since resided. Of this reservation 129,313.35 acres have been allotted to the Indians, and 280.44 acres reserved for mission, school, and agency purposes; the remainder, comprising 286,400 acres, is unallotted. Their population in 1905 was 795. The present divisions of the Jicarilla, as recorded by Mooney (MS., B. A. E., 1897), are: Apatsiltlizhihi, Dachizhozhin, Golkahin, Ketsilind, and Saitinde. (F. W. H.)

JICARILLA. (AGUSTIN VIJIL)

Apaches Xicarillas.—Cortez (1799) in Pac. R. R. Rep., III, 119, 1856. **Bĕ′-χai.**—ten Kate, Synonymie, 6, 1884 (Navaho name). **Gicarillas.**—MS. of 1784 quoted by Bandelier in Arch. Inst. Papers, V, 184, 1890. **Hickory.**—Coues, Garcés Diary, 222, 1900. **Icarilla Apaches.**—Arny in Ind. Aff. Rep. 1867, 204, 1868. **Iccarilla Apaches.**—Ibid., 217, 1861. **Icharilla Apaches.**—Ibid., 1864, 495, 1865. **Iicarrillas.**—Bent (1846) in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 11, 1848. **Jacarilla Apaches.**—Ind. Aff. Rep., 328, 1875. **Jacarrilla Apaches.**—Bell, New Tracks in N. Am., I, 184, 1869. **Jecorilla.**—Latham in Proc. Ethnol. Soc. Lond., VI, 74, 1854. **Jicaras.**—Gibbs, Letter to Higgins, B. A. E., 1866. **Jicarello Apaches.**—Meriwether in Sen. Ex. Doc. 69, 34th Cong., 1st sess., 15, 1856. **Jicarila Apache.**—Taylor in Cal. Farmer, June 12, 1863. **Jicarilla.**—Rivera, Diario y Derrotero, leg. 950, 1736. **Jicarilla Apaches.**—Ind. Aff. Rep. 434, 1853. **Jicarilleros.**—Keane in Stanford, Compend., 464, 1878. **Jicarillos.**—Morgan in N. Am. Rev., 58, 1870. **Jiccarilla Apache.**—Sen. Ex. Doc. 55, 35th Cong., 1st sess., 11, 1858. **Jiccarrilla Apaches.**—Bell in Jour. Ethnol. Soc. Lond., I, 240, 1869. **Jickorie.**—Higgins, MS. notes on Apache, B. A. E., 1866. **Jicorilla.**—Schoolcraft, Ind. Tribes, I, 243, 1851. **Jicorilla Apaches.**—Simpson, MS. vocab., B. A. E. **Kiñyá-ĭndé.**—Mooney, field notes, B. A. E., 1897 (Mescalero name). **K'op-tagúi.**—Ibid. ('mountain Apache': Kiowa name). **Northern Apaches.**—Ind. Aff. Rep., 142, 1850. **Pe+χ′-gĕ.**—ten Kate, Synonymie, 6, 1884 (Navaho name). **Pi′-ke-e-wai-ï-ne.**—Hodge, field notes, B. A. E., 1895 (Picuris name). **Tan-nah-shisen.**—Yarrow in Wheeler Surv. Rep., VII, 470, 1879 ('men of the woodland'). **Tashĭ′nĕ.**—Mooney, field notes, B. A. E., 1897 (Mescalero name, possibly from *tashi*, 'above,' 'beyond'). **Ticorillas.**—Simpson in Rep. Sec. War, 57, 1850 (misprint). **Tïndé.**—Hodge, field notes, B. A. E., 1895 (own name). **Tu-sa-be′.**—ten Kate, Synonymie, 8, 1884 (Tesuque name). **Xicarillas.**—MS. of 1724 quoted by Bandelier in Arch. Inst. Papers, V, 192, 1890.

Jitisorichi. A former pueblo, apparently of the Teguima Opata, on the upper Rio Sonora between Bacuachi and Arizpe, in Sonora, Mexico. It was doubtless abandoned prior to the 17th century.

Jitisorichi.—Bandelier in Arch. Inst. Papers, IV, 489, 1892. **Ti-ji-só-ri-chi.**—Bandelier, Gilded Man, 182, 1893 (misprint).

Jlaacs. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.

Jlaacs.—Taylor in Cal. Farmer, Oct. 18, 1861. **Jlacus.**—Ibid.

Joasseh ('heron'). An Iroquois clan.

Jo-äs′-seh.—Morgan, League Iroq., 80, 1851 (Seneca form). **Otinanchahé.**—French writer (1666) in N. Y. Doc. Col. Hist., IX, 47, 1855.

Jocomes. A warlike nomadic tribe of the 17th and 18th centuries which, with the Janos, ranged to the N. of the Casas Grandes in Chihuahua, Mexico, and westward to Fronteras, Sonora, later becoming absorbed by the Apache (Bandelier in Arch. Inst. Papers, III, 91, 1890). Orozco y Berra (Geog., 59, 1864) classes them as a part of the Faraon Apache and as distinct from the Jacomis, who, however, were doubtless the same. (F. W. H.)

Hojomes.—De l'Isle, Carte Mex. et Floride, 1703. **Jacome.**—Humboldt, Atlas, 1st map, 1811. **Jacomis.**—Orozco y Berra, Geog., 59, 1864. **Jocomeos.**—Doc. *ca.* 1702 in Doc. Hist. Mex., 4th s., v, 129, 1857. **Jocomes.**—Kino (1690), ibid. i, 230, 1856. **Jocomis.**—Rudo Ensayo (*ca.* 1763), 154, 1863. **Xôcomes.**—Rivera, Diario, leg. 591, 1736.

Joconostla. A former Tepehuane pueblo in Durango, Mexico, and the seat of a Spanish mission.

S. José de Joconostla.—Orozco y Berra, Geog., 318, 1864.

John Day. A Shahaptian tribe, speaking the Tenino language, formerly living on John Day r., Oreg., having their principal village 4 m. above the mouth. By treaty of 1855 they were placed on Warm Springs res., Oreg., where there are about 50 survivors. (L. F.)

Dock-spus.—U. S. Stat., xii, 963, 1863. **John Days.**—Thompson in Ind. Aff. Rep., 285, 1854. **John Day's river.**—Gibbs in Pac. R. R. Rep., i, 417, 1855. **Tûkspû'sh.**—Mooney in 14th Rep. B. A. E., 743, 1896 (Tenino name for John Day r.). **Tûkspû'sh-'lĕma.**—Ibid. (sig.: 'people of John Day r.').

John Hicks' Town. A former Seminole settlement w. of Payne's savanna, in n. Florida, occupied by Mikasuki Indians.—Bell in Morse, Rep. to Sec. War, 307, 1822.

Johnnys. A Hankutchin village situated on Yukon r., Alaska, where the mining camp of Eagle now is. It was the village of the Katshikotin, whose chief was known as John.—Schwatka, Recon. in Alaska, 87, 1885.

Johnson, John. See *Enmegahbowh.*

Johnstown. A former Cherokee settlement on the upper waters of Chattahoochee r., probably in the n. part of Hall co., Georgia.

John's Town.—Royce in 18th Rep. B. A. E., map, 1887.

Johnstown. A new settlement "where the Iroquois were thereafter to speak," instead of at Orange or New Albany, N. Y.—Doc. of 18th cent. in N. Y. Doc. Col. Hist., x, 98, 1858.

Jolee. A former Seminole town in Florida, on the w. bank of Apalachicola r., 60 m. above its mouth, apparently at or near the present Iola in Calhoun co.—H. R. Ex. Doc. 74 (1823), 19th Cong., 1st sess., 27, 1826.

Jolly, John. A Cherokee chief, noted as the adopted father of Gen. Samuel Houston, and later chief of the Arkansas band of Cherokee. His native name was Ahúludégĭ, 'He throws away the drum.' His early life was spent in Tennessee, near the mouth of the Hiwassee, where an island still preserves his name, and it was here that Houston came to live with him, remaining 3 years and acquiring a lifelong friendship for his adopted people. In 1818 Jolly removed to the other side of the Mississippi and joined the Arkansas band, whose chief he became a few years later on the death of Tollunteeskee.—Mooney in 19th Rep. B. A. E., 507, 1900.

Jonatas. A former Chumashan village, tributary to Santa Inez mission, Santa Barbara co., Cal.—Gatschet in Chief Engrs. Rep., pt. iii, 553, 1876.

Joneadih (*Jo'-ne-a-dih*, 'beyond the point.'—Hewitt). A former Seneca village on Allegheny r., nearly opposite Salamanca, N. Y.—Morgan, League Iroq., 466, 1851.

Jones, Peter (Kahkewaquonaby, Kahkewagwonnaby). A mixed-blood Missisauga chief, missionary, and author; born Jan. 1, 1802, died June 29, 1856. His father was a white man of Welsh descent named Augustus Jones, who maintained the closest friendship with Brant during the latter's life. Peter's mother was Tuhbenahneeguay, daughter of Wahbanosay, a chief of the Missisauga on Credit r., at the extreme w. end of L. Ontario, where, on a tract of land known as Burlington heights, Peter and his brother John were born. He remained with his tribe, following their customs and accompanying them on their excursions, until his 16th year, when his father, who was then a government surveyor, had him baptized by Rev. Ralph Leeming, an English Episcopal minister, at the Mohawk church on Grand r., near Brantford, Ont. Having professed religion at a campmeeting held near Ancaster, Ont., and taken an active part in the religious exercises of the Wesleyan Methodist Church, Peter was sent on a missionary tour, in 1827, to L. Simcoe, St Clair, Muncey, and other points in w. Ontario, although not yet ordained. He had by this time entered upon his literary work, as in this year was published a hymn book translated by him into Chippewa. He was constituted a deacon of the Wesleyan Methodist conference in 1830, and as minister by Rev. George Marsden at the Toronto conference in 1833. The remainder of his life was devoted chiefly to missionary work among the Missisauga and Chippewa, and to some extent among the Iroquois. His position as a Christian pastor and ruling chief of his tribe gave him great influence, not only among his own people, but among all the Chippewa tribes. He visited England and New York, and made repeated journeys to Toronto in the prosecution of his work and in behalf of his people. It was largely through his efforts that the titles of the Credit Indians to their lands were perfected. Although inured to out-door life and of a somewhat robust frame, his constitution began to yield to excessive exposures, resulting in his death, near Brantford, in 1856. A monument was erected to his memory, in 1857, with the inscription: "Erected by the Ojibeway and other Indian tribes to their revered and beloved chief, Kahkewaquonaby (the

Rev. Peter Jones)." A memorial tablet was placed by his family in the Indian church at the New Credit settlement.

Ryerson (Ojebway Indians, 18, 1861) describes Jones as "a man of athletic frame, as well as of masculine intellect; a man of clear perception, good judgment, great decision of character; a sound preacher, fervent and powerful in his appeals; very well informed on general subjects, extensively acquainted with men and things." His wife was an English woman, who with 4 sons survived him. His seventh son, Peter E. Jones, who bore his father's name (Kah-ke-wa-quo-na-by), was editor of a periodical, *The Indian*, published at Hagersville, Ont., in 1885–86.

In addition to the volume of hymns, first printed in 1829, republished in 1836, and in various enlarged editions in later years, Jones translated also into Chippewa a volume of Additional Hymns (1861), an Ojibway Spelling Book (1828), Part of the New Testament (1829), The First Book of Moses (1835), and Part of the Discipline of the Wesleyan Methodist Church in Canada (1835). He also wrote the Life and Journals of Kah-ke-wa-quo-na-by (Rev. Peter Jones), 1860, and a History of the Ojebway Indians, with Especial Reference to their Conversion to Christianity, 1861. Consult Pilling, Bibliog. Algonq. Lang., Bull. B. A. E., 1891.

Jones' River. A village of Christian Indians in Kingston township, Plymouth co., Mass., in 1703.—Cotton (1703) in Mass. Hist. Soc. Coll., 3d s., II, 244, 1830.

Jonondes (*Diionon'dese'*, 'at the high mountain'). A former Iroquois village belonging to the Bear clan; location unknown. (J. N. B. H.)

Jonondese.—Hale, Iroquois Book of Rites, 120, 1833. **Jonondeseh.**—Ibid., 121.

Joquizara. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861. Cf. *Josquigard.*

Jore (probably from *Ayâ'li'yĭ*, 'little place,' i. e., 'little town'; abbreviated *Ayâ'li*). A former Cherokee settlement on Iola cr., an upper branch of Little Tennessee r., N. C. (J. M.)

Iola.—Present map form. **Jore.**—Bartram, Travels, 371, 372, 1792. **Joree.**—Doc. of 1755 cited by Royce in 5th Rep. B. A. E., 142, 1887.

Joseph. The leader of the Nez Percés in the hostilities of 1877. His mother was a Nez Percé, his father a Cayuse, who received the name Joseph from his teacher, the missionary Spalding, who was with Dr Whitman and who went to the Idaho country in the late thirties of the 19th century. Chief Joseph's native name was Hinmaton-yalatkit (*hinmaton*, 'thunder'; *yalatkit*, 'coming from the water up over the land.'—Miss McBeth), but both he and his brother Ollicot were often called Joseph, as if it were a family name. Joseph was a man of fine presence and impressive features, and was one of the most remarkable Indians within the borders of the Union. The treaty of 1863, by which the whites obtained a right to the Wallowa valley, the ancient home of Joseph's band in N. E. Oregon, was not recognized by Joseph and the Indians sympathizing with him, who continued to dwell there in spite of collisions between the Indians and the whites, which became more and more frequent. The matter of removing these Indians to the Lapwai res. in Idaho, after the failure of a commission the previous year, was proceeding to a peaceful settlement when outrageous acts on the part of the white settlers caused the Nez Percés to break loose and attack the settlements. War was declared. After several engagements, in which the whites lost severely, Joseph displayed remarkable generalship in a retreat worthy to be remembered with that of Xenophon's ten thousand (Mooney in 14th Rep. B. A. E., 714, 1896). In spite of the fact that in front of him was Col. Miles, behind Gen. Howard, on his flank Col. Sturgis and his Indian scouts, Joseph brought his little band, incommoded with women and children, to within 50 miles of the Canadian border, their objective point, when they were cut off by fresh troops in front and forced to surrender conditionally on Oct. 5, 1877. Not only the conduct of the Nez Percés during this retreat of more than 1,000 miles, but also the military and tactical skill displayed by

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their leader, won unstinted praise from their conquerors. The promises made to Joseph and his people were ignored, and the Indians, numbering 431, were removed to Ft Leavenworth, Kans., and afterward to Indian Ter., where they remained for several years, always yearning for the mountains and valleys of Idaho. In 1883 a party of 33 women and children were allowed to go back to their old home, and were followed the next year by 118 others. Joseph and the remaining members of his band, however, numbering 150, were not permitted to return to Idaho, but were sent to the Colville res., Wash. He lived to visit President Roosevelt and Gen. Miles at Washington in Mar., 1903, but died at Nespelim, on the Colville res., Wash., Sept. 21, 1904. According to the Indian agent he had become reconciled to civilization in his last years, lending his aid in the education of the children of his tribe, and discouraging gambling and drunkenness.

Josquigard. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861. Cf. *Joquizara*.

Jotars. An unidentified tribe of Texas, mentioned in the Mezières MS. of 1779, together with the Kichai and Nasoni, from whom an epidemic had spread to the Tawakoni, Caddo, and other tribes. The Jotars lived in a locality remote from Nacogdoches, probably toward the N. W. (H. E. B.)

Jova. A former Opata division inhabiting principally the valley of the stream on which Sahuaripa (lat. 29°, lon. 109°) is situated, in Sonora, Mexico, and extending E. into Chihuahua, to and including the village of Dolores on a s. tributary of Rio Aros. Its members are now completely Mexicanized. The language spoken differed dialectically from the Opata proper and the Eudeve. The Jova settlements were Arivechi, Chamada, Natora, Ponida, Sahuaripa (in part), San Mateo, Malzura, Santa María de los Dolores, Santo Tomas, Satechi (?), Servas, Setasura, and Teopari. (F. W. H.)

Jaba.—Davila, Sonora Hist., 316, 1894. **Joba.**—Ibid., 317. **Jobal.**—Orozco y Berra, Geog., 345, 1864. **Jobales.**—Ibid. **Jova.**—Ibid. **Ovas.**—Ibid. **Sahuaripas.**—Ibid.

Joytudachi. Apparently a former village of the Opata in the Sierra de Baserac, one of the N. W. spurs of the Sierra Madre, in N. E. Sonora, Mexico.—Bandelier in Arch. Inst. Papers, III, 58, 1890.

Joyvan. Mentioned by La Harpe (Margry, Déc., VI, 277, 1886), together with the Quidehais, Naouydiches, Huanchanés, and others, as a wandering tribe, apparently W. of southern Arkansas in 1719. Unidentified.

Juajona. A former rancheria, probably Papago, near San Xavier del Bac in s. Arizona; visited by Kino and Mange in 1699.—Mange quoted by Bancroft, Ariz. and N. Mex., 358, 1889.

Juan Bautista. A Kawia village of the Cabezon division, in San Bernardino co., Cal.—Burton in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 117, 1857.

Juaneños. A Shoshonean division on the California coast, named from San Juan Capistrano mission (q. v.), at which they were principally gathered, extending N. to Alisos cr. and s. to a point between San Onofre and Las Flores crs. Their language forms one group with those of the Luiseños, Kawia, and Aguas Calientes (q. v.). According to Ames (Rep. Mission Inds., 5, 1873) there were only 40 individuals in the neighborhood in 1873; of these most are now dead and the remainder scattered.

Gaitchim.—Gatschet in Rep. Chief of Engrs., pt. 3, 555, 1876. **Juaneños.**—Kroeber, inf'n, 1905 (so called by the Indians and Spaniards). **Netela.**—Hale, Ethnog. and Philol., 222, 1846 (sig. 'my language').

Judac. The largest of three large Pima rancherias on Gila r., s. Ariz., in the 18th century, now probably known by some other name.—Villa-Señor, Theatro Am., pt. 2, 404, 1748.

Judosa. A village or community E. of the mouth of Trinity r., Tex., in a region generally controlled by tribes of the Attacapan family in the 17th century.

Jacdoas.—Uhde, Länder, 159, 1861. **Judosa.**—De l'Isle, map (1700) in Winsor, Hist. Am., II, 294, 1886.

Jugelnute. A Kaiyuhkhotana division on Shageluk and Innoko rs., Alaska; pop. 150 in 1880. It included the villages of Anilukhtakpak, Inselnostlinde, Intenleiden, Khuligichakat, Kuingshtetakten, Kvigimpainagmute, and Vagitchitchate.

Chageluk settlements.—Petroff in 10th Census, Alaska, 12, 1884. **Inkalit-Ingelnut.**—Schott in Erman, Archiv, VII, 480, 1849 (misprint). **Jugelnuten.**—Holmberg, Ethnog. Skizz., 7, 1855. **Jugelnuts.**—Keane in Stanford, Compend., 517, 1878. **Ounagountchaguéliougïout.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Shagelook**—Whymper, Alaska, map, 1869. **Shageluk.**—Schwatka, Rep. on Alaska, 101, 1885. **Shaglook.**—Whymper, Alaska, 265, 1869. **Tākai′-yākhōtān′ā.**—Dall in Cont. N. A. Ethnol., I, 26, 1877 (Athapascan name). **Yugelnut** —Zagoskin (1842) quoted by Petroff in 10th Census, Alaska, 37, 1884.

Juichun. A Costanoan division or village in California, speaking a dialect very similar to that of the Mutsun.—Arroyo de la Cuesta, Idiomas Californias, MS. trans., B. A. E.

Jukiusme. The Moquelumnan Indians on whose land the San Rafael mission, Cal., was built. Their language was identical with the Chokuyem, and their name may be a distorted form of the same word.

Joukiousmé.—Duflot de Mofras, Expl., II, 391, 1844. **Jouskicusmé.**—Shea, Catholic Miss., 109, 1855. **San Rafael Indians.**—Powers in Cont. N. A. Ethnol., III, 195, 1877. **Yonkiousme.**—Latham in Trans. Philol. Soc. Lond., 82, 1856 (misquoted).

Julianehaab. A Danish colony and Eskimo settlement on a small island, lat. 60° 43′, s. Greenland.

Julianehaab.—Graah, Exped. Greenland, map, 1837. **Kakortok.**—Meddelelser om Grönland, XVI, map, 1896.

Julimeños. A former tribe in N. E. Mexico, probably of the Coahuiltecan linguistic family, which was gathered into the mission of San Francisco Vizarron de los Pausanes, in Coahuila, in 1737.—Orozco y Berra, Geog., 303, 1864.

Jumano. A tribe of unknown affinity, first seen, although not mentioned by name, about the beginning of 1536 by Cabeza de Vaca and his companions in the vicinity of the junction of the Conchos with the Rio Grande, or northward to about the S. boundary of New Mexico. They were next visited in 1582 by Antonio de Espejo, who called them Jumanos and Patarabueyes, stating that they numbered 10,000 in five villages along the Rio Grande from the Conchos junction northward for 12 days' journey. Most of their houses were built of sod or earth and grass, with flat roofs; they cultivated maize, beans, calabashes, etc. When visited in 1598 by Juan de Oñate, who called them Rayados on account of their striated faces, a part at least of the Jumano resided in several villages near the Salinas, E. of the Rio Grande, in New Mexico, the four principal ones being called Atripuy, Genobey, Quelotetrey, and Pataotrey. From about 1622 these were administered to by the Franciscan Fray Juan de Salas, missionary at the Tigua pueblo of Isleta, N. Mex. In response to the request of 50 Jumano, who visited Isleta in July, 1629, an independent mission, under the name San Isidore, was established among them in the Salinas, but the main body of the tribe at this time seems to have resided 300 m. E. of Santa Fé, probably on the Arkansas, within the present Kansas, where they were said to be also in 1632. Forty years later there were Jumano 15 leagues E. of the Piros and Tigua villages of the Salinas, not far from Pecos r., who were administered by the priest at Quarai. About this time the Salinas pueblos were abandoned on account of Apache depredations. The Jumano did not participate in the Pueblo rebellion of 1680–92, but before it was quelled, i. e., in Oct., 1683, 200 of the tribe visited the Spaniards at El Paso, to request missionaries, but owing to the unsettled condition of affairs by reason of the revolt in the N., the request was not granted. In the following year friars visited the Jumano in S. Texas, and within this decade they became known to the French under the name Choumans. Various references to them are made during the 18th century, including the perhaps significant statement by Cabello (Informe, 1784, MS. cited by H. E. Bolton, inf'n, 1906) that "the Taguayazes (Wichita) are known in New Mexico by the name of Jumanes also." As late as the middle of the 19th century they are mentioned in connection with the Kiowa, and again as living near Lampazas, Nuevo Leon, Mexico. The tribal name was once applied to the Wichita mts. in Oklahoma, and it is still preserved in the "Mesa Jumanes" of New Mexico. See Bandelier in Arch. Inst. Papers, IV, 268, 1892; Benavides, Memorial (1630), in Land of Sunshine, XIV, 46, 51, 1901; Vetancurt (1693), Teatro Americana, III, 304, repr. 1871. (F. W. H.)

Aumanes.—Uhde, Länder, 121, 1861 (near Lampazos, N. Leon). **Borrados.**—Doc. of 1796 quoted by Orozco y Berra, Geog., 382, 1864 'striped'; same?). **Chaumenes.**—Charlevoix, New France, Shea ed., IV, 78, 1870. **Chomanes.**—Barcia, Ensayo, 264, 1723. **Chomans.**—Doc. of 1699 in Margry, Déc., IV, 316, 1880. **Chomenes.**—Barcia, op. cit., 271. **Chouman.**—Joutel (1687) in Margry, Déc., III, 299, 1878. **Choumanes.**—Barcia, op. cit., 283. **Choümans.**—Douay (*ca.* 1687) quoted by Shea, Discov., 205, 1852. **Choumay.**—Joutel (1687) in Margry, Déc., III, 410, 1878. **Choumenes.**—Joutel (1687) in French, Hist. Coll. La., I, 137, 1846. **Desumanas.**—Duro, Don Diego de Peñalosa, 63, 1882. **Humanas.**—Perea, Verdadera Rel., 2, 1632. **Humanas de Tompires.**—Brion de la Tour, Map N. Am., 1779 (confounded with Tompiros). **Humanas de Tompiros.**—Jefferys, Am. Atlas, map 5, 1776. **Humanos.**—Schoolcraft, Ind. Tribes, II, 28, 1852. **Humas.**—Orozco y Berra, Geog., 70, 1864 (believed by Bandelier to be identical; see *Xumas* below). **Humunas de Tompires.**—Morse, Atlas, map 52, 1812. **Ipataragüites.**—Mota-Padilla, Hist. de la Conquista, 169, 1742 (probably identical). **Iúmanas.**—Buschmann, Neu-Mexico, 228, 264, 1858 (after Siguenza, 1691–93). **Iumanes.**—Sanson, L'Amérique, map, 27, 1657. **Iumanos.**—Mendoça (1586) in Hakluyt, Voy., 459, 466, 1600. **Jumanas.**—Espejo (1582) in Doc. Inéd., XV, 186, 1871. **Jumanes.**—Whipple, Pac. R. R. Rep., III, pt. 3, 113, 1856 (misquoting Hakluyt). **Jumanoes.**—Schoolcraft, Ind. Tribes, II, 29, 1852. **Jumanos.**—Dobbs, Hudson Bay, 163, 1744. **Jumas.**—Orozco y Berra (1864) quoted in Arch. Inst. Bul., I, 31, 1883. **Lumanos.**—Davis, Span. Conq. N. Mex., 242, 1869. **Parabuyeis.**—De l'Isle, Atlas Nouveau, map 59, 1733. **Patarabueges.**—Bell in Jour. Ethnol. Soc. Lond., I, 263, 1869. **Patarabueyes.**—Espejo (1582) in Doc. Inéd., XV, 168, 1871. **Patarabuyes.**—Mendoça (1586) in Hakluyt, Voy., 459, 1600. **Patarabyes.**—Heylen, Cosmog., 1072, 1703. **Rayados.**—Oñate (1598) in Doc. Inéd., XVI, 266, 1871. **Rrayados.**—Ibid. **Sumanas.**—Duro, Don Diego de Peñalosa, 56, 1882. **Tarra-Iumanes.**—Linschoten, Description de l'Amérique, map 1, 1638 (confused with Tarahumare?). **Tatarabueyes.**—Rodriguez, Relacion, in Doc. Inéd., XV, 97, 1871. **Umanos.**—Schoolcraft, Ind. Tribes, I, 519, 1851 (misidentified with Yumas). **Xoumanes.**—Doc. of 1699 in Margry, Déc., IV, 316, 1880. **Xumanas.**—Oñate (1598) in Doc. Inéd., XVI, 114, 1871. **Xumanes.**—De l'Isle, Map Am. Septentrionale, 1700. **Xumarias.**—Espejo (1582) in Doc. Inéd., XV, 168, 1871. **Xumas.**—Bandelier in Arch. Inst. Bul., I, 31, 1883 (said to be a 16th century name). **Xumáses.**—Oñate (1598) in Doc. Inéd., XVI, 266, 1871. **Yumanos.**—Bent (1846) in Schoolcraft, Ind. Tribes, I, 242, 1851. **Zumanas.**—Vetancurt (1693), Teatro Mex., III, 308, 1871.

Junaluska (corruption of *Tsunúlăhûñskĭ*, 'he tries repeatedly, but fails'). A former noted chief of the East Cherokee in North Carolina. In the Creek war of 1813–14 he led a detachment of warriors to the support of Gen. Jackson, and did good service at the bloody battle of the Horseshoe Bend. Having boasted on setting out that he would exterminate the Creeks, he was obliged to confess on his return that some of that tribe were still alive, whence the name jokingly bestowed upon him by his friends. He went west with his people in the removal of 1838, but returned to North Carolina, and as a special recognition of his past services was given citizenship rights and a tract of land at Cheowa, near the present Robbinsville, Graham co., N. C., where he died in 1858. See Mooney in 19th Rep. B. A. E., 97, 164–5, 1900.

Junatca. A former tribe or village, presumably Costanoan, from which Dolores mission, San Francisco, Cal., drew some of its neophytes.—Taylor in Cal. Farmer, Oct. 18, 1861.

Junetre. A ruined pueblo of the Tewa in Rio Arriba co., N. Mex.—Bandelier in Ritch, N. Mex., 201, 1885. See *Tajique*.

Juniamuc. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Juniata (from *Tyu‘na^{n}yate*, ‘projecting rock,’ in the Seneca and other Iroquois dialects, a name said to refer to a standing stone to which the Indians paid reverence.—Hewitt). An unidentified tribe that lived at and about the mouth of Juniata r., Pa. Their village, known by the same name, was situated on Duncan id., in the Susquehanna. About 1648 they were the forced auxiliaries of the Conestoga. (J. M.)

Ihon-a-Does.—Writer (*ca.* 1648) quoted by Proud, Penn., I, 114, 1797. **Iottecas.**—Map (*ca.* 1614) in N. Y. Doc. Col. Hist., I, 1856. **John-a-does.**—Sanford, U. S., cxlviii, 1819. **Juneauta.**—Brainerd (1745) quoted by Day, Penn., 275, 1843 (the village).

Junostaca. A former rancheria, probably Papago, visited by Kino and Mange in 1699; situated near San Xavier del Bac, in the present s. Arizona.—Mange quoted by Bancroft, Ariz. and N. Mex., 358, 1889.

Junqueindundeh (‘it has a rock.’—Hewitt). A village, probably of the Hurons, situated in 1766 on Sandusky r., Ohio, 24 m. above its mouth.—Smith, Bouquet Exped., 67, 1766.

Junundat (‘one hill.’—Hewitt). A Huron village in 1756 on a small creek that empties into a little lake below the mouth of Sandusky r., Seneca co., Ohio.

Ayonontouns.—La Jonquière (1751) in N. Y. Doc. Col. Hist., X, 240, 1858. **Ayonontout.**—Ibid., VI, 733, 1855. **Canundageh.**—Guy Park conf. (1775), ibid., VIII, 556, 1857. **Chenunda.**—Croghan (1759) quoted by Rupp, West. Penn., 146, 1846. **Chenundea.**—Croghan (1759) quoted by Proud, Penn., II, 296, 1798. **Chinundeda.**—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 261, 1871. **Junundat.**—Peters (1760), ibid., 258. **Sunyendeand.**—Smith (1799) quoted by Drake, Trag. Wild., 201, 1841. **Wyandot Town.**—Hutchins, map in Smith, Bouquet Exped., 1766.

Juraken. Two former villages under Iroquois rule, one situated on the right bank of Susquehanna r., just below the fork, at the site of Sunbury, Pa., the other on the left bank of the E. branch of the Susquehanna.—Popple, Nouv. Carte Particulière de l'Amérique [n. d.]. (J. N. B. H.)

Juris. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Jurlanoca. A former village on the Indian trail of N. Florida, 8 m. E. of Alachua. Jefferys (Topog. N. Am., chart, 67, 1762) has here a river joining the St Johns from the S. W.

Jurumpa. Given by Rev. J. Caballeria (Hist. San Bernardino Val., 1902) as a former village, probably Serrano, at Riverside, s. California. The Spanish Rancho Jurupa shows the same name.

Jutun. A Calusa village on the s. w. coast of Florida, about 1570.

Futun.—Fontaneda as quoted by Shipp, De Soto and Fla., 586, 1881 (misprint). **Jutun.**—Fontaneda Memoir (*ca.* 1575), Smith trans., 19, 1854.

Juyubit. A former rancheria connected with San Gabriel mission, Los Angeles co., Cal. The locative ending, *bit*, shows the name to be Serrano rather than Gabrieleño.

Jujubit.—Latham in Proc. Philol. Soc. Lond., VI, 76, 1854. **Juyubit.**—Duflot de Mofras, Explor., I, 394, 1844.

Ḳaadnaas-hadai (*Q!ā'ad na'as Xadā'-i*, ‘dogfish house people’). A subdivision of the Yaku-lanas, a family of the Raven clan of the Haida, living in s. w. Alaska. The name is probably derived from that of a particular house. (J. R. S.)

K·'at nas :had'ā'i.—Boas, 5th Rep. N. W. Tribes Canada, 25, 1898. **Q!ā'ad na'as Xadā'-i.**—Swanton, Cont. Haida, 271, 1905.

Kaake (*Qā'āqē*). A Salish tribe which formerly occupied the s. E. coast of Valdez id. Brit. Col., and spoke the Comox dialect. It is now extinct.—Boas, MS., B. A. E., 1887.

Kaana. The Corncob clan of the pueblo of Taos, N. Mex.

Kâána-taíina.—Hodge, field notes, B. A. E., 1899 (*taíina*=‘people’).

Kaayahunik. A Squawmish village on the w. bank of Squawmisht r., Brit. Col.—Brit. Adm. chart, no. 1917.

Kaayu (*Ka-ä-yu*). A pueblo built, occupied, and abandoned by the Nambe tribe prior to the Spanish advent in the 16th century. Situated with Agawano in the vicinity of the "Santuario," in the mountains about 7 m. E. of the Rio Grande, on Rio Santa Cruz, Santa Fé co., N. Mex.—Bandelier in Arch. Inst. Papers, IV, 84, 1892.

Kabahseh (‘sturgeon’). A gens of the Abnaki.

Kä-bäh'-seh.—Morgan. Anc. Soc., 174, 1877. **Kabasa.**—J. Dyneley Prince, inf'n, 1905 (modern St Francis Abnaki form).

Kabaye. A tribe or village formerly in the country lying between Matagorda bay and Maligne (Colorado) r., Tex. Joutel in 1687 obtained the name from the Ebahamo Indians, who were probably closely affiliated to Karankawan tribes living in this region. They are probably identical with the Cabia of Manzanet. See Joutel in French, Hist. Coll. La., I, 137, 152, 1846, and in Margry, Déc., III, 288, 1878; Gatschet, Karankawa Indians, 23, 25, 1891. Cf. *Kiabaha*. (A. C. F.)

Cabaies.—Barcia, Ensayo, 271, 1723. **Cabia.**—Massanet (1690), MS., cited by Bolton, inf'n, 1906. **Kabayes.**—Joutel, Jour. Voy., 90, 1719.

Kachegaret. A Kaviagmiut village at Port Clarence, Alaska.—11th Census, Alaska, 162, 1893.

Kachgiya ('the raven'). A Knaiakhotana division residing on Cook inlet, Alaska.—Richardson, Arctic Exped., I, 406, 1851.

Kachina. A term applied by the Hopi to "supernatural beings impersonated by men wearing masks or by statuettes in imitation of the same"; also to the dances in which these masks figure. See *Masks*. Consult Fewkes (1) in 15th Rep. B. A. E., 25, 1897; (2) 21st Rep. B. A. E., 3, 1903; Voth in various pubs. Field Columbian Museum.

Kachina. The Sacred Dancer phratry of the Hopi, comprising the Kachina, Gyazru (Paroquet) Angwusi (Raven), Sikyachi (Yellow bird), Tawamana (Black bird), Salabi (Spruce), and Suhubi (Cottonwood) clans. They claim to have come from the Rio Grande, but lived for some time near the now ruined pueblo of Sikyatki.

Ka-tci′-na.—Stephen in 8th Rep. B. A. E., 39, 1891 (*tc* = *ch*). **Ka-tci′-na nyû-mû.**—Fewkes in Am. Anthrop., VII, 404, 1894 (*nyû-mû* = 'phratry').

Kachina. The name of two distinct Sacred Dancer clans of the Hopi, one belonging to the Kachina, the other to the Honani (Badger) phratry. The Tewa pueblo of Hano has a similar clan.

Kachína-tówa.—Hodge in Am. Anthrop., IX, 351, 1896 (Tewa name: *tówa* = 'people'). **Ka-tci-na.**—Stephen in 8th Rep. B. A. E., 39, 1891. **Katcina wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû* = 'clan'). **Ka-tci′-na wüñ-wü.**—Fewkes in Am. Anthrop., VII, 404, 1894.

Kachinba ('sacred-dancer spring'). A small ruin at a spring 6 m. from Sikyatki and about E. of Walpi pueblo, N. E. Arizona. It was one of the stopping places of the Kachina clan of the Hopi, whence the name.—Fewkes in 17th Rep. B. A. E., 589, 1898.

Kachisupal. A former Chumashan village connected with Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Kachnawaacharege. A former fishing station of the Onondaga, situated W. of Oneida lake. At this place Col. Schuyler held a conference with the Onondaga chiefs, Apr. 25, 1700. (J. N. B. H.)

Kachnawaacharege.—Doc. of 1700 in N. Y. Doc. Col. Hist., IV, 657, 1854. **Kachnawarage.**—Ibid., 799. **Kagnewagrage.**—Ibid., 805.

Kachyayakuch (*Katc-ya-yá′-kutc*). A former Chumashan village at Alazumita, near San Buenaventura, Ventura co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kadadjans (*Q!adadja′ns*, said to be applied to a person who gets angry with another and talks of him behind his back; a backbiter). A town of the Hagilanas of the Haida, on the N. W. end of Anthony id., Queen Charlotte ids., Brit. Col., on which also stood the town of Ninstints.—Swanton, Cont. Haida, 277, 1905.

Kadakaman. A Laimon tribe or band that lived between the old missions of San Fernando and Santa Rosalia Mulege, Lower California.—Taylor in Browne, Res. Pac. Slope, app., 54, 1869. See *San Ignacio de Kadakaman*.

Kadishan's Village. A summer settlement of a Stikine chief named Katishan, on Stikine r., Alaska; 27 people were there in 1880.—Petroff in Tenth Census, Alaska, 32, 1884.

Kadohadacho (*Kä′dohadä′cho*, 'real Caddo,' 'Caddo proper'). A tribe of the Caddo confederacy, sometimes confused with the confederacy itself. Their dialect is closely allied to that of the Hainai and Anadarko, and is one of the two dialects dominant to-day among the remnant of the confederacy.

The Kadohadacho seem to have developed, as a tribe, on Red r. of Louisiana and in its immediate vicinity, and not to have migrated with their kindred to any distance either N. or S. Their first knowledge of the white race was in 1541, when De Soto and his followers stayed with some of the subtribes on Washita r. and near the Mississippi. The Spaniards never penetrated during the 16th and 17th centuries to their villages in the lake region of N. W. Louisiana, but the people came in contact with Spanish soldiers and settlers from the W. by joining the war parties of other tribes. Various articles of European manufacture were brought home as trophies of war. The tribe was not unfamiliar with horses, but had not come into possession of firearms when the survivors of La Salle's party visited them on their way N. in 1687. For nearly two years La Salle had previous direct relations with tribes of the Caddo confederacy who were living in what is now Texas, so that when the approach of the French was reported the visitors were regarded as friends rather than as strangers. The chief of the Kadohadacho, with his warriors, taking the calumet, went a league to meet the travelers, and escorted them with marks of honor to the village on Red r. On arrival, "the women," says Douay, "as is their wont, washed our heads and feet in warm water and then placed us on a platform covered with very neat white mats. Then followed banquets, the calumet dance, and other rejoicing day and night." The friendly relations then begun with the French were never abandoned. A trading post was established and a flour mill built at their village by the French early in the 18th century, but both were given up in a few years owing to the unsettled state of affairs between the Spaniards and the French. These disturbances, added to the enmity of tribes who were being pushed from their homes by the increasing number of white settlers, together with the introduction of new diseases, particularly smallpox and measles, brought about much distress and a great reduction in the population. During the last quarter of the 18th century the Kadohadacho abondoned their villages in the vicinity of the lakes in N. W. Louisiana, descended the river, and settled not far from their kindred, the Nachitoches. By the beginning of the 19th century their importance as a distinct tribe was at an end; the people became merged with the other tribes of the confederacy and shared their misfortune. In customs and ceremonies they resembled the other Caddo tribes.

The tribes of the Caddo confederacy, including the Kadohadacho, have 10 clans, according to Mooney, viz.: Suko (Sun), Kagahanin (Thunder), Iwi (Eagle), Kishi (Panther), Oat (Raccoon), Tao (Beaver), Kagaih (Crow), Nawotsi (Bear), Tasha (Wolf), Tanaha (Buffalo). The Buffalo clan was sometimes called Koho (Alligator), "because both animals bellow in the same way." The members of a group did not kill the animal from which the group took its name, except the eagle, whose feathers were necessary for regalia and in sacred ceremonies; but the bird was killed only by certain men initiated to perform this ceremonial act. The rituals and songs attending the rite of preparation for the killing of eagles have passed away with their last keeper, and the people have now to depend on other tribes for the needed feathers (see Mooney in 14th Rep. B. A. E., 1093, 1896). (A. C. F.)

At′-ta-wits.—ten Kate, Synonymie, 10, 1884 (Comanche name). **Cadadoquis.**—Tonti (1690) in French, Hist. Coll. La., I, 73, 1846. **Cadaquis.**—Joutel (1687) in Margry, Déc., III, 409, 1878. **Cadaudachos.**—Barreiro, Ojeada, 7, 1832. **Cadaux.**—Sibley, Hist. Sketches, 136, 1806 (so called by the French). **Caddo-dacho.**—Espinosa (1746) quoted by Buschmann, Spuren, d. aztec. Spr., 417, 1854. **Caddoe.**—Nuttall, Jour., 288, 1821. **Caddokies.**—Gallatin in Trans. Am. Antiq. Soc., II, 116, 1836. **Caddons.**—Keane in Stanford, Compend., 504, 1878. **Caddoques.**—Sibley, Hist. Sketches, 66, 1806. **Caddoquies.**—Ibid., 105. **Caddoquis.**—Brackenridge, Views of La., 80, 1815. **Caddos.**—Sibley, Hist. Sketches, 66, 1806. **Caddow.**—Sen. Ex. Doc. 21, 18th Cong., 2d sess., table, 5, 1825. **Cadeaux.**—Sibley, Hist. Sketches, 162, 1806. **Cadloes.**—Keane in Stanford, Compend., 504, 1878. **Cado.**—Long, Exped. Rocky Mts., II, 310, 1823. **Cadodaccho.**—Hennepin, New Discov., pt. 2, 41, 1698. **Cadodache.**—Drake, Bk. Inds., vi, 1848. **Cadodachos.**—De l'Isle, map, 1700. **Cadodaguios.**—Carver, Trav., map, 1778. **Cadodakis.**—Güssefeld, Charte U. S., 1784. **Cadodaquinons.**—Keane in Stanford, Compend., 504, 1878. **Cadodaquio.**—Joutel (1687) in French, Hist. Coll. La., I, 168, 1846. **Cadodaquiou.**—Joutel (1687) in Margry, Déc., III, 408, 1878. **Cadodaquioux.**—Pénicaut (1701) in French, Hist. Coll. La., n. s., I, 73, 1869. **Cadodaquis.**—Joutel (1687) in Margry, Déc., III, 409, 1878. **Cadoes.**—Ker, Trav., 83, 1816. **Cadogdachos.**—Morfi, Mem. de Texas, 1792. **Ca-do-ha-da-cho.**—Pénicaut (1701) in French, Hist. Coll. La., n. s., I, 73, note, 1869. **Cadojodacho.**—Linares (1716) in Margry, Déc., VI, 217, 1856. **Cadoux.**—Lewis and Clark, Jour., 193, 1840. **Cadrons.**—Schoolcraft, Ind. Tribes, VI, 34, 1857. **Candadacho.**—Altamira (1714) quoted by Yoakum, Hist. Texas, I, 386, 1855. **Caodacho.**—Tex. State Arch., Nov. 17, 1763. **Catcho.**—Joutel (1687) in Margry, Déc., III, 409, 1878. **Chadadoquis.**—Sibley, Hist. Sketches, 134, 1806. **Coddoque.**—Brackenridge, Views of La., 87, 1815. **Codogdachos.**—Morfi quoted by Shea in Charlevoix, New France, IV, 80, note, 1870. **Dä′sha-i.**—Mooney in 14th Rep. B. A. E., 1092, 1896 (Wichita name). **Datcho.**—Joutel (1687) in Margry, Déc., III, 409, 1878. **Dĕ′sa.**—Mooney, op. cit. (another form of Dä′sha-i). **Édawika.**—Gatschet, MS., B. A. E. (Pawnee name, sing.). **Érawika.**—Ibid. **Kaado.**—Möllhausen, Journ. to Pac., 95, 1858. **Ka′-di.**—Gatschet, Caddo and Yatassi MS., B. A. E. ('chief': original name). **Kado.**—Bruyère (1742) in Margry, Déc., VI, 483, 1886. **Kadodakio.**—Gravier (1701) quoted by Shea, Early Voy., 149, 1861. **Kadodakious.**—Bruyère (1742) in Margry, Déc., VI, 474, 1886. **Kadodaquious.**—Ibid., 483. **Kä′dohădä′cho.**—Mooney in 14th Rep. B. A. E., 1092, 1896 (own name). **Ka-lŏχ-la′-tce.**—ten Kate, Synonymie, 11, 1884 (Choctaw form). **Kalu-χnádshu.**—Gatschet, Tonkawa MS., B. A. E. (Tonkawa form). **Karo-χnádshu.**—Ibid. **Kássēya.**—Ibid. (Tonkawa name). **Kasseye′-i.**—Ibid. (Tonkawa name). **Kul-hŭl-atsĭ.**—Grayson, MS. vocab., B. A. E., 1885 (Creek name). **Ma′se′p.**—Mooney in 14th Rep. B. A. E., 1092, 1896 ('pierced nose': Kiowa name). **Mósi.**—ten Kate, Reizen in N. Am., 375, 1885 (Kiowa name). **Ni′rĭs-hări′s-kĭ′riki.**—Mooney in 14th Rep. B. A. E., 1092, 1896 (another Wichita name). **Otä′s-itä′niuw′.**—Ibid. ('pierced-nose people': Cheyenne name). **Quadodaquees.**—Boudinot, Star in the West, 128, 1816. **Quadodaquious.**—Le Page du Pratz, Hist. La., map, 1758. **Quodadiquio.**—Barcia, Ensayo, 288, 1723. **Soudayé.**—La Harpe (1722) in Margry, Déc., VI, 363, 1886 (Fr. form of Quapaw name). **Su′-døĕ.**—Dorsey, Kwapa MS. vocab., B. A. E., 1891 (Quapaw name). **Tani′bänĕn.**—Mooney in 14th Rep. B. A. E., 1092, 1896 ('pierced-nose people': Arapaho name). **Tani′bänĕnina.**—Ibid. **Tani′bätha.**—Ibid. **Táshash.**—Gatschet, Wichita MS., B. A. E. (Wichita name). **Táwitskash.**—Ibid. (Wichita name for a Caddo). **U-tai-si′-ta.**—ten Kate, Synonymie, 9, 1884 ('pierced noses': Cheyenne name). **Utásĕta.**—Gatschet, MS., B. A. E. (Cheyenne name). **Witúne.**—Gatschet, Comanche MS. vocab., B. A. E., 9, 1884 (Comanche name).

Kadusgo (*Q!ā′dᴀsgo*). A Haida town or camp on Louise id., Queen Charlotte group, Brit. Col., at the mouth of a creek bearing the same name, which flows into Cumshewa inlet from the s. The family which occupied it came to be called Kadusgo-kegawai ('those born at Kadusgo').—Swanton, Cont. Haida, 278, 1905.

Kadusgo-kegawai (*Q!ā′dᴀsg̣o qē′g̣awa-i*, 'those born at Kadusgo creek'). A family belonging to the Raven clan of the Haida, residing in the town of Kloo, Queen Charlotte ids., Brit. Col. The name was derived from that of an old camping place on the N. side of Louise id., and the people claimed descent from the Hlgahetgu-lanas of Old Gold Harbor; but until recent years they occupied a low position socially. At present they form one of the most numerous of the surviving family groups of the tribe. (J. R. S.)

K·′adas ke·ē′owai.—Boas, 12th Rep. N. W. Tribes Canada, 25, 1898. **Q!ā′dᴀsgo qē′g̣awa-i.**—Swanton, Cont. Haida, 269, 1905.

Kae (*Qā-i*, 'sea-lion town'). A former Haida town on Skotsgai bay, above Skidegate, Queen Charlotte ids., Brit. Col. It was occupied by the Kaiahl-lanas, who took their name from the place before they moved to Kaisun. (J. R. S.)

Kaekibi. A traditionary pueblo of the Asa people of the Hopi, who were of Tewa origin; situated on the Rio Chama, N. Mex., near the present Abiquiu.—Stephen in 8th Rep. B. A. E., 30, 1891.

Kaersok. An Eskimo village and trading post in w. Greenland, lat. 72° 39′.—Meddelelser om Grönland, VIII, map, 1889.

Kaffetalaya (*Kafi-talaia*, 'sassafras thicket'). A former Choctaw town on Owl cr., Neshoba co., Miss. The name was extended to cover a large district in that territory.—Halbert in Miss. Hist. Soc. Pub., VI, 427, 1902.

Cofetalaya.—Gatschet, Creek Migr. Leg., I, 108, 1884. **Coffadeliah.**—West Florida map, *ca.* 1775. **Kaffi talaya.**—Romans, Florida, map, 1775.

Kagahanin (*Ka′găhănĭn*). The Thunder clan of the Caddo.—Mooney in 14th Rep. B. A. E., 1093, 1896.

Kagaih (*Ka′g‘aih*). The Crow clan of the Caddo.—Mooney in 14th Rep. B.A.E., 1093, 1896.

Kagakwisuwug (*Kägä‘kwisuwagⁱ*, 'they go by the name of pigeon-hawk'). A Thunder gens of the Sauk and Foxes.

Kägä‘kwisuwagⁱ.—Wm. Jones, inf'n, 1906. **Kă-kă-kwis′-so-uk.**—Morgan, Anc. Soc., 170, 1877.

Kaganhittan ('sun-house people'). Given by Boas as a social group of the Tlingit at Wrangell, Alaska, but it is actually only the name of the people of a house belonging to the Kiksadi, q. v.

GAgī′nhît tān.—Swanton, field notes, B. A. E., 1904. **K·agan hit tan.**—Boas, 5th Rep. N. W. Tribes of Can., 25, 1889.

Kagials-kegawai (*Qā′gials qē′gawa-i*, 'those born at Kagials'). An important family of the Raven clan of the Haida, which derives its name from a reef near Lawn hill, at the mouth of Skidegate inlet, Queen Charlotte ids., Brit. Col., where some of the people formerly lived. A second name was Ⱡqe′noł-lā′nas, 'people of [the town of] Cumshewa', whence one portion of the Kagials-kegawai is said to have moved. Their own town was Skedans, and their chief was one of the most influential on the islands. Subdivisions of the family were the Kils-haidagai and Kogaahl-lanas, the latter being of low social rank. The Kagials-kegawai claim to have sprung from a woman who floated ashore at Hot Springs id. in a cockleshell. They were closely connected with the Tadji-lanas, who appear to have originated in the same locality. (J. R. S.)

K·agyalsk·ē′owai.—Boas, 12th Rep. N. W. Tribes Can., 24, 1898. **Ⱡqe′noł lā′nas.**—Swanton, Cont. Haida, 269, 1905. **Qā′gials qē′gawa-i.**—Ibid. **Tlk·î-notl !ā′nas.**—Boas, op. cit.

Kagokakat. A village of the Ingalik division of the Kaiyuhkhotana, at the mouth of Medicine cr., N. bank of Yukon r., Alaska; pop. 9 in 1843, 115 in 1880.

Kagokhakat.—Zagoskin in Nouv. Ann. Voy., 5th s., XX, map, 1850. **Kakagokhakat.**—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884. **Khatnotoutze.**—Petroff, ibid., 12.

Kagoughsage (Seneca: *Kakoñ‘să’-ge*, 'at false-face place'). The Iroquois name of a Shawnee village, known also as Akonwarage (Akoñwară’-ge, the Mohawk equivalent), in 1774, apparently in Ohio or w. Pa. (J. N. B. H.)

Agonwarage.—Johnson Hall conf. (1774) in N. Y. Doc. Col. Hist., VIII, 426, 1857. **Akonwarage.**—Ibid. **Kagoughsage.**—Ibid.

Kagsersuak. An Eskimo village and trading post in w. Greenland, lat. 73° 5′.

Kagerssauk.—Science, XI, 259, 1888. **Kagsersuak.**—Meddelelser om Grönland, VIII, map, 1889. **Kasarsoak.**—Kane, Arct. Explor., II, 293, 1853.

Kaguyak. A Kaniagmiut Eskimo village on the s. w. coast of Kodiak id., Alaska; pop. 109 in 1880, 112 in 1890.

Alsentia.—Coast Surv. map, 1898. **Kaguiak.**—Petroff in 10th Census, Alaska, 29, 1884. **Kaguyak.**—Coast Surv. map, 11th Census, Alaska, 1893. **Kaniag-miut.**—Russ.-Am. Co. map, 1849. **Kaniagmjut.**—Holmberg, Ethnog. Skizz., 142, map, 1855. **Kawnjagmjut.**—Ibid.

Kaguyak. A Kaniagmiut Eskimo village on Shelikof strait, Alaska; pop. 85 in 1890.

Douglas.—11th Census, Alaska, map, 1893. **Kaiaiak.**—Tebenkof (1849) quoted by Baker, Geog. Dict. Alaska, 1902. **Kaiayakak.**—Lutke (1835), quoted, ibid. **Kayayak.**—Coast Surv. charts prior to 1884, quoted, ibid.

Kagwantan ('burnt [house] people'). A large and important Tlingit division at Sitka, Chilkat, Huna, and Yakutat, Alaska, being especially strong at the two first-mentioned places. It belongs to the Wolf phratry.

Kagontān.—Krause, Tlinkit Ind., 116, 118, 1885. **Kā′gwantān.**—Swanton, field notes, 1904, B. A, E. **Kar-gwān-ton.**—Emmons in Mem. Am. Mus. Nat. Hist., III, pl. vi, 1903. **Kokvontan.**—Lutke, Voy. Autour du Monde, I, 195, 1835. **Koukhontans.**—Ibid.

Kahabi (*Ka-ha′-bi*). The Willow clan of the Pakab (Reed) phratry of the Hopi.—Stephen in 8th Rep. B. A. E., 39, 1891.

Kahansuk. Marked as a Delaware tribe on the E. bank of lower Delaware r., about Low cr., Cumberland co., N. J., on Herrman's map (1670) in Maps to Accompany the Report of the Commissioners on the Boundary line between Virginia and Maryland, 1873.

Kahendohon (*Kă‘hĕ′ñdo′‘honⁿ‘*). A former Iroquois village belonging to the Two-clans of the Turtle. The locality is not known. (J. N. B. H.)

Kahhendohhon.—Hale, Iroquois Book of Rites, 118, 1883.—**Kah ken doh hon.**—Ibid., 119.

Kahesarahera ('a rotten log lying on the top of it.'—Hewitt). A Seneca village in New York in 1691; location unknown.—Markham (1691) in N. Y. Doc. Col. Hist., III, 805, 1853.

Kah-ge-ga-gah-bowh. See *Copway.*

Kahl. The Forehead clan of the Hopi, represented in their pueblo of Mishongnovi.

Kahl.—Dorsey and Voth, Mishongnovi Ceremonies, 175, 1902. **Kál-ñamu.**—Voth, Trad. of the Hopi, 58, 1905.

Kahlchanedi (*Q!Ałtcᴀnᴇ′dî*, 'people of Kahlchan r.'). An extinct Tlingit division formerly living at Kake, Alaska. It was of the Raven phratry. (J. R. S.)

Kahlchatlan (*Qā′łtcaʟ!an*). A town occupied by the Stikine before moving to the present site of Wrangell, Alaska, and consequently called Old Wrangell by the whites. (J. R. S.)

Kahlguihlgahet-gitinai (*Qaɫguī′-ɫgā′xet gîtîna′-i*, 'the Pebble-town Gîtî′ns living on the side of the town up the inlet'). A small branch of a Haida family called Hlgahet-gitinai living on the w. coast of Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 284, 1905.

Kahligua-haidagai (*Qā′ɫiguaxā′-idʌga-i*, 'people living at the end of the town up the inlet'). A subdivision of the Stawas-haidagai, a family of the Eagle clan of the Haida in Brit. Col., so named from the position of their houses in the town.—Swanton, Cont. Haida, 273, 1905.

Kahmetahwungaguma ('lake of the sandy waters.'—Warren). The Chippewa name of Sandy lake, on the upper Mississippi r., in Cass co., Minn. The Chippewa built a village on this lake about 1730, which was their first settlement on the headwaters of the Mississippi. The band residing here was commonly known as the Sandy Lake band. Some of them removed about 1807 to Pembina r. at the persuasion of the Northwest Fur Company. (J. M.)

Chippeways of Sand Lake.—Lewis and Clark, Travels, 28, 1806. **Kah-me-tah-wung-a-guma.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 177, 1885. **Kāmi′tāwangāgamāg.**—Wm. Jones, inf'n, 1906 (correct form). **Sandy Lake Indians.**—Morse, Rep. to Sec. War, 33, 1822.

Kahmitaiks ('buffalo dung'). A division of the Piegan tribe of the Siksika.

Buffalo Dung.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Kah′-mi-taiks.**—Ibid., 209.

Kahmiut. A Kuskwogmiut Eskimo village in the Kuskokwim district, Alaska; pop. 40 in 1890.—11th Census, Alaska, 164, 1893.

Kahra ('wild rice'). One of the two modern divisions of the Sisseton Sioux. They had no permanent residence, but frequently visited L. Traverse, Minn., their hunting grounds being on Red r. of the North. Long (Exped. St Peters R., I, 378, 1824) said that they dwelt in fine skin tipis, the skins being well prepared and handsomely painted.

Caree.—Drake, Book Inds., vi, 1848 (identical?). **Careés.**—Domenech, Deserts of N. Am., I, 440, 1860 (identical?). **Carrees.**—Pike, Trav., 127, 1811. **Cawras.**—McIntosh, Origin of N. Am. Inds., 202, 1853. **Caw-ree.**—Lewis and Clark, Discov., 34, 1806. **Lac Traverse band.**—Ind. Aff. Rep. 1859, 102, 1860. **North Susseeton.**—Ind. Aff. Rep., 497, 1839. **Sussitongs of Roche Blanche.**—Pike, Trav., 127, 1811. **Upper Seesetoans.**—Sibley (1852) in Sen. Ex. Doc. 29, pt. 2, 32d Cong., 2d sess., 9, 1853.

Kahtai. A former Clallam village at Port Townsend, Wash., in territory formerly occupied by the Chemakum.

Kahti—Gibbs in Pac. R. R. Rep., I, 429, 1855. **Ká-tai.**—Gibbs, Clallam and Lummi, 20, 1863.

Kai ('willows'). A Navaho clan. Cf. *Kaihatin*.

Kài-çine.—Matthews in Jour. Am. Folk-lore, III, 103, 1890 (='people of the willows'). **Kái*d*ĭne'.**—Matthews, Navaho Legends, 30, 1897.

Kaiachim. A former Pomo village in Russian r. valley, Sonoma co., Cal.

Kajatschim.—Wrangell, Ethnog. Nachr., 80, 1839.

Kaiahl-lanas (*Qā′-iaɫ lā′nas*, 'people of sea-lion town'). A family of the Eagle clan of the Haida, so called from the town which they formerly occupied on Skotsgai bay, near Skidegate, Queen Charlotte ids., Brit. Col. After difficulties with their neighbors they moved to the w. coast, where they built the town of Kaisun. The remnant is now at Skidegate. They claimed community of origin with the Kona-kegawai, Djiguaahl-lanas, and Stawas-haidagai. (J. R. S.)

K·ai′atl lā′nas.—Boas in 12th Rep. N. W. Tribes Can., 24, 1898. **Qā′-iaɫ lā′nas.**—Swanton, Cont. Haida, 272, 1905. **Qā′-ita lā′nas.**—Ibid.

Kaiak, kayak. The men's boat of the Eskimo of N. E. North America, from *qajaq* (*q*=German *ch*), the name in the eastern dialects of the Eskimo language. See *Boats*. (A. F. C.)

Kaiakak. A village of the Ingalik division of the Kaiyuhkhotana, with 134 natives in 1880, on the w. bank of Yukon r., Alaska.—Petroff in 10th Census, Alaska, 12, 1884.

Kaiaksekawik ('place for making kaiaks'). A Utukamiut village on the N. side of Icy cape, Alaska.

Kaiaksekawik.—Eleventh Census, Alaska, 162, 1893. **Kayakshigvikg.**—Zagoskin, Descr. Russ. Poss. in Am., pt. 1, 74, 1847.

Kaialigmiut. An Eskimo tribe N. of the Kuskwogmiut, extending on the mainland from Kuguktik r. to C. Romanzof, Alaska. In the lakes and streams of the tundra they obtain an abundant supply of fresh fish at the season when the coast natives often hunger. They are therefore a more vigorous people, living still in primitive simplicity. Their villages are Agiukchuk, Askinuk, Chininak, Kaialik, Kaliukluk, Kashigalak, Kushunuk, Kvigatluk, Nuloktolok, Nunvogulukhluguk, Sfaganuk, Ukak, Ukuk, and Unakagak.

Kaialigamut.—Nelson in 18th Rep. B. A. E., map, 1899. **Kai-ā-lig-mūt.**—Dall in Proc. Am. A. A. S., XXXIV, 18, 1886.

Kaialik. A Kaialigmiut Eskimo village in the Yukon delta near Azun r., Alaska; pop. 100 in 1880, 157 in 1890.

Kaialigumiut.—Nelson (1868) quoted by Baker, Geog. Dict. Alaska, 1902. **Kailwigamiut.**—Eleventh Census, Alaska, 164, 1893. **Kialigamiut.**—Ibid., 110.

Kaibab (prob. 'on the mountain,' from *kaib* or *kaiba*, 'mountain.' and the locative ending *ab* or *ba*.—Kroeber). A division of the Paiute, numbering 171 in 1873, when they were in the vicinity of Kanab, s. w. Utah. Powell gave their name to the Kaibab plateau, N. W. Ariz. In 1903 their number was given as 140, of which 30 were at Cedar City, Utah, and 110 under a special agent. In 1905 there were 109 reported, not under an agent.

Kai-bäb-bit.—Ind. Aff. Rep. 251, 1877. **Kaibabits.**—Ingalls in H. R. Ex. Doc. 66, 42d Cong., 3d sess., 2, 1873. **Kaivavwit.**—Powell in Ind. Aff. Rep. 1873, 50, 1874. **Kai-vwav-uai Nu-ints.**—Sen. Ex. Doc. 42, 43d Cong., 1st sess., 15, 1874.

Kaidatoiabie (*Kai-da-toi-ab-ie*). A Paviotso tribe of 6 bands formerly living in n. e. Nevada; pop. 425 in 1873.—Powell in Ind. Aff. Rep. 1873, 52, 1874.

Kaidju (*Qai′dju*, 'songs-of-victory town'). A Haida town on a point opposite Danger rocks, Moresby id., Queen Charlotte ids., Brit. Col., occupied by the Tadji-lanas. The Kaidju-kegawai, a subdivision of the Tadji-lanas, took its name from this town.—Swanton, Cont. Haida, 277, 1905.

Kaidju. A Haida town in Hewlett bay, on the e. coast of Moresby id., Queen Charlotte ids. Brit. Col. It was occupied by the Kas-lanas.—Swanton, Cont. Haida, 277, 1905.

Kaidjudal (*Qai′djudal*). A former Haida town on Moresby id., opposite Hot Spring id., Queen Charlotte group, Brit. Col. It was occupied by the Huldanggats.—Swanton, Cont. Haida, 278, 1905.

Kaidju-kegawai (*Qai′dju qē′gawa-i*, 'those born at Songs-of-victory town'). A subdivision of the Tadji-lanas, a family belonging to the Gunghet-haidagai (Ninstints people) of the Haida of British Columbia.—Swanton, Cont. Haida, 269, 1905.

Kaigani (*K!aigā′ni*). A division of the Haida, living in Alaska. Their name is derived from that of a camping place or summer settlement where they were accustomed to assemble to meet incoming vesels and to trade with the whites. The Kaigani emigrated from the n. w. end of Queen Charlotte ids. between 150 and 200 years ago, drove the Tlingit (Koluschan) from the s. end of Prince of Wales id., and took possession of their towns. The most important of these settlements were Sukwan, Klinkwan, Howkan, and Kasaan, which bear their old Tlingit names. The last three are still inhabited. Like many Tlingit tribes, but unlike other Haida, the Kaigani subdivisions often took their names from the name given to some individual house. About 1840 the population was estimated at 1,735. According to Petroff's report (10th Census, Alaska) they numbered 788 in 1880; in 1890 the population was given as 391. Their present number probably does not exceed 300. (j. r. s.)

Kaiaganies.—Halleck (1869) in Morris, Resources of Alaska, 67, 1879. **Kaigan.**—Terry in Rep. Sec. War, i, 40, 1868–69. **Kaigani.**—Dawson, Queen Charlotte Ids., 104b, 1880. **Kegarnie.**—Dunn, Hist. Oregon, 281, 1844. **Kiganis.**—Duflot de Mofras, Oregon, i, 335, 336, 1844. **Kigarnee.**—Ludewig, Aborig. Lang. America, 157, 1860. **Kigenes.**—Am. Pioneer, ii, 189, 1843. **Kygani.**—Dall in Proc. A. A. A. S., 269, 1869. **Kyganies.**—Scouler in Jour. Geog. Soc. Lond., i, 219, 1841. **Kygany.**—Gibbs after Anderson in Hist. Mag., 74, 1863. **Kygargey.**—Schoolcraft, Ind. Tribes, v, 489, 1855 (after Work, 1836–41). **Kygarney.**—Kane, Wand. N. A., app., 1859 (after Work, 1836–41).

Kaigani. An important Haida summer town or camping place at the s. e. end of Dall id., s. w. Alaska. Most of the families which moved from the Queen Charlotte ids. formerly gathered here to meet trading vessels, for which reason they came to be known to the whites as Kaigani. The dominant family in this town is said to have been the Yakulanas. (j. r. s.)

Kaigwu (Kiowa proper). The oldest tribal division of the Kiowa, from which the tribe derives its name. To it belongs the keeping of the medicine tipi, in which is the grand medicine of the tribe.—Mooney in 14th Rep. B. A. E., 1079, 1896.

Kaihatin ('willow'). A clan or band of the Coyotero and also of the Pinaleño Apache at San Carlos and Ft Apache agencies, Ariz.; coordinate with the Kai clan of the Navaho.

Kayjatin.—Bourke in Jour. Am. Folk-lore, iii, 112, 1890. **Kay-tzen-lin.**—Ibid.

Kaiihl-lanas (*Qai-îł lā′nas*). A subdivision of the Dostlan-Inagai, a family group of the Haida, named from a camping place on the w. coast of Queen Charlotte ids., Brit. Col. (j. r. s.)

Kailaidshi. A former Upper Creek town in the central district, on a creek of the same name, which joins Oakjoy cr., a w. tributary of Tallapoosa r., probably in the n. w. part of the present Elmore co., Ala. Atchinahatchi and Hatchichapa were dependent villages of this town, the name of which probably has reference to a warrior's head-dress. (a. s. g.)

Caileedjee.—Robin, Voy., ii, map, 1807. **Cieligees.**—Woodward, Reminiscences, 83, 1859. **Ka-iläídshi.**—Gatschet, Creek Migr. Leg., i, 133, 1884. **Kealeegees.**—U. S. Ind. Treat. (1779), 69, 1837. **Keilijah.**—H. R. Ex. Doc. 276, 24th Cong., 1st sess., 318, 1836. **Kialajahs.**—Simpson (1836) in H. R. Doc. 80, 27th Cong., 3d sess., 50, 1843. **Kialechies.**—H. R. Ex. Doc. 276, 24th Cong., 1st sess., 124, 1836. **Kialeegees.**—U. S. Ind. Treaties (1779), 69, 1837. **Kialega.**—Crawford (1836) in H. R. Doc. 274, 25th Cong., 2d sess., 24, 1838. **Kialgie.**—Shorter (1835) in H. R. Doc. 452, 25th Cong., 2d sess., 65, 1838. **Kialiages.**—Ore (1792) in Am. State Pap., Ind. Aff., i, 274, 1832. **Kialiga's.**—Campbell (1836) in H. R. Doc. 274, 25th Cong., 2d sess., 20, 1838. **Kialige.**—Creek paper (1836) in H. R. Rep. 37, 31st Cong., 2d sess., 122, 1851. **Kialigee.**—H. R. Doc. 274, 25th Cong., 2d sess., 149, 1838. **Ki-a-li-jee.**—Hawkins (1799), Sketch, 48, 1848. **Kiclichee.**—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 181, 1836. **Kiliga.**—Gatschet, Creek Migr. Leg., i, 133, 1884 (an early form). **Killeegko.**—Swan (1791) in Schoolcraft, Ind. Tribes, v, 262, 1855. **Kiolege.**—Bartram (1778), Travels, 462, 1791. **Kuyalegees.**—U. S. Ind. Treat. (1797), 68, 1837. **Ogoleegees.**—Lattré, map of U. S., 1784 (probably identical). **Pialeges.**—Weatherford (1793) in Am. State Pap., Ind. Aff., i, 386, 1832.

Kailaidshi. A town of the Creek Nation on Canadian r., e. of Hilabi, Okla.

Ka-ilä′idshi.—Gatschet, Creek Migr. Leg., ii, 185, 1888.

Kaime (*Kai-me′*). A Pomo tribe occupying Russian r. valley, Cal., from Cloverdale to Geyserville.—Powers in Cont. N. A. Ethnol., III, 183, 1877.

Kainah (*Ah-kai-nah*, 'many chiefs', from *a-kai-im* 'many', *ni′-nah* 'chiefs'). A division of the Siksika (q. v.), or Blackfeet, now living on a reservation under the Blood agency in Alberta, Canada, between Belly and St Mary rs. The subtribes or bands are Ahkaiksumiks, Ahkaipokaks, Ahkotashiks, Ahkwonistsists, Anepo, Apikaiyiks, Aputosikainah, Inuhksoyistamiks, Isisokasimiks, Istsikainah, Mameoya, Nitikskiks, Saksinahmahyiks, Siksahpuniks, and Siksinokaks. According to the Report of the Commissioner of Indian Affairs for 1858, there were then 300 tipis and 2,400 persons. In 1904 there were 1,196 persons on the reservation, of whom 958 were classed as pagans.

Bloodies.—Hind, Red R. Exped., 157, 1860 (so called by half-breeds). **Blood Indians.**—Writer of 1786 in Mass. Hist. Soc. Coll., 1st s., III, 24, 1794. **Blood People.**—Morgan, Consang. and Affin., 289, 1871. **Blut Indianer.**—Walch, map, 1805 (German form). **Ede-but-say.**—Anon. Crow MS. vocab., B. A. E. (Crow name). **Gens du Sang.**—Duflot de Mofras, Expl., II, 342, 1844. **Indiens du Sang.**—Ibid., 339. **Kaënna.**—Maximilian, Travels, 245, 1843. **Kahna.**—Ibid. **Kai′-e-na.**—Hayden, Ethnog. and Philol. Mo. Val., 256, 1862. **Kaimè.**—Browne in Beach, Ind. Miscel., 81, 1877. **Kai′-na.**—Clark Wissler, inf'n. 1905 (Piegan dialectic form). **Kai′nau.**—Tims, Blackfoot Gram. and Dict., 113, 1889 (Siksika name). **Kainœ′-koon.**—Franklin, Journ. Polar Sea, I, 170, 1824 (own name). **Kam′-ne.**—Hayden, op. cit., 402 (Crow name). **Ke′na.**—Hale, Ethnol. and Philol., 219, 1846 (sing., Keneku′n). **Ki-nä.**—Morgan, Consang. and Affin., 289, 1871 (trans.: 'high minded people'). **Kine-ne-ai-koon.**—Henry, MS. vocab., 1808. **Ki′-no.**—Morgan, Anc. Soc., 171, 1877. **Meethco-thinyoowuc.**—Franklin, Journ. Polar Sea, I, 170, 1824. **We′-wi-ca-ša.**—Cook, Yankton MS. vocab., B. A. E., 1882 (Yankton name).

Kaisun (*Qai′sun*). A former Haida town on the N. W. coast of Moresby id., Queen Charlotte group, Brit. Col. It belonged to the Kaiahl-lanas, who settled there after moving from Skidegate inlet, but before that time the Kas-lanas are said to have occupied it. By the whites Kaisun was sometimes called Gold Harbor, or, to distinguish it from the town afterward built on Maude id. by the west-coast people, Old Gold Harbor; but this term is properly applicable to Skaito, a camp on Gold Harbor, itself occupied by Haida from all parts of the Queen Charlotte ids. during the time of the gold excitement. Kaisun is the Kish-a-win of John Work's list, which was accredited by him with 18 houses and 329 people in 1836–41. Since the old people can still remember 17 houses, Work's figures would appear to be trustworthy. The few survivors of Kaisun now live at Skidegate. (J. R. S.)

Kaishun.—Dawson, Q. Charlotte Ids., 168, 1880. **K'ai′s'un.**—Boas, Twelfth Report N. W. Tribes Canada, 24, 1880. **Kaiswun Hāadē.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895. **Kish-a-win.**—Schoolcraft, Ind. Tribes, V, 489, 1855 (after Work, 1836–41). **Qai′sun.**—Swanton, Cont. Haida, 287, 1905.

Kaivanungavidukw (*Kai-va-nung-av′-i-dukw.*) A band of the Paviotso, popularly called Paiute, formerly living in Surprise valley, N. E. Cal.—Powell, Paviotso MS., B. A. E., 1881.

Kaiyau ('head'). A name applied by all the Pomo about Clear lake to those living about the N. end of the lake, in Upper Lake and Bachelor valleys, Lake co., Cal. (S. A. B.)

Kaiyuhkhotana. The westernmost Athapascan tribe of Alaska, living on the banks of Yukon r. between Anvik and Koyukuk rs. They have been supplanted in the W. part of their old habitat by Eskimo. Since hostilities between them and the Eskimo have ceased they have become assimilated with the latter, adopting a fish diet and differing from all their congeners in acquiring a liking for oil. The tribe is distinguished from its neighbors also by its language, they being unable to converse with the Kutchin. The southernmost settlements subsist principally by fishing and trading. They dry fish and are very expert in making wooden ware and strong birch canoes. Those of upper Yukon, Shageluk, and Kuskokwim rs. combine hunting with these pursuits. The Kaiyuhkhotana build permanent villages which they sometimes leave during the summer. The pointed hunting shirts formerly worn have been largely replaced by the clothing of the whites. They do not appear to have adopted a totemic system, and follow the Eskimo custom of giving elaborate feasts. Zagoskin in 1844 estimated their population at 923. Petroff (10th Census, Alaska, 1884) gave their number as 805 on the Yukon and 148 on the Kuskokwim. Allen (Report on Alaska, 1887) gave the population as about 1,300. The 11th Census (158, 1893) gives the population of the Yukon district as 753 and of the Kuskokwim as 386; total, 1,139. The following are Kaiyuhkhotana villages, exclusive of those of the Jugelnute division: Anvik, Chagvagchat, Chinik, Iktigalik, Innoka, Ivan, Kagokakat, Kaiakak, Kaltag, Khaigamute, Khogoltlinde, Khulikakat, Khunanilinde, Klamaskwaltin, Koserefski, Kunkhogliak, Kutul, Lofka, Nulato, Nunakhtagamut, Paltchikatno, Taguta, Tanakot, Terentief, Tigshelde, Tutago, Ulukakhotana, and Wolasatux. The local divisions were Ingalik, Inkalich, Jugelnute, Kaiyuhkhotana, Nulato, Takaiak, Tlegonkhotana, Taiyanyanokhotana, and Ulukakhotana.

Danè.—Petitot, Autour du lac des Esclaves, 361, 1891. **Ingaliks.**—Dall in Proc. Am. A. A. S., XVIII, 270, 1870. **Kaᵉyah-Khatana.**—Bancroft, Nat. Races, I, 133, 1874. **Kaiyuhkatana.**—Ibid., 148, 1882. **Kaiyuhkho-tana.**—Dall, Alaska, 431, 1870. **Kaiyukhotana.**—Allen, Rep., 143, 1887. **Kkρayou-Kouttànœ.**—Petitot, Autour du lac des Esclaves, 361, 1891 ('people of the willows'). **Lowlanders.**—Dall in Proc. Am. A. A. S., XVIII, 270, 1870.

Kaiyuhkhotana. A division of the Kaiyuhkhotana, living on Kaiyuh r. Their village was Kutul.

Kainnkhotana.—Petroff in 10th Census, Alaska, 161, 1884 (misprint). **Kaiyŭk'ā-kho-tān'ā.**—Dall in Cont. N. A. Ethnol., I, 26, 1877.

Kaiyuwuntsunitthai ('rocky land'). A former Kuitsh village on lower Umpqua r., Oreg.

Kai′-yŭ-wun-ts'u′-nĭt t'çai′.—Dorsey in Jour. Am. Folk-lore, III, 231, 1890.

Kajechadi. (*Kå-jēch-adí*). Given by Krause (Tlinkit-Ind., 116, 1885) as a Tlingit division living in the town of Chilkoot, Alaska. Unidentified.

Kajienatroene ('eagle people.'—Hewitt). One of the 6 "castles" of the Ottawa near Michilimackinac, Mich., in 1723.—Albany conf. (1723) in N. Y. Doc. Col. Hist., V, 693, 1855.

Kaka ('crows'). A band or society of the Arikara.

Crows.—Culbertson in Smithson. Rep. 1850, 143, 1851. **Ka-ka′.**—Hayden, Ethnog. and Philol., 357, 1862.

Kakagshe (*Kä-käg′-she*, 'crow'). A gens of the Potawatomi.—Morgan, Anc. Soc., 167, 1877.

Kakake (*Kakâke*, 'crow'). A subphratry or gens of the Menominee.—Hoffman in 14th Rep. B. A. E., pt. I, 42, 1896.

Kakake. Given as the Pigeon-hawk gens of the Chippewa, but really the Raven (Kagigi) gens of that tribe.

Kagagi.—Wm. Jones, inf'n, 1906. **Ka-kaik.**—Tanner, Narr., 314, 1830 ('hen hawk'). **Ka-kake′.**—Morgan, Anc. Soc., 166, 1877 ('pigeon hawk').

Kakanatzatia. A former village of the Sia (q. v.), opposite the present Sia pueblo, on Jemez r., N. central N. Mex. According to Sia tradition, war broke out between the inhabitants of this village and those of Kohasaya, the former being driven southward by an attempt of the latter to burn their pueblo, the Kohasaya afterward moving to the site of Sia. It is not improbable that one of the two pueblos mentioned was occupied at the time of Espejo's visit in 1583, and thus formed one of the villages of his province of Punames.

Ka-kan A-tza Tia.—Bandelier in Arch. Inst. Papers, IV, 198, 1892.

Kakapoya ('inside fat.'—Morgan). Given as a division of the Piegan tribe of the Siksika. Perhaps the same as Inuksikahkopwaiks, q. v.

Inside Fat.—Morgan, Anc. Soc., 171, 1877. **Ka-ka′-po-ya.**—Ibid.

Kakawatilikya (*Qā′'qawatilik·a*). A gens of the Tsawatenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Kake. A Tlingit tribe on Kupreanof id., Alaska. The designation is often extended to include the people of Kuiu and Sumdum (q. v.). Their winter village is Kake, near Hamilton harbor. Pop., including probably the Kuiu people, 234 in 1890. Their social divisions are Kahlchanedi (extinct), Katchadi, Nesadi, Sakutenedi, Shunkukedi, Tsaguedi, Tanedi, and Was-hinedi. (J. R. S.)

Cakės.—Seward, Speeches on Alaska, 5, 1869. **Kaacks.**—Crosbie in H. R. Ex. Doc. 77, 36th Cong., 1st sess., 8, 1860. **Kake.**—Kane, Wand. in N. A., app., 1859. **Kakus.**—Halleck in Rep. Sec. War, pt. 1, 38, 1868. **Kates.**—Colyer (Louthan) in Ind. Aff. Rep., 573, 1870. **Kaykovskie**—Elliott, Cond. Aff. Alaska, 227, 1875 (transliterated from Veniaminoff). **Kehk.**—Petroff in 10th Census, Alaska, 32, 1884. **Kehons.**—Scott in Ind. Aff. Rep., 313, 1868 (name on Russian charts). **Kek.**—Tikhmenieff, Russ. Am. Co., II, 341, 1863. **Kēkch-kŏn.**—Krause, Tlinkit Ind., 120, 1885. **Kekuvskoe.**—Veniaminoff, Zapiski, II, pt. 3, 30, 1840. **Kēq!**—Swanton, field notes, B. A. E., 1904. **Khēkhu.**—Holmberg, Ethnog. Skizz., map, 1855. **Kyacks.**—Scott in Ind. Aff. Rep., 314, 1868. **Rat tribe.**—Mahony (1869) in Sen. Ex. Doc. 68, 41st Cong., 2d sess., 20, 1870.

Kake. The modern name of the village of the Kake Indians on the N. W. coast of Kupreanof id., Alaska; pop. 234 in 1890.

Kēq!.—Swanton, field notes, B. A. E., 1904. **Klukwan.**—Petroff in Tenth Census, Alaska, 32, 1884. **S!îkᴀnᴀxsā'nî.**—Swanton, op. cit. (said to be proper name of the town, perhaps meaning 'from a black bear town').

Kakegha ('making a grating noise'). A division of the Brulé Teton Sioux.

Kakeġa.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 219, 1897. **Kak'exa.**—Ibid.

Kakekt (*Xāx'ēqt*). An extinct Salish tribe which formerly lived at C. Lazo, E. coast of Vancouver id., and spoke the Comox dialect.—Boas, MS., B. A. E., 1887.

Kakhan. The Wolf clan of the Keresan pueblo of Laguna, N. Mex. It claims to have come originally from Sandia.

Ka-kan.—Bandelier in Arch. Inst. Papers, III, 293, 1890 (given as name of the wolf fetish). **Kákhan-hano^{ch}.**—Hodge in Am. Anthrop., IX, 352, 1896 (*hanoch* = 'people').

Kakhmiatonwan ('village at the bend'). A division of the Sisseton Sioux.

Kaȟmi-atoŋwaŋ.—Dorsey in 15th Rep. B. A. E., 217, 1897. **Kaqmi-ato^{n}wa^{n}.**—Ibid.

Kakhtshanwaish. A former Alsea village on the N. side of Alsea r., Oreg.

Kăq-tca^{n}-waic′.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kakick. According to Coxe a tribe formerly on an island of the same name in Tennessee r., above the Chickasaw; possibly Creek. See *Cochali*.

Kakick.—Coxe, Carolana, map, 1741. **Kakigue.**—Ibid., 14.

Kakinonba. A tribe mentioned by several early French writers about the close of the 18th century as living apparently on Tennessee or Cumberland r., although the exact locality and the relationship of the tribe can not be determined. Marquette's map places them E. of the Mississippi, about the region of Kentucky, in 1674. The Senex map of 1710 locates them along the middle of Tennessee r. St Cosme speaks of them as in S. Illinois in 1699. Tennessee r. was called Casquinambeaux, Casquinampo, and Kaskinenpo by early French explorers.

Cakinonpas.—Sauvole (1701) in French, Hist. Coll. La., III, 238, 1851. **Caskinampo.**—Senex, map of N. Am., 1710. **Kakinonba.**—Marquette's map (*ca.* 1674) in Shea, Discov. Miss., 1852. **Karkinonpols.**—

St Cosme (1699) in Shea, Early Voy., 60, 1861. **Kasquinanipo.**—Tonti (*ca.* 1690) in French, Hist. Coll. La., I, 82, 1846.

Kakliaklia. A Koyukukhotana village of 26 people on the Koyukuk, at the mouth of Sukloseanti r., Alaska.

Kakhlyakhlyakakat.—Zagoskin, Desc. Russ. Poss. Am., map, 1848. **Kakliakhliakat.**—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884. **Kakliaklia.**—Baker, Geog. Dict. Alaska, 1902. **Kakliakliakat.**—Tikhmenief (1861) quoted by Baker, ibid. **Kikliakliakakate.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850.

Kakonak. A Kiatagmiut Eskimo village on the s. shore of Iliamna lake, Alaska; pop. 28 in 1890.

Kakhonak.—Eleventh Census, Alaska, 164, 1893.

Kakonkaruk (*kakon*, a species of hawk; *ka*, locative; *ruk*, 'house.'—Kroeber). A village of the Rumsen, a division of the Costanoan family, formerly at Sur, on the coast, 20 m. s. of Monterey, Cal.

Cakanaruk.—Taylor in Cal. Farmer, Apr. 20, 1860. **Kakontaruk.**—A. L. Kroeber, inf'n, 1906.

Kakos-hit-tan (*Qaq!ō's hît tän*, 'people of man's-feet house'). A subdivision of the Shunkukedi (q. v.), a Tlingit division at Klawak, Alaska. (J. R. S.)

Kakouchaki (from *kakou*, 'porcupine'). A small Montagnais tribe formerly living on St John lake, Quebec. They frequently visited Tadoussac with other northern tribes and were occasionally visited in their country by the missionaries.

Kacouchakhi.—Can. Ind. Aff., 40, 1879. **Kak8azakhi.**—Jes. Rel. for 1641, 57, 1858. **Kakouchac.**—Ibid., 1672, 44. **Kakouchakhi.**—Ibid., 1643, 38. **Kakouchaki.**—Champlain, Œuvres, II, 21, note, 1870. **Nation des Porc epics.**—Jes. Rel. for 1638, 24, 1858. **Nation of the Porcupine.**—Winsor, Cartier to Frontenac, 171, 1894. **Porcupine Tribe.**—Charlevoix, Hist. N. France, II, 118, 1866.

Kaksine (*Qāk·sinē*). A Squawmish village community on Mamukum cr., left bank of Squawmisht r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kaku (*Ká-k'u*). A former Yaquina village on the s. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kakuak. A Nushagagmiut Eskimo village 60 m. up Nushagak r., Alaska; pop. 104 in 1880, 45 in 1890.

Kakuak.—Petroff, Rep. on Alaska, 47, 1881. **Kakwok.**—Coast Surv. map, 11th Census, Alaska, 1893.

Kakuguk. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Kakuiak. A Kuskwogmiut Eskimo village on Kuskokwim r., Alaska; pop. 8 in 1880.

Kakhuiyagamute.—Petroff in 10th Census, Alaska, 17, 1884.

Kalanunyi (*Kâ'lanûñ'yi*, 'raven place'). One of the five districts or "towns" which Col. William H. Thomas, in his capacity of agent for the Eastern Cherokee, laid off on the E. Cherokee res., in Swain and Jackson cos., N. C., after the removal of the rest of the tribe to Indian Ter. in 1838. The name is still retained. (J. M.)

Big Cove.—Mooney in 19th Rep., B. A. E., 161, 524, 1900. **Kâ'lanûñ'yĭ.**—Ibid. (Cherokee name: 'Raven place'). **Raventown.**—Ibid.

Kalapooian Family. A group of tribes formerly occupying the valley of Willamette r., N. W. Oreg., and speaking a distinct stock language (see Powell in 7th Rep. B. A. E., 81, 1891). Little is known of their history, but they seem to have confined themselves to the territory mentioned, except in the case of one tribe, the Yonkalla, which pushed southward to the valley of the Umpqua. The earliest accounts describe a numerous population in Willamette valley, which is one of the most fertile in the N. W.; but the Kalapooian tribes appear to have suffered severe losses by epidemic disease about 1824, and since that time they have been numerically weak. They are also described as being indolent and sluggish in character, yet they seem to have been able to hold their territory against the attempts of surrounding tribes to dispossess them. They were at constant war with the coast peoples and also suffered much at the hands of the white pioneers. Game, in which the country abounded, and roots of various kinds constituted their chief food supply. Unlike most of the Indians of that region they did not depend on salmon, which are unable to ascend the Willamette above the falls, and at which point the Kalapooian territory ended. Of the general customs of the group there is little information. Slavery existed in a modified form, marriage was by purchase and was accompanied by certain curious ceremonials (Gatschet in Jour. Am. Folk-lore, XII, 212, 1899), and flattening of the head by fronto-occipital pressure was practised. The language is sonorous, the verb excessively complex, few prefixes being used, and the words are distinguished by consonantal endings.

By treaty of Calapooia cr., Oreg., Nov. 29, 1854, the Umpqua and Kalapooian tribes of Umpqua valley ceded their lands to the United States, the tract, however, to constitute a reserve for these and other tribes, unless the President should decide to locate them elsewhere. This removal was effected, and the entire tract was regarded as ceded. By treaty at Dayton, Oreg., Jan. 22, 1855, the Calapooya and confederated bands of Willamette valley ceded the entire drainage area of Willamette r., the Grande Ronde res. being set aside for them and other bands by Executive order of June 30, 1857. By agreement June 27, 1901, confirmed Apr. 21, 1904, the Indians of Grande Ronde res. ceded all the unallotted lands of said reservation. The Kalapooian bands at Grande Ronde numbered 351 in 1880, 164 in 1890, 130 in 1905. There are also a few representatives of the stock under the Siletz agency.

It is probable that in early times the tribes and divisions of this family were more numerous, but the following are the chief ones of which there is definite information: Ahantchuyuk or Pudding River, Atfalati or Tualati, Calapooya, Chelamela, Chepenafa, Lakmiut, Santiam, Yamel, and Yonkalla.

The following are presumed to be Kalapooian tribes or bands, but have not been fully identified: Chemapho, Chemeketas, Chillychandize, Laptambif, Leeshtelosh, Peeyon, Shehees, Shookany, and Winnefelly. See *Calapooya*. (L. F.)

>**Calapooya**.—Bancroft, Nat. Races, III, 565, 629, 1882. ×**Chinooks**.—Keane in Stanford, Compend., Cent. and So. Am., app., 474, 1878 (includes Calapooyas and Yamkally). =**Kalapooiah**.—Scouler in Jour. Roy. Geog. Soc. Lond., XI, 225, 1841 (includes Kalapooiah and Yamkallie; thinks the Umpqua and Cathłascon languages are related); Buschmann, Spuren der aztek. Sprache, 599, 617, 1859 (follows Scouler). =**Kalapooian**.—Powell in 7th Rep. B. A. E., 81, 1891. =**Kalapuya**.—Hale in U. S. Expl. Exped., VI, 217, 564, 1846 (of Willamet valley above falls); Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, c, 17, 77, 1848; Berghaus (1851), Physik. Atlas, map 17, 1852; Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853; Latham in Trans. Philol. Soc. Lond., 73, 1856; Buschmann, Spuren der aztek. Sprache, 617, 1859; Latham, Opuscula, 340, 1860; Gatschet in Mag. Am. Hist., 167, 1877; Gatschet in Beach, Ind. Miscel., 442, 1877. >**Yamkally**.—Bancroft, Nat. Races, III, 565, 630, 1882 (bears a certain relationship to Calapooya).

Kalashiauu (*Ka-la′-ci-au-u*). The Raccoon clan of the Chua (Snake) phratry of the Hopi.—Stephen in 8th Rep. B. A. E., 38, 1891.

Kalawashuk (*Ka-la-wa′-cŭk*). One of the Chumashan villages connected with the former Santa Inez mission, Santa Barbara co., Cal.—Henshaw, Santa Inez MS. vocab., B. A. E., 1884.

Kalawatset. A geographical group of tribes of different families in w. Oregon, embracing particularly the Coos, Kuitsh, and Siuslaw.

Kala-Walset.—Mannypenny in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 9, 1857. **Kalawatset**.—Milhau, MS. vocab. Coast Inds., B. A. E. **Kalawatshet**.—Gibbs, MS., B.A.E. **Kiliwatsal**.—Framboise, quoted by Gairdner (1835) in Jour. Geog. Soc. Lond., XI, 255, 1841. **Kiliwátshat**.—Hale, Ethnol. and Philol., 221, 1846. **Killawat**.—Drake, Bk. Inds., viii, 1848. **Killewatsis**.—Armstrong, Oreg., 116, 1857. **Killiwashat**.—Latham (1853) in Proc. Philol. Soc. Lond., VI, 82, 1854. **Killiwatshat**.—Hamilton quoted by Gibbs, MS., B. A. E. **K'qlo-qwec′ʒûnnĕ**.—Dorsey, MS. Chasta Costa vocab., B. A. E., 1884 (Chastacosta name). **Ral-la-wat-sets**.—Drew in H. R. Ex. Doc. 93, 34th Cong., 1st sess., 127, 1856.

Kalbauvane. A former Delaware (?) village on the headwaters of the w. branch of Susquehanna r., Pa.—Pouchot map (1758) in N. Y. Doc. Col. Hist., x, 694, 1858.

Kalbusht ('where the water rǫlls'). A former Alsea village on the s. side of Alsea r., Oreg.

Ӽăl′-bŭct'.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kalekhta. A former Aleut village on Unalaska, Aleutian ids., Alaska, containing 14 persons about 1825.

Kahlechtenskoi.—Elliott, Cond. Aff. Alaska, 225, 1875. **Kalaktak**.—Coxe, Russian Discov., 167, 1787. **Kalechtinskoje**.—Holmberg, Ethnog. Skizz., map, 1885. **Kalekhtinskoe**.—Veniaminoff, Zapiski, II, 202, 1840.

Kalelk (*Ka′-lelk*). A former Modoc settlement on the N. shore of Tule or Rhett lake, s. w. Oregon.—Gatschet in Cont. N. A. Ethnol., II, pt. 1, xxxii, 1890.

Kali ('fishermen'). A Knaiakhotana clan living on Cook inlet, Alaska.—Richardson, Arct. Exped., I, 407, 1851.

Kalignak. A Nushagagmiut village on a tributary of Nushagak r., Alaska; pop. 91 in 1880.—Petroff, Rep. on Alaska, 47, 1880.

Kaliko. A Yuit Eskimo village on the Siberian coast E. of Iskagan bay.—Krause in Deutsche Geog. Blätt., v, 80, map, 1882.

Kalindaruk (*kalin* 'ocean', *ta* 'at', *ruk* 'houses.'—Kroeber). A village near the mouth of Salinas r., Cal. The name has been used, whether or not with justification, to designate the group of Indians inhabiting the villages on lower Pajaro r., and between it and the Salinas, near the coast. Indians from this area were taken both to San Carlos and to San Juan Bautista missions Among the villages attributed to this region are Alcoz, Animpayamo, Kapanai, Kulul, Lukaiasta, Mustak, Nutnur, Paisin, Poitokwis, Tiubta, and Ymunakam.

Calendaruc.—Engelhardt, Franciscans in Cal., 398, 1897. **Kalindaruk**.—A. L. Kroeber, inf'n, 1906 (proper form). **Kathlendaruc**.—Taylor in Cal. Farmer, Nov. 25, 1860. **Katlendarukas**.—Ibid., Apr. 20, 1860.

Kalispel (popularly known as Pend d'Oreilles, 'ear drops'). A Salish tribe around the lake and along the river of the same name in the extreme N. part of Idaho and N. E. Washington. Gibbs divided them into the Kalispelms or Pend d'Oreilles of the Lower Lake and the Slka-tkml-schi or Pend d'Oreilles of the Upper Lake, and according to Dr Dart the former numbered 520 in 1851, the latter 480 (Pac. R. R. Rep. I, 415, 1855). McVickar (Hist. Exped. Lewis and Clark, II, 386, note, 1842) made three divisions: Upper Pend d'Oreilles, Lower Pend d'Oreilles, and Micksucksealton. Lewis and Clark estimated their number at 1,600 in 30 lodges in 1805. In 1905 there were 640 Upper Pend d'Oreilles and 197 Kalispel under the Flathead agency, Mont., and 98 Kalispel under the Colville agency, Wash.

The subdivisions, being seldom referred to, are disregarded in the synonymy.

Ach-min-de-cou-may.—Anon. Crow MS. vocab., B. A. E. (Crow name). **Ak-min′-e-shu′-me**.—Hayden, Ethnog. and Philol., 402, 1862 ('the tribe that uses canoes': Crow name). **Calapelins**.—Schoolcraft, Ind. Tribes, VI, 686, 1857. **Calespelin**.—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 170, 1850. **Calespell**.—Johnson and Winter, Rocky Mts., 34, 1846. **Calespin**.—Lane (1849) in Sen. Ex. Doc. 52, op. cit., 170. **Calispells**.—Keane in Stanford, Compend., 504, 1878. **Colespelin**.—Schoolcraft, Ind. Tribes, VI, 701, 1857. **Colespells**.—H. R. Ex. Doc. 102, 43d Cong., 1st sess., 1, 1874. **Coopspellar**.—Drake, Bk. Inds., vii, 1848. **Coospellar**.—Lewis and Clark Exped., II, 475, 1814. **Coos-pel-lar's Nation**.—Orig. Jour. Lewis and Clark, VI, 119, 1905. **Ear Rings**.—De Smet, Letters, 62, 1843. **Flathead Kootanie**.—Tolmie and Dawson, Comp. Vocabs., 124B, 1884 (erroneously so called). **Hanging Ears.**—Irving, Rocky Mts., I, 127, 1837. **Kah-lis-pelm.**—Stevens in Ind. Aff. Rep., 461, 1854. **Kale pel.**—Ibid., 418. **Kälespilum.**—Gatschet, MS., B. A. E. (Okinagan name). **Kalispel.**—Ind. Aff. Rep. 1901, 692, 1902 (own name). **Kalispelines.**—Stevens in Ind. Aff. Rep., 418, 1854. **Kalispelms.**—Gibbs in Pac. R. R. Rep., I, 415, 1855. **Kalispels.**—Smet, Letters, 170, 1843. **Kalispelum.**—Stevens in Ind. Aff. Rep., 419, 1854. **Kalispelu ses.**—Ibid., 418. **Ka′nōqtlā′tlām.**—Chamberlain in 8th Rep. N. W. Tribes Can., 8, 1892 (Kutenai name: 'compress side of head'). **Kellespem.**—Duflot de Mofras, Expl., II, 101, 335, 1844. **Klanoh-klatklam.**—Tolmie and Dawson, Comp. Vocabs., 124B, 1884 (Kutenai name). **Kullas Palus.**—Warre and Vavasseur in Martin, Hudson Bay Ter., 82, 1849. **Kullespelm.**—Hale in U. S. Expl. Exped., VI, 205, 1846. **Kullespen.**—Gallatin in Trans. Am. Ethnol. Soc., II, 27, 1848. **Kúshpĕlu.**—Mooney in 14th Rep. B. A. E., 731, 1896 (a Yakima or Paloos form). **Kuttelspelm.**—Latham, Comp. Philol., 399, 1862. **Lower Pend d'Oreilles.**—Gibbs in Pac. R. R. Rep., I, 415, 1855. **Ni-he-ta-te-tup′i-o.**—Hayden, Ethnog. and Philol., 264, 1862 (Siksika name). **Papshpûn'lĕma.**—Mooney in 14th Rep. B. A. E., 731, 1896 (Yakima name: 'people of the great fir trees'). **Peaux d'Oreilles.**—Audouard, Le Far West, 204, 1869. **Pend d'Oreilles of the Lower Lake.**—Gibbs in Pac. R. R. Rep., I, 415, 1855. **Pend d'Oreilles of the Upper Lake.**—Ibid. **Pends-d'oreilles.**—Smet, Letters, viii, 1843. **Pends Oreilles.**—Irving, Rocky Mts., I, 121, 1837. **Pond d'Oreilles.**—Price in Sen. Ex. Doc. 44, 47th Cong., 2d sess., 2, 1883. **Pondecas.**—McVickar, Hist. Exped. Lewis and Clark, II, 386, note, 1842. **Pondera.**—Parker, Jour., 293, 1840. **Ponderas.**—Robertson (1846) in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 8, 1848. **Ponderays.**—Hale in U. S. Expl. Exped., VI, 569, 1846. **Po d Orrilles.**—Dart in Ind. Aff. Rep., 216, 1851. **Ponduras.**—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 170, 1850. **Pouderas.**—Lane in Ind. Aff. Rep., 159, 1850. **Sar-lit-hu.**—Suckley in Pac. R. R. Rep., I, 300, 1855. **Slka-tkml-schi.**—Gibbs, ibid., 415, **Upper Pend d'Oreilles.**—Com'r. Ind. Aff. in Sen. Misc. Doc. 136, 41st Cong., 2d sess., 11, 1870.

Kaliukluk. A Kaialigmiut Eskimo village s. of C. Vancouver, Nelson id., Alaska; pop. 30 in 1880.

Kaliokhlogamute.—Nelson quoted by Baker, Geog. Dict. Alaska, 1902. **Kaliookhlogamute.**—Petroff in 10th Census, Alaska, 54, 1884. **Kaliukluk.**—Baker, op. cit.

Kalkalya. A former Maidu village on the site of Mooretown, Butte co., Cal.—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. xxxviii, 1905.

Kalokta. The Crane clan of the Zuñi of New Mexico.

Kâ′loktā-kwe.—Cushing in 13th Rep. B. A. E., 368, 1896 (*kwe*='people'). **ᵗKo-ōh-lōk-tā-que.**—Stevenson in 5th Rep. B. A. E., 541, 1887.

Kalokwis (*Qā′logwis*, 'crooked beach'). A village of the Tlauitsis on Turner id., Brit. Col. It was the legendary home of the Kwakiutl tribe at which all the transformations of animals took place.

Kā-loo-kwis.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 72. **Kar-luk-wees.**—Boas in Bull. Am. Geog. Soc., 229, 1887. **Qā′logwis.**—Boas, inf'n, 1906 (= 'crooked beach'). **Qalukwis.**—Boas in Bull. Am. Geog. Soc., op. cit.

Kalopaling (pl. *Kalopalit*). A merman of Eskimo mythology; also called Mitiling ('with eider ducks'). He wears a jacket of eider-duck skins spotted with their black heads, and into the enormous hood he puts drowned hunters when kaiaks capsize. His feet are as big as sealskin floats. The Central Eskimo believe that once there were many Kalopalit, while now only few are left, but they imagine that they still see one occasionally swimming far out at sea and splashing the water with his legs and arms, or basking on a rock, or sitting in winter on the edge of a floe. They are supposed to delight in overturning kaiaks, and hunters tell stories of stealing up to Kalopalit while they lie asleep on the water and killing them with walrus harpoons, but one must shut his eyes as he makes the cast, else the Kalopaling will overset the kaiak and drown all on board. The flesh of the Kalopalit is said to be poisonous, but it can be fed to dogs.—Boas in 6th Rep. B. A. E., 620, 1888.

Kaltag. A Kaiyuhkhotana village on the left bank of the Yukon, Alaska; pop. 45 in 1880.

Coltog.—Whymper, Alaska, 190, 1869. **Kahltog.**—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 25, 1871. **Kaltag.**—Dall, Alaska, 41, 1870. **K-kaltat.**—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884. **Kkhaltel.**—Tikhmenief (1861) quoted by Baker, Geog. Dict. Alaska, 1902.

Kaltat. A Koyukukhotana village on an island in Yukon r., not far from its junction with Koyukuk r., Alaska; pop. 9 in 1842.

Khaltat's village.—Allen, Rep. on Alaska, 110, 1887. **K-khaltat.**—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884.

Kaltsergheatunne ('people on a point of land extending far into the ocean'). A division of the Tututni, formerly residing at Port Orford, on the coast of Oregon.

Kăl-ts'e′-rxe-a ʇûnnĕ′.—Dorsey in Jour. Am. Folk-lore, III, 233, 1890 (own name). **Port Orford Indians.**—Palmer in Ind. Aff. Rep. 1856, 214, 1857. **Port Orfords.**—Ind. Aff. Rep., 470, 1865. **Qwûc-tcu′-mĭçl-tûn ʇûnn′ĕ.**—Dorsey in Jour. Am. Folk-lore, III, 233, 1890 (Naltunnetunne name). **Tsa-re-ar-to-ny.**—Abbott, MS. Coquille census, B. A. E., 1855. **Ts'e-rxi′-à ʇûnnĕ.**—Dorsey, Coquille MS. vocab., B. A. E., 1884. **Tse-xi′-ä tĕne′.**—Everette, Tutu MS. vocab., B. A. E., 1883 (='people by C. Foulweather').

Kaltshak. A Kuskwogmiut Eskimo village on the right bank of Kuskokwim r., about lon. 161°; pop. 106 in 1880, 29 in 1890.

Kakhilgagh-miut.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Kalkhagamute.**—Hallock in Nat. Geog. Mag., IX, 90, 1898. **Kalthagamute.**—Petroff in 10th Census, Alaska, map, 1884. **Kaltkagamiut.**—Eleventh Census, Alaska, 164, 1893. **Kaltkhagamute.**—Petroff, op. cit., 53. **Kaltshagamut.**—Spurr and Post quoted by Baker, Geog. Dict. Alaska, 1902. **Kaltshak.**—Baker, ibid. **Kchaljkagmjut.**—Holmberg, Ethnog. Skizz., map, 1855.

Kaluiak. A Kaniagmiut Eskimo village and fishing station on Chignik bay, Alaska; pop. 30 in 1880, 193 in 1890.

Chignik Bay.—Eleventh Census, Alaska, 163, 1893. **Kaluiak.**—Petroff in 10th Census, Alaska, 28, 1884.

Kaluktuk. An Eskimo village in the Kuskokwim district, Alaska; pop. 29 in 1893.

Kahlukhtughamiut.—Eleventh Census, Alaska, 164, 1893.

Kalulaadlek (*Kalulaā′ḶEX*, 'small house of owl'). A village of the Ntlakyapamuk on the E. side of Fraser r., about 24 m. above Yale, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900.

Kalulek. A Kaviagmiut Eskimo village at Port Clarence, Alaska.
Kalulegeet.—Eleventh Census, Alaska, 162, 1893.

Kaluplo (*Ka′-lu-plo.*) A former Nishinam village in the valley of Bear r., Cal.—Powers in Cont. N. A. Ethnol., III, 316, 1877.

Kamaiakan (*Kamai′äkan*). The principal chief of the Yakima and confederate tribes of E. Washington under the treaty of 1855, and leader in the war which began a few months later and continued for 3 years. He appears to have been himself a Yakima. In consequence of the heavy immigration to Oregon and the discovery of gold in the Colville and Cœur d'Alêne country of N. E. Washington and adjacent Idaho, in the spring of 1855, Gov. Stevens, of Washington, was instructed to negotiate treaties for cession of territory with the various tribes of the region, with the purpose of limiting them to reservations. Led by Kamaiakan the Indians offered strong opposition to any arrangement which would deprive them of any portion of the lands or allow right of way to the whites. After considerable difficulty treaties were made with a number of the tribes, largely through the assistance of a majority of the Nez Percés, but it soon became evident that practically the entire body of the Cayuse, Yakima, Wallawalla, Paloos, Spokan, and others were bitterly opposed to removal from their homes or confinement to reservations. In the meantime, although the treaties were not yet ratified and no time had been designated for the removal, settlers and miners began to overrun the Indian lands and collisions became frequent. In Sept., 1855, the war began with the killing of special agent Sohon while on his way to arrange a conference with Kamaiakan, who now publicly declared his intention to keep all whites out of the upper country by force and to make war also on any tribe refusing to join him. The first regular engagement occurred, Oct. 4 and 5, on the southern edge of Simcoe valley, between a detachment of 84 regulars under Maj. Haller and a large force of Indians led by Kamaiakan himself. The troops were finally obliged to retire, although the Indian loss was thought to be the greater.

By this time it was believed that 1,500 hostiles were in the field, and the rising now spread to the tribes in W. Washington as well as among those of S. Oregon, and even including some of the coast Indians of S. Alaska. The principal leader in W. Washington was Leschi (q. v.). In Sept., 1856, another conference was held near Wallawalla with some of the chiefs, but to no purpose, Kamaiakan refusing to attend and those present refusing all terms except the evacuation of the territory by the whites. The war went on, with numerous raids, murders, and small engagements by regulars and volunteers. In the next year, 1857, the rising was brought under control W. of the Cascade mts., several of the leaders being hanged An incident of the war in this quarter was a determined attack on Seattle, Jan. 25, 1856, which was repulsed by a naval force stationed in the harbor at the time.

On May 17, 1858, a strong force of dragoons under Col. Steptoe was defeated a few miles from the present site of Colfax, N. W. Washington, by a combined force of Paloos, Spokan, and Skitswish (Cœur d'Alênes), but a few months later the war was brought to a close by two decisive defeats inflicted by Col. George Wright, with more than 700 cavalry, infantry, and artillery, on the main body of the hostiles led by Kamaiakan himself. The engagements took place Sept. 1 and 5 near Four Lakes, on a S. tributary of Spokane r. Besides their killed and wounded, the Indians lost 800 horses, having already lost large quantities of winter supplies, and burned their own village to save it from capture. Kamaiakan was among the wounded. On the 17th Wright dictated terms to the hostiles at a conference near Cœur d'Alêne mission. The defeated Indians, being no longer capable of resistance, were treated with great severity, 24 of the leading chiefs of the various tribes being either hanged or shot. Kamaiakan refused to sue for peace, but crossed the border into Brttish Columbia, where he finally ended his days. Consult Bancroft, Hist. Wash., Idaho, and Montana, 1890, and authorities cited; Stevens, Life of I. I. Stevens, 1900. (J. M.)

Kamass. See *Camas.*

Kamatukwucha (*Kâ′matûk wü′tcâ*, 'below the Estrella mts.'). A Pima village at Gila crossing, S. Ariz.—Russell, Pima MS., B. A. E., 18, 1902.

Kamegli. A Kuskwogmiut Eskimo village on the right bank of Kuskokwim r., above Bethel, Alaska.
Kameglimut.—Kilbuck (1898) quoted by Baker, Geog. Dict. Alaska, 1902.

Kamenakshtchat. A former important Chitimacha town at Bayou du Plomb, near Bayou Chène, 18 m. N. of Charenton, La.
Káme náksh tchāt námu.—Gatschet in Trans. Anthrop. Soc. Wash., II, 152, 1883 (*tchāt*, 'bayou'; *námu*, 'village').

Kamiah. A Nez Percé band formerly living at the site of the present town of Kamiah, Idaho. It is mentioned by Lewis and Clark in 1805 as a band of the Chopunnish and numbering 800 people who lived in large lodges.
Kamia.—Gatschet, MS., B. A. E., 1878. **Kamiah.**—Howard, Nez Percé Joseph, 19, 1885. **Kimmooenim.**—Morse, Rep. to. Sec. War, 369, 1822. **Kimoenims.**—Drake, Bk. Inds., vii, 1848. **Kimooenim.**—Lewis and Clark, Exped., II, 471, 1814. **Ki-moo-e-nim.**—Orig. Jour. Lewis and Clark, VI, 115, 1905.

Kamiaken. See *Kamaiakan.*

Kamit (*Kâ'mĭt*, 'back'). A former Pima village in s. Arizona.—Russell, Pima MS., B. A. E., 16, 1902.

Kamloops ('point between the rivers'). A village at the junction of Thompson and North Thompson rs., Brit. Col., occupied by Shuswap Salish; pop. 244 in 1904. It gave its name to Kamloops Indian agency, now united with that of Okanagan as Kamloops-Okanagan.

Kam-a-loo'-pa.—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 7 (native name). **Kameloups.**—Smet, Oregon Miss., 100, 1847. **Kamloops.**—Cox, Columbia River, II, 87, 1831. **Salst Kamlúps.**—Gatschet, MS., B. A. E. (Okinagan name, from Sälst, 'people').

Kammatwa (*Kammát'wa*). One of the four divisions of the main body of the Shasta, occupying Klamath valley from Scott r. to Seiad valley, N. W. Cal. According to Steele the native name of these Hamburg Indians, so-called, is T-ka, but this is apparently a misprint of I-ka, properly Aika, their name for Hamburg bar. (R. B. D.)

Hamburg Indians.—Steele in Ind. Aff. Rep. 1864, 120, 1865. **T-ka.**—Ibid. (misprint).

Kammuck. A former body of Salish of Fraser superintendency, Brit. Col.

Kammack.—Can. Ind. Aff. for 1879, 138. **Kammuck.**—Ibid., 1878, 79.

Kamuksusik. A former Aleut village on Agattu id., one of the Near id. group of the Aleutians, now uninhabited.

Kamulas. A former Chumashan village situated at or near the present Camulos, near the mouth of the Piru, in Ventura co., Cal.

Kamulas.—Taylor in Cal. Farmer, July 24, 1863. **Ka-mu'-lŭs.**—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kana. An Ita Eskimo settlement on Murchison sd., N. Greenland.

Kă'na.—Stein in Petermanns Mitt., no. 9, map, 1902. **Karnah.**—Mrs Peary, My Arct. Jour., 190, 1893.

Kanadasero. One of the two Seneca villages, locality unknown, which in 1763 were still in the English interest.—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 582, 1856.

Kanagak. An Eskimo village in the Kuskokwim district, Alaska; pop. 35 in 1890.

Kanagamiut.—Eleventh Census, Alaska, 164, 1893.

Kanagaro (*Kanákaro'*, 'a pole in the water'). A Mohawk town situated in 1677 on the N. side of Mohawk r., in Montgomery or Herkimer co., N. Y. In the year named it had a single stockade, with four ports, and contained 16 houses. Megapolensis mentions it as early as 1644, but no reference is made to it after 1693. (J. N. B. H.)

Andagaron.—Parkman, Jesuits, 222, note, 1883. **Andaraqué.**—Parkman, Old Rég., 197, 1883. **Banagiro.**—Megapolensis (1644) in N. Y. Doc. Col. Hist., III, 250, 1853. **Kanagaro.**—Conf. of 1674, ibid., II, 712, 1858. **Kanagiro.**—N. Y. Doc. Col. Hist., III, 250, 1853. **Kanákaro'.**—Hewitt, inf'n (Mohawk and Cayuga form).

Kanagaro. A former Seneca town on Boughton hill, directly s. of Victor, N. Y. For a long period it was the capital of the Seneca tribe. Greenhalgh states that in 1677 it contained 150 houses, 50 to 60 ft in length, with 13 or 14 fires to the house. Here Greenhalgh saw 9 prisoners (4 men, 4 women, and a boy) burned, the torture lasting about seven hours. This shows that the Iroquois as well as the Neuters burned their unadopted women prisoners, but the Jesuit Relation for 1641 says the Huron do not burn their women captives. On the approach of Denonville, in 1687, this town was burned by its inhabitants, who, like those of the neighboring Kanagaro, the foreign colony, removed about 20 m. S. E. to Kanadasega, where the foreign element became known by the name Seneca. In the early part of the 19th century the Seneca formed a village approximately on the site of the burned Kanagaro, which they called Gaonsageon ('basswood bark lying around'), referring, it is said, to gutters of this material employed to convey water from a neighboring spring. Another settlement existed in 1740 in the vicinity of the old site, which was called Chinoshahgeh. (J. N. B. H.)

Cahacaragne.—Lattré, map, 1784. **Cahaquonaghe.**—Esnauts and Rapilly, map, 1777. **Canagaroh.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 251, 1853. **Canagora.**—Ibid., 250. **Cangaro.**—Ibid. **Gaensera.**—Belmont (1687) quoted by Conover, Kanadega and Geneva MS., B. A. E. **Ganagaro.**—La Salle (1682) in Margry, Déc., II, 217, 1877. **Gandagan.**—Jes. Rel. for 1657, 45, 1858. **Gandagaro.**—Jes. Rel. for 1670, 23, 1858. **Gannagaro.**—Denonville (1687) in N. Y. Doc. Col. Hist., IX, 367, 1855. **Kanákao'.**—Hewitt, inf'n (Seneca and Onondaga form). **Kohoseraghe.**—Cortland (1687) in N. Y. Doc. Col. Hist., III, 434, 1853. **Onnutague.**—Belmont (1687) quoted by Conover, op. cit. **Saint Jacques.**—Jes. Rel. for 1671, 20, 1858. **Saint James.**—N. Y. Doc. Col. Hist., IX, 367, 1855.

Kanagaro. A former town belonging to the Seneca, situated at different times at different sites from 1½ to 4 m. s. of Kanagaro, the Seneca capital, and s. E. from Victor, on the E. side of Mud cr., N. Y. According to Greenhalgh it contained about 30 houses in 1677. The inhabitants of this town, according to the Jesuit Relation for 1670, were chiefly incorporated captives and their descendants of three tribes, the Onnontioga, the Neuters, and the Hurons. Its situation thus placed its inhabitants directly under the eyes of the federal chiefs dwelling in the capital town of Kanagaro. Here in 1656 the Jesuits established the mission of the Tohontaenrat at Scanonenrat, which surrendered in a body to the Seneca in 1649. On account of these associations the missionaries gave it their special attention, with such success that it became known as the Christian town of the Seneca. Like all the principal Seneca towns it was destroyed by Denonville in 1687. The inhabitants of the western towns, Totiakton and Gandachiragon, removed s. and then W. to Genesee r., where their settlements were destroyed by Sullivan in 1779; those of the eastern towns, Gandagaro

(Kanagaro) and Gandougarae, removed to the E., where their settlements at Canandaigua and near Geneva, N. Y., were also destroyed by Sullivan's army. (J. N. B. H.)

Canoenada.—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 250, 1883. **Gandagarae.**—Jes. Rel. for 1670, 77, 1858. **Gandougaraé.**—Denonville (1687) quoted by Conover, MS., B. A. E. **Gannogarae.**—Denonville (1687) in N. Y. Doc. Col. Hist., IX, 366, 1855. **Gannongarae.**—Doc. 1687, ibid., 334. **Gannougarae.**—Denonville quoted by Conover, MS., B. A. E. **Saint Michael's.**—Shea, Cath. Miss., 291, 1855. **Saint Michel.**—Jes. Rel. for 1670, 77, 1858.

Kanaghsaws. An Iroquois town of 18 houses, situated in 1779 about 1 m. N. W. of Conesus Center, N. Y. Grant, one of Sullivan's officers, says: "Captain Sunfish, a negro, resided here, a very bold, enterprising fellow, who commanded the town." Chief Bigtree (Karontowanen) is said to have resided here also.—Jour. Mil. Exped. of Gen. Sullivan (1779), 131, 1887. (J. N. B. H.)

Kanajormiut. An Eskimo village in S. W. Greenland.—Meddelelser om Grönland, XVI, map, 1896.

Kanak. An Alaskan Eskimo village in the Kuskokwim district, Alaska; pop. 41 in 1893.

Kanagmiut.—11th Census, Alaska, 164, 1893.

Kanakanak. A Nushagagmiut village on Nushagak bay, near which are two salmon canneries; pop. 53 in 1890, 145 in 1900.

Kanakanak.—11th Census, Alaska, 93, 1893. **Knakanak.**—12th Census Rep., I, 426, 1901.

Kanakuk. A Kickapoo prophet. When the Kickapoo in 1819 ceded their lands, covering nearly half the state of Illinois, they could not go to the reservation assigned to them in Missouri because it was still occupied by the hostile Osage. Half the tribe emigrated instead to Spanish territory in Texas, and the rest were ready to follow when the Government agents intervened, endeavoring to induce them to remove to Missouri. Kanakuk, inspired with the ideas that had moved Tenskwatawa, exhorted them to remain where they were, promising that if they lived worthily, abandoning their native superstitions, avoiding quarrels among themselves and infractions of the white man's law, and resisting the seduction of alcohol, they would at last inherit a land of plenty clear of enemies. He was accepted as the chief of the remnant who remained in Illinois, and many of the Potawatomi of Michigan became his disciples. He displayed a chart of the path, leading through fire and water, which the virtuous must pursue to reach the "happy hunting grounds," and furnished his followers with prayer-sticks graven with religious symbols. When in the end the Kickapoo were removed to Kansas he accompanied them and remained their chief, still keeping drink away from them, until he died of smallpox in 1852. See Mooney in 14th Rep. B. A. E., 692–700, 1896.

KANAKUK, THE KICKAPOO PROPHET. (AFTER CATLIN)

Kanani (*Ka'nàni*, 'living arrows'). A Navaho clan.—Matthews in Jour. Am. Folk-lore, III, 104, 1890.

Kanapima ('one who is talked of'). An Ottawa chief, born about 40 m. S. of Mackinaw, Mich., July 12, 1813, and christened as Augustin Hammelin, jr. He was sent with his younger brother, Macoda Binnasee (The Blackbird), in 1829 to be educated in the Catholic seminary at Cincinnati, where the two boys remained for 3 years without making marked progress in their studies. In 1832 both were sent to Rome to continue their education in the college of the Propaganda Fide, with the view of entering the priesthood. This object in Kanapima's case was defeated from the usual causes. After his brother died at the end of two years he ceased his studies, returned to America, became chief of his branch of the tribe, and resumed the costume and habits of his people, except when he went among white people, as in 1835, to make a treaty for the Ottawa with the Government at Washington, but he does not appear to have been a signer of any Ottawa treaty. On such occasions he exhibited the ease and polish of a man of the world.

Kanastunyi (*Kănastûñ'yĭ*). A traditionary Cherokee settlement on the headwaters of French Broad r., near the present Brevard, in Transylvania co., N. C. A settlement called Cannostee or Cannastion is mentioned as existing on Hiawassee r. in 1776. (J. M.)

Conastee.—Doc. of 1755 quoted by Royce in 5th Rep. B. A. E., 142, 1887. **Kăna'sta.**—Mooney in

19th Rep. B. A. E., 480, 524, 1900 (abbreviated form). **Kănastûñ′yĭ.**—Ibid.

Kanatak. A Kaniagmiut Eskimo village on Shelikof strait, Alaska; pop. 26 in 1890 (11th Census, Alaska, 163, 1893).

Kanatakowa (‘great village.’—Hewitt). The village of the Onondaga situated at the place still called Onondaga Castle, N. Y. It was the principal village of the tribe as early as 1654. (J. M.)

Kä-nä-tä-go′-wä.—Morgan, League Iroq., 471, 1851. **Kă-nă-tă’-ko′-wă‘.**—Hewitt, inf’n, 1886 (Onondaga form). **Onondaga.**—Greenhalgh (1677) quoted by Morgan, League Iroq., 316, 1851. **Onondaga Castle.**—Ibid., 471 (common English name). **Onondaghara.**—Macauley, N. Y., II, 177, 1829. **Onondagharie.**—Ibid.

Kanatiochtiage (‘place of wild rice’). A former Iroquois settlement or village on the N. shore of L. Ontario, inhabited chiefly by “Dowaganhaes,” and reputed to be “near the Sennekes [Seneca] country.” It was situated near Tchojachiage, or approximately on the site of Darlington or Port Hope, in the New Castle district, Ontario. Three nations, composing 16 “castles”, came to settle there by Iroquois permission. (J. N. B. H.)

Ganadatsiagon.—Frontenac (1673) in N. Y. Doc. Col. Hist., IX, 112, 1855. **Ganatcheskiagon.**—Ibid., note. **Ganatoheskiagon.**—Ibid. **Kanatiochtiage.**—Doc. of 1700, ibid., IV, 694, 1854.

Kanchati (‘red ground,’ ‘red earth’). A name applied to several places, one of the best known being the principal village of the Alibamu, formerly on the E. bank of Alabama r., below Koasati and a little W. of Montgomery, Ala. Hawkins described it in 1799 as a small village on the left bank of Alabama r., with its fields on the right side in a cane swamp, and its people poor and indolent. A census of 1832 (Schoolcraft, Ind. Tribes, IV, 578, 1854) gave the number of families as 55. The name has been applied also to a township in the Creek Nation, Okla., and to a village a few miles N. W. of Talladega, Ala. (A. S. G.)

Con chante ti.—Census of 1832 in Schoolcraft, Ind. Tribes, IV, 578, 1854. **Con-chant-ti.**—Gatschet, Creek Migr. Leg., I, 133, 1884. **Conchart ee.**—H. R. Ex. Doc. 276, 24th Cong., 1st sess., 312, 1836. **Ecanchatty.**—Woodward, Reminiscences, 12, 1859. **Ecumchate.**—Schoolcraft, Ind. Tribes, IV, 380, 1854. **E-cun-cha-ta.**—Royce in 18th Rep. B. A. E., Ala. map, 1899. **E-cun-chate.**—Hawkins (1799), Sketch, 36, 1848. **Ikan-tcháti.**—Gatschet, Creek Migr. Leg., I, 88, 1884. **Kansháde.**—Ibid., 133. **O-cun-c a-ta.**—Bell in Morse, Rep. to Sec. War, 307, 1822. **Red Grounds.**—Ibid., 364.

Kandoucho. A former village of the Neutrals in Ontario, near the Huron country.

Kandoucho.—Jes. Rel. for 1641, 75, 1858. **Tous les Saints.**—Ibid. (mission name).

Kaneenda. A former fishing station of the Onondaga, situated at the fork of Seneca and Onondaga rs., N. Y., 8 m. from their palisaded village. It was also their landing place when they returned from hunting on the N. side of L. Ontario. (J. N. B. H.)

Kanienda.—Doc. of 1700 in N. Y. Doc. Col. Hist., IV, 649, 1854.

Kanesadageh (*Kane‘sădă’′ge‘*). A former Iroquois village belonging to the Two-clans of the Turtle; location unknown. (J. N. B. H.)

Kaneghsadakeh.—Hale, Iroquois Book of Rites, 118, 1883. **Kanesadakeh.**—Ibid, 119.

Kanestio. A village occupied by Delawares and others, subject to the Iroquois, formerly on the upper Susquehanna, near Kanestio cr., in Steuben co., N. Y. It was burned by the Iroquois in 1764, on account of hostilities committed by the inhabitants against the whites. It then contained about 60 houses.

Canestio.—Vaudreuil (1757) in N. Y. Doc. Col. Hist., X, 588, 1858 (name of the creek). **Kanestio.**—Pouchot, map (1758), ibid., 694.

Kang. The Mountain Lion clans of the Tewa pueblos of San Juan, San Ildefonso, and Nambe, N. Mex.

Chang Doa.—Bandelier, Delight Makers, 464, 1890. **Kä^n-tdóa.**—Hodge in Am. Anthrop., IX, 351, 1896 (San Juan and San Ildefonso form; *tdóa* = ‘people’). **Qën-tdóa.**—Ibid. (Nambe form; *q* = German *ch*).

Kangarsik. A village of the Angmagsalingmiut on a large island at the mouth of Angmagsalik fjord, Greenland, lat. 65° 33′; pop. 34 in 1884.—Meddelelser om Grönland, IX, 379, 1889.

Kangek. An Eskimo settlement 10 m. S. of Godthaab, W. Greenland, lat. 64° 10′.—Nansen, Eskimo Life, 166, 1894.

Kangerdluksoa (‘the great fjord’). An Ita Eskimo settlement in Inglefield gulf, N. Greenland.

Kangerdlooksoah.—Wychoff in Scribner’s Mag., XXVIII, 447, 1900. **Kangerdlú′hsoa.**—Stein in Petermanns Mitt., IX, map, 1902.

Kangertloaping (‘remarkable fjord’). A summer settlement of Okomiut Eskimo of Saumia, at the head of an inlet emptying into Cumberland sd., Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Kangertluk (‘fjord’). A spring and fall settlement of Iglulirmiut Eskimo on N. Melville penin. near the Fox Basin coast.—Boas in 6th Rep. B. A. E., map, 1888.

Kangertlukdjuaq (‘great fjord’). A summer settlement of Okomiut Eskimo of Saumia, at the head of an inlet emptying into Cumberland sd., Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Kangertlung (‘fjord’). A summer settlement of Talirpia Okomiut Eskimo on the S. W. coast of Cumberland sd.—Boas in 6th Rep. B. A. E., map, 1888.

Kangguatl-lanas (*Qā′ñguaʟ lā′nas*). An extinct subdivision of the Stustas, a family of the Eagle clan of the Haida of British Columbia. (J. R. S.)

K·anguatl lā′nai.—Boas, 12th Rep. N. W. Tribes Can., 22, 1898. **Qā′ñguaʟ lā′nas.**—Swanton, Cont. Haida, 276, 1905.

Kanghishunpegnaka (‘those who wear crow feathers in their hair’). A division of the Sihasapa or Blackfoot Sioux.

Kaŋġi-ṡuŋ-pegnaka.—Dorsey in 15th Rep. B. A. E., 219, 1897. **Ka^{n}xi-cŭ^n-pegnaka.**—Ibid.

Kanghiyuha (‘crow keepers’). A division of the Brulé Teton Sioux.

Kaŋ-gi yu-ha.—Tatankawakan, letter to Dorsey, 1880. **Kaŋġi-yuha.**—Dorsey in 15th Rep. B. A. E., 218, 1897. **Ka^{n}xi-yuha.**—Ibid. **Thosethateatcrows.**—Culbertson in Smithson. Rep. 1850, 141, 1851.

Kangiartsoak. An Eskimo village and Danish settlement in w. Greenland, lat. 72° 47′.—Kane, Arctic Exped., 472, 1854.

Kangidli. An Ita Eskimo village at C. York, n. Greenland.—Stein in Petermanns Mitt., IX, map, 1902.

Kangigdlek. An Angmagsalingmiut Eskimo village on Angmagsalik fjord, E. Greenland, lat. 65° 40′.—Meddelelser om Grönland, XVI, map, 1896.

Kangikhlukhmut (*Kang-iq-xlu-q′mūt*, 'head-of-the-rapid-river people': Kaniagmiut name). A division of the Ahtena at the head of Copper r., Alaska.—Hoffman, MS. vocab. B. A. E., 1882.

Kangisunka. See *Crow Dog*.

Kangivamiut ('people at the head'). A subtribe of the Sukinimiut Eskimo, living in the region of George r., n. Labrador.

Kangivamiut.—Boas in 6th Rep. B. A. E., map, 1888. **Kan′gûkḷlua′luksoagmyut.**—Turner in 11th Rep. B. A. E., 176, 1894 (='people of the great bay'). **Kanûktlualuksoagmyut.**—Turner in Trans. Roy. Soc. Can., V, 99, 1888.

Kangmaligmiut ('distant ones'). An Arctic Eskimo tribe between Manning pt and Herschel id. The name has been attached to different local groups all the way from Pt Hope to Mackenzie r.

Kadjakians.—Rink in Jour. Anthrop. Inst., XV, 240, 1886. **Kakmalikg.**—Zagoskin, Descr. Russ. Poss. Am., pt. I, 74, 1847. **Kangiugdlit.**—Rink, op. cit., 240. **Kangmali-enyüin.**—Richardson, Polar Regions, 300, 1861. **Kangmaligmeut.**—Murdoch in Ninth Rep. B. A. E., 46, 1892. **Kăngmāli′gmūt.**—Dall in Cont. N. A. Ethnol., I, 10, 1877. **Kangmali-innuin.**—Simpson quoted by Dall, ibid. **Kangmalik.**—Woolfe in 11th Census, Alaska, 130, 1893. **Kangnialis.**—Keane in Stanford, Compend., 517, 1878. **Kanmali-enyuin.**—Murdoch in 9th Rep. B. A. E., 46, 1892. **Kûñmû′d′lĭñ.**—Ibid., 43, 46. **Western Mackenzie Innuit.**—Dall in Cont. N. A. Ethnol., I, 12, 1877 (collective term including Kopagmiut and Kangmaligmiut).

Kangormiut ('goose people'). A tribe of Central Eskimo living in Victoria land.

Kang-orr-Mœoot.—Franklin, Journ. to Polar Sea, II, 43, 1824. **Kanq-or-mì-ut.**—Richardson, Arct. Exped., I, 362, 1851. **Kaño-meut.**—Petitot in Bib. Ling. et Ethnol. Am., III, 11, 1876 (Chiglit name). **White-Goose Eskimos.**—Franklin, op. cit., 42.

Kanhada (*G·anháda*, meaning obscure). One of the 4 clans or phratries into which all Indians of the Chimmesyan stock are divided. It is also applied specifically to various local subdivisions of the clan. One such is found in the Niska town of Lakkulzap and one in each of the Kitksan towns—Kitwingach, Kitzegukla, and Kishpiyeoux.—Boas in 10th Rep. N. W. Tribes Can., 49–50, 1895.

Kanhanghton. A former Delaware village about the mouth of Chemung r., in the n. part of Bradford co., Pa. It was destroyed by the Iroquois in 1764 on account of the hostility of its inhabitants to the whites.—Johnson (1764) in N. Y. Doc. Col. Hist., VII, 625, 1856.

Kaniagmiut ('people of Kodiak'). The largest and most powerful Eskimo tribe on the Alaskan coast, inhabiting Kodiak id. and the mainland from Iliamna lake to Ugashik r., the s. coast to lon. 159° w. The tribe numbered 1,154 in 1890. Their villages are Afognak, Aiaktalik, Akhiok, Aleksashkina, Alexandrovsk, Ashivak, Chiniak, Fugitive, Igak, Iliamna, Kaguyak, Kaluiak, Kanatak, Karluk, Katmai, Kattak, Kiliuda, Kodiak, Kuiukuk, Kukak, Liesnoi, Mitrofania, Nauklak, Nunamiut, Nuniliak, Orlova, Ostrovki, Seldovia, Sutkum, Three Saints, Uganik, Uhaiak, Uhaskek, Ukshivikak, Uyak, Uzinki, Yalik, and Yelovoi.

Achkugmjuten.—Holmberg, Ethnog. Skizz., 4, 1855 (applied to Aglemiut and Kaniagmiut by the people of Norton sd.;='inhabitants of the warm country'). **Kadiagmuts.**—Am. Nat., XV, 156, 1881. **Kadjacken.**—Wrangell, Ethnol. Nach., 117, 1839. **Kanagist.**—Coxe, Russ. Disc., 135, 1787. **Kāniăg′-mūt.**—Dall in Cont. N. A. Ethnol., I, 20, 1877. **Kaniagmut.**—Rink, Eskimo Tribes, 32, 1887. **Kinaghi.**—Morse, Syst. of Mod. Geog., I, 74, 1814. **Konagens.**—Drake, Bk. of Inds., viii, 1848. **Konagis.**—Latham in Jour. Ethnol. Soc. Lond., I, 183, 1848. **Konasgi.**—Prichard, Phys. Hist., Man, 371, 1847. **Koniagi.**—Humboldt, New Spain, II, 392, 1811. **Koniágmutes.**—Dall in Proc. Am. A. A. S., XVIII, 267, 1870. **Konjagen.**—Holmberg, Ethnog. Skizz., 4, 1855. **Southern Eskimos.**—Form used by various English writers.

Kanig. A former Chnagmiut village on the n. bank of Yukon r., Alaska, near its mouth.

Kanig-mïout.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Kanygmjut.**—Holmberg, Ethnog. Skizz., map, 1855.

Kanikaligamut (*Ka′ni-qa-li-ga-mut*, 'people close to the river': Chugachigmiut name). An unidentified division of the Knaiakhotana living on Cook inlet, Alaska.—Hoffman, MS., B. A. E., 1882.

Kanikluk. A Chugachigmiut village on the n. shore of Prince William sd., Alaska; pop. 54 in 1880, 73 in 1890.

Kanikhluk.—Petroff in 10th Census, Alaska, 29, 1884. **Kanikluk.**—Baker, Geog. Dict. Alaska, 229, 1902.

Kanlax (*Nxō′istEn*, 'the point'). An Upper Lillooet town at the junction of Bridge and Fraser rs., interior of British Columbia; pop. 104 in 1904.

Bridge river.—Can. Ind. Aff. Rep. 1904, pt. 2, 72, 1905. **Kan-lax′.**—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44. **Nxō′istEn.**—Boas, inf'n, 1906.

Kanna ('eel'). A clan of the Tuscarora. According to Morgan (League Iroq., 70, 1877) an Eel clan is found among the Tuscarora, the Onondaga, and the Cayuga.

Eel.—Morgan, op. cit. **Kä′ⁿ′-nä.**—Hewitt, inf'n, 1886 (Tuscarora form).

Kannawalohalla ('a head fastened to the end of an object.'—Hewitt). An Iroquois village on the site of Elmira, N. Y., which was destroyed by Sullivan in Aug., 1779.—Jour. Mil. Exped. Gen. Sullivan (1779), 232, 1887.

Kannehouan. An unidentified tribe, possibly of Caddoan affinity, heard of by La Salle's party in 1687 as living to the w. or n. w. of Maligne (Colorado) r., Tex. Cf. *Cahinnio*, *Kanohatino*.

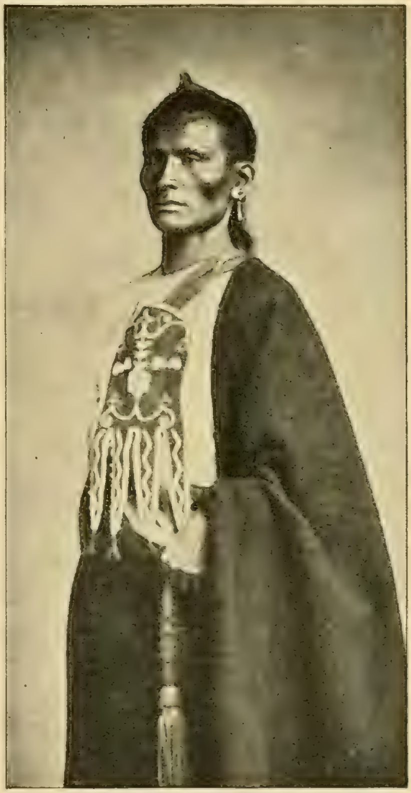
Caniouis.—Alcedo, Dic. Geog., I, 341, 1786 (possibly identical). **Cannaha.**—Joutel (1687) in Margry, Déc., III, 409, 1878. **Cannahios.**—Ibid. **Cannehovanes.**—Barcia, Ensayo, 271, 1723. **Kannehonan.**—Joutel (1687), Jour. Voy., 90, 1719. **Kannehouan.**—Joutel

(1687) in Margry, Déc., III, 288, 1878. **Kaouanoua.**—17th cent. Doc. in Margry, ibid., 602. **Ouanahinan.**—De l'Isle, map (1703) in Winsor, Hist. Am., II, 294, 1886 (possibly identical; misprint *O* for *C*). **Quayneos.**—Jefferys, Am. Atlas, map 5, 1776. **Tahiannihouq.**—Joutel (1687) in Margry, Déc., III, 409, 1878.

Kanohatino ('red river'). The Caddo name for the Red r. of Louisiana, and, according to Gatschet, for the Colorado r. of Texas. It was supposed by the companions of La Salle to be the name of a tribe encountered by them in the neighborhood of the Colorado or the Brazos. From the alternative name given, "Ayano," or "Ayona," it has been erroneously assumed that this tribe was the Hainai. "Ayano," however, is evidently the general Caddo word for "man." Although a Caddo tribe may have been living or camping in the region indicated when La Salle passed, the fact that they were not mentioned when León advanced to the Caddo country a few years later would seem to discredit the theory. The only alternative supposition is that the Wichita or one of their branches, the Tawakoni or the Waco, were camping considerably to the s. of their customary habitat at that time. This would explain the warfare that was found to exist between the Caddo and the Kanohatino in which some of La Salle's former companions took part. (J. R. S.)

Aiano.—Barcia, Ensayo, 271, 1723. **Ayano.**—Joutel (1687) in Margry, Déc., III, 299, 1878. **Ayona.**—Joutel in French, Hist. Coll. La., I, 138, 1846. **Canatino.**—Anville, map N. Am., 1752. **Cannohatinno.**—Joutel (1687) in Margry, Déc., III, 299, 1878. **Cannohatino.**—Barcia, Ensayo, 271, 1723. **Cannokantimo.**—Joutel (1687) in French, Hist. Coll. La., I, 148, 1846. **Canoatinno.**—Joutel (1687) in Margry, Déc., III, 409, 1878. **Canoatinos.**—Iberville (1700), ibid., IV, 374, 1880. **Canohatinno.**—Shea, Early Voy., 36, note, 1861. **Canohatino.**—Joutel, Jour. Voy., 90, 1719. **Canouhanans.**—Baudry des Lozières, Voy. a la Le., 242, 1802. **Conoatinos.**—Bienville (1700) in Margry, Déc., IV, 442, 1880. **Kanaatino.**—Brion de la Tour, Carte Gen. des Col. Angl., 1781. **Kanoatinas.**—Boudinot, Star in the West, 127, 1816. **Kanoatinnos.**—Hennepin, New Discov., pt. 2, 32, 1698. **Kanoatino.**—Le Page du Pratz (1757), Hist. La., map, 1774. **Kano Hatino.**—Mooney, inf'n (Caddo: 'red river'). **Kanoutinoa.**—Cavelier (1688) in Shea, Early Voy., 36, 1861. **Konatines.**—Coxe, Carolana, map, 1741. **Konoatinnos.**—Ibid., 38. **Quanoatinno.**—Douay (*ca.* 1688) in Shea, Discov., 211, 1852. **Quanoatinos.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Quanoouatinos.**—Tonti (1690) in French, Hist. Coll. La., I, 76, 1846. **Quanouatins.**—Ibid., 74. **Quoanantino.**—Barcia, Ensayo, 302, 1723. **Quonantino.**—McKenney and Hall, Ind. Tribes, III, 87, 1854. **Quonoatinnos.**—Coxe, Carolana, 38, 1741.

Kansa. A southwestern Siouan tribe; one of the five, according to Dorsey's arrangement, of the Dhegiha group. Their linguistic relations are closest with the Osage, and are close with the Quapaw. In the traditional migration of the group, after the Quapaw had first separated therefrom, the main body divided at the mouth of Osage r., the Osage moving up that stream and the Omaha and Ponca crossing Missouri r. and proceeding northward, while the Kansa ascended the Missouri on the s. side to the mouth of Kansas r. Here a brief halt was made, after which they ascended the Missouri on the s. side until they reached the present N. boundary of Kansas, where they were attacked by the Cheyenne and compelled to retrace their steps. They settled again at the mouth of Kansas r., where the Big Knives, as they called the whites, came with gifts and induced them to go farther W. The native narrators of this tradition give an account of about 20 villages occupied successively along Kansas r. before the settlement at Council Grove, Kans., whence they were finally removed to their reservation in Indian Ter. Marquette's autograph map, drawn probably as early as 1674, places the Kansa a considerable distance directly W. of the Osage and some distance S. of the Omaha, indicating that they were then on Kansas r. The earliest recorded notice of the Kansa is by Juan de Oñate, who went from San Gabriel, N. Mex., in 1601, till he met the "Escansaques," who lived 100 leagues to the N. E., near the "Panana," or Pawnee. It is known that the Kansa moved up Kansas r. in historic



KANSA. (KAKEBASHA)

times as far as Big Blue r., and thence went to Council Grove in 1847. The move to the Big Blue must have taken place after 1723, for at that date Bourgmont speaks of the large village of the Quans (Kansa) as on a small river flowing from the N. 30 leagues above Kansas r. and near the Missouri. The village of the Missouri tribe was then 30 leagues below Kansas r. and 60 leagues from the Quans village. Iberville estimated them at 1,500 families in 1702. A treaty of peace and friendship was made with them by the United States, Oct. 28, 1815. They were then on Kansas r. at the mouth of Saline r., having been forced back from the Missouri by the Dakota. They occupied 130 earth lodges, and their number was estimated at 1,500. According to Lewis and Clark, they resided in 1804 on Kansas r., in two villages, one about 20 and the other 40 leagues from its mouth, with a population of 300 men. These explorers say that they formerly lived on the S. bank of Missouri r. about 24 leagues above the mouth of the Kansas, and were more numerous, but were reduced by the attacks of the Sauk and the Iowa. O'Fallon estimated their number in 1822 at 1,850. By the treaty of St Louis, June 3, 1825, they ceded to the United States their lands in N. Kansas and S. E. Nebraska, and relinquished all claims they might have to lands in Missouri, but reserving for their use a tract on Kansas r. Here they were subject to attacks by the Pawnee, and on their hunts by other tribes, whereby their number was considerably reduced. Porter estimated their number in 1829 at 1,200; according to the Report of the Indian Office for 1843 the population was 1,588. By treaty at Methodist Mission, Kans., Jan. 14, 1846, they ceded to the United States 2,000,000 acres of the E. portion of their reservation, and a new reservation was assigned them at Council Grove, on Neosho r., Morris co., Kans., where they remained until 1873. As this tract was overrun by settlers, it was sold, and with the funds another reservation was bought for them in Indian Ter. next to the Osage; with the exception of 160 acres, reserved for school purposes, all their lands have now been allotted in severalty. The population diminished from about 1,700 in 1850 to 209 in 1905, of whom only about 90 were full-bloods. Much of this decrease has been due to epidemics. In the winter of 1852–53 smallpox alone carried off more than 400 of the tribe at Council Grove.

The Kansa figured but slightly in the history of the country until after the beginning of the 19th century, and they never played an important part in frontier affairs. During the 26 years which the Kansa spent at Council Grove, efforts were made to civilize them, but with little success. Mission schools were conducted by the Methodists in 1850–54, and by the Quakers in 1869–73, but the conservatism of the tribesmen prevented the attendance of the children, believing it to be degrading and ruinous to Indian character to adopt the white man's ways. According to T. S. Huffaker, who lived among them, chiefly as teacher, from 1850 to 1873, only one Indian of the tribe was converted to Christianity during that period, while the influence of frontier settlers and traders, with the introduction of liquor, stood in the way of the good that the schools might otherwise have accomplished. While at Council Grove they subsisted largely by hunting the buffalo, until the extinction of the herds, when they took up desultory farming under the instruction of Government teachers, because driven to it by necessity; but the houses erected by the Government for their use they refused to occupy, regarding their own lodges as more healthful and comfortable (G. P. Morehouse, inf'n, 1906).

Say's account, perhaps the most accurate of the earlier notices (Long, Exped. Rocky Mts., 1823), describes the ordinary dress of the men as consisting of a breech-clout of blue or red cloth secured in its place by a girdle, leggings and moccasins without ornamentation, and a blanket thrown over the shoulders. The hair of the chiefs and warriors, except a small lock at the back, was scrupulously removed. The dress of the females consisted of a piece of cloth secured at the waist by a girdle, the sides meeting on the outside of the right thigh, the whole extending downward to the knee. In cold weather or for full dress a similar piece of cloth was thrown over the left shoulder, and leggings of cloth, with a broad protecting border on the outside, and moccasins were worn. They were cultivators of the soil. Tattooing was formerly practised to a limited extent. The chastity of the females was guarded to a greater extent than was usual among the western tribes. The mode of constructing their principal permanent dwellings is described by Say as follows: "The roof is supported by two series of pillars, or rough vertical posts, forked at top for the reception of the transverse connecting pieces of each series; 12 of these posts form the outer series, placed in a circle; and 8 longer ones, the inner series, also describing a circle; the outer wall, of rude frame-work, placed a proper distance from the exterior series of pillars, is 5 or 6 ft high. Poles as thick as the leg at base rest with their butts upon the wall, extending on the cross-pieces, which are upheld by the pillars of the two series, and are of sufficient length to reach nearly to the summit. These poles are very numerous, and, agreeably to the position which we have indicated, they are placed all round in a radiating manner, and support the roof like rafters. Across these are laid long and slender sticks or twigs, attached parallel to each other by means of bark cord; these are covered by mats made of long grass, or reeds, or with the bark of trees; the whole is then covered completely over with earth, which, near the ground, is banked up to the eaves. A hole is permitted to remain in the middle of the roof to give exit to the smoke [see *Earth lodge*]. Around the walls of the interior a continuous series of mats are suspended; these are of neat workmanship, composed of a soft reed united by bark cord in straight or undulated lines, between which lines of black paint sometimes occur. The bedsteads are elevated to the height of a common seat from the ground, and are about 6 ft wide; they extend in an uninterrupted line around three-fourths of the circumference of the apartment, and are formed in the simplest manner of numerous sticks or slender pieces of wood, resting at their ends on cross-pieces, which are supported by short notched or forked posts driven into the ground; bison skins supply them with a comfortable bedding." Restriction of marriage according to gentes has always been strictly observed by the Kansa. When the eldest daughter of a family married, she controlled the lodge, her mother, and all her sisters, the latter being always the wives of the same man. On the death of the husband the widow became the wife of his eldest brother without ceremony; if there was no brother the widow was left free to select her next husband.

The Kansa gentes as given by Dorsey (15th Rep. B. A. E., 230, 1897) are: 1, Manyinka (earth lodge); 2, Ta (deer); 3, Panka (Ponca); 4, Kanze (Kansa); 5, Wasabe (black bear); 6, Wanaghe (ghost); 7, Kekin (carries a turtle on his back); 8, Minkin (carries the sun on his back); 9, Upan (elk); 10, Khuya (white eagle); 11, Han (night); 12, Ibache (holds the firebrand to sacred pipes); 13, Hangatanga (large Hanga); 14, Chedunga (buffalo bull); 15, Chizhuwashtage (Chizhu peacemaker); 16, Lunikashinga (thunder-being people). These gentes constitute 7 phratries.

The following were some of the Kansa villages, their names having been gained chiefly through the investigations of Rev. J. O. Dorsey, but in only a few cases are their locations known: Bahekhube, Cheghulin (2), Djestyedje, Gakhulin, Gakhulinulinbe, Igamansabe, Inchi, Ishtakhechiduba, Manhazitanman, Manhazulin, Manhazulintanman, Manyinkatuhuudje, Neblazhetama, Niudje, Padjegadjin, Pasulin, Tanmangile, Waheheyingetseyabe, Wazhazhepa, Yuzhemakancheubukhpaye, Zandjezhinga, Zandjulin, and Zhanichi.

Alähó.—Mooney, inf'n (Kiowa name). **Ansaus.**—Trumbull, Ind. Wars, 185, 1851 (misprint). **Canceze.**—Coues, Lewis and Clark Exped., I, xxv, note, 1893. **Cancezs.**—Lewis (1806) in Orig. Jour. Lewis and Clark, VII, 336, 1905. **Can hez.**—Le Page Du Pratz, Hist. La., II, 251, 1758. **Canips.**—Lewis, Trav., 3, 1809. **Cans.**—Maximilian, Trav., 119, 1843 (so called by the French). **C nsa.**—Harris, Voy. and Trav., I, map, 685, 1705. **Canses.**—Smith, Bouquet Exped., 70, 1766. **Cansés.**—Iberville (1702) in Margry, Déc., IV, 601, 1880. **Cansez.**—Charlevoix, Voy. N. Am., II, 168, 1766. **Canzas.**—Le Page Du Pratz, Hist. La., 301, 1774. **Canzés.**—Bienville (1722) in Margry, Déc., VI, 387, 1886. **Canzez.**—Le Page Du Pratz, Hist. La., I, 324, 1758. **Caugh.**—Whitehouse (1804) in Orig. Jour. Lewis and Clark, VII, 40, 1905. **Cauzes.**—Trumbull, Ind. Wars, 185, 1851. **Caw.**—Farnham, Trav. West. Prairies, 14, 1843. **Ercansaques.**—Salmeron quoted by Dunbar in Mag. Am. Hist., IV, 280, 1880. **Escanjaques.**—Vetancurt (1693), Teatro Mex., III, 303, repr. 1871. **Escansaques.**—Zarate-Salmeron (*ca.* 1629), Relacion, in Land of Sunshine, 45, Dec. 1899 (the original form of this name; possibly the Kansa). **E canxaques.**—Shea (1662), Peñalosa, 29, 1882 (supposed by Shea to be Comanche). **Esquansaques.**—Ladd, Story of N. Mex., 109, 1891. **Estanxaques.**—Shea, Peñalosa, 83, 1882. **Excanjaque.**—Zarate-Salmeron quoted by Bancroft, Nat. Races, I, 599, 1882 **Excausaquex.**—Columbus Memor., 157, 1893 (misprint). **Hútañga.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (own name). **Ka Anjou.**—Bowen, Am. Discov. by the Welsh, 92, 1876. **Ka Anzou.**—Ibid. (called Chickasaw name; trans. 'first men'). **Kah.**—Orig. Jour. Lewis and Clark, VI, 81, 1905 (given as French traders' name). **Kâh.**—Lewis and Clark, Discov., 13, 1806. **Kamse.**—N. Y. Doc. Col. Hist., IX, 1057, 1855. **Kancas.**—La Potherie, Hist. Am., II, 271, 1753. **Kancès.**—Du Lac, Voy. dans les Louisianes, vi, 1805. **Kans.**—Pike, Exped., 123, 1810. **Kansa.**—Ex. Doc. 56, 18th Cong., 1st sess, 9, 1824. **Kansæ.**—Coxe, Carolana, 11, 1741. **Kansas.**—Orig. Jour. Lewis and Clark (1804), I, 60, 1904. **Kansé.**—La Harpe (1722) in Margry, Déc., VI, 365, 1886. **Kaⁿsĕ.**—Dorsey, Osage MS. vocab., B. A. E., 1883 (Osage and Quapaw name). **Kanses.**—Iberville (1702) in Margry, Déc., IV, 599, 1880. **Kansez.**—Anville, map N. Am., 1752. **Kansies.**—Schoolcraft, Ind. Tribes, III, 557, 1853. **Kantha.**—Hamilton in Trans. Nebr. Hist. Soc., I, 73, 1885 (Iowa name). **Kants.**—Smet, Oregon Miss., 161, 1847. **Kanzas.**—Orig. Jour. Lewis and Clark (1804), I, 67, 1904. **Kanzeis.**—Whitehouse (1805), ibid., VII, 189, 1905. **Kanzes.**—Lewis and Clark, ibid., VI, 84. **Kar'-sa.**—Lewis and Clark, Discov., 13, 1806. **Karsea.**—Orig. Jour. Lewis and Clark, VI, 84, 1905 (given as their own name). **Kasas.**—Schoolcraft, Ind. Tribes, II, 37, 1853. **Kathági.**—Gatschet, MS., B. A. E. (Shawnee name). **Kausas.**—Dorsey in Am. Antiq., I, 186, 1879 (misprint). **Ka zau.**—M'Coy, Ann. Reg., no. 2, 4, 1836. **Kaws.**—Gregg, Commerce of Prairies, I, 41, 1844. **Kaw'-sä.**—Huffaker (1873), inf'n communicated by G. P. Morehouse, 1906 (own name). **Kaw'-ză.**—Morgan, Anc. Soc., 156, 1877. **Konaz**—. Latham, Philol. and Ethnol. Essays, 296, 1860 (misprint). **Konsa.**—Gatschet, Kaw vocab., 27, B. A. E., 1878. **Kon-ses.**—Hunter, Captiv. among Inds., 18, 1823. **Konza.**—Maximilian Trav., 119, 1843. **Konzas.**—Long, Exped. Rocky Mts., I, 111, 1823. **Les pancaké.**—Shea, Peñalosa, 21, note, 1882 (=Les kançaké=Escanxaques). **Móhtawas.**—ten Kate, Reizen in N. Am., 383, 1885 (Comanche name). **Moⁿtawâs.**—ten Kate, Synonymie, 9, 1884 (Comanche name: 'without a lock of hair on the forehead'). **Okames.**—Morgan in N. Am. Rev., 45, 1870. **Okams.**—N. Y. Doc. Col. Hist., IX, 1057, 1855. **Okanis.**—Schoolcraft, Ind. Tribes, III, 557, 1853.

Quans.—Bourgmont (1723) in Margry, Déc., VI, 393, 1886. **Ukasa.**—Gatschet, MS., B. A. E. (Fox name). **Ukasak.**—Ibid.

Kansaki (*Gănsâ'gĭ, Gănsâ'giyĭ*). The name of several distinct Cherokee settlements: (1) on Tuckasegee r., a short distance above the present Webster, in Jackson co., N. C.; (2) on the lower part of Canasauga cr., in McMinn co., Tenn.; (3) at the junction of Conasauga and Coosawatee rs., where afterward was situated the Cherokee capital, New Echota, in Gordon co., Ga.; (4) mentioned in the De Soto narratives as Canasoga or Canasagua, in 1540, on Chattahoochee r., possibly in the neighborhood of Kenesaw mtn., Ga. (J. M.)

Canasagua.—Gentl. of Elvas (1557) in Hakluyt Soc. Pub., IX, 61, 1851. **Canasauga.**—Royce in 5th Rep. B. A. E., map, 1887. **Gănsâ'gĭ.**—Mooney in 19th Rep. B. A. E., 518, 1900. **Gănsâgiyĭ.**—Ibid.

Kanse ('Kansa'). The 14th Hangka Osage gens and 7th on the right side of the tribal circle. See *Kanze*.

A'k'a íniqak'ăci^{n}'a.—Dorsey in 15th Rep. B. A. E., 234, 1797 ('south wind people'). **I'dats'ĕ.**—Ibid. ('holds a firebrand to the sacred pipes to light them'). **Kansa.**—Ibid. **Ka^{n}'se.**—Ibid. **Pe'ȥse i'niqk'ăci^{n}'a.**—Ibid. ('fire people'). **Taȥse' i'niqk'ăc^{n}'a.**—Ibid. ('wind people').

Kantico, Kanticoy. See *Cantico*.

Kanulik. A Nushagagmiut Eskimo village on the left bank of Nushagak r., near its mouth, in Alaska; pop. 142 in 1880, 54 in 1890.

Kanoolik.—Petroff, Rep. on Alaska, 47, 1880. **Kanulik.**—Petroff in 10th Census, Alaska, 17, 1884. **Karuhk.**—Elliott, Our Arct. Prov., map, 1886.

Kanutaluhi (*Kanu'tălû'hĭ*, 'dogwood place'). A Cherokee settlement in N. Georgia about the period of the removal of the tribe in 1839. (J. M.)

Kanuti. A Koyukukhotana village on Koyukuk r., Alaska, lat. 66° 18′, with 13 inhabitants in 1885.

Kanuti.—Baker, Geog. Dict. Alaska, 1902. **Koncótəná.**—Allen, Rep. Alaska, 97, 1887.

Kanwaiakaku (*Kan-wai'-a-ka-ku*). A former Chumashan village near the mission of San Buenaventura, Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kanwasowaua (*Känwāsowäu^{a}*, 'long tail'). The panther gens of the Miami.

Ka-nc zĭ'-wa.—Morgan, Anc. Soc., 168, 1877. **Känwāsowäu^{a}.**—Wm. Jones, inf'n, 1906.

Kanyuksa Istichati (*i-kan-a* 'ground', *i-yuk-sa* 'point' or 'tip', i. e., point of ground, or peninsula, *is-ti-tca-ti* 'red men'). The native name of that branch of the Seminole, numbering 136 in 1881, residing s. of Caloosahatchee r., at Miami and Big Cypress Swamp settlements, Fla.—MacCauley in 5th Rep. B. A. E., 509, 1887.

Kanze (archaic and untranslatable; rendered by Dorsey 'wind people'). The 5th gens on the Hangashenu side of the Omaha tribal circle. See *Kanse*.

Ka^{n}ze.—Dorsey in 3d Rep. B. A. E., 220, 1885. **Kon-za.**—Long, Exped. Rocky Mts., I, 327, 1823. **Kun'-zä.**—Morgan, Anc. Soc., 155, 1877.

Kanze (Kansa). Given by J. O. Dorsey as the 4th Kansa gens, consisting of the Tdjeunikashiñga and Tadjezhinga subgentes.

Ic'-hä-she.—Morgan, Anc. Soc., 156, 1877 (trans. 'tent'). **Ka^{n}ze.**—Dorsey in 15th Rep. B. A. E., 231, 1897. **Last-lodge.**—Ibid. **Lodge-in-the-rear.**—Ibid. **Tci haci^{n}.**—Ibid.

Kapachichin ('sandy shore'). A Ntlakyapamuk town on the w. side of Fraser r., about 28 m. above Yale, Brit. Col.; pop. 52 in 1901.

Kapatci'tcin.—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **Kapatsitsan.**—Can. Ind. Aff. for 1901, pt. II, 164. **Klapatcī'tcin.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Kopachichin.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **North Bend.**—Teit, op. cit. (name given by whites).

Kapaits. The conservative party among the Lagunas of New Mexico (Loew in Wheeler Surv. Rep., VII, 339, 1879). According to Bandelier this party constitutes a phratry. See *Kayomasho*.

Kapaka (*Ka'-pa-ka*). A former Nishinam village in the valley of Bear r., N. Cal.—Powers in Cont. N. A. Ethnol., III, 316, 1877.

Kapanai. A former village of the same Costanoan group as Kalindaruk, and connected with San Carlos mission, Cal.

Capanay.—Taylor in Cal. Farmer, Apr. 20, 1860. **Kapanai.**—A. L. Kroeber, inf'n, 1905.

Kaparoktolik. A summer settlement of Tununirusirmiut Eskimo near the entrance to Ponds inlet, Baffin land.—McClintock, Voy. of Fox, 162, 1859.

Kapaslok (*K'apaslōq*, 'sand roof'). A village of Ntlakyapamuk on Fraser r., above Suk, Brit. Col. It was formerly a large settlement.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Kapawnich. A village of the Powhatan confederacy on the N. bank of the Rappahannock, about Corotoman r., Lancaster co., Va., in 1608.—Smith (1629), Va., I, map, repr. 1819.

Kapiminakouetiik. Mentioned in the Jesuit Relations (26, 1646) as a tribe living at some distance N. of Three Rivers, Can. Doubtless Montagnais, and possibly the Papinachois, q. v.

Kapisilik. An Eskimo village not far from Godthaab, N. Greenland.—Nansen, First Crossing of Greenland, II, 219, 1890.

Kapkapetlp (*Qapqapētlp*, 'place of cedar' [?]). A Squawmish village community at Point Grey, Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Kapozha ('not encumbered with much baggage'). A Mdewakanton Sioux band. In 1811 they lived between Cannon r. and Minnesota r., and their village, known as Kaposia, was on the E. bank of the Mississippi 15 m. below the mouth of the Minnesota. At that time the chief was Little Crow (Chetanwakanmani), q. v. In 1830 their village was said to be 3 leagues below the mouth of Minnesota r. Another Little Crow, who was chief in 1862, was killed at the close of the Sioux outbreak.

Ca-po-cia band.—Smithson. Misc. Coll., XIV, art. 6, 1878. **His-scarlet-people.**—Neill, Hist. Minn., 144, note, 1858. **Kah-po-sia.**—Prescott in Schoolcraft, Ind. Tribes, pt. 2, 171, 1852. **Kahpozhah.**—Snelling, Tales of N. W., 197, 1830. **Kahpozhay.**—McKenney and Hall, Ind. Tribes, I, 303, 1854. **Kapoga.**—Neill in Minn. Hist. Coll., I, 263, 1872. **Kapoja.**—Long, Exped. St Peters R., I, 383, 1824. **Kapo'ja.**—Dorsey in 15th Rep. B. A. E., 215, 1897. **Ka-po-sias.**—Ramsay in Ind. Aff. Rep., 81, 1850. **Kapota.**—Ausland, 462, 1887. **Ka-po′-ża.**—Riggs, Dak. Gram. and Dict., 118, 1852. **Kapozha.**—Williamson in Minn. Geol. Rep., 107, 1884. **Little Crow's band.**—Ind. Aff. Rep., 118, 1850. **Petit Corbeau's band.**—Long, Exped. St Peters R., 380, 1824. **Tahohyahtaydootah.**—Neill, Hist. Minn., 589, 1858 ('his scarlet people': real name of Little Crow). **Ta-o-ya-te-du-ta.**—Ibid., 144, note.

Kapozha. A band of the Sisseton Sioux.

Kap'oja.—Dorsey in 15th Rep. B. A. E., 217, 1897. **Kapoża.**—Riggs quoted by Dorsey, ibid.

Kapulo. The now extinct Crane clan of the Tewa of Hano pueblo, N. L. Arizona.

Ka-pu′-lo.—Fewkes in Am. Anthrop., VII, 166, 1894. **Kapúlo-tówa.**—Hodge, ibid., IX, 350, 1896 (*towa*='people').

Kaquaith. A former Clallam village at Port Discovery, Wash.

Ká-kaitl.—Gibbs, Clallam and Lummi, 20, 1863. **Ka-quaith.**—Stevens in Ind. Aff. Rep., 457, 1854. **Ka-quaitl.**—Gibbs in Pac. R. R. Rep., I, 435, 1855. **Skwá-kwel.**—Gibbs, Clallam and Lummi, 20, 1863. **Squah-quaihtl.**—U. S. Ind. Treat., 800, 1873. **Squa-que-hl.**—Gibbs in Pac. R. R. Rep., I, 429, 1855.

Karaken (*Karā′kĕ*^{n}, 'it is white'). A traditionary Iroquois town belonging to the Bear clan and designated as one of recent formation. (J. N. B. H.)

Karakenh.—Hale, Iroquois Book of Rites, 120, 1883. **Ka ra ken.**—Ibid., 121.

Karakuka. The name given by the main body of the Karok (q. v.) to the divergent dialect spoken on Clear cr. and at Happy Camp, Cal.—A. L. Kroeber, inf'n, 1905.

Karankawa. A term that seems to have been given originally to a small tribe near Matagorda bay, Texas, but its application has been extended to include a number of related tribes between Galveston bay and Padre id. The signification of the name has not been ascertained. Although the linguistic material obtained is not sufficient to show positive relation to any other language, there are very strong indications of affinity with the dialects of the Pakawa group—Pakawa, Comecrudo, and Cotonam—still recognized as a part of the Coahuiltecan family. On the other side they were probably connected with the Tonkawa. If any of the coast tribes mentioned by Cabeza de Vaca was identical with the Karankawa, which is not unlikely, it is impossible to determine the fact. The first positive notice of them is found in the accounts of La Salle's ill-fated visit to that section. It was on Matagorda bay, in the country of the tribe at that time, that this French explorer built his Ft St Louis. Joutel (1687) mentions them under the name Koïenkahé (Margry, Déc., III, 288, 1878), probably a misprint for Korenkake, which is also given. They are represented as living at that time chiefly between St Louis bay (a part of Matagorda bay) and Maligne (Colorado) r., but are the Indians, though mentioned under the name Clamcöets, who massacred all except 5 of the people left by La Salle at his fort in 1687. If the Ebahamo, Hebobiamos, Bahamos, or Bracamos were identical with the Karankawa or with a portion of the tribe, which is probable, they were living on St Louis or St Bernard bay in 1707 (De l'Isle's map in Winsor, Hist. Am., II, 294, 1886), and are noticed as living at the same place in 1719–21. Their abode is spoken of as an island or peninsula in St Bernard bay (French, Hist. Coll., II, 11, note, 1875). It appears from documents in the Texas archives that in 1793 a part of the Karankawa had become christianized and were then living at the mission of Nuestra Señora del Refugio (q. v.), established in 1791 at the mouth of Mission r. emptying into Aransas bay. The pagan portion of the tribe lived at that time contiguous to the Lipan. Later a number of the tribe were living at the mission of Espíritu Santo de Zúñiga. According to Orozco y Berra (Geog., 382, 1864) the territory of the Lipan near the lower Rio Grande bordered that occupied by the Karankawa in 1796. An incident in the history of the tribe was a fierce battle with Lafitte's band of pirates in consequence of the abduction of one of their women by one of the former; the Indians, however, were forced to retreat before the heavy fire of the buccaneers. With the settlement made by Stephen Austin on the Brazos in 1823 began the decline of the tribe. Conflicts between the settlers and the Indians were frequent, and finally a battle was fought in which about half the tribe were slain, the other portion fleeing for refuge to La Bahia presidio on San Antonio r. They took sides with the Americans in the Texan war of independence, in which their chief, José Maria, was killed, as were most of his warriors, amounting, however, to only about 20. Mention is made of 10 or 12 families living between 1839 and 1851 on Aransas bay and Nueces r. According to Bonnell (Topog. Descrip. Texas, 137, 1840) the Karankawa in 1840 had become reduced to 100, living on Lavaca bay. In 1844, having murdered one of the whites on Guadalupe r., they fled toward the mouth of the Rio Grande, one part stopping on Padre id. and the other passing into Mexico. But few references are made to them after this date, and these are conflicting. A report quoted by Gatschet says the history of these Indians terminates with an attack made on them in 1858 by Juan Nepomuceno Cortina with other rancheros, when they were surprised at their hiding place in Texas and exterminated.

The men are described as very tall and well formed, the women as shorter and fleshier. Their hair was unusually coarse, and worn so long by many of the men that it reached to the waist. Agriculture was not practised by these Indians, their food supply being obtained from the waters, the chase, and wild plants, and, to a limited extent, human flesh; for, like most of the tribes of the Texas coast, they were cannibals. Travel among them was almost wholly by the canoe, or dugout, for they seldom left the coast. Head-flattening and tattooing were practised to a considerable extent. Little is known in regard to their tribal government, further than that they had civil and war chiefs, the former being hereditary in the male line. (See Gatschet, Karankawa Inds., 1891.)

The following tribes or villages were probably Karankawan: Coaque, Ebahamo, Emet, Kouyam, Meracouman, Quara, Quinet, and Toyal. The following were in the country of the Karankawa, but whether linguistically connected with them is not certain: Ahehouen, Ahouerhopiheim, Arhau, Chorruco, Doguenes, Kabaye, Kiabaha, Kopano, Las Mulas, Mariames, Mendica, Mora, Ointemarhen, Omenaosse, Pataquilla, Quevenes, San Francisco, and Spichehat.

(A. C. F. J. R. S.)

Caramanes.—Mezières (1778) quoted by Bancroft, No. Mex. States, I, 661, 1886 (distinct from the Xaramanes=Aramanes). **Carancaguacas.**—Doc. of 1796 quoted by Orozco y Berra, Geog., 382, 1864. **Carancaguazes.**—Rivera, Diario, leg. 2602, 1736. **Carancahuas.**—Maillard, Hist. Tex., 238, 251, 1842. **Carancahuases.**—Doc. of 1828 in Soc. Geog. Mex., 504, 1869. **Carancahuazes.**—Doc. of 1793 quoted by Gatschet, Karankawa Inds., 28, 1891. **Carancanay.**—Robin, Voy. Louisiane, III, 15, 1807. **Carancouas.**—Latham in Trans. Philol. Soc. Lond., 101, 1856. **Caranhouas.**—Lewis and Clark, Jour., 155, 1840. **Carankahuas.**—Latham in Trans. Philol. Soc. Lond., 103, 1856. **Carankawaes.**—French, Hist. Coll. La., II, 11, note, 1875. **Carankonas.**—Domenech, Deserts N. A., I, 440, 1860. **Carankouas.**—Sibley, Hist. Sketches, 72, 1806. **Carankoways.**—Schoolcraft, Ind. Tribes, V, 571, 1855. **Cazancanay.**—Robin, Voy. Louisiane, III, 14, 1807. **Charankoua.**—Schoolcraft, Ind. Tribes, III, 544, 1853. **Clamcoets.**—Joutel, Jour. du Dernier Voy. de La Salle, 74, 1713. **Coiencahes.**—Barcia, Ensayo, 271, 1723. **Coran-canas.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s., II, 25, 1814. **Corankoua.**—Brackenridge, Views La., 81, 1814. **Coronkawa.**—Morse, Rep. to Sec. War, 374, 1822. **Coronks.**—A popular abbreviation in Texas for Karankawa. **Curancahuases.**—Escudero, Not. de Chihuahua, 231, 1834. **Karankaways.**—Ind. Aff. Rep., 30, 1850. **Karankoas.**—Sanford, Hist. U. S., clxvii, 1819. **Karankoo-as.**—Brackenridge, Views La., 87, 1814. **Kéles.**—Gatschet, MS., B. A. E. (‘wrestlers’: Tonkawa name). **Kikanonas.**—Barcia, Ensayo, 263, 1723. **Kironnonas.**—French, Hist. Coll. La., II, 11, note, 1875. **Kironomes.**—Charlevoix, New France, Shea ed., IV, 88, 1870. **Kirononas.**—Coxe, Carolana, 38, 1741. **Koïenkahe.**—Joutel (1687) in Margry, Déc., III, 288, 1878. **Korenkake.**—Joutel (1687) in French, Hist. Coll. La., I, 137, 1846. **Koronks.**—Bollaert (1849) quoted by Gatschet, Karankawa Inds., 35, 1891. **Nda kun-dadéhe.**—Gatschet, Lipan MS., B. A. E., 1884 (Lipan name: *ndá* ‘people’, *kun* ‘water’, *dadéhe* ‘going walking’: ‘people walking in the water’). **Quelamoueches.**—De l’Isle map (*ca.* 1707) in Winsor, Hist. Am., II, 294, 1886. **Quĕlancouchis.**—Iberville (1699) in Margry, Déc., IV, 316, 1880. **Quelanhubeches.**—Barcia, Ensayo, 294, 1723 (probably identical). **Quineres.**—Ibid., 259 (identical?). **Quinets.**—Douay in Shea, Discov., 207, 210, 1852 (identical?). **Tampacuases.**—Reports of the Mex. Border Commission, 406, 1873. **Tarancahuases.**—Doc. of 1828 quoted by Gatschet, Karankawa Inds., 34, 1891. **Yákokon kápai.**—Gatschet, Tonkawa MS., B. A. E., 145 (‘without moccasins’: Tonkawa name, including also the Coahuiltecan coast tribes).

Karankawan Family. A family established by Powell (7th Rep. B. A. E., 82, 1891) on the language of the Karankawa tribe as determined by Gatschet. Although this and the related tribes are extinct, investigation has led to the conclusion that the Coaque, Ebahamo, and other tribes or settlements of the Texas coast mentioned under Karankawa (q. v.) should be included in the family.

Karezi. An unidentified tribe mentioned as living w. of L. Superior and distinct from the Cree.—Jes. Rel. 1667, 23, 1858.

Karhadage (‘in the forest.’—Hewitt). An unidentified tribe, band, or village, probably in Canada, with which the Iroquois affirmed they had made peace in 1701. Mentioned with the Chippewa, Missisauga, Nipissing, and others (Livingston in N. Y. Doc. Col. Hist., IV, 899, 1854). Cf. *Karhagaghrooney*, *Karigouistes*, *Karrihaet*. (J. M.)

Karhagaghrooney (*Karhagaronon*, ‘people of the woods’). According to Sir Wm. Johnson a name applied by the Iroquois to wandering Indians N. of Quebec; but as he suggests Carillon on Ottawa r. as the best point for a post of trade with them, they were probably more to the westward. Dobbs located them N. of L. Huron. The term is a collective one, referring to wandering bands of different tribes, possibly to the Têtes de Boule, and to those called O’pimittish Ininiwac by Henry.

Karhagaghrooneys.—Johnson (1764) in N. Y. Doc. Col. Hist., VII, 658, 1856. **Kirhawguagh Roanu.**—Dobbs, Hudson Bay, 28, 1744.

Karhationni (*Kărhătioñ′nĭ′*, ‘a forest lying extended lengthwise’). A traditionary Iroquois village belonging to the Wolf clan; location unknown.

(J. N. B. H.)

Karhatyonni.—Hale, Iroquois Book of Rites, 118, 1883. **Karhetyonni.**—Ibid., 119.

Karhawenradonh (*Karhawĕ*^{n}*‘hrā′do*^{n}*’*). A traditionary Iroquois town belonging to the Bear clan and to those towns designated as of recent formation; location unknown. (J. N. B. H.)

Karhawenghradongh.—Hale, Iroquois Book of Rites, 120, 1883. **Ka rho wengh ra don.**—Ibid., 121.

Kariak. An Eskimo settlement close to Amaralik fjord, w. Greenland.—Crantz, Hist. Greenland, I, 8, 1767.

Kariak. A summer settlement of Aivilirmiut Eskimo on Lyon inlet, N. end of Hudson bay.—Boas in 6th Rep. B. A. E., 450, 1888.

Karigouistes. The name given by the Iroquois to the Catholic Indians of Canada, probably more especially to the

Caughnawaga. The name seems to have reference to a long dress, possibly the gowns worn by the priests. (J. N. B. H.)
Caraguists.—Colden (1727), Five Nations, 163, 1747. **Karigouistes.**—Bacqueville de la Potherie, III, 200, 1753. **Karig8stes.**—Dellins (1694) in N. Y. Doc. Col. Hist., IV, 95, 1854.

Karkin. A division of the Costanoan Indians inhabiting the country s. of Carquinez straits, San Francisco bay, Cal., the name of the straits being derived from that of the Indians. According to Kotzebue they extended E. as far as the mouth of San Joaquin r.
Carquin.—Taylor in Cal. Farmer, Oct. 18, 1861. **Jarquin.**—Ibid. **Karkin.**—Arroyo de la Cuesta, Idiomas Californias, MS. trans., B. A. E. **Karquines.**—Taylor in Cal. Farmer, Oct. 18, 1861. **Korekins.**—Kotzebue, New Voy. (1823–26), II, 141, 1830.

Karluk. A Kaniagmiut village on the N. coast of Kodiak id., Alaska, where there are large salmon canneries; pop. 302 in 1880, 1,123 in 1890, 1,864 in 1900.
Carlcok.—Lisianski (1805), quoted by Baker, Geog. Dict. Alaska, 1902. **Karlooch.**—Ibid. **Karluta.**—Coxe, after Shelikof, quoted by Baker, ibid. **Nunakachwak.**—Holmberg, Ethnog. Skizz., map, 1855.

Karmakdjuin (*Qarmaqdjuin*, 'large huts'). A summer settlement of the Akudnirmiut Eskimo on Home bay, Baffin land.—Boas in 6th Rep. B. A. E., 441, 1888.

Karmakdjuin. A village of Padlimiut Eskimo on the coast just N. of Exeter sd., Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Karmang (*Qarmang*, 'hut'). A summer settlement of Talirpingmiut Okomiut Eskimo at the N. W. end of Nettilling lake, W. of Cumberland sd.—Boas in 6th Rep. B. A. E., map, 1888.

Karmenak. An Ita Eskimo settlement in N. Greenland.—Kane, Arct. Explor., II, 127, 1856.

Karmentaruka. A former village of the Rumsen, connected with San Carlos mission, Cal.
Carmentaruka.—Taylor in Cal. Farmer, Apr. 20, 1860.

Karok (*karuk*, 'upstream'; they have no name for themselves other than that for 'men' or 'people', *arar*, whence *Arra-arra*, *Ara-ara*, etc.). The name by which the Indians of the Quoratean family have, as a tribe, been generally called. They lived on Klamath r. from Redcap cr. to Indian cr., N. W. Cal. Below them on the river were the Yurok, above them the Shasta, to their E. were other Shastan tribes, while on the W. they were separated by a spur of the Siskiyou mts. from the Yurok and the Athapascan Tolowa. Salmon r., a tributary of the Klamath, was not Karok territory except for about 5 m. from its mouth, but was held mainly by Shastan tribes. While the Karok language is fundamentally different from the languages of the adjacent Hupa and Yurok, the Karok people closely resemble these two tribes in mode of life and culture, and any description given of the latter will apply to the Karok. They differ from the Yurok principally in two points: One, that owing to the absence of redwood they do not make canoes but buy them from the Yurok; the other, that they celebrate a series of annual ceremonies called "making the world," which are held at Panamenik, Katimin, and Inam, with a similar observance at Amaikiara, while the Yurok possess no strictly analogous performances. The Karok had no divisions other than villages, and while these extended along the entire extent of their territory, three important clusters are recognizable, in each of which there was one village at which certain ceremonies were held that were observed nowhere else. Panamenik, on the site of Orleans Bar, and several other settlements formed the first group; the second was about the mouth of Salmon r. and comprised Amaikiara, Ashipak, Ishipishi, Katimin, Shanamkarak, and others; in the third and northernmost group the most important villages were Inam, at the mouth of Clear cr., and Asisufuunuk at Happy Camp. In the first two groups a single dialect was spoken; in the last, the farthest upstream, a divergent dialect called Karakuka was employed.

Following is a list of the Karok villages: Amaikiara, Aperger, Apyu, Aranimokw, Ashipak, Asisufuunuk, Chainiki, Chawakoni, Chinits, Couth, Homnipa, Homuarup, Ift, Inam, Inotuks, Ishipishi, Ishwidip, Iyis, Katimin, Katipiara, Kokaman, Kworatem, Ohetur, Olegel, Oler, Opegoi, Panamenik, Pasara, Sawuara, Shanamkarak, Shegoashkwu, Sumaun, Sunum, Supasip, Tishrawa, Tsano, Tsofkara, Tui, Uchapa, Unharik, Wetsitsiko, Wopum, and Yutoyara.
Ara.—Gatschet in Cont. N. A. Ethnol., II, pt. 1, xlvi, 1890 (sig. 'man'). **Ara-ara.**—Ibid. **Arra-Arra.**—Crook, ibid., III, 447, 1877. **Cahrocs.**—Powers in Overland Mo., IX, 157, 1872. **Cahroes.**—Keane in Stanford, Compend., 504, 1878. **Cisquiouws.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848 (may include also Yurok and Shasta). **Ivap'i.**—A. L. Kroeber, inf'n, 1903 (Shasta name). **Kahruk.**—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 151, 1853. **Karok.**—Powers in Cont. N. A. Ethnol., III, 19, 1877. **Orleans Indians.**—Kroeber, inf'n, 1903 (sometimes locally used, especially downstream from the Karok territory). **Patesick.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 194, 1853. **Patih-riks.**—Meyer, Nach dem Sacramento, 282, 1855. **Peh-tsik.**—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 138, 1853 (Yurok name; sig. 'upstream'—Kroeber). **Petit-sick.**—McKee, op. cit., 161. **Petsikla.**—Kroeber, inf'n, 1903 (Yurok name). **Upper Klamath.**—McKee, op. cit., 194.

Karrihaet. Given as the name of a tribe, probably in Canada, with whom the Iroquois made peace in 1701. Mentioned with the Chippewa, Missisauga, Nipissing, and others.—Livingston (1701) in N. Y. Doc. Col. Hist., IV, 899, 1854. Cf. *Karigouistes*, *Karhadage*.

Karsok. An Eskimo village in w. Greenland, lat. 72° 40′.
Karšck.—Science, XI, 259, 1888. **Karsuk.**—Kane, Arct. Explor., I, 458, 1856.

Karsuit. A village of Ita Eskimo on Inglefield gulf, N. Greenland.
Karsioot.—Kane, Arct. Explor., II, 212, 1856. **Karsooit.**—Hayes, Arct. Boat. Journ., 307, 1860.

Karsukan. A spring settlement of Okomiut Eskimo of Saumia, on the coast of Baffin land, N. of Cumberland sd.—Boas in 6th Rep. B. A. E., map, 1888.

Karusuit (‘the caves’). A village of the Talirpingmiut Okomiut Eskimo on Nettilling fjord, w. shore of Cumberland sd.; pop. 29 in 1883.
Kaiossuit.—Boas in Deutsche Geog. Blätt., VIII, 32, 1885. **K'arussu t.**—Boas in Petermanns Mitt., no. 80, 70, 1885. **Kemasuit.**—Kumlien in Bull. Nat. Mus., no. 15, 15, 1879. **Kemesuit.**—Ibid. **Kimmocksowick.**—Wareham in Jour. Roy. Geog. Soc., XII, 24, 1842. **Qarussuit.**—Boas in 6th Rep. B. A. E., 426, 1888.

Karusuk. An Eskimo settlement near Ameralik fjord, lat. 64° 20′, w. Greenland.—Nansen, First Crossing of Greenland, II, 416, 1890.

Kasaan (pronounced by Haida *GAsa′n*, but said to be from Tlingit *Kā′sî-ān*, ‘pretty town’). One of the three towns in Alaska still occupied by the Haida; situated on Skowl arm of Kasaan bay, E. coast of Prince of Wales id. Chatchee-nie, the name of a Kaigani town in John Work’s list of 1836–41, was either a camping place of the people of Kasaan or a town occupied by them before moving to the latter place. In Work’s time it had 18 houses and 249 people. Petroff gives the population of Kasaan (and “Skowl”) in 1880 as 173, and the Census of 1890 as 46; the present number is insignificant. The family that settled here was the Tadjilanas. (J. R. S.)
GAsā′n.—Swanton, Cont. Haida, 282, 1905. **Kasaan.**—U. S. Coast Surv. map of Alaska, southeast sec., Apr. 1898. **Kassan.**—Petroff in 10th Census, Alaska, 32, 1884. **Kassan Hāadē.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895.

Kasaktikat (*Ka-sak-ti′-kat*). A former Chumashan village at a place called Bajada de la Cañada, in Ventura co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kasenos (*Ka′-se-nos*). A village, probably of the Cathlacumup, formerly situated where Scappoose cr. empties into Willamette slough, Oreg.—Gibbs, MS. 248, B. A. E.

Kashahara. The Karok name of the Wintun of Trinity r., N. Cal. (Kroeber, inf'n, 1903). The Trinity r. Wintun consisted of the Normuk, Tientien, and Waikenmuk.

Kashaiak. A Togiagamiut Eskimo village on Togiak r., near its junction with the Kashaiak, Alaska; pop. 181 in 1880.
Kashaiak.—Baker, Geog. Dict. Alaska, 1902. **Kashaiyak.**—Spurr and Post quoted by Baker, ibid. **Kissaiakh.**—Petroff in 10th Census, Alaska, 17, 1884. **Kissiak.**—Petroff, Rep. on Alaska, 49, 1880. **Kissiakh.**—Nelson in 18th Rep. B. A. E., map, 1900.

Kashiga. An Aleut village on Unalaska id., Alaska. Pop. 41 in 1833 (at which date it was the headquarters of the foreman of the Russian-American Co. for the w. half of Unalaska), according to Veniaminoff; 74 in 1874, according to Shiesnekov; 73 in 1880; 46 in 1890.
Kashega.—Sarichef (1792) quoted by Baker, Geog. Dict. Alaska, 1902. **Kashiga.**—11th Census, Alaska, 89, 1893. **Kashigin.**—Ibid. **Koschiginskoje.**—Holmberg, Ethnog. Skizz., map, 142, 1855. **Koshegenskoi.**—Elliott, Cond. Aff. Alaska, 225, 1875. **Koshigin.**—Petroff, Rep. on Alaska, 20, 1880. **Koshiginskoe.**—Veniaminoff, Zapiski, II, 202, 1840.

Kashigalak. A Kaialigmiut Eskimo village in the middle of Nelson id., Alaska; pop. 10 in 1880.
Kashigalagamute.—Petroff, Rep. on Alaska, 54, 1881. **Kashigalogamut.**—Nelson (1878) quoted by Baker, Geog. Dict. Alaska, 1902. **Kashigalogumut.**—Nelson in 18th Rep. B. A. E., map, 1900. **Kashigaluk.**—Baker, op. cit.

Kashiwe (*Kas-hi′-we*). A former Chumashan village near Newhall, Ventura co., Cal., at a place now called Cuesta Santa Susána.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kashkachuti (*Kash-kach′-u-ti*). A pueblo of the Acoma which, according to tradition, was inhabited in prehistoric times during the migration of the tribe from the mythic Shipapu in the indefinite N.—Hodge in Century Mag., LVI, 15, May, 1898.

Kashkekoan (‘people of [the r.] Kâshk’). A Tlingit division at Yakutat, Alaska, that is said to have migrated from the Athapascan country on the upper part of Copper r. It belongs to the Raven phratry.
Kâck!ē qoan.—Swanton, field notes, B. A. E., 1904. **Kåschke-kon.**—Krause, Tlinkit Ind., 116, 1885.

Kashong. A former Seneca settlement on Kashong cr., at its entrance into Seneca lake. It is first mentioned in 1765, and contained 14 houses when destroyed by Sullivan in Sept., 1779. (J. M.)
Cashaem.—MS. Jour. of 1787 quoted by Conover, Kanadasega and Geneva MS., B. A. E. **Cashong.**—Ibid. **Gaghasieanhgwe.**—Ibid. **Gaghsiungua.**—Ibid. **Gaghsonghgwa.**—Ibid. **Gaghsonshwa.**—Kirkland (1765) quoted by Conover, ibid. **Gagsonghwa.**—Ibid. **Gahasieanhgwe.**—Ibid. **Garhawquash.**—Morgan, League Iroq., map, 1851. **Gathsiungua.**—Jour. of 1687 quoted by Conover, MS., B. A. E. **Gothescunqueon.**—Ibid. **Gothsenquean.**—Ibid. **Gothseunquean.**—Ibid. **Go‘hsinquea.**—Ibid. **Kashanquash.**—Ibid. **Kashong.**—Ibid. **Kashonquash.**—Ibid. **Kershong.**—Ibid. **Kushang.**—Ibid. **Shenawaga.**—Ibid.

Kash’s Village. A summer camp of a Stikine chief on Etolin id., Alaska; 40 people were there in 1880.—Petroff in 10th Census, Alaska, 32, 1884.

Kashtata (*K’ac-ta′-tă*). A former Takelma village on the s. side of Rogue r., above Leaf cr. and Galice cr., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 235, 1890.

Kashtok (*Kac-tō′k*). A former Chumashan village in the interior of Ventura co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kashtu (*Kac-tú*). A former Chumashan village on the Piru, a tributary of Santa Clara r., Ventura co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kashunuk. A Magemiut Eskimo village on the Kashunuk outlet of Yukon r., Alaska; pop. 125 in 1880, 232 in 1890, 208 in 1900.

Kashunahmiut.—11th Census, Alaska, 111, 1893. **Kashunok.**—Petroff in 10th Census, Alaska, 54, 1884. **Kashunuk.**—Nelson (1878) quoted by Baker, Geog. Dict. Alaska, 1902. **Kesuna.**—12th Census Rep.

Kashutuk.—A Chnagmiut Eskimo village on an island of the Yukon delta, Alaska; pop. 18 in 1880.

Kachutok.—Petroff in 10th Census, Alaska, map, 1884. **Kashutuk.**—Nelson (1878) quoted by Baker, Geog. Dict. Alaska, 1902. **Kushutuk.**—Nelson in 18th Rep. B. A. E., map, 1899.

Kasigianguit ('little freshwater seals.'—Boas). An Eskimo village near Ameralik fjord, w. Greenland, lat. 64° 10′.—Nansen, First Crossing of Greenland, II, 376, 1890.

Kasihta. A former Lower Creek town on the E. bank of Chattahoochee r., in Chattahoochee co., Ga., 2½ m. below Kawita, its branch settlements extending along the w. side of the river. It was visited by De Soto in 1540, and is referred to under the name Casiste by the Gentleman of Elvas as a great town. In 1799 it was considered the largest of the Lower Creek towns, containing, with its dependencies, 180 warriors and in 1832 it had 620 families and 10 chiefs. Hawkins (Sketch, 58, 1843), in 1799, described a large conical mound, with the "old Cussetah town" near it, which afterward was settled by the Chickasaw. Apatai, now spelled Upatoie, was a branch village. The Kasihta people believed they were descended from the sun, and a curious migration legend, preserved by Von Reck, existed among them (see Gatschet, Creek Migr. Leg., I, 133–34, 1884), from which it appears that the Kawita were originally the same people as those of Kasihta, and that they separated in very ancient times. Cusseta, a variant of Kasihta, is now the name of a town in Chambers co., Ala., and another is in Chattahoochee co., Ga. A district in the Creek Nation, Okla., was once called Cuseta. (A. S. G.)

Casawda.—Crawford (1836) in H. R. Doc. 274, 25th Cong., 2d sess., 24, 1838. **Caseitas.**—Boudinot, Star in the West, 126, 1816. **Casica.**—Barcia (1693), Ensayo, 287, 1723. **Casista.**—Ibid., 333. **Casiste.**—Gentleman of Elvas (1557) in French, Hist. Coll. La., II, 155, 1850. **Casseta h.**—White (1787) in Am. State Pap., Ind. Aff., I, 21, 1832. **Cassita.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 254, 1855. **Cuseta.**—Ind. Aff. Rep., 365, 1854. **Cusetahs.**—U. S. Ind. Treat. (1779), 69, 1837. **Cusetas.**—Lattré, Carte des Etats-Unis, 1784. **Cusheta s.**—Coxe, Carolana, 23, 1741. **Cusitas.**—Alcedo, Dic. Geog., I, 738, 1786. **Cusitash.**—White (1787) in Am. State Pap., Ind. Aff., I, 20, 1832. **Cusseta.**—Gatschet, Creek Migr. Leg., II, 180, 1888. **Cussetahs**—McGillivray (1787) in Am. State Pap., Ind. Aff., I, 18, 1832. **Cussetas.**—Pickett, Hist. Ala., passim, 1851. **Cussetau.**—U. S. Ind. Treat. (1814), 162, 1837. **Cusset w.**—Census of 1832 in Schoolcraft, Ind. Tribes, IV, 578, 1854. **Cusse-tuh.**—Hawkins (1799), Sketch, 25, 57, 1848. **Cussitahs.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Cussito .**—Romans, Florida, I, 280, 1775. **Cussutas.**—Boudinot, Star in the West, 126, 1816. **Kacistas.**—Milfort, Mémoire, 118, 1802. **Old Cusetaw.**—Woodward, Reminis., 14, 1859. **Usseta.**—Bartram, Travels, 457, 1791.

Kasilof. A Knaiakhotana village on the E. coast of Cook inlet, at the mouth of Kasilof r., Alaska. A settlement was planted there by the Russians in 1786, called St George. Pop. 31 in 1880; 117, in 7 houses, in 1890.

Georgiefskaia.—Russian map cited by Baker, Geog. Dict. Alaska, 232, 1902. **Kassilo.**—Petroff in 10th Census, Alaska, 29, 1884. **Kassilof.**—Ibid., map. **Kussilof.**—Post route map, 1903.

Kasispa (*kăsĭ′s* 'a point', *pä* locative: 'at the point'). A Paloos village at Ainsworth, at the junction of Snake and Columbia rs., Wash.

Cosispa.—Ross, Fur Hunters, I, 185, 1855. **Kasĭ′spä.**—Mooney in 14th Rep. B. A. E., 735, 1896.

Kaska. Given by Dawson (Rep. Geol. Surv. Can., 199B, 1889) as a division of the Nahane, comprising the Achetotena (Etchareottine) and Dahotena (Etagottine) tribes. They are described as undersized and of poor physique, have the reputation of being timid, and are lazy and untrustworthy, but are comparatively prosperous, as their country yields good furs in abundance. According to Morice (Trans. Can. Inst., VII, 519, 1892–93), however, "Kaska is the name of no tribe or subtribe, but McDane cr. is called by the Nahane Kasha . . . and this is the real word which, corrupted into *Cassiar* by the whites, has since a score of years or more served to designate the whole mining region from the Coast range to the Rocky mts., along and particularly to the N. of the Stickeen r." The name Kaska is not recognized by the Indians themselves, who form the third division of Morice's classification of the Nahane. They number about 200. (A. F. C.)

Kaskakoedi ('people of Kaskek'). A division of the Raven phratry of the Tlingit, living at Wrangell, Alaska. They are said to have come from among the Masset Haida and to have received their name from a place (Kāsq!ē′k^{u}) where they camped during the migration.

Kaas-ka-qua-tee.—Kane, Wand. in N. A., app., 1859. **K·asq'aguē′dē.**—Boas, 5th Rep. N. W. Tribes of Can., 25, 1889. **Kāsq!akue′dî.**—Swanton, field notes, B. A. E., 1904. **Kassra-kŭēdi.**—Krause, Tlinkit Ind., 120, 1885.

Kaskanak. A Kiatagmiut Eskimo village on Kvichak r., where it flows from L. Iliamna, Alaska; pop. 119 in 1880, 66 in 1890.

Kaskanakh.—Post route map, 1903. **Kaskanek.**—Petroff, Rep. on Alaska, map, 1880. **Kaskinakh.**—Ibid., 45.

Kaskaskia (perhaps akin to *kāskāskahamw*^{a}, 'he scrapes it off by means of a tool.' The Foxes have always held the Peoria in low esteem, and in their traditions claim to have destroyed most of them on a rocky island in a river.—Wm. Jones). Once the leading tribe of the Illinois confederacy, and perhaps rightly to be considered as the elder brother of the group. Although the first knowledge of this confederacy obtained by the whites related, in all probability, to the Peoria while they yet resided on the Mississippi, it is probable that the references to them in the Jesuit Relations of 1670 and 1671, from the reports of Father Allouez, apply to the Kaskaskia on upper Illinois r. and possibly to some minor tribes or bands connected therewith whose names have not been preserved. Although it has been asserted that earlier visits than that of Marquette in 1673 were made to this people by the whites, there is no satisfactory evidence to justify this conclusion. Their chief village, which had the same name as that of the tribe, is supposed to have been situated about the present site of Utica, La Salle co., Ill. Marquette states that at the time of his first visit the village was composed of 74 cabins. He returned again in the spring of 1674 and established the mission of Immaculate Conception among them. It appears that by this time the village had increased to somewhat more than a hundred cabins. Allouez, who followed as the next missionary, states that when he came to the place in 1677 the village contained 351 cabins, and that while the village formerly consisted of but one nation (tribe), at the time of his visit it was composed of 8 tribes or peoples, the additional ones having come up from the neighborhood of the Mississippi. Although the known Peoria village was some distance away, it may be that at this time this tribe and the Moingwena resided at the Kaskaskia village. This is implied in an expression by Gravier, who speaks of the Mugulasha "forming a village with the Baiougoula [Bayogoula] as the Pioüaroüa [Peoria] do with the Kaskaskia." This, however, would lead to the supposition, if the statement by Allouez be accepted as correct, that there were other bands or tribes collected here at the time of his mission whose names have not survived. Possibly they may have been bands of the Mascoutin or the Miami. Kaskaskia was the village of the Illinois which La Salle reached about the close of Dec., 1679, on his first visit southward from the lakes. He found it unoccupied, however, the inhabitants being on a hunting expedition. The French mission was maintained at this place under Fathers Rasles, Gravier, Binneteau, Pinet, and Marest, until about the close of 1700. At that time the Kaskaskia, influenced by a desire to join the French in Louisiana, resolved to separate from their brethren and migrate to the lower Mississippi. Gravier was much opposed to this movement, and although he arrived on the ground too late to prevent their departure, he was successful in checking the blow which the indignant Peoria and Moingwena were about to inflict on them. It was also through his influence that they were induced to halt at the mouth of Kaskaskia r., where they made their home, on or near the site of the present town of Kaskaskia, Randolph co., Ill., until their removal w. of the Mississippi under the treaty of Oct. 27, 1832. According to Hutchins, in 1764 the Kaskaskia numbered 600, but he gives the number in 1778 as 210 individuals, including 60 warriors. They were then in a village about 3 m. N. of the present town of Kaskaskia, greatly degenerated and debauched. The tribe participated in the treaties of Greenville, Ohio, Aug. 3, 1795, and Ft Wayne, Ind., June 7, 1803, made by the tribes of the N. W. with Anthony Wayne and William H. Harrison. In the treaty of Aug. 13, 1803, at Vincennes, Ind., it is stated that the tribe constitutes "the remains of and rightfully represents all the tribes of the Illinois Indians, originally called the Kaskaskia, Mitchigamia, Cahokia, and Tamaroi." By this treaty they were taken under the immediate care and patronage of the United States and promised protection against the other Indians. By treaty made at Castor Hill, Mo., Oct. 27, 1832, they ceded to the United States all their lands E. of the Mississippi except a single tract reserved to Ellen Ducoigne, the daughter of their late chief. Previous to this, however, the remnants of the various tribes of the Illinois confederacy had consolidated with the Kaskaskia and Peoria. By the treaty of Washington, May 30, 1854, the consolidated tribes ceded to the United States part of the tracts held by them under the treaty of 1832, above mentioned, and under the treaty with the Piankashaw and Wea, Oct. 29, 1832, reserving 160 acres for each member of the tribe and 10 sections as a tribal reserve. By the treaty of Washington, Feb. 23, 1867, land was assigned them in the N. E. corner of Indian Ter.

The consolidated bands, including also the remnant of the Wea and Piankashaw and now known officially as Peoria, numbered altogether in 1905 only 195, hardly one of whom was of pure Indian blood.

Their totem or crest was an arrow notched at the feather, or two arrows supporting each other like a St Andrew's cross. (J. M. C. T.)

Cacachias.—La Salle (1682) in Margry, Déc., II, 96, 1877. **Carcarilica.**—Hennepin, New Discov., 310, 1698 (?an Illinois division about 1680). **Cas.**—Marain (1753) in Margry, Déc., VI, 654, 1886. **Cascachias.**—Memoir of 1718 in N. Y. Doc. Col. Hist., IX, 891, 1855. **Cascacia.**—La Salle (1682) in Margry, Déc., I, 508, 1875. **Cascakias.**—La Harpe (1719), ibid., VI, 310, 1886. **Cascaquias.**—Güssefeld, map, 1784. **Cascaschia.**—La Salle (1681) in Margry, Déc., II, 134, 1877. **Cascaskias.**—Perkins and Peck, Annals of the West, 55, 1850. **Cascasquia.**—Joutel (1687) in Margry, Déc., III, 476, 1878. **Caskaguias.**—De l'Isle map (*ca.* 1710) in Neill, Minn., 1858. **Caskaquias.**—Doc. of 1748 in N. Y. Doc. Col. Hist., X, 142, 1858. **Casquasouia.**—Joutel (1687) in Margry, Déc., III, 481, 1878. **Casquiars.**—Writer in Smith, Bouquet Exped., 66, 1766. **Casquias.**—Smith, ibid. **Huskhuskeys.**—Croghan (1765) in Monthly Am. Jour. Geol., 272, 1831. **Kacaskias.**—La Harpe (1719) in Margry, Déc., VI, 309, 1886. **Kachkachkia.**—Allouez (1677) in Shea, Miss. Val., 74, 1852. **Kachkaska.**—Marquette map (*ca.* 1678) in Shea, ibid. **Kakaskígi.**—Gatschet, Shawnee MS., B. A. E., 1879 (Shawnee name, sing., Kakaskí). **Kakasky.**—Imlay, West. Ter., 364, 1797. **Karhaski.**—Loskiel (1794) quoted by Ruttenber, Tribes Hudson r., 336, 1872. **Karkadia.**—Perkins and Peck, Annals of the West, 64, 1850. **Kasgresquios.**—Buchanan, N. Am. Inds., 155, 1824. **Kaskaisas.**—Doc. of 1717 in N. Y. Doc. Col. Hist., IX, 876, 1855. **Kaskaiskas.**—Jefferys, French Doms., pt. 1, map, 1761. **Kaskakias.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1056, 1855. **Kaskakiés.**—Vaudreuil (1760), ibid., X, 1092, 1858. **Kaskascia.**—La Salle (1680) in Margry, Déc., II, 121, 1877. **Kaskasia.**—Burton, City of the Saints, 117, 1861. **Kaskaskia.**—La Salle (1682) in Margry, Déc., II, 201, 1877. **Kaskaskians.**—U. S. Ind. Treat. (1795), 184, 1873. **Kaskaskies.**—Greenville treaty (1795) in Harris, Tour, 241, 1805. **Kaskasquia.**—Charlevoix (1724) in Schoolcraft, Travels, 136, 1821. **Kaskkasies.**—Boudinot, Star in the West, 127, 1816. **Kasqui.**—Coxe, Carolana, 13, 1741 (identical?). **Kasquias.**—Vater, Mith., pt. 3, sec. 3, 351, 1816. **Kasquuasquias.**—Smyth, Tour in U. S., I, 347, 1784. **Keskeskias.**—Doc. of 1764 in N. Y. Doc. Col. Hist., VII, 641, 1856. **Kiskuskias.**—Smyth, Tour in U. S., II, 247, 1784 (place name). **Kuilka.**—Hennepin, New Discov. (1698), II, 667, 1903. **Kuskeiskees.**—Johnson (1767) in N. Y. Doc. Col. Hist., VII, 966, 1856. **Kuskuske.**—Adair, Am. Inds., 371, 1775. **Quasquens.**—Iberville (*ca.* 1701) in Margry, Déc., IV, 544, 1880. **Roinsac.**—Memoir of 1718 in N. Y. Doc. Col. Hist., IX, 891, 1855 (village). **Rouinsac.**—Ibid., 886 (said in note to be Kaskaskia village). **Tchatchakigouas.**—La Salle (1679–81) in Margry, Déc., I, 481, 1877.

Kas-lanas (*Q!ās lā'nas*, 'pitch-town people'). A family of the Raven clan of the Haida. They inhabited the w. coast of Moresby id., Queen Charlotte group, Brit. Col., had no crests like the other Haida divisions, and were regarded as barbarous by the latter. Their principal town was in Tasoo harbor.—Swanton, Cont. Haida, 270, 1905.

Kaslukug. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Kasnatchin. A Knaiakhotana village at Anchor pt., Kenai penin., Alaska; pop. 29 in 1880.

Kasnatchin.—Baker, Geog. Dict. Alaska, 75, 1902. **Laida.**—Petroff in 10th Census, Alaska, 37, 1884. **Laidennoj.**—Baker, op. cit. (Russian name: 'icy').

Kaso (*Kâ'so*). A former Chumashan village at Cañada del Diablo, Ventura co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kasoongkta. A tribe or band conquered by the Iroquois and settled among the Onondaga.—Clark, Onondaga, I, 305, 1849.

Kassiank. A Togiagamiut village on Togiak r., Alaska, having two dance houses; pop. 615 in 1880, 50 in 1890.

Kassiachamiut.—Eleventh Census, Alaska, 164, 1893. **Kassianmute.**—Petroff in 10th Census, Alaska, 17, 1884.

Kassigiakdjuak (*Qassigiaqdjuaq*). A winter settlement of Nugumiut Eskimo on Frobisher bay, s. E. Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Kassovo (from *Gashowu*, pl. of *Gashwusha*.—Kroeber). A Yokuts tribe formerly living on Dry cr., Fresno co., Cal. Several families of survivors now live in Winchell gulch, near Pollasky.

Car-soos.—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 23, 1852. **Cas-sans.**—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 252, 1853. **Cas-soes.**—McKee et al. in Ind. Aff. Rep., 223, 1851. **Casson.**—Royce in 18th Rep. B. A. E., 782, 1899. **Cassoos.**—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 22, 1852. **Cosos.**—Taylor in Cal. Farmer, May 18, 1863 (same?). **Costrowers.**—Henley in Ind. Aff. Rep., 512, 1854. **Coswas.**—Lewis in Ind. Aff. Rep., 1857, 399, 1858. **Gashowu.**—A. L. Kroeber, inf'n, 1906 (correct form; pl. *Gashwusha*). **Gosh'-sho-o.**—Merriam in Science, XIX, 915, June 15, 1904. **Kash-ă-woosh-ah.**—Ibid., 916 (Wiksachi name). **Kas-so'-vo.**—Powers in Cont. N. A. Ethnol., III, 370, 1877. **Kosh-sho'-o.**—Merriam, op. cit.

Kasta (*Q!ā'sta*). A legendary Haida town on Copper bay, Moresby id., Queen Charlotte group, Brit. Col. It was named for the creek (Skidegate cr.), which ran near it, and was occupied by the Daiyuahl-lanas.—Swanton, Cont. Haida, 279, 1905.

Kastitchewanuk. A Cree band on Albany r. of Hudson bay in 1770.—Hutchins (1770) in Richardson, Arctic Exped., II, 37, 1851.

Kata (*K'áťa*, 'biters,' referring to the Arikara). A tribal division of the Kiowa; so called, not because of Arikara origin, but because they were more intimate with that tribe in trade and otherwise when the Kiowa lived in the N.—Mooney in 14th Rep. B. A. E., 1079, 1896.

Katagemane (*Kä-ta'-ge-mă-ne*, 'starving'). Given by Morgan (Anc. Soc., 171, 1877) as a division of the Piegan tribe of the Siksika, q. v.

Katagkak. An Ikogmiut Eskimo village on Innoko r., above its junction with the Yukon, Alaska.

Ighelkostlende.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Katagkag-mïoute.**—Ibid.

Katagwadi (*KAtagwA'dî*). A Tlingit division formerly resident at Sitka, Alaska, but now almost extinct. (J. R. S.)

Katahuac. A former Chumashan village connected with Santa Inez mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Katamoonchink ('hazelnut grove.'—Lewis). The Indian name of the site of Whiteland, Chester co., Pa., and perhaps also of a Delaware (?) village formerly near West Whiteland. Mentioned by Lewis (1824) in Day, Penn., 222, 1843.

Katana (*K!ā'tana*). A former Haida town on Louise id., Queen Charlotte group, Brit. Col., in possession of the Kagials-kegawai.—Swanton, Cont. Haida, 279, 1905.

Katchadi (people of Katch, a creek on Admiralty id.). A Tlingit division at Kake and Wrangell, Alaska. Some of them intermarried with the Athapascans on the upper Stikine.

Kaadg-ett-ee.—Schoolcraft, Ind. Tribes, V, 489, 1855 (after Kane; misprint). **Kaady-ett-ee.**—Kane, Wand. in N. A., app., 1859. **K·atc'a'dē.**—Boas, Fifth Rep. N. W. Tribes Can., 25, 1889. **Kātschadi.**—Krause, Tlinkit Ind., 120, 1885. **Qā'tcadî.**—Swanton, field notes, B. A. E., 1904.

Katchanaak (*Qātcxʌ′na-āk!*, 'Hip lake'). The native name for the Tlingit town now known as Wrangell, the winter town of the Stikine Indians of Alaska. It was so named because the mountain behind it resembles a human hip and the inner harbor is so shut in as to appear like a lake. Indian pop. 228 in 1890; total population (white and Indian) 868 in 1900. (J. R. S.)

Katearas. One of the principal villages of the Tuscarora in 1669, "a place of great Indian trade and commerce"; situated on a s. branch of Roanoke r., N. C.

Katearas.—Lederer (1672), Discov., 22, 1902. **Kateras.**—Ibid., map.

Katernuna (perhaps jargon 'Kater land'). A Talirpingmiut Eskimo village of the Okomiut tribe on Cumberland sd., Baffin land.—Howgate, Cruise of Florence, 84, 1879.

Kathio. A large village of the eastern Dakota, the Mdewakanton, Wahpekute, Sisseton, and Wahpeton, who were gathered about Mille Lac in the 17th and 18th centuries. Brower (Kathio, 33, 1901) locates the village at the outlet of Mille Lac, Minn., and thinks it was a Mdewakanton settlement. It was visited in 1659 by Radisson; in 1679 by Du Luth, who speaks of it as a great village; and by Hennepin in 1680. According to Warren (Hist. Ojibways, 160, 1885) it was destroyed by the Chippewa about 1750. See Du Luth in N. Y. Doc. Col. Hist., IX, 795, 1855.

Kathlaram. A body of Salish formerly under Fraser superintendency, British Columbia; now no longer officially reported.

Kathlaram.—Canadian Ind. Aff., 79, 1878. **Kathlarem.**—Ibid., 138, 1879.

Katimin. A Karok village in N. W. Cal., on the E. bank of Klamath r., a mile above the mouth of the Salmon, opposite Ishipishi. It was believed by the Karok to be the center of the world, contained a sacred house and sweat-house, and was the scene of the deer-skin dance and of an annual ceremony called "making the world." The village was burned by the whites in 1852.

Sche-woh.—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 151, 1853. **Se-wah.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 164, 1853. **Shegwuu.**—A. L. Kroeber, inf'n, 1903 (Yurok name). **Si-wahs.**—McKee, op. cit., 211.

Katipiara. A Karok village of two houses on the s. bank of Klamath r., Cal., nearly opposite Orleans Bar; described by Gibbs in 1852. See *Tsana*.

Kah-tee-pee-rah.—Gibbs, MS. Miscel., B. A. E., 1852. **Katipiara.**—A. L. Kroeber, inf'n, 1904.

Katiru (*Ka-ti′-ru*). One of the 4 divisions of the main body of the Shasta, living in Klamath valley, from Seiad valley to Happy Camp, N. Cal. (R. B. D.)

Katkaayi ('island people', from an island at the mouth of Alsek r.). A Tlingit division at Sitka belonging to the Raven phratry.

Chrátka-āri.—Krause, Tlinket Ind., 118, 1885. **Q!ʌ′tkaayî**—Swanton, field notes, B. A. E., 1904.

Katkwaahltu ('town on the point of a hill'). A Tlingit town about 6 m. above the mouth of Chilkat r., Alaska; pop. 125 in 1880.

Katkwaltú.—Krause, Tlinkit Ind., 100, 1885. **Kutkwutlu.**—Petroff in 10th Census, Alaska, 31, 1884. **Qātq!wā′ạłtū′.**—Swanton, field notes, B. A. E., 1904.

Katlagulak (*Kʟã′gulaq*). A Chinookan tribe formerly living on the s. bank of Columbia r., in Columbia co., Oreg., 2 m. below Rainier.—Boas, Kathlamet Texts, 6, 1901.

Katlaminimin. A Chinookan tribe formerly occupying the s. end of Sauvies id., Multnomah co., Oreg. Their principal village was on the s. w. side of the island, in Willamette r. In 1806 Lewis and Clark estimated their number at 280 in 12 houses. In 1850 they were said by Lane to be associated with the Cathlacumup and Namoit.

Cathlaminimims.—Stuart in Nouv. Ann. Voy., X, 23, 1821. **Cathlanamenamens.**—Morse, Rep. to Sec. War, 368, 1822. **Cathlanaminim.**—Franchère, Narr., 135, 1854. **Cathlanaminimins.**—Stuart, op. cit., 115. **Clam-nah-min-na-mun.**—Lewis and Clark Exped., Coues ed., 913, note, 1893. **Clanaminamums.**—Lewis and Clark Exped., II, 212, 1814. **Clanaminanums.**—Ibid., II, 268, 1817. **Clannahminamun.**—Ibid., II, 226, 1814. **Clan-nar-min-a-mon's.**—Clark (1806) in Orig. Jour. Lewis and Clark, IV, 220, 1905. **Clannarminimuns.**—Drake, Bk. Inds., vii, 1848. **Clan-nar-min-na-mon.**—Clark (1806) in Orig. Jour. Lewis and Clark, IV, 216, 1905. **Clannarminnamuns.**—Lewis and Clark Exped., II, 473, 1814. **Kathlaminimim.**—Framboise quoted by Gairdner in Jour. Geog. Soc. Lond., XI, 255, 1841. **Namanamin.**—Lane in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 172, 1850. **Namananim.**—Lane in Ind. Aff. Rep., 161, 1850. **Towahnahiook.**—Lewis and Clark Exped., Coues ed., III, 913, 1893 (error).

Katlamoik. Said by Boas (Kathlamet Texts, 6, 1901) to be a Chinookan tribe formerly living at the site of the present town of Rainier, Columbia co., Oreg., but later (inf'n, 1904) given as the Chinook name of the locality of the modern Rainier, and of Rainier itself.

GaLiā′moix.—Boas, inf'n, 1904. **Kʟā′mōîx.**—Boas, Kathlamet Texts, 6, 1901.

Katlany's Village. A summer camp of one of the Taku chiefs of the Tlingit named Qāłā′nî; 106 people were there in 1880.—Petroff in 10th Census, Alaska, 32, 1884.

Katlian. The principal chief at Sitka, Alaska, at the time it was settled by the Russians under Baranoff. Also called Kotlian. The first fort established by Baranoff in 1799 was destroyed by the natives under Katlian's leadership, and they afterward entrenched themselves so strongly in a palisaded fort reinforced by stone that the Russians, returning 5 years later, had great difficulty in dislodging them. The name is that usually borne by the chief of the Kiksadi clan of the Tlingit. (J. R. S.)

Katluchtna ('lovers of glass beads'). A Knaiakhotana clan.—Richardson, Arct. Exped., I, 407, 1851.

Katmai. A Kaniagmute Eskimo village on the s. e. coast of Alaska penin.; pop. 218 in 1880, 132 in 1890.—Petroff in 10th Census, Alaska, 28, 1884.

Kato. A Kuneste tribe or band formerly living in Cahto and Long valleys, Mendocino co., Cal. These were probably the people mentioned by McKee as occupying the second large valley of Eel r., numbering about 500 in 1851, and differing in language from the Pomo, a fact which has long been lost sight of. Powers divides them into Kai Pomo, Kastel Pomo, and Kato Pomo, and gives a Kulanapan vocabulary. They have recently been found to belong to the Athapascan stock, and closely related to the Wailaki, although they resemble the Pomo in culture. (P. E. G.)

Batemdaikai.—Latham in Trans. Philol. Soc. Lond., 77, 1856. **Batem-da-kai-ee.**—Gibbs in Schoolcraft, Ind. Tribes, III, 434, 1853. **B -tem-da-kaii.**—Powell in Cont. N. A. Ethnol., III, 491, 1877. **Batin-da-kia.**—Ind. Aff. Rep., 240, 1851. **Cabadilapo.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 148, 1853. **Cahto Pomo.**—Powers in Overland Mo., IX, 500, 1872. **Kai Po-mo.**—Powers in Cont. N. A. Ethnol., III, 148, 1877. **Ká-to-Po-mo.**—Ibid., 150. **Ki-Pomas.**—Ind. Aff. Rep. 1864, 119, 1865. **Laleshiknom.**—A. L. Kroeber, inf'n, 1903 (Yuki name). **Tlokeang.**—Kroeber, Coast Yuki MS., Univ. Cal. (own name).

Katomemetunne ('people by the deep water'). A former village of the Mishikhwutmetunne on Coquille r., Oreg.

Ka′-to-mĕ′-me ʒûn′nĕ.—Dorsey in Jour. Am. Folk-lore, III, 232, 1890.

Katsalgi (*kátsa* 'panther', *algi* 'people'). A Creek clan.

Kat′-chŭ.—Morgan, Anc. Soc., 161, 1877 ('Tiger'). **Kátsalgi.**—Gatschet, Creek Migr. Leg., I, 155, 1884.

Katsey. A Cowichan tribe occupying the villages of Seltsas and Shuwalethet, on Pitt lake and river emptying into the lower Fraser, Brit. Col.; pop. 79 in 1904.

Kaitze.—Brit. Adm. Chart, no. 1917. **Katezie.**—Can. Ind. Aff. for 1878, 79. **Katsey.**—Can. Ind. Rep. 1901, pt. 2, 158. **K·ē′ētsē.**—Boas in Rep. 64th Meeting Brit. A. A. S., 454, 1894. **Ke′tsī.**—Hill-Tout in Ethnol. Surv. Can., 54, 1902.

Katshikotin. A part of the Hankutchin living on Yukon r., a short distance below Fortymile cr., near the Yukon-Alaska boundary.

Ka-tshik-otin.—Dawson in Rep. Geol. Surv. Can. for 1888, 202B, 1889. **Kl t-ol-klin.**—Schwatka, Rep. on Alaska, 86, 1885 (name given by Russian half-breeds).

Katstayot (*Kat-sta′-yöt*). A former Chumashan village between Pt Conception and Santa Barbara, Cal., at a locality now called Santa Anita.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kattak. A former Kaniagmiut village on Afognak id., E. of Afognak, Alaska.

Katak.—Baker, Geog. Dict. Alaska, 1902. **Kattagmiut.**—Russ.-Am. map (1849) quoted by Baker, ibid. **Kattagmjut.**—Holmberg, Ethnog. Skizz., map, 1855.

Katzik. Two Indian settlements on the s. bank of lower Fraser r., below Sumass lake, Brit. Col. (Brit. Col. map, Ind. Aff., Victoria, 1872). Perhaps the name refers to the Katsey tribe.

Katzimo (*Ka-tzi′-mo*). The Keresan name of a precipitous mesa rising 430 ft above the basin of Acoma, and about 3 m. N. E. of the latter pueblo, in Valencia co., N. Mex. According to tradition its summit was the site of one of several prehistoric villages which the Acoma people successively occupied during their southwesterly movement from the mythic Shipapu in the indefinite N. The tradition relates that during a storm a part of the rock fell and some of the inhabitants, cut off from the valley beneath, perished. The site was henceforth abandoned, the survivors moving to another mesa on the summit of which they erected the present Acoma pueblo (q. v.). Katzimo mesa is inaccessible by ordinary means, but it was scaled in 1897 by a party representing the Bureau of American Ethnology and evidences of its former occupancy observed, thus verifying the native tradition. See Bandelier in Century Cyclop. of Names, 1894; Hodge (1) in Century Mag., LVI, 15, May, 1898, (2) in Am. Anthrop., Sept. 1897, and the references noted below. (F. W. H.)

Enchanted Mesa.—Lummis, New Mexico David, 39, 1891. **Katzim-a.**—Bandelier in Arch. Inst. Pap., IV, 314, 1892. **Mesa Encantada.**—Pullen in Harper's Weekly, 594, Aug. 2, 1890. **Rock of Katzimo.**—Lummis, op. cit., 40.

Kau. The Corn clan of the Patki (Water House) phratry of the Hopi.

Ká-ah.—Bourke, Snake Dance, 117, 1884. **Ka′i-e.**—Stephen in 8th Rep. B. A. E., 39, 1891. **Kaü wiñ-wû.**—Fewkes in 19th Rep. B. A. E., 583, 1901 (*wiñ-wû* = 'clan'). **Ka′-ü wüñ-wû.**—Fewkes in Am. Anthrop,, VII, 402, 1894.

Kaudjukdjuak (*Qaudjuqdjuaq*). A winter settlement of the Akudnirmiut Eskimo between Frobisher bay and Cumberland sd., Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Kaughii. A former Chumashan village at La Cañada del Corral, about 22 m. from Santa Barbara, Cal.

Ka-h'ō′.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884. **Kaughii.**—Father Timeno (1856) quoted by Taylor in Cal. Farmer, May 4, 1860.

Kauhuk ('high place'). A former Alsea village on the s. side of Alsea r., Oreg.; noted by Lewis and Clark as containing 400 inhabitants in 1806, and as existing on the coast.

Kahuncle.—Lewis and Clark, Exped., II, 473, 1814. **Kahunkle.**—Ibid., II, 188, 1814. **Ka-hun-kle's.**—Orig. Jour. Lewis and Clark, VI, 117, 1905. **Kau′-hŭk.**—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kaukhwan. A former Alsea village on the N. side of Alsea r., Oreg., at Beaver cr.

Kau′-qwan.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kauldaw. The Kitksan division and town lying farthest inland toward the headwaters of Skeena r., under the Babine and Skeena River agency, Brit. Col.; pop. 37 in 1904.

Culdoah.—Horetzky, Canada on Pac., 212, 1874. **Gal-doe.**—Can. Ind. Aff. Rep., 431, 1896. **Gal Doe.**—Ibid., 252, 1891. **Gol-doe.**—Ibid., 280, 1894. **Kal-doe.**—Ibid., 415, 1898. **Kaul-daw.**—Dorsey in Am. Antiq., XIX, 278, 1897. **Kuldo.**—Brit. Col. map, 1872. **Kuldoe.**—Can. Ind. Aff., pt. II, 160, 1901. **Kuldōs.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884.

Kaumauangmiut (from the lake of the same name, around which they chiefly dwell). An Eskimo tribe in s. E. Baffin land, probably closely related to the Nugumiut.

Karmowong.—Hall, Arctic Researches, 291, 1865. **Kaumanang.**—Boas in Deutsche Geog. Blätt., VIII, 32, 1885 (misprint). **K'aumauangmiut.**—Boas in Petermanns Mitt., no. 80, 70, 1885. **Quaumauangmiut.**—Boas in 6th Rep. B. A. E., 421, 1888.

Kaunaumeek. A former Stockbridge village in Rensselaer co. (?), N. Y., about halfway between Albany and Stockbridge, Mass., to which latter place the inhabitants removed in 1744.—Brainerd (*ca.* 1745) quoted by Ruttenber, Tribes Hudson R., 198, 1872.

Kautas. A Koyukukhotana village on Koyukuk r., Alaska, with 10 inhabitants in 1885.

Cawtaskákat.—Allen, Rep. on Alaska, 141, 1887.

Kauten (*Kau'ten*). A Squawmish village community on the right bank of Squawmisht r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kauweh. An unidentified village on Klamath r., Cal., below its junction with the Trinity, and therefore in Yurok territory.—McKee (1851) in Schoolcraft, Ind. Tribes, III, 138, 1853.

Kaveazruk. A Kaviagmiut village at Port Clarence, Alaska.—Eleventh Census, Alaska, 162, 1893.

Kaviagmiut. An Eskimo tribe occupying the s. part of Kaviak penin., Alaska, from Norton bay w. Many winter on the E. shore of Norton sd. Dall includes the Kinugumiut, whose lawless life and enterprise have been copied by the Kaviagmiut remaining in their old home. This was once a populous country, but the extermination of the arctic hare and the marmot, the disappearance of the reindeer, and the raids of the Kinugumiut have depopulated the peninsula and caused the inhabitants to migrate to other parts of arctic Alaska and become merged in other tribes. Local subdivisions of the existing Kaviagmiut, who numbered 427 in 1890, are as follows: Aziagmiut, of Sledge id.; Kaviazagmiut, at the head of Port Clarence; Kniktagemiut, of Golofnin bay, and Ukivogmiut, of King id. Their villages are Aiacheruk, Akpaliut, Anelo, Anlik, Atnuk, Ayak, Aziak, Chaik, Chainruk, Chinik, Chiukak, Iknetuk, Imoktegokshuk, Kachegaret, Kalulek, Kaveazruk, Kaviak, Kogluk, Kovogzruk, Metukatoak, Netsekawik, Niktak, Okinoyoktokawik, Opiktulik, Perebluk, Senikave, Shinnapago, Siningmon, Sinuk, Sitnazuak, Sunvalluk, Takchuk, Tubuktulik, Uinuk, Ukivak, Ukodliut, and Ukviktulik.

Anligmuts.—Holmberg quoted by Dall, Alaska, 408, 1870. **Anlygmüten.**—Wrangell, Ethnog. Nach., 122, 1839. **Kavea.**—Kelly, Arct. Eskimo, 9, 1890. **Kaveaks.**—Whymper, Trav. in Alaska, 143, 1868. **Kaverong Mutes.**—Kelly, Arct. Eskimo, chart, 1890. **Kaviacks.**—Raymond in Ind. Aff. Rep. 1869, 591, 1870. **Kaviagmut.**—Nelson in 18th Rep. B. A. E., map, 1899. **Kaviágmuts.**—Dall, Alaska, 408, 1870. **Kaviagmyut.**—Turner in 11th Rep. B. A. E., 178, 1894. **Kaviaks.**—Dall in Proc. Cal. Acad. Sci., IV, 35, 1869.

Kaviak. A Kaviagmiut village s. E. of Port Clarence, Alaska; pop. 200 in 1880.—Baker, Geog. Dict. Alaska, 1902.

Kaviazagmiut. A subdivision of the Kaviagmiut, q. v.

Kaviagamute.—Petroff, 10th Census, Alaska, map, 1884. **Kaviazagamute.**—Ibid., 11. **Kāviāzā'gemut.**—Dall in Cont. N. A. Ethnol., I, map, 1887.

Kavinish. A former Kawia village in Coahuila valley, Riverside co., Cal.

Ka-vi-nish.—Barrows, Ethno.-Bot. Coahuilla Ind., 34, 1900. **Indian Wells.**—Ibid.

Kawa (*Káwa*, 'eel spring'). A Modoc camp at Yaneks, on Sprague r., s. Oreg.

Kaúa.—Gatschet in Cont. N. A. Ethnol., II, pt. 1, 31; pt. 2, 122, 1890. **Káwa.**—Ibid.

Kawaibatunya (*Ka-wái-ba-tuñ-a*). Given as the Watermelon clan of the Patki (Cloud) phratry of the Hopi.—Stephen in 8th Rep. B. A. E., 39, 1891.

Kawaiisu. The most westerly subdivision of the Ute-Chemehuevi linguistic division of the Shoshonean family. They occupy an isolated area on both sides of the Tehachapi mts., Cal., but particularly the w. side around Paiute mts., and the valleys of Walker basin and Caliente and Kelso crs. as far s. as Tehachapi.

Cobajais.—Garcés (1776), Diary, 489, 1900. **Cobaji.**—Ibid., 304, 445. **Covaji.**—Keane in Stanford, Compend., 510, 1878. **Kah-wis'-sah.**—Merriam in Science, XIX, 916, June 15, 1904. **Kawaiisu.**—Kroeber, inf'n, 1905 (Yokuts name). **Kâ-wi'-a-suh.**—Powers in Cont. N. A. Ethnol., III, 393, 1877 (Yokuts name). **Kawishm.**—Kroeber, inf'n, 1905 (Tubatulabal name). **Kow-ā'-sah.**—Merriam, op. cit. **Kubakhye.**—Kroeber, inf'n, 1905 (Mohave name). **Newoo'-ah.**—Merriam, op. cit. (='people'). **Noches Colteches.**—Garcés, op. cit., 295, 304 (so called by Mariposa people). **Ta-hi-cha-pa-han-na.**—Powers in Cont. N. A. Ethnol., III, 393, 1877 (division around mtns. of same name). **Ta-hichp'.**—Ibid. (so called by Kern r. people).

Kawaika. A ruined pueblo, attributed by the Hopi to the Kawaika people, a name also applied by them to the pueblo of Laguna, N. Mex., and by the Lagunas themselves to designate their village; situated a short distance w. of the Keam's Canyon road, on the top of a mesa between two gorges tributary to Jeditoh valley, in the Hopi country, N. E. Arizona. The ruin was surveyed and first described by V. Mindeleff in 1885, under the name Mishiptonga, apparently through confusion with Nesheptanga, another ruin near by. The ruin has been largely rifled of its art remains by Navaho diggers and the results mostly lost to science, but systematic excavation was conducted in the undisturbed portion by the National Museum in 1901. See Mindeleff in 8th Rep. B. A. E., 52, pl. 9, 1891; Mooney in Am. Anthrop., July, 1893; Fewkes in 17th Rep. B. A. E., 590, 622, 1898; Hough in Rep. Nat. Mus. 1901, 339, 1903.

Kawaîka.—Mooney, op. cit. **Kawaiokuh.**—Hough op. cit. **Mishiptonga.**—Mindeleff, op. cit.

Kawaiki (Hitchiti: *oki* 'water', *awäiki* 'hauling', 'carrying' [place]: 'water-carrying place'). A former Lower Creek town at the junction of the present Cowikee cr. and Chattahoochee r., in the N. E. corner of Barbour co., Ala. It had 45 heads of families in 1833. (A. S. G.)

Cow ye ka.—Census of 1833 in Schoolcraft, Ind. Tribes, IV, 578, 1854. **Kawäiki.**—Gatschet, Creek Migr. Leg., I, 134, 1884.

Kawanunyi (*Kâwanûñyî*, from *kâwănă* 'duck', *yi* locative: 'duck place'). A former Cherokee settlement about the present Ducktown, Polk co., S. E. Tennessee. (J. M.)

Cowanneh.—Royce in 5th Rep. B. A. E., map, 1887. **Duck-town.**—Doc. of 1799 quoted by Royce, ibid., 144.

Kawarakish (*Ka-wa-ra′-kish*). One of the two divisions of the Pitahauerat, or Tapaje Pawnee, the other being the Pitahauerat proper.—Grinnell, Pawnee Hero Stories, 241, 1889.

Kawas (*K!ā′was*, 'fish eggs'). A subdivision of the Stustas, an important family of the Eagle clan of the Haida. One of their chiefs is said to have been blown across to the Stikine country, where he became a chief among the Stikine. (J. R. S.)

K'ā′was.—Boas, 12th Rep. N. W. Tribes Canada, 22, 1898. **K!ā′was.**—Swanton, Cont., Haida, 275, 1905. **Kouas.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895.

Kawchodinne (*ka* 'hare', *cho* 'great', *dinne* 'people': 'people of the great hares'). An Athapascan tribe dwelling N. of Great Bear lake, Mackenzie Ter., Canada, on Mackenzie r., the lakes E. of it, and Anderson r. Mackenzie (Voy., I, 206, 1802) said they were a small tribe residing on Peace r., who spoke the language of the Chipewyan and derived their name from the Arctic hare, their chief means of support. At another time (Mass. Hist. Coll., II, 43, 1814) he placed them on Porcupine r., Alaska. Franklin (Journ. to Polar Sea, 261, 1824) placed them immediately N. of the Thlingchadinne on the N. side of the outlet of Bear lake. Back (Journal, 497, 1833-35) located them on Mackenzie r. as far N. as 68°. Richardson (Arct. Exped., II, 3, 1851) gave their habitat as the banks of Mackenzie r. from Slave lake downward. Hind (Lab. Penin., II, 261, 1863) said they resorted to Ft Norman and Ft Good Hope on the Mackenzie, and also to Ft Yukon, Alaska. Ross (MS., B. A. E.) said they resided in 1859 in the country surrounding Ft Good Hope on Mackenzie r., extending beyond the Arctic circle, where they came in contact with the Kutchin, with whom by intermarriage they have formed the tribe of Bastard Loucheux (Nellagottine). Petitot (Dict. Dènè-Dindjié, xx, 1876) said the Kawchodinne lived on the lower Mackenzie from Ft Norman to the Arctic ocean. They are described as a thickset people, who subsist partly on fish and reindeer, but obtain their clothing and most of their food from the hares that abound in their country. Their language differs little from that of the Etchareottine, while their style of dress and their customs are the same, although through long intercourse with the traders, for whom they have great respect, most of the old customs and beliefs of the tribe have become extinct. They are on friendly terms with the Eskimo. The Kawchodinne have a legend of the formation of the earth by the muskrat and the beaver. The dead are deposited in a rude cage built above ground, the body being wrapped in a blanket or a moose skin; the property of relatives is destroyed, and their hair is cut as a sign of mourning. When the supply of hares becomes exhausted, as it frequently does, they believe these mount to the sky by means of the trees and return in the same way when they reappear. Polygamy is now rare. They are a peaceable tribe, contrasting with their Kutchin neighbors. In personal combat they grasp each other by their hair, which they twist round and round until one of the contestants falls to the ground. They are not so numerous as formerly, a great many having died from starvation in 1841, at which time numerous acts of cannibalism are said to have occurred. In 1858 Ross (MS., B. A. E.) gave the population as 467; 291 males, 176 females. Of these 103 resorted to Ft Norman and 364 to Ft Good Hope. Petitot (Dict. Dènè-Dindjié, xx, 1876) arranged them in five subdivisions: Nigottine, Katagottine, Katchogottine, Satchotugottine, and Nellagottine. In another list (Bull. Soc. Géog. Paris, 1875) instead of Nigottine he has Etatchogottine and Chintagottine. In a later grouping (Autour du lac des Esclaves, 362, 1891) Petitot identifies Katagottine with Chintagottine, suppresses Satchotugottine, and adds Kfwetragottine.

Dénè.—Petitot, Hare MS. vocab., B. A. E., 1869. **Dènè Peaux-de-Lièvre.**—Petitot, Autour du lac des Esclaves, 289, 1891. **Harefoot Indians.**—Chappell, Hudson Bay, 166, 1817. **Hare Indians.**—Mackenzie, Voy., I, 206, 1802. **Hareskins.**—Petitot in Jour. Roy. Geog. Soc., 650, 1883. **Kā-cho-'dtinnè.**—Richardson, Arct. Exped., II, 3, 1851. **Kah-cho tinne.**—Ross quoted by Gibbs, MS., B. A. E. ('Arctic hare people'). **Kan ho.**—Gallatin in Trans. Am. Antiq. Soc., II, 19, 1836. **Kat'a-gottiné.**—Petitot, MS. vocab., B. A. E., 1867. **K'a-t'a-gottiné.**—Petitot, Dict. Dènè-Dindjié, xx, 1876 ('people among the hares'). **Kawchodinneh.**—Franklin, Journ. to Polar Sea, 261, 1824. **Kha-t'a-ottinè.**—Petitot in Bull. Soc. Géog. Paris, chart, 1875. **Khatρa-Gottine.**—Petitot, Autour du lac des Esclaves, 362, 1891 ('people among the rabbits'). **Kkρayttchare ottiné.**—Petitot, Hare MS. vocab., B. A. E., 1869 (Chipewyan name). **Nouga.**—Macfarlane (1857) in Hind, Lab. Penin., II, 258, 1863 ('spittle': Eskimo name). **Peau de Lièvre.**—Petitot in Bull. Soc. Géog. Paris, chart, 1875. **Peaux-de-Lièvres.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Rabbitskins.**—McLean, Hudson Bay, II, 243, 1849. **Slave.**—Richardson, Arct. Exped., I, 242, 1851. **Tä-nä-tin-ne.**—Morgan, Consang. and Affin., 289, 1871.

Kawchogottine ('dwellers among the large hares'). A division of the Kawchodinne. Petitot, in 1867 (MS., B. A. E.), located them on the border of the wooded region N. E. of Ft Good Hope, and in 1875 (Bull. Soc. de Géog. Paris, chart, 1875) on the headwaters of Anderson r., N. of Great Bear lake. The same authority (Autour du lac des Esclaves, 362, 1891) says their habitat is on the large lakes of the interior E. of Mackenzie r.

K'a-tchô-gottiné.—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Katchô-Ottiné.**—Petitot in Can. Rec. Sci., I, 49, 1884. **Kha-tchô-gottinè.**—Petitot in Bul. Soc. de Géog. Paris, chart, 1875. **Natlé-tρa-Gottine.**—Petitot, Autour du lac des Esclaves, 362, 1891 (='people among the little reindeer').

Kawia. The name, of uncertain derivation, of a Shoshonean division in s. California, affiliated linguistically with the Aguas Calientes, Juaneños, and Luiseños. They inhabit the N. tongue of the Colorado desert from Banning S. E. at least as far as Salton, as also the headwaters of Santa Margarita r., where the Kawia res. is situated. Formerly they are said to have extended into San Bernardino valley, but it seems more likely that this was occupied, as at present, by the Serranos. They are not to be confounded with a Yokuts tribe bearing the same name. They were first visited in 1776 by Fray Francisco Garcés, who referred to them under their Mohave name, "Jecuich," obtained from his guide. At this time they lived about the N. slopes of the San Jacinto mts. and to the northward, and roamed E. to the Colorado, but their principal seat was about San Gorgonio pass. Burton (H. R. Ex. Doc. 76, 34th Cong., 3d sess., 115, 1857) gave 3,500 as the number of men alone in 1856, evidently an exaggeration. There were 793 Indians assembled under the name "Coahuila" at all the Mission reservations in 1885, while the Indians on Cahuilla res. under the Mission Tule r. agency in 1894 numbered 151, and in 1902, 159. This reservation consists of 18,240 acres of unpatented land. Villages: Duasno, Juan Bautista, Kavinish, Kawia, Kwaleki, Lawilvan, Malki, Pachawal, Palseta, Paltewat, Panachsa, San Sebastian, Sechi, Sokut Menyil, Temalwahish, Torres, Tova, and Wewutnowhu.

KAWIA MAN

KAWIA WOMAN

Caguillas.—Duflot de Mofras, I, 349, 1844. **Cagullas.**—Duflot de Mofras misquoted by Latham in Proc. Philol. Soc. Lond., VI, 76, 1854. **Cahnilla.**—Tolmie and Dawson, Comp. Vocabs., 128, 1884. **Cahnillo.**—Ibid., 129. **Cahuilla.**—Ind. Aff. Rep., 175, 1902 (applied to res.). **Cahuillos.**—Ludwig, Abor. Lang., 26, 1816. **Cah-wée-os.**—Whipple, Exped. from San Diego, 17, 1851. **Cah-willas.**—Heintzelman (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 44, 1857. **Carvillas.**—Burton, ibid., 114. **Cavīos.**—Gatschet in Rep. Chief Engrs., pt. 3, 553, 1876. **Cawéos.**—Ibid. **Coahuilas.**—Stanley in Ind. Aff. Rep. 1869, 194, 1870. **Coguifa.**—Garcés (1775–76), Diary, 289, 1900 (identical?). **Cohuillas.**—Stanley in Ind. Aff. Rep., 119, 1865. **Cohuilles.**—Greene in Ind. Aff. Rep., 93, 1870. **Cowela.**—Henley in Ind. Aff. Rep. 1856, 243, 1857. **Cowillas.**—Beale in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 378, 1853. **Dancers.**—Coues, Garcés Diary, 42, 1900. **Danzarines.**—Ibid., 204, 423. **Gecuiches.**—Ibid., 423. **Hakwiche.**—Kroeber, inf'n, 1905 (Mohave name). **Jecuches.**—Coues, Garcés Diary, index, 1900. **Jecuéche.**—Garcés (1776), Diary, 444, 1900. **Jecuiches.**—Ibid., 451. **Jequiches.**—Ibid. **Kahuilla.**—Kingsley, Stand. Nat. Hist., pt. 6, 189, 1883. **Kahweaks.**—Sen. Misc. Doc. 53, 45th Cong., 3d sess., 70, 1879. **Kah-we-as.**—Wozencraft in Ex. Doc. 4, 32d Cong., spec. sess., 289, 1853. **Kahweyahs.**—

Schumacher in Rep. Peabody Mus., XII, 521, 1880. **Kauvuyas.**—Loew in Rep. Chief Engrs., pt. 3, 542, 1876. **Kau-yai′-chits.**—Powell in Ind. Aff. Rep. 1873, 51, 1874. **Kavayos.**—Gatschet in Rep. Chief Engrs., pt. 3, 553, 1876. **Kavwaru-maup.**—Ingalls (1872) in H. R. Ex. Doc. 66, 42d Cong., 3d sess., 2, 1873. **Koahualla.**—Ind. Aff. Rep. 1877, 246, 1878. **Tecuiche.**—Cortez (1799) in Pac. R. R. Rep., III, pt. 3, 125, 1856 (misquoting Garcés).

Kawia. A Yokuts tribe formerly living on the edge of the plains on the N. side of Kaweah r., Cal., but now extinct. They were hostile to the American settlers. By agreement of May 13, 1851 (which was not confirmed), a reserve was set aside for this and other tribes between Kaweah and Chowchilla rs., Cal., which at the same time ceded their unreserved lands. This tribe is to be distinguished from the Kawia (Coahuila, Cahuillo, etc.), a Shoshonean tribe in Riverside co., Cal.

Cah-was.—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st. sess., 23, 1852. **Cahwia.**—Barbour in Ind. Aff. Rep., 232, 1851. **Cah-wi-ah.**—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 32, 1857. **Cowhuillas.**—Taylor in Cal. Farmer, June 8, 1860. **Cowiahs.**—Henley in Ind. Aff. Rep., 511, 1854. **Cow-illers.**—Lewis, ibid., 400, 1858. **Cowwillas.**—Dole, ibid., 219, 1861. **Gawia.**—A. L. Kroeber, inf'n, 1906 (the more strictly correct form). **Kahweahs.**—Bancroft, Nat. Races, I, 456, 1874. **Kauia.**—Powers in Cont. N. A. Ethnol., III, 370, 1877. **Kawia.**—Ind. Aff. Rep. 1903, 508, 1904. **Keawahs.**—Maltby in Ind. Aff. Rep., 381, 1872. **Keweah.**—Ind. Aff. Rep., 284, 1884.

Kawia. A Kawia village on Cahuilla res., near the headwaters of Santa Margarita r., s. Cal.

Cahuilla.—Ind. Aff. Rep. 1902, 175, 1903.

Kawírasanachi ('white hill'). A Tarahumare rancheria in Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Kawita. The name of two former Lower Creek towns on Chattahoochee r., in Russell co., Ala. They were situated 2½ m. apart and were commonly distinguished as Upper Kawita and Kawita Talahasi ('Kawita old town'), in various forms of spelling. The former was situated on the w. bank of the river, 3 m. below its falls, the latter ½ m. from the stream. Kawita Talahasi, or Old Kawita, was the "public establishment" of the Lower Creeks and the headquarters of the agent. In 1799 it could muster 66 warriors, and about the year 1833 the town contained 289 families. It was an offshoot from Kasihta, and in turn gave origin to Wetumpka, on Big Uchee cr. From the fact that Kawita was regarded as the assembly place and treaty capital of the Lower Creeks, the name was frequently used synonymously with Lower Creeks; as Kusa, the name of the capital of the Upper Creeks, was sometimes used to designate that portion of the tribe. In 1775 Bartram (Trav., 387, 1792) spoke of Kawita Talahasi as "the bloody town, where the micos, chiefs, and warriors assemble when a general war is proposed; and here captives and state malefactors are put to death." (A. S. G.)

Akowetako.—Squier in Beach, Ind. Miscel., 34, 1877 (traditional name, *fide* the Walam-Olum). **Ani′-Kawi′tă.**—Mooney in 19th Rep. B. A. E., 508, 1900 (Cherokee name of Lower Creeks, from their former principal town on Chattahoochee r.). **Cabetas.**—Barcia, Ensayo, 313, 1723. **Cabuitta.**—Jefferys, Am. Atlas, 5, 1776. **Cacouïtas.**—Baudry des Lozières, Voy. à la Le., 242, 1802. **Cahouita.**—Penière in Morse, Rep. to Sec. War, 311, 1822. **Cahouitas.**—La Harpe (1703) in French, Hist. Coll. La., III, 29, 1851. **Cahuita.**—Jefferys, Fr. Dom., 134, map, 1761. **Canitas.**—Smith (1785) in Schoolcraft, Ind. Tribes, III, 557, 1853. **Caoitas.**—Charlevoix, New France, Shea's ed., VI, 147, 1866. **Caonetas.**—Boudinot, Star in the West, 126, 1816. **Caonites.**—Ibid. **Caouikas.**—Smith, Bouquet's Exped., 70, 1766. **Caouitas.**—Du Pratz, La., II, 208, 1758. **Caveta.**—Barcia, Ensayo, 287, 1723. **Cawidas.**—N. Y. Doc. Col. Hist. (1753), VI, 797, 1855. **Cawittas.**—Romans, Florida, 90, 1775. **Cawittaws.**—Carroll, Hist. Coll. S. C., I, 190, 1836. **Cohuntas.**—Martin, Hist. La., I, 161, 18 .7. **Coneta.**—Morse, N. Am., 218, 1776 (misprint). **Conetta.**—Jefferys, Am. Atlas, 5, 1776 (town on headwaters of Ocmulgee r.). **Conetuhs.**—Hawkins (1799), Sketch, 19, 1848. **Couetta.**—Jefferys, Am. Atlas, 5, 1776. **Couitias.**—Brinton, Florida Pen., 144, 1859. **Couueta.**—Alcedo, Dic. Geog., I, 676, 1876. **Coweeta.**—Drake, Bk. Inds., bk. IV, 29, 1848. **Coweitas.**—Güssefeld, map U. S., 1784. **Coweta.**—Bartram, Travels, 387, 1792. **Cowetah.**—Gallatin in Trans. Am. Antiq. Soc., II, 95, 1836. **Cow-e-tah Tallahassee.**—Royce in 18th Rep. B. A. E., Ga. map, 1899. **Cowetas.**—Lincoln (1789) in Am. State Pap., Ind. Aff., I, 78, 1832. **Cowetau.**—U. S. Ind. Treat. (1814), 162, 1837. **Cowetaw.**—Drake, Bk. Inds., bk. IV, 51, 1848. **Cowettas.**—Romans, Florida, I, 280, 1775. **Cow-e-tugh.**—Hawkins (1799), Sketch, 52, 1848. **Cow-e-tuh.**—Ibid., 25, 55. **Cow-e-tuh Tal-lau-has-see.**—Ibid., 55. **Grand Coweta.**—Robin, Voy., I, map, 1807. **K ioutais.**—Lozières, Voy. à la Le., 242, 1802. **Kaouitas.**—Gayarré, Hist. La., II, 40, 1852. **Kaoutyas.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Kawíta Talahássi.**—Gatschet, Creek Migr. Leg., I, 135, 1884. **Kawuytas.**—Bossu (1759), Travels, I, 229, 1771. **Kawytas.**—Ibid., 271. **Kow-he′-tah.**—Adair, Am. Ind., 257, 1775. **Lahouita.**—Morse, Rep. to Sec. War, 149, 1822. **Powebas.**—Lattré, Carte des Etats-Unis, 1784. **Pt. Coweta.**—Robin, Voy., I, map, 1807. **Upper Cowetas town.**—Seagrove (1793) in Am. State Pap., Ind. Aff., I, 427, 1832.

Kawita. A town of the Creek Nation on the N. side of Arkansas r., Okla.

Coweta.—U. S. P. O. Guide, 367, 1904. **Kawíta.**—Gatschet, Creek Migr. Leg., II, 185, 1888.

Kawoltukwucha (*Káwoltûk‘ wütca*, 'hill below'). A Pima village w. of the Maricopa and Phœnix R. R., in Maricopa co., Ariz.—Russell, Pima MS., B. A. E., 18, 1902.

Káwerkewötche.—ten Kate quoted by Gatschet, MS., B. A. E., XX, 199, 1888.

Kayak. See *Kaiak*.

Kayashkidetan ('people of the house with a high foundation'). A Tlingit division at Wrangell, Alaska, belonging to the Wolf phratry and closely connected with the Nanyaayi and Hokedi.

Harā′c hit tan.—Boas, 5th Rep. N. W. Tribes Can., 25, 1889. **Kā-rasch-kídetan.**—Krause, Tlinkit Ind., 120, 1885. **Kayā′ckidêtān.**—Swanton, field notes, B. A. E., 1904.

Kayehkwarageh (*Kāie‘kwărā′ge‘*). A traditionary Iroquois village belonging to the Two-clans of the Turtle; locality unknown. (J. N. B. H.)

Kah he kwa ke.—Hale, Iroq. Book of Rites, 119, 1883. **Kayyhekwarakeh.**—Ibid, 118.

Kayepu. A prehistoric ruined pueblo of the compact, communal type, situated about 5 m. s. of Galisteo, Santa Fé co., N. Mex. The Tanos now living with the Queres of Santo Domingo claim that it was a village of their tribe.

Ka-ye Pu.—Bandelier in Arch. Inst. Papers, IV, 106, 1892 (native name). **Pueble Blanco.**—Bandelier in Ritch, N. Mex., 201, 1885 (misprint). **Pueblo Blanco.**—Ibid. (Span.: 'white house').

Kaygen. A Seneca village on the s. bank of Chemung r., below Kanestio r., N. Y.—Pouchot, map (1758) in N. Y. Doc. Col. Hist., x, 694, 1858.

Kaynaguntl ('people at the mouth of the canyon'). An Apache clan or band at San Carlos agency and Ft Apache, Ariz., in 1881.—Bourke in Jour. Am. Folk-lore, III, 111, 1890.

Kayomasho. The progressive party in Laguna pueblo, N. Mex. (Loew in Wheeler Survey Rep., VII, 339, 1879). According to Bandelier this party constitutes a phratry. See *Kapaits.*

Kayung (*Q!ayā'ñ*). A Haida town on Masset inlet, Queen Charlotte ids., Brit. Col., just above Masset. It was occupied by the Kuna-lanas, who owned the place, and the Sagui-gitunai. John Work does not give separate figures for the population of this town in 1836–41, but the old people estimate the number of houses at 14, which would indicate about 175 people. The place was at one time entirely abandoned, but two or three families have recently returned to it. (J. R. S.)

K·'āya'ng.—Boas, 12th Rep. N. W. Tribes Can., 23, 1898. **Kayung.**—Dawson, Queen Charlotte Ids., 163B, 1880. **Q!ayā'ñ lnagā'-i.**—Swanton, Cont. Haida, 281, 1905 (the people).

Kchegagonggo (*K'chi-gä-gong'-go,* 'pigeon-hawk'). A gens of the Abnaki (q. v.).—Morgan, Anc. Soc., 174, 1877.

Kdhun ('thunder being'). The 7th Tsichu gens of the Osage tribe.

Ʞ¢a^n.—Dorsey, Osage MS. vocab., B. A. E., 1883. **Ʞ¢u^n.**—Dorsey in 15th Rep. B. A. E., 234, 1897. **Ma'xe.**—Ibid. ('upper-world people'). **Niq'ka wakan'ɹaxí.**—Ibid. ('mysterious male being'). **Thunder People.**—Dorsey in Am. Nat., 114, 1884. **Tsi'haci^n.**—Dorsey in 15th Rep., op cit. ('camp last').

Ke. The Bear clan of the Tewa pueblo of Nambe, N. Mex., and of Hano, Ariz.

Cac.—Stephen in 8th Rep. B. A. E., 39, 1891 (Navaho name). **Ho'-nau.**—Ibid. (Hopi name). **Ke.**—Ibid. (Tewa name). **Ke-tdóa.**—Hodge in Am. Anthrop., IX, 349, 1896 (Nambe form; *tdóa*='people'). **Ke'-to-wa.**—Fewkes in Am. Anthrop., VII, 166, 1894.

Kechayi. A division of the Yokuts, formerly living on San Joaquin r., Cal.

Kechayi.—A. L. Kroeber, inf'n, 1906. **Kech-eel.**—Ind. Aff. Rep., 223, 1851 (same?).

Kechemeches. A division of the New Jersey Delawares mentioned by Evelin (Proud, Pa., I, 113, 1797; Smith, Hist. N. J., 29, 1765, rep. 1890) as living in 1648 in the s. part of the state, at the mouth of Delaware r., and numbering 50 men. Some old authorities locate here the Naraticon.

Kechemudluk. A Kevalingamiut village at C. Seppings on the Arctic coast of Alaska; pop. 50 in 1880.

Cape Sepping.—Petroff, Rep. on Alaska, 59, 1900. **Cape Seppings.**—Nelson in 18th Rep. B. A. E., map, 1899. **Kechemudluk.**—Hydrog. chart cited by Baker, Geog. Dict. Alaska, 115, 1902. **Kivalinge.**—Eleventh Census, Alaska, 162, 1893.

Kechepukwaiwah. A former Chippewa village on a lake of the same name, near Chippewa r., Wis.—Warren (1852) in Minn. Hist. Soc. Coll., v, 314, 1885.

Kechipauan ('town of the spread-out grit'; evidently referring to the sandstone mesa). A former pueblo of the Zuñi on a mesa E. of Ojo Caliente, or Kyapkwainakwin, 15 m. s. w. of Zuñi pueblo, N. Mex. According to Cushing it was called also Kyanawe, which Bandelier identifies with the Canabi of Oñate in 1598, and therefore regards it as one of the Seven Cities of Cibola of Marcos de Niza and Coronado in 1539–42. Spanish Franciscans evidently began the establishment of a mission at this pueblo, probably in 1629, when the first missionaries resided among the Zuñi, but judging from the character of the church building, the walls of which are still standing, it was never finished. See Mindeleff in 8th Rep. B. A. E., 81, 1891, and authorities cited below. (F. W. H.)

Cánabe.—Cushing in Compte-rendu Internat. Cong. Am., VII, 156, 1890 (misprint of early Spanish form). **Canabi.**—Oñate (1598) in Doc. Inéd., XVI, 133, 1871. **Chan-a-hue.**—Bandelier in Arch. Inst. Papers, III, 133, 1890. **Chyanahue.**—Ibid., v, 171, 1891; IV, 338, 1892. **Chyanaue.**—Ibid., III, 133, note, 1890. **Chek-e-pā-wha.**—Fewkes in Jour. Am. Eth. and Arch., I, 101, 1891. **Ké tchi-na.**—Cushing in Millstone, IX, 55, Apr. 1884. **Ketchip-a-huan.**—Bandelier in 10th Rep. Arch. Inst. Am., 137, 1889. **Ketchip-a-uan.**—Bandelier in Arch. Inst. Papers, III, 133, 1890; IV, 329, 1892; v, 171, 1891 (recorded as distinct from Kyanawe). **Kia'anaän.**—ten Kate, Reizen in N. A., 291, 1885. **Kiá-na-wa.**—Cushing in Millstone, IX, 55, Apr. 1884. **K'yá-na-we.**—Cushing in Compte-rendu Internat. Cong. Am., VII, 156, 1890. **Village of Odd Waters.**—Cushing, Zuñi Folk-tales, 104, 1901 (possibly identical).

Kecoughtan. A small tribe of the Powhatan confederacy residing in 1607 at the mouth of James r., in what is now Elizabeth City co., Va. According to Capt. John Smith their fighting men did not exceed 20.—Smith (1629), Hist. Va., I, 116, map, repr. 1819.

Keda-lanas (*Q!ē'da lā'nas,* 'strait people'). A subdivision of the Hagi-lanas, a family of Ninstints belonging to the Raven clan of the Haida. They received their name from a narrow strait in front of the town.—Swanton, Cont. Haida, 268, 1905.

Kedlamik (*Qē'ɹamix,* 'broad patch of bushes'). An Okinagan village near Nicola lake, Brit. Col.

Lkaɹamix.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900. **Ĉê'ɹaxix.**—Ibid.

Keeches. Mentioned by Barbour (Sen. Ex. Doc. 4, 32d Cong., spec. sess., 61, 1853) as a hostile tribe living N. and E. of San Joaquin r., among the foot-hills of the Sierra Nevada, on the headwaters of the Tuolumne, Merced, and Mariposa rs., Cal., in 1851. It was probably of Moquelumnan stock.

Kegi. The House clan of the Tewa of Hano pueblo, N. E. Ariz.

Ke'gi.—Stephen in 8th Rep. B. A. E., 39, 1891. **Ki-a'-ni.**—Ibid. (Navaho name). **Ki'-hu.**—Ibid. (Hopi name).

Kegiktowrigemiut (*Kēgiktowrig′emūt*). A subdivision of the Unaligmiut Eskimo whose chief village is Kiktaguk.—Dall in Cont. N. A. Ethnol., I, 17, 1877.

Keguayo. A pueblo built, occupied, and abandoned by the Nambe tribe prior to the Spanish advent in the 16th century. Situated in the vicinity of the Chupaderos, a cluster of springs in a mountain gorge, about 4 m. E. of Nambe pueblo, N. N. Mex.—Bandelier in Arch. Inst. Papers, IV, 84, 1892.

Kehsidatsoos (*Keh-sid-ats-oos*). A former summer village of the Makah of Washington.—Gibbs, MS. 248, B. A. E.

Kein ('turtle carriers,' because they have the ceremonies connected with the turtle.—Fletcher). A subgens of the Dhatada gens of the Omaha.

Kaetage.—Balbi, Atlas Ethnog., 56, 1826. **Ka-e-ta-je.**—Long, Exped. Rocky Mts., I, 327, 1823 ('those who do not touch turtles'). **Kä′-ih.**—Morgan, Anc. Soc., 155, 1877. **Ꭓe‘iⁿ.**—Dorsey in 15th Rep. B. A. E , 226, 1897.

Keinouche (*Kĭnōzhäⁿ*, 'pickerel'). One of the divisions or chief bands of the Ottawa, q. v. The Jesuit Relation of 1640 locates them at that time, under the name Kinounchepirini, S. of the Isle of the Algonquins (Allumette id.) in Ottawa r. This would place them, if taken literally, some distance E. of L. Huron; but as the knowledge then possessed by the French was very imperfect, it is probable that the Relation of 1643, which places them on L. Huron, is more nearly correct. In 1658 they appear to have lived along the N. shore of the lake. Between 1660–70 they, with the Kiskakon and Sinago, were attached to the mission at Shaugawaumikong (now Bayfield), on the S. shore of L. Superior. It is probable, however, that at the time of Father Menard's visit, in 1660, they were at Keweenaw bay, Mich. In 1670–71 they returned to Mackinaw, some passing on to Manitoulin id.; but it is probable that the latter, or a part of them, were included in the Sable band, q. v. (J. M. C. T.)

Keinouché.—Jes. Rel. 1670, 87, 1858. **Kinonchepiirinik.**—Ibid., 1658, 22, 1858. **Kinonchepirinik.**—Ibid., 1643, 61, 1858. **Kinouché.**—Marquette (1670) quoted by Shea, Miss. Val., xlix, 1852. **Kinouchebiirinioue k.**—Jes. Rel. 1646, 34, 1858. **Kinounchepirini.**—Ibid., 1640, 34, 1858. **Quenongebin.**—Champlain (1613), Œuvres, III, 298, 1870.

Kekayeken (*K·ēk·ā′yēk·ᴇn*). A Songish division residing between Esquimalt and Beecher bay, S. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Kekelun (*K·ē′kᴇlun*). A Squawmish village community on the W. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kekertakdjuin (*Qeqertaqdjuin*, 'big island'). A spring settlement of Padlimiut Eskimo at the end of Howe bay, Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Kekertarsuarak. An Eskimo village on an islet off the S. W. coast of Greenland, lat. 60° 50′.—Meddelelser om Grönland, XVI, map, 1896.

Kekertaujang (*Qeqertaujang*, 'like an island'). A winter village of the Saumingmiut, a subtribe of the Okomiut Eskimo, on Cumberland penin., Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Kekerten ('islands'). The winter village of the Kingnaitmiut Eskimo on the E. side of Cumberland id., Baffin land; pop. 82 in 1883.

K'eχerten.—Boas in Petermanns Mitt., no. 80, 70, 1885. **Kikkerton.**—Kumlien in Bull. U. S. Nat. Mus., no. 15, 15, 1879. **Qeqerten.**—Boas in 6th Rep. B. A. E., 425, 1888.

Kekertukjuak (*Qeqertuqdjuaq*, 'big island'). A spring settlement of Nugumiut Eskimo on an island in Frobisher bay, S. E. Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Kekin (*Ke k'in′*, 'turtle carriers'). A division of the Washashewanun gens of the Osage.—Dorsey in 15th Rep. B. A. E., 234, 1897.

Kekin. A Kansa gens.

Do-hă-kel′-yă.—Morgan, Anc. Soc., 156, 1877 (trans. 'turtle'). **Ke.**—Dorsey in Am. Nat., 671, 1885 ('turtle'). **Ke-k'iⁿ.**—Dorsey in 15th Rep. B. A. E., 231, 1897 (trans. 'carries a turtle on his back'). **Ke nika-shing-ga.**—Stubbs, Kaw MS. vocab., B. A. E., 25, 1877.

Kekionga. The principal village of the Miami, formerly situated on the E. bank of St Joseph r., in Allen co., Ind., opposite Ft Wayne. It was often designated as "Miami town" and "Great Miami village." Several other settlements were in the vicinity. It was burned in 1790, and the tract on which it stood, an area 6 m. square, was ceded to the United States by the treaty of Greenville, Aug. 3, 1795. See *Maumee Towns*. (J. M.)

Great Miami village.—Drake, Bk. Inds., bk. 5, 189, 1848. **Kègaiogue.**—Harmon (1790) in Rupp, West. Pa., app., 228, 1846. **Kegniogue.**—Ibid. **Ke-ke-on-gay.**—Hough, map in Indiana Geol. Rep., 1883. **Ke-ki-on-ga.**—Royce in 1st Rep. B. A. E., map, 1881. **Ke-ki-on-go.**—Royce in 18th Rep. B. A. E., Ind. map, 1899. **Miami town.**—Gamelin (1790) in Am. State Papers, Ind. Aff., I, 93, 1832.

Kekios. A Squawmish village community on the right bank of Squawmisht r., W. Brit. Col.

Qaqiō′s.—Boas, MS., B. A. E., 1887. **Qē′qīōs.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kekwaiakin (*Qᴇk·wai′akin*). A Squawmish village community on the left bank of Squawmisht r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kekwaii (*Ke-kwai′-i′*). A village occupied in ancient times by the Nambe people of New Mexico; situated near Agawana (q. v.). Distinct from Keguayo. (F. W. H.)

Kelatl (*Qᴇlā′tl*). The uppermost Cowichan subtribe on Fraser r., Brit. Col. Their town was Asilao, above Yale.—Boas in Rep. Brit. A. A. S., 454, 1894.

Kele. The extinct Pigeon-hawk clan of the Chua (Snake) phratry of the Hopi. Distinct from the Hawk (Kwayo) and Chicken-hawk (Massikwayo) clans.

Kē-le′-nyu-mûh.—Fewkes in Am. Anthrop., v, 223, 1892 (*nyu-mûh*=‘people’; usually employed by this author to denote phratry). **Kele wiñwû.**—Fewkes in 19th Rep. B. A. E., 583, 1901 (*wiñ-wû*=‘clan’). **Ke′-le wuñ-wü.**—Fewkes in Am. Anthrop., vii, 403, 1894.

Kelemanturuk. An Utukamiut Eskimo village near Icy cape, Alaska.—Eleventh Census, Alaska, 162, 1893.

Keles (*Qē′lEs*). A Chilliwack town on upper Chilliwack r., Brit. Col.—Boas in 64th Rep. Brit. A. A. S., 454, 1894.

Keliopoma. The name, in their own language, of the northernmost branch of the Pomo, bordering on the coast Yuki and the Athapascan Kato, and inhabiting the country from Sherwood to the coast near Cleone, Cal., to which place they gave its name. They were also called Shibalna Pomo.

Chiabel-na-poma.—Tobin in Ind. Aff. Rep. 1857, 404, 1858. **Ku-lá Kai Pó-mo.**—Powers in Cont. N. A. Ethnol., iii, 155, 1877. **She-bal-ne Pomas.**—Wiley in Ind. Aff. Rep. 1864, 119, 1865. **Shi-bal′-ni Po′-mo.**—Powers, op. cit. (Kaito Pomo name: ‘neighbor people’).

Kelketos (*QE′lkEtōs*, ‘painted’). A Squawmish village community on the E. coast of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kelsemaht (‘rhubarb people’). A Nootka tribe on Clayoquot sd., Vancouver id.; pop. 76 in 1904. Their principal village is Yahksis.

Kel-seem-aht.—Can. Ind. Aff., 186, 1884. **Kel-sem-aht.**—Ibid., 357, 1897. **K·eltsmā′ath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Killsmaht.**—Sproat, Savage Life, 308, 1868. **Kilsămāt.**—Mayne, Brit. Col., 251, 1861.

Keltakkaua (*KE′ltāqk·aua*). A division of the Nuhalk, a Bellacoola tribe of the coast of British Columbia.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891.

Kemanks. A body of Salish of Fraser superintendency, Brit. Col. (Can. Ind. Aff., 138, 1879), no longer officially reported.

Kemisak. An Eskimo village on the E. coast of Greenland, about lat. 63° 40′; pop. 90 in 1829.—Graah, Exped. Greenland, map, 1837.

Kenabig (*Kĭnäbĭk*, ‘snake’). A gens of the Chippewa.

Che-she-gwa.—Warren (1852) in Minn. Hist. Soc. Coll., v, 45, 1885 (‘rattlesnake’). **Ke-na′-big.**—Morgan, Anc. Soc., 166, 1877 (‘snake’). **Kinäbik.**—Wm. Jones, inf’n, 1906. **She-she-gwah.**—Tanner, Narrative, 175, 1830. **She-she-gwun.**—Ibid., 315 (‘rattlesnake’).

Kenachananak. A Kuskwogmiut Eskimo village on the seashore opposite Nunivak id., Alaska; pop. 181, in 8 dwellings, in 1890.

Kenachananak.—Baker, Geog. Dict. Alaska, 236, 1902. **Kennachananaghamiut.**—Eleventh Census, Alaska, 109, 1893.

Kenai. A Knaiakhotana settlement and trading post of 44 people on the E. side of Cook inlet, Alaska, at the mouth of Kaknu r. The population in 1890 was 263 in 30 houses. The Russians erected here the redoubt of St Nicholas in 1791, and a Russian orthodox mission was established about 1900, the Knaiakhotana here being devoted members of the Russian church. A large salmon cannery has been in operation for many years.

Fort Kenai.—Baker, Geog. Dict. Alaska, 236, 1902. **Kenai redoute.**—Petroff in 10th Census, Alaska, 29, 1884. **Pavlovskaia.**—Russian map (1802) cited by Baker, op. cit. **St. Nicholas.**—Ibid. **St. Nicolas.**—Ibid. **St. Nikolas.**—Ibid.

Kenapacomaqua. The principal village of the Wea, formerly on the W. bank of Eel r., near its mouth, 6 m. above Logansport, Cass co., Ind. From its situation on Eel r. (*Anguille* in French) it was called L’Anguille by the French. It was destroyed by Gen. Wilkinson in 1791. (J. M.)

Kenapacomaqua.—Wilkinson (1791) in Am. State Papers, Ind. Aff., i, 134, 1832. **Ke-na-pe-com-a-qua.**—Hough in Indiana Geol. Rep., map, 1851. **L’Anguille.**—Rupp, West. Pa., 264, 1846.

Kendaia (‘it is an orchard.’—Hewitt). A former Seneca settlement situated at about the site of Kendaia, Seneca co., N. Y. Before its destruction by Gen. Sullivan in Sept., 1779, it contained about 20 houses. (J. M.)

Appletown.—Livermore (1779) in N. H. Hist. Soc. Coll., vi, 326, 1850. **Canadia.**—Hubley (1779) quoted by Conover, Kanadega and Geneva MS., B. A. E. **Candaia.**—Norris quoted by Conover, ibid. **Candia.**—Machin, map, ibid. **Conday.**—Livermore, op. cit. **Kahonta′yoⁿ.**—Hewitt, inf’n, 1890 (Seneca form). **Kandaia.**—Nukerck (1779) quoted by Conover, Kanadega and Geneva MS., B. A. E. **Kendaes.**—Pouchot, map (1758) in N. Y. Doc. Col. Hist., x, 694, 1858. **Kindais.**—Pemberton (1792) in Mass. Hist. Soc. Coll., 1st s., ii, 176, 1810. **Saint Coy.**—McKendry (1779) quoted by Conover, Kanadega and Geneva MS., B. A. E.

Kendawa (*Ken-da-wă′*, ‘eagle’). A gens of the Miami (q.v.).—Morgan, Anc. Soc., 168, 1877.

Kenek. A Yurok village on lower Klamath r., 5 or 6 m. below the mouth of Trinity r., Cal. It plays a prominent part in Yurok myths, but does not appear to have been important in historic times.

Kenek.—A. L. Kroeber, inf’n, 1904 (Yurok name). **Shwufum.**—Ibid. (Karok name.)

Kenikashika (‘those who became human beings by the aid of a turtle’). A Quapaw gens.

Ke-ni′kaci′ʞa.—Dorsey in 15th Rep. B. A. E., 229, 1897. **Turtle gens.**—Ibid.

Kenim Lake. A Shuswap village or band on Kenim lake, which flows into North Thompson r., interior of British Columbia; pop. 87 in 1902, 67 in 1904.

Kanim Lake.—Can. Ind. Aff., 274, 1902. **Kaninim Lake.**—Ibid., 271, 1889. **Kaninis’ Tribe.**—Ibid., 190, 1884. **Kenim Lake.**—Ibid., pt. ii, 72, 1902.

Kenipsim. A Cowichan tribe in Cowitchin valley, near the S. E. end of Vancouver id.; pop. 53 in 1904.

Ka-nip-sum.—Can. Ind. Aff., 308, 1879. **Kee-nip-saim.**—Ibid., 302, 1893. **Kee-nip-sim.**—Ibid., 231, 1886. **Ke-nip-sim.**—Ibid., 190, 1883. **Khenipsim.**—Ibid., pt. ii, 164, 1901. **Khenipsin.**—Ibid., pt. ii, 69, 1904. **Qē′nipsen.**—Boas, MS., B. A. E., 1887.

Kennebec (‘at the long water’). A former village, probably of the Norridgewock division of the Abnaki, on Kennebec r. between Augusta and Winslow, Me.

Mentioned by Capt. John Smith in 1616 and visited by Druillettes in 1646.
Kénébec.—Maurault, Hist. Abenakis, 120, 1866. **Kenebecka.**—Smith (1629), Hist. Va., II, 177, 1819. **Kenebeke.**—Ibid., 183. **Kinibeki.**—Jes. Rel. (1647), Thwaites ed., XXXI, 189, 1898.

Kennebunker. A word local in the Maine lumbering regions, defined (Dialect Notes, 390, 1895) as a "valise in which clothes are put by lumbermen when they go into camp for a 'winter operation.'" This term, of quite recent origin, has been formed, with the English suffix *-er*, from *Kennebunk*, a river and port in Maine; derived from the Passamaquoddy or a closely related dialect of Algonquian, probably signifying 'at the long water.' (A. F. C.)

Kenozhe (*Kĭnozhän*^{n}, 'pickerel'). A gens of the Chippewa. Cf. *Keinouche.*
Ke-noushay.—Warren (1852) in Minn. Hist. Soc. Coll., V, 44, 1885 (trans. 'pike'). **Ke-no-zha.**—Tanner, Narrative, 314, 1830 ('pickerel'). **Ke-no′-zhe.**—Morgan, Anc. Soc., 166, 1877 ('pike'). **Kinōjä**^{n}.—Wm. Jones, inf'n, 1906.

Kenta (probably from *kéntʻa'*, 'field', 'meadow.'—Hewitt). A Tuscarora village in North Carolina in 1701.—Lawson (1714), Carolina, 383, 1860.

Kentanuska. A Tuscarora village in North Carolina in 1701.—Lawson (1714), Carolina, 383, 1860.

Kente (*kéntʻa'*, 'field', 'meadow'). A Cayuga village existing about 1670 on Quinté bay of L. Ontario, Ontario.
Kanté.—Bruyas (1673) in N. Y. Doc. Col. Hist., IX, 792, 1855. **Kenté.**—Frontenac (1673), ibid., 96. **Kentsia.**—Homann Heirs' map, 1756. **Kentsio.**—Lotter, map, *ca.* 1770. **Quentè.**—La Honton, New Voy., I, 32, 1703. **Quintay.**—Frontenac (1672), op. cit., 93. **Quinté.**—Doc. of 1698 in N. Y. Doc. Col. Hist., IX, 681, 1855.

Kenunimik. An Ikogmiut Eskimo village on the right bank of the lower Yukon, Alaska (Coast Surv. chart, 1898), 15 m. above Andreafski. Perhaps the same as Ankachak.

Keokuk (*Kiyoʻkag*^{a}, 'one who moves about alert'). A Sauk leader, a member of the Fox clan, born on Rock r., Ill., about 1780. He was not a chief by birth, but rose to the command of his people through marked ability, force of character, and oratorical power. His mother is said to have been half French. At an early age he was a member of the Sauk council, which he graced, but at first played only a subordinate role therein. He stepped into prominence later on when he was made tribal guest-keeper. While holding this office he was supplied at tribal expense with all the means of rendering hospitality, and played the part of a genial host with such pleasing effect that his lodge became a center for all things social and political. Quick to see the possibilities of this office he made use of the opportunity to further his own ambitions.

KEOKUK

Keokuk was well aware of the fact that the rigid social organization of his people offered a barrier to the realization of his cherished desire, which was to become the foremost man of his tribe. Contrary to the manner of men of his training, environment, and tradition, he had no scruples against doing away with a practice if thereby he might reap profit for himself; and he worked his will against custom, not in an open, aggressive way, but by veiled, diplomatic methods. He was continually involved in intrigue; standing always in the background, he secretly played one faction against another. In time he became the leading councilor in the Sauk assembly, and enjoyed great popularity among his people. But the situation assumed a different aspect when the troubled period of the so-called Black Hawk war arrived. The immediate cause of this conflict grew out of an agreement first entered into between the Government and a small band of Sauk who, under their leader Kwaskwamia, were in winter camp near the trading post of St Louis. By this compact the Sauk were to give up the Rock River country. As soon as the agreement became noised abroad among all the Sauk there was strong opposition, particularly to the form in which it had been made. Throughout the affair Keokuk assumed so passive an attitude that he lost at once both social and political prestige. Those of the Sauk who favored an appeal to arms then turned to a man of the Thunder clan, Black-big-chest, known to the whites under the name of Black Hawk (q. v.), who became their leader. Just at this critical period the feeble bond of political union between the Sauk and the Foxes was broken, this result being due largely to internal dissensions brought on by the intrigues of Keokuk, who, with a following of unpatriotic Sauk, sought and obtained protection from the Foxes under their chief, Paweshik. The fighting began before Black Hawk was ready, and he was forced to take the field with but a small number of those on whose support he had depended. With his depleted forces he could not successfully contend against the Illinois militia and their Indian allies.

Keokuk loomed up again during the final negotiations growing out of the war, and played so deftly into the hands of the Government officials that he was made chief of the Sauk. It is said that the announcement of his elevation to supreme power was made in open council, and that it so aroused the anger and contempt of Black Hawk that he whipped off his clout and slapped Keokuk across the face with it. The act of creating Keokuk chief of the Sauk has always been regarded with ridicule by both the Sauk and the Foxes, for the reason that he was not of the ruling clan. But the one great occasion for which both the Sauk and the Foxes honor Keokuk was when, in the city of Washington, in debate with the representatives of the Sioux and other tribes before Government officials, he established the claim of the Sauk and Foxes to the territory comprised in what is now the state of Iowa. He based this claim primarily on conquest.

On his death, in 1848, in Kansas, whither he had moved three years before, the chieftainship, with its unsavory associations, went to his son, Moses Keokuk (Wunagisä^{a}, 'he leaps up quickly from his lair'), who displayed many of the mental characteristics of the father. Those who knew them both maintain that the son was even the superior intellectually, and of higher ethics. He was fond of debate, being always cool, deliberate, and clear-headed. In argument he was more than a match for any Government officer with whom he ever came in contact at the agency. He bore an intense hatred for the Foxes, which was returned with more than full measure. Moses Keokuk was acknowledged the purest speaker of the Sauk dialect. The Sauk were never tired of his eloquence; it was always simple, clear, and pleasing. Late in life he embraced Christianity and was baptized a Baptist; but he never ceased to cherish a sincere regard for the old-time life and its fond associations. He succeeded in turning aside much of the odium that had early surrounded his office, and though he met with more political opposition during his whole life, yet when he died, near Horton, Kans., in August, 1903, his death was regarded by the Sauk as a tribal calamity.

In 1883 the remains of the elder Keokuk were removed from Kansas to Keokuk, Iowa, where they were reinterred in the city park and a monument erected over his grave by the citizens of the town. A bronze bust of Keokuk stands in the Capitol at Washington. (W. J.)

Keotuc (prob. for *Kiwätŭg*, 'he whose voice is heard roaming about.'—W. J.). A Potawatomi band, probably taking its name from the chief, living in Kansas in 1857.—Baldwin in Ind. Aff. Rep. 1857, 163, 1858.

Keowee (according to Wafford, *Kuwâhíyĭ*, or, in abbreviated form, *Kuwâhí*, 'mulberry grove place'). The name of two or more former Cherokee settlements. One, sometimes distinguished as Old Keowee, the principal of the Lower Cherokee towns, was on the river of the same name, near the present Port George, in Oconee co., S. C. Another, distinguished as New Keowee, was on the headwaters of Twelve-mile cr., in Pickens co., S. C.—Mooney in 19th Rep. B. A. E., 525, 1900.

Keowe.—Bartram, Travels, 372, 1792. **New Keowee.**—Mouzon's map quoted by Royce in 5th Rep. B. A. E., 143, 1887.

Kepatawangachik. Given as the name of a tribe formerly living near L. St John, Quebec, but driven off by the Iroquois (Jes. Rel. 1660, 12, 1858). Named in connection with Abittibi and Ouakouiechidek (Chisedec). Possibly the Papinachois.

Kepel. A Yurok village on lower Klamath r., about 12 m. below the mouth of the Trinity, in N. California. It was the only place in Yurok territory, besides Loolego, at which a fish dam was erected across the river.

Akharatipikam.—A. L. Kroeber, inf'n, 1904 (Karok name). **Capel.**—Gibbs in Schoolcraft, Ind. Tribes, III, 138, 1853. **Cap-pel.**—McKee in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 161, 1853. **Kai-petl.**—Gibbs, op. cit.

Kerahocak. A former village of the Powhatan confederacy on the N. bank of the Rappahannock, in King George co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Kerechun (*ke-re-tcŭ*^{n}, probably 'hawk'). A subgens of the Waninkikikarachada, the Bird gens of the Winnebago.—Dorsey in 15th Rep. B. A. E., 240, 1897.

Keremen. A village or tribe formerly in the country between Matagorda bay and Maligne (Colorado) r., Tex. The name seems to have been given Joutel in 1687 by the Ebahamo, who were probably affiliated to the neighboring Karankawa They are probably the Aranama (q. v.) of the Spanish chroniclers. See Gatschet, Karankawa Inds., 23, 35, 46, 1891. (A. C. F.)

Keremen.—Joutel (1687) in French, Hist. Coll. La., I, 137, 1846. **Korimen.**—Joutel (1687) in Margry, Déc., III, 288, 1878 (mentioned as distinct from Keremen, but probably a duplication).

Keremeus. A Similkameen band of the Okinagan; pop. 55 in 1897, when last separately enumerated.

Kerem-eeos.—Can. Ind. Aff. for 1883, 191. **Keremeoos.**—Ibid., 1892, 313. **Keremeus.**—Ibid., 1897, 364. **Kêremya′uz.**—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900.

Keresan Family (adapted from *K'eres*, the aboriginal name). A linguistic family of Pueblo Indians including the inhabitants of several villages on the Rio Grande, in N. central New Mexico, between the Rito de los Frijoles (where, before being confined to reservations, they joined the Tewa on the N.) and the Rio Jemez, as well as on the latter stream from the pueblo of Sia to its mouth. The W. division, comprising Acoma and Laguna pueblos, are situated westward from the Rio Grande, the latter on the Rio San José. Like the other Pueblo tribes of New Mexico, the Keresan Indians maintain that they had their origin at the mythical Shipapu and that they slowly drifted southward to the Rio Grande, taking up their abode in the Rito de los Frijoles, or Tyuonyi, and constructing there the cliff-dwellings found to-day excavated in the friable volcanic tufa. Long before the coming of the Spaniards they had abandoned the Rito, and, moving farther southward, separated into a number of autonomous village communities. According to Coronado, who visited the "Quirix" province in 1540, these Indians occupied 7 pueblos; 40 years later Espejo found 5; while in 1630 Benavides described the stock as numbering 4,000 people, in 7 towns extending 10 leagues along the Rio Grande. See Bandelier (1) in Arch. Inst. Papers, I, 114, 1883, (2) ibid., IV, 139 et seq., 1892, (3) Delight Makers, 1890.

According to Loew this stock constitutes two dialectic groups, the first or Queres group comprising the inhabitants of Santo Domingo, Santa Ana, Sia, San Felipe, and Cochiti; the other, the Sitsime or Kawaiko group, comprehending Laguna and Acoma with their outlying villages.

The Keresan settlements are as follows, those marked with an asterisk being extinct: Acoma, Acomita, Cieneguilla*, Cochiti, Cubero*, Cueva Pintada*, Gipuy*, Haatze*, Hasatch, Heashkowa*, Huashpatzena*, Kakanatzatia*, Kashkachuti*, Katzimo*, Kohasaya*, Kowina*, Kuapa*, Kuchtya*, Laguna, Moquino*, Paguate, Pueblito, Puerto (?)*, Punyeestye, Punyekia, Pusityitcho, Rito*, San Felipe, Santa Ana, Santo Domingo, Seemunah, Shumasitscha*, Sia, Siama, Tapitsiama*, Tipoti*, Wapuchuseamma, Washpashuka*, Yapashi*. The following pueblos, now extinct, were perhaps also Keresan: Alipoti, Ayqui, Cebolleta, Pelchiu, Pueblo del Encierro, San Mateo, Tashkatze, Tojagua. (F. W. H.)

Biernï′n.—Hodge, field notes, B. A. E., 1895 (Sandia name). **Cherechos.**—Oñate (1598) in Doc. Inéd., XVII, 102, 1871. **Cheres.**—Ibid., XVI, 114. **Chu-cha-cas.**—Lane (1854) in Schoolcraft, Ind. Tribes, V, 689, 1855 (applied to the language). **Chu-cha-chas.**—Keane in Stanford, Compend., 479, 1878 (after Lane, misprint). **Cúeres.**—Humboldt, Atlas Nouv. Espagne, carte 1, 1811. **Cuerez.**—Simpson in Smithson. Rep. 1869, 334, 1871. **Drinkers of the Dew.**—Cushing in Johnson's Cyclop., IV, 891, 1896 (given as Zuñi traditional name). **Gueres.**—Ogilby, America, 295, 1671. **Hores.**—Oñate (1598) in Doc. Inéd., XVI, 265, 1871 (probably identical). **Ïng-wë-pi′-raⁿ-di-vi-he-maⁿ.**—Hodge, field notes, B. A. E., 1895 (San Ildefonso Tewa name). **Jerez.**—Loew (1875) in Wheeler Survey Rep., VII, 338, 1879 (probably identical). **Kera.**—Hervas, Idea dell' Universo, XVII, 76, 1784. **Kéran.**—Powell in Am. Nat., XIV, 604, Aug. 1880. **Keras.**—Malte-Brun, Geog., V, 318, 1826. **Keres.**—Pike, Expeditions, 220, 1810. **Kes-whaw-hay.**—Lane (1854) in Schoolcraft, Ind. Tribes, V, 689, 1855 (applied to language). **Kwéres.**—Petitot, Dict. Dènè-Dindjié, xvii, 1876. **Pabiernï′n.**—Hodge, field notes, B. A. E., 1895 (Isleta name). **Qq'uêres.**—Bandelier in Arch. Inst. Papers, I, 114, 1883. **Quera.**—Hervas (1784) quoted by Prichard, Phys. Hist. Mankind, V, 341, 1847. **Quéra.**—Bandelier in Arch. Inst. Papers, I, 114, 1883. **Queres.**—Benavides, Memorial, 20, 1630. **Quéres.**—Villagran, Hist. Neuva Mex., 155, 1610. **Quérès.**—Benavides (1630) quoted by Gallatin in Nouv. Ann. Voy., 5th s., XXVII, 305, 1851. **Quereses.**—Sosa (1591) in Doc. Inéd., XV, 248, 1871. **Querez.**—Rivera, Diario y Derrot., leg. 784, 1736. **Quéris.**—Bandelier in Revue d'Ethnog., 203, 1886. **Queros.**—Walch, Charte America, 1805. **Quingas.**—Graves (1854) in H. R. Misc. Doc. 38, 33d Cong., 1st sess., 7, 1854. **Quires.**—Espejo (1583) in Doc. Inéd., XV, 122, 1871. **Quirex.**—Simpson in Smithson. Rep. 1869, map, 1871. **Quiria.**—Gallatin in Trans. Am. Ethnol. Soc., II, lxxi, 1848. **Quirix.**—Castañeda (*ca.* 1565) in Ternaux-Compans, Voy., IX, 110, 1838. **Quiros.**—Dobbs, Hudson Bay, 163, 1744. **Quivix.**—Castañeda (*ca.* 1565) in Ternaux-Compans, Voy., IX, 182, 1838. **Xeres.**—Rivera, Diario y Derrot., leg. 950, 1736. **Zures.**—Vetancurt (1693), Crónica, 315, 1871.

Kernertok. A settlement of East Greenland Eskimo near Frederiksdal.—Meddelelser om Grönland, XXV, 246, 1902.

Kern River Shoshoneans. A small Shoshonean group in S. California which differs so much linguistically from all other peoples of this family as to form a major division, although numerically insignificant. It includes the Tubatulabal, who occupy the valley of Kern r. above the falls, and the Bankalachi of upper Deer cr.

Keroff. Mentioned among a number of Upper Creek towns in H. R. Ex. Doc. 276, 24th Cong., 1st sess., 162, 1836. It probably is a badly mutilated abbreviation of the name of a known Creek town, but is not identifiable in this form. The settlement appears to have been on the upper course of Coosa r., Ala.

Kershaw. See *Cashaw.*

Kesa (*Qē̆′sa*). A Haida town on the W. coast of Graham id., Queen Charlotte group, Brit. Col. It was occupied by the Tadji-lanas before moving to Alaska.—Swanton, Cont. Haida, 281, 1905.

Keshkunuwu (*Q!eckunuwū′*, 'bluejay fort'). A former Tlingit village in the Sitka country, Alaska. (J. R. S.)

Keshlakchuis (*Kē′sh-láktchuish*). A former Modoc settlement on the s. e. side of Tule (Rhett) lake, Modoc co., n e. Cal.—Gatschet in Cont. N. A. Ethnol., ii, pt. 1, xxxii, 1890.

Keskaechquerem. Mentioned as if a former Canarsee village near Maspeth, on the w. end of Long id., N. Y., in deed of 1638.—N. Y. Doc. Col. Hist., xiv, 14, 1883.

Keskistkonk. A former Nochpeem village which seems to have been on Hudson r., s. of the Highlands, in Putnam co., N. Y.

Keskistkonck.—Van der Donck (1656) quoted by Ruttenber, Tribes Hudson R., 80, 1872. **Kis Kightkonck.**—Doc. of 1663 in N. Y. Doc. Col. Hist., xiii, 303, 1881 (used for the Nochpeem tribe).

Kesmali (*Kĕs-mă-li*). A former village of the San Luis Obispo Indians of the Chumashan family, at Pt Sal, San Luis Obispo co., Cal.—Schumacher in Smithson. Rep. 1874, 340, 1875.

Kespoogwit ('land's end'). One of the two divisions of the territory of the Micmac as recognized by themselves. According to Rand it includes the districts of Eskegawaage, Shubenacadie, and Annapolis (q. v.), embracing all of s. and e. Nova Scotia. In Frye's list of 1760, Kashpugowitk and Keshpugowitk are mentioned as two of 14 Micmac bands or villages. These are evidently duplicates, as the same chief was over both, and were intended for the Kespoogwit division. The inhabitants are called Kespoogwitunak. See *Micmac*. (j. m.)

Kashpugowitk.—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., x, 115–116, 1809. **Keshpugowitk.**—Ibid. (mentioned separately, but evidently the same). **Kespoogwit.**—Rand, First Micmac Reading Book, 81, 1875. **Kespoogwitunâ′k.**—Ibid. (the people of Kespoogwit).

Kestaubuinck. A former Sintsink village in Westchester co., N. Y., between Singsing cr. and Croton r.; mentioned by Van der Donck in 1656.—Ruttenber, Tribes Hudson R., 72, 79, 1872.

Ket (*Q!ēt*, 'narrow strait'). A Haida town on Burnaby str., Moresby id., Queen Charlotte group, Brit. Col. It was occupied by a branch of the Hagi-lanas, who from their town were called Keda-lanas.—Swanton, Cont. Haida, 277, 1905.

Ketangheanycke. A village, probably of the Abnaki, near the mouth of Kennebec r., Me., in 1602–09.—Purchas (1625) quoted in Me. Hist. Soc. Coll., v, 156, 1857.

Ketchewaundaugenink ('large lick at.'—Hewitt). A former Chippewa village on Shiawassee r., on the trail between Detroit and Saginaw bay, in lower Michigan, on a reservation sold in 1837. (j. m.)

Big Lick.—Detroit treaty (1837) in U. S. Ind. Treat., 245, 1873. **Big salt lick.**—Williams (1872) in Mich. Pion. Coll., ii, 476, 1880. **Che-won-der-goning.**—Ibid., 477. **Ke-che-wan-dor-goning.**—Ibid., 476. **Kech-e-waun-dau-gu-mink.**—Royce in 18th Rep. B. A. E., Mich. map, 765, 1899. **Ketchewaundaugenink.**—Saginaw treaty (proclaimed 1820) in U. S. Ind. Treat., 142, 1873. **Ketchewaundaugumink.**—Detroit treaty, op. cit. **Ketchiwāwiyändāganing.**—Wm. Jones, inf'n, 1905. **Keth-e-wan-don-gon-ing.**—Williams, op. cit., 481. **Saline.**—Ibid., 476 (French name). **Wan-dor-gon-ing.**—Ibid., 477.

Ketchigumiwisuwugi (*Keˈtcigạmiwisuwạgⁱ*, 'they go by the name of the sea'). A Sauk gens.

Kă-che-kone-a-we′-so-uk.—Morgan, Anc. Soc., 170, 1877 (trans. 'sea'). **Keˈtcigạmiwisuwạgⁱ.**—Wm. Jones, inf'n, 1906.

Ketgohittan ('people of small-shark house'). Given as a subdivision of the Tlingit clan Nanyaayi, but in reality simply the name of those inhabiting a certain house.

K·′ē′tgo hit tan.—Boas, 5th Rep. N. W. Tribes Can., 25, 1889. **Q!A′tgu hît tān.**—Swanton, field notes, B. A. E., 1904.

Ketlalsm (*Kē′tlals'm*, 'nipping grass', so called because deer come here in spring to eat the fresh grass). A Squawmish village community on the e. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Ketlaynup. A body of Salish of Vancouver id., speaking the Cowichan dialect; pop. 24 in 1882.—Can. Ind. Aff. for 1882, 258.

Ketnas-hadai (*K·′ētnas :had′ā′i*, 'sea-lion house people' [?]). Given by Boas (Fifth Rep. N. W. Tribes Canada, 27, 1889) as the name of a subdivision of the Yakulanas, a family of the Raven clan of the Haida of s. w. Alaska; but it is in reality only a house name belonging to that family. There seems to be an error in the designation, the word for 'sea-lion' being *qa-i*. (j. r. s.)

Ketsilind (*Kĕtsĭlĭ′nd*, 'people of the Rio Chiquito ruin'). A division of the Jicarilla who claim that their former home was s. of Taos pueblo, N. Mex. They are possibly of mixed Picuris descent. (j. m.)

Keuchishkeni (*Ke-utchishχē′ni*, 'where the wolf rock stands'). A former Modoc camping place on Hot cr., near Little Klamath lake, n. Cal.—Gatschet in Cont. N. A. Ethnol., ii, pt. 1, xxxii, 1890.

Kevalingamiut. A tribe of Eskimo whose country extended from C. Seppings and C. Krusenstern, Alaska, inland to Nunatak r. They were an offshoot of the Nunatogmiut, reenforced by outlaws from the Kinugumiut and Kaviagmiut. The main body of the tribe is now found about Pt Hope and farther n., having emigrated on account of disease and lack of food, and expelled the Tigaramiut from their northern hunting grounds. Their villages are Kechemudluk, Kivualinak, and Ulezara.

Kevalinye Mutes.—Kelly, Arct. Eskimos, chart, 1890. **Kevalinyes.**—Ibid., 13. **Kivalinag-miut** (Tikhmenief (1861) quoted by Baker, Geog. Dict. Alaska, 115, 1902.

Kevilkivashalah. A body of Salish of Victoria superintendency, Vancouver id. Pop. 31 in 1882, when last separately enumerated.

Kevil-kiva-sha-lah.—Can. Ind. Aff. for 1882, 258.

Kewatsana (*Kewátsăna*, 'no ribs'). An extinct division of the Comanche.—Mooney in 14th Rep. B. A. E., 1045, 1896.

Kewaughtohenemach. Given as a division of the Okinagan that lived 30 m. above Priests rapids, on Columbia r., Wash.

Ke-waught-chen-unaughs.—Ross, Adventures, 290, 1849. **Ke-waugh-tohen-emachs.**—Ibid., 137.

Kewigoshkeem. A former Chippewa or Ottawa village, named after a chief who flourished in the latter part of the 18th century; situated on Grand r., at or near the present Grand Rapids, Mich., on land ceded to the United States by the treaty of Chicago, Aug. 29, 1821, proclaimed Mar. 25, 1832. Under this treaty half a section of land near the village was granted to Charles and Medart Beaubien, sons of Mannabenaqua.

Ke-wi-go-shkeem.—Treaty (proclaimed 1832) in U. S. Ind. Treat., 154, 1873. **Ke-wi-go-sh-kum.**—Royce in 18th Rep. B. A. E., Mich. map, 1899. **Kewigushkum.**—Bennett (1779) in Mich. Pion. Coll., IX, 393, 1886 (the chief).

Keya. The Badger clan of the Tewa pueblos of San Juan, Santa Clara, and San Ildefonso, N. Mex.—Hodge in Am. Anthrop., IX, 349, 1896.

Keyatiwankwi (*K'éyatiwankwi*, 'place of upturning or elevation'). The first of the mythic settling places of the Zuñi after their emergence from the underworld.—Cushing in 13th Rep. B. A. E., 388, 1896.

Keyauwee. A small tribe formerly living in North Carolina, affiliated with the Tutelo, Saponi, and Occaneechi. Nothing remains of their language, but they perhaps belonged to the Siouan family, from the fact of their intimate association with well known Siouan tribes of the E. In 1701 Lawson (Carolina, 1714, 87–89, repr. 1860) found them in a palisaded village about 30 m. N. E. of Yadkin r., near the present Highpoint, Guilford co., N. C. Around the village were large fields of corn. At that time they were about equal in number to the Saponi and had, as chief, Keyauwee Jack, who was by birth a Congaree, but had obtained the chieftaincy by marriage with their "queen." Lawson says most of the men wore mustaches or whiskers, an unusual custom for Indians. At the time of this traveler's visit the Keyauwee were on the point of joining the Tutelo and Saponi for better protection against their enemies. Shortly afterward they, together with the Tutelo, Saponi, Occaneechi, and Shakori, moved down toward the settlements about Albemarle sd., the five tribes with one or two others not named numbering then only about 750 souls. In 1716 Gov. Spotswood of Virginia proposed to settle the Keyauwee with the Eno and Sara at Enotown on the frontier of North Carolina, but was prevented by the opposition of that colony. They moved southward with the Sara, and perhaps also the Eno, to Pedee r., S. C., some time in 1733. On Jefferys' map of 1761 their village is marked on the Pedee above that of the Sara, about the boundary between the two Carolinas. With this notice they disappear from history, having probably been absorbed by the Catawba. (J. M.)

Keawe.—Jefferys, Fr. Dom. Am., I, 134, map, 1761. **Keawee.**—Bowen, map of the Brit. Am. Plantations, 1760. **Keeawawes.**—Doc. of 1716 in N. C. Rec., 242, 1886. **Keeowaws.**—Ibid., 243. **Keeowee.**—Vaugondy, map Partie de l'Amér. Sept., 1755. **Keiauwees.**—Lawson (1701), Carolina, 384, 1860. **Keomee.**—Moll, map of Car., 1720 (misprint). **Kewawees.**—Byrd (1733), Hist. Div. Line, II, 22, 1866. **Keyauwee.**—Lawson (1701), Carolina, 87, repr. 1860. **Keyawees.**—Brickell, Nat. Hist. N. Car., 343, 1737.

Keyerhwotket ('old village'). A village of the Hwotsotenne on Bulkley r., Brit. Col., lat. 55°.

Kéyər-hwotqət.—Morice, Notes on W. Dénés, 27, 1902. **'ʞeyəɹhwotqət.**—Morice in Trans. Roy. Soc. Can., X, map, 1892. **Kyahuntgate.**—Tolmie and Dawson, Vocabs. B. C., map, 1884. **Kyahwilgate.**—Dawson in Rep. Geol. Surv. Can., 20B, 1881.

Keyukee. A former Cherokee town; locality undetermined.—Doc. of 1799 quoted by Royce in 5th Rep. B. A. E., 144, 1887.

Kezche. A Tatshiautin village on Taché r., Brit. Col., under the Babine and Upper Skeena River agency; pop. 24 in 1904.

Grand Rapids.—Can. Ind. Aff., pt. 2, 70, 1902. **'Keztce.**—Morice, Notes on W. Dénés, 26, 1902. **Kus-chē-o-tin.**—Dawson in Rep. Can. Geol. Surv., 30B, 1881. **Kustsheotin.**—Tolmie and Dawson, Vocabs. B. C., 123B, 1884.

Keze ('barbed like a fishhook,' a derisive name, alluding to their cross disposition). A band of the Sisseton Sioux, an offshoot of the Kakhmiatonwan.—Dorsey in 15th Rep. B. A. E., 217, 1897.

Kezonlathut. A Takulli village on McLeod lake, Brit. Col.; pop. 96 in 1904.

McLeod's Lake.—Can. Ind. Aff., 1904, pt. II, 74, 1905. **Qézoñlathût.**—Morice in Trans. Roy. Soc. Can., X, 109, 1892.

Kfwetragottine ('mountain people'). A division of the Kawchodinne living s. of Ft Good Hope, along Mackenzie r., Mackenzie Ter., Can.

Kfwè-tρa-Gottinè.—Petitot, Autour du lac des Esclaves, 362, 1891.

Kħaamotene. Given, seemingly in error, as a subdivision of the Tolowa formerly dwelling at the mouth of Smith r., Cal., in the village of Khoonkhwuttunne, and at the forks in a village called Khosatunne.

Qa'-a-mo' te'-ne.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890. **Smith River Indians.**—Ibid.

Khaap. A body of Ntlakyapamuk under the Kamloops-Okanagan agency, Brit. Col.; pop. 23 in 1901, the last time the name appears.

Khaap.—Can. Ind. Aff. 1901, pt. 2, 166. **Skaap.**—Ibid., 1885, 196.

Khabemadolil. A Pomo village on upper Clear lake, Cal.—Kroeber, MS., Univ. Cal., 1903.

Khabenapo ('stone village', or 'stone people'). A Pomo division or band on Kelsey cr., in Big valley, on the w. side of Clear lake, Cal. They numbered 195 in 1851.

Ca-ba-na-po.—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 136, 1853. **Habe-napo.**—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 109,

1853. **Ha-bi-na-pa.**—McKee, op. cit. **Ká-bi-na-pek.**—Powers in Cont. N. A. Ethnol., III, 204, 1877.

Khachtais. A former Siuslaw village on Siuslaw r., Oreg.

K'qătc-ʇais'.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Khahitan (*Gha-hitä'n*, pl. *Gha-hitä'neo*, 'ermine people', from *gha-ĭ* 'ermine', *hitä'neo* 'people'). The Cheyenne name of an unidentified Pueblo tribe of the Rio Grande, known to the Cheyenne through visits and trade intercourse. They formerly accompanied Mexican traders in their journeys to the camps of the Plains tribes, and used Spanish as well as their own language. They formerly cut their hair across below the ears, with a short side plait wrapped with strings of white ermine skin, but have now adopted the ordinary hairdress style of the Plains tribes. From information of Cheyenne who met some of them on a recent visit to Taos, N. Mex., it is known that they are distinct from Ute, Navaho, Jicarilla, or Taos Indians, and live farther s. than any of these. They may possibly be the Picuris. (J. M.)

Ghá-hi-täneo.—Mooney, MS. Cheyenne notes, B. A. E., 1906. **Ka-he'-ta-ni-o.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862.

Khaik. A Chnagmiut Eskimo village on the Yukon, Alaska.

Khaigamut.—Nelson in 18th Rep. B. A. E., map, 1899. **Khaigamute.**—Petroff in 10th Census, Alaska, map, 1884.

Khaikuchum. A former Siuslaw village on Siuslaw r., Oreg.

K'qai'-kŭ-tc'ûm'.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Khainanaitetunne. A former village of the Tututni, the inhabitants of which were exterminated, except two boys, one of whom was an old man at Siletz agency, Oreg., in 1884.

Qa'-i-na'-na-i-tĕ' ʇûnnĕ.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890.

Khaishuk. A former Yaquina village on the N. side of Yaquina r., Oreg.

Kqai'-cŭk.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Khaiyukkhai. A former Yaquina village on the s. side of Yaquina r., Oreg.

Kqai-ɣûk'-kqai.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Khaiyumitu. A former Siuslaw village on Siuslaw r., Oreg.

K'qai-yu'-mi-ʇû.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Khakaiauwa. Said to be a collective name for the Pomo villages on upper Clear lake, Cal.—Kroeber, MS., Univ. Cal., 1903. Cf. *Khana*.

Khakhaich. A former Siuslaw village on Siuslaw r., Oreg.

Kqa-kqaitc'.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Khalakw. A former Siuslaw village on Siuslaw r., Oreg.

Qa-lăk'w'.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Khaltso ('yellow bodies'). A Navaho clan, the descendants of two daughters of an Apache father.

_H_áltso.—Matthews, Navaho Legends, 30, 1897. **_H_áltso_d_ĭne'.**—Ibid. **Qàlto.**—Matthews in Jour. Am. Folk-lore, III, 103, 1890. **Qaltso¢ine.**—Ibid.

Khana (Pomo: 'on the water', or 'on [Clear] lake'). A term which seems to have been descriptively applied to the Pomo of Clear lake, Cal. Bartlett (1854) gives a H'hana vocabulary, which is Pomo, as coming from the upper Sacramento, but obtained it from a stray Pomo at San Diego.

H'hana.—Bartlett in Cont. N. A. Ethnol., III, 492, 1877. **Khana.**—S. A. Barrett, inf'n, 1906.

Kharatanumanke. Given as a Mandan gens, but evidently merely a band.

Ho-ra-ta'-mŭ-make.—Morgan, Anc. Soc., 158, 1877. **Qa-ra-ta' nu-mañ'-ke.**—Dorsey in 15th Rep. B. A. E., 241, 1897 (given with a query). **Wolf.**—Morgan, op. cit.

Khashhlizhni ('mud'). A Navaho clan.

_H_aslĭ'_z_dĭne'.—Matthews, Navaho Legends, 30, 1897. **_H_aslĭ'_z_ni.**—Ibid. **Qaclíj.**—Matthews in Jour. Am. Folk-lore, III, 103, 1890. **Qaclíjni.**—Ibid.

Khaskankhatso ('much yucca'). A Navaho clan.

_H_askán_h_atso.—Matthews, Navaho Legends, 30, 1897. **_H_askan_h_atsó_d_ĭne'.**—Ibid. **Qackàⁿqatsò.**—Matthews in Jour. Am. Folk-lore, III, 103, 1890. **Qackàⁿqatsò¢ine.**—Ibid.

Khauweshetawes ('spread-out irrigation ditch'). A Maricopa rancheria on the Rio Gila, s. Ariz.—ten Kate, inf'n, 1888.

Khawina ('on the water'). The name, in the Upper Clear Lake dialect, of the Lower Clear Lake Pomo village at Sulphur Bank, Lake co., Cal.—Kroeber, MS., Univ. Cal., 1903.

Khdhasiukdhin ('dwelling place among the yellow flowers'; i. e., 'sunflower place' [?]). An ancient Osage village on Neosho r., Kans.

Q¢ási úʞ¢iⁿ.—Dorsey, Osage MS. vocab., B. A. E., 1883. **Qdhasi ukdhiⁿ.**—Ibid.

Kheerghia. A former Tututni village on the coast of Oregon, about 25 m. s. of the mouth of Pistol r.

Mûn-kqĕ'-tûn.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890. **Qé-e-rxi'-a.**—Ibid.

Khemnichan ('mountain-water wood,' from a hill covered with timber that appears to rise out of the water). A band of the Mdewakanton Sioux. According to Pike they were living in 1811 in a village near the head of L. Pepin, Minn., on the site of the present Red Wing, under chief Tatankamani ('Walking Buffalo'); in 1820 they lived on L. Pepin, under chief Red Wing. Long, in 1824, found them in two small villages, one on Mississippi r., the other on Cannon r., aggregating 150 people in 20 lodges. Shakea was then their chief, subordinate to Wabeshaw of the Kiyuksa. They were under Wakute ('Shooter') at the time of the Sioux outbreak in 1862.

Eambosandata.—Neill in Minn. Hist. Coll., I, 263, 1858 (trans. 'mountain beside the water'). **Eanbosandata.**—Long, Exped. St Peter's R., I, 380, 1824. **Hamine-chan.**—Prescott in Schoolcraft. Ind. Tribes, II, 171, 1852. **Ḣe-mini-ċaŋ.**—Dorsey in 15th Rep. B. A. E., 215, 1897. **Ḣemniċa.**—Ibid. **Ḣe-**

mni′-ċaŋ.—Riggs, Dak. Gram. and Dict., 73, 1852. **Ki-mni-can.**—Ramsey in Ind. Aff. Rep., 81, 1850 (trans. 'those who live about the tree on the mountain near the water'). **Qe-mini-tca^n.**—Dorsey, op. cit. **Qemnitca.**—Ibid. **Raymneecha.**—Neill, Hist. Minn., xliv, 589, 1858 (so designated because their village was near a hill, *ha;* 'water,' *min;* and 'wood,' *chan*). **Red Wing's.**—Long, Exped. St Peters R., I, 380, 1824. **Reminica Band.**—Smithson. Misc. Coll., XIV, art. 5, 8, 1878. **Remnica.**—Neill, Hist. Minn., 84, 1858. **Remnichah.**—Ibid., 327. **Shooter.**—Ibid., 144, note (trans. of Wakute, name of the chief). **Talangamanae.**—Shea, Discov., 111, 1852. **Wahcoota band.**—Ind. Aff. Rep., 282, 1854. **Wah-koo-tay.**—Neill, Hist. Minn., 589, 1858 (chief's name). **Wahkuti band.**—Ind. Aff. Rep. 1855, 64, 1856. **Wahute band.**—McKusick in Ind. Aff. Rep. 1863, 314, 1864. **Wakootay's band.**—Pike (1806) quoted by Neill, Hist. Minn., 289, 1858 (cf. Coues, Pike's Exped., I, 62, 69, 88, 1895). **Wakuta band.**—Gale, Upper Miss., 252, 1867. **Wa-ku-te.**—Neill, Hist. Minn., 144, note, 1858. **Wakute's band.**—McKusick in Ind. Aff. Rep. 1863, 316, 1864. **Waukouta band.**—Warren in Minn. Hist. Coll., v, 156, 1885. **Weakaote.**—Long, Exped. St Peter's R., 380, 1824.

Kheyataotonwe ('village back from the river'). A Mdewakanton Sioux band formerly occupying the country near Harriet and Calhoun lakes, Minn., driven, according to Neill (Hist. Minn., 590, 1858), from L. Calhoun by the Chippewa and settled in 1858 near Oak Grove, Minn.

Ḣeyata-otoŋwe.—Dorsey in 15th Rep. B. A. E., 215, 1897. **Ḣeyata tonwan.**—Riggs, letter to Dorsey, Mar. 28, 1884. **Lake Calhoun band.**—Parker, Minn. Handbook, 140, 1857. **Ma-rpi-wi-ca-xta.**—Neill, Hist. Minn., 144, note, 1858 (name of the chief). **Qeyata-oto^{n}we.**—Hakewashte quoted by Dorsey, op. cit. **Qeyata-to^{n}wa^n.**—Riggs quoted by Dorsey, op. cit. **Reyataotonwe.**—Neill in Minn. Hist. Coll., I, 263, 1872 ('island people'). **Ri-ga-ta-a-ta-wa.**—Smithson. Misc. Coll., XIV, art. 6, 8, 1878. **Sky-Man.**—Neill, Hist. Minn., 144, note, 1858.

Kheyatawichasha ('people back from the river'). The Brulé Teton Sioux who formerly inhabited the sand hills and high country on the Nebraska-Dakota border, subsequently placed under the Rosebud agency, under the name Upper Brulés. The Indian Report for 1885 gives their number (including the Loafer or Waglughe and the Wazhazha) as 6,918.

Ḣeyata wiċaṡa.—Dorsey in 15th Rep. B. A. E., 218, 1897. **Highland Brulé.**—Robinson, letter to Dorsey, 1879. **Highland Sicangu.**—Ibid. **Northern Brule.**—Ind. Aff. Rep., 178, 1875. **Qeyata-witcaca.**—Dorsey, op. cit. **Sicangu.**—Cleveland, letter to Dorsey, 1884 (erroneously refers only to the Upper Brulés, the Lower Brulés being called Kutawicasa). **Upper Brules.**—Ibid. **Upper Platte Indians.**—Ind. Aff. Rep., 209, 1866 (includes most, probably all, the Upper Brulés).

Khidhenikashika (*Qid¢ e′nikaci′ʞa*, 'eagle people'). A gens of the Quapaw.—Dorsey in 15th Rep. B. A. E., 229, 1897.

Khiltats. A Tenankutchin village on Tanana r. at the mouth of Nabesna r., lat. 63° 40′, Alaska.

Khilukh. A former Yaquina village on the N. side of Yaquina r., Oreg.

K'qil′-ŭq.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Khinonascarant ('at the base of the mountain.'—Hewitt). A Huron village in Ontario in 1637.—Jes. Rel. for 1637, 126, 1858.

Khinukhtunne ('people among the small undergrowth'). A former village of the Mishikhwutmetunne on Coquille r., Oreg.

K'qi-nuq′ ʇûnnĕ′.—Dorsey in Jour. Am. Folk-lore, III, 232, 1890.

Khioetoa. A former village of the Neutrals, apparently situated a short distance E. of the present Sandwich, Ontario, Canada. (J. N. B. H.)

Khioetoa.—Jes. Rel. for 1641, 80, 1858. **Kioetoa.**—Jes. Rel., III, index, 1858. **St. Michel.**—Jes. Rel. for 1641, 80, 1858 (mission name).

Khitalaitthe. A former Yaquina village on the S. side of Yaquina r., Oreg.

Kqi′-ʇä-lai′-t'çĕ.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Khitanumanke ('eagle'). Mentioned as a Mandan gens, but evidently only a band.

Ki-tä′-ne-mäke.—Morgan, Anc. Soc., 158, 1877. **Qi-ta′ nu-mañ′-ke.**—Dorsey in 15th Rep. B. A. E., 241, 1897 (given with a query).

Khlimkwaish ('man goes along with the current'). A former Alsea village on the S. side of Alsea r., Oreg.

Kqlĭm-kwaic′.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Khlokhwaiyutslu ('deep lake'). A former Alsea village on the N. side of Alsea r., Oreg.

Kqlo′-qwai yu-tslu.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Khloshlekhwuche. A former village of the Chastacosta on Rogue r., Oreg.

K'qloc′-le-qwŭt′-tcĕ.—Dorsey in Jour. Am. Folk-lore, III, 234, 1890.

Khoalek. A Pomo village on upper Clear lake, Cal.—Kroeber, MS., Univ. Cal., 1903.

Khoghanhlani ('many huts'). A Navaho clan.

***H*ogan*l*áni.**—Matthews, Navaho Legends, 31, 1897. **Qo-ganlàni.**—Matthews in Jour. Am. Folk-lore, III, 104, 1890.

Khogoltlinde. A Kaiyuhkhotana village on Yukon r., Alaska; pop. 60 in 1844.

Khogoltlinde.—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1844. **Khogotlinde.**—Zagoskin, Desc. Russ. Poss. Am., map, 1844.

Kholkh. A former Yaquina village on the S. side of Yaquina r., Oreg.

K'qōlq.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Khomtinin ('southerners'). A generic term applied by all Yokuts tribes to those S. of them, especially if of their own linguistic family. Cf. *Khosminin.*

Khonagani ('place of walking'). A Navaho clan.

***H*onagá‘ni.**—Matthews Navaho Legends, 30, 1897. **Qonagá‘ni.**—Matthews in Jour. Am. Folk-lore, III, 104, 1890.

Khoonkhwuttunne. A former village of the Tolowa at the mouth of Smith r., Cal.; incorrectly given by Dorsey as a Khaamotene village.

Qo-on′-qwût-ʇûn′nĕ.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890 (Tututni name). **Qû-wûn′-kqwût.**—Ibid. (Naltunne name).

Khosatunne. A former village of the Tolowa on the forks of Smith r., Cal., near the Oregon line.

Q‘o′-sa ʇûn′nĕ.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890 (Tututni name). **Qwa^n′-s‘a-a′-tûn.**—Ibid. (Naltunne name).

Khosminin ('northerners'). A generic term applied by all Yokuts tribes to those N. of them, whether of their own or of alien stock. Cf. *Khomtinin.*

Josimnin.—Arroyo de la Cuesta, Idiomas Californias, 1821, MS. trans., B. A. E. **Khosminin.**—A. L. Kroeber, inf'n, 1905.

Khotachi ('elk'). An extinct Iowa gens, coordinate with the Hotachi gens of the Missouri. Its subgentes were Unpeghakhanye, Unpeghayine, Unpeghathrecheyine, and Homayine.

Ho′-dash.—Morgan, Anc. Soc., 156, 1877. **Ho′-tatci.**—Dorsey, Tciwere MS. vocab., B. A. E., 1879. **Qo′-ta-tci.**—Dorsey in 15th Rep. B. A. E., 238, 1897.

Khotana. A name applied to several Athapascan tribes of lower Yukon r., Cook's inlet, and Koyukuk r., Alaska, as the Kaiyuhkhotana, Knaiakhotana, Unakhotana, and Koyukukhotana; and sometimes to these tribes collectively. The name contains the term for 'people' in their dialects. (J. R. S.)

Khotltacheche. A former village of the Chastacosta on Rogue r., Oreg.

Qōtl′-ta-tce′-tcĕ.—Dorsey in Jour. Am. Folk-lore, III, 231, 1890.

Khoughitchate. A village, probably of an Athapascan tribe, above the N. mouth of Innoko r., W. Alaska.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850.

Khra ('eagle'). A subgens of the Cheghita gens of the Missouri.

Kha′-ă.—Morgan, Anc. Soc., 156, 1877 (Eagle). **Khu-a nika-shing-ga.**—Stubbs, Kaw MS. vocab., B. A. E., 25, 1877. **Qra.**—Dorsey in 15th Rep. B. A. E., 246, 1897.

Khrahune (*Qra′ hŭñ′-e*, 'ancestral or gray eagle'). A subgens of the Cheghita gens of the Iowa.—Dorsey in 15th Rep. B. A. E., 238, 1897.

Khrakreye (*Qra′ʞre′-ye*, 'spotted eagle'). A subgens of the Cheghita gens of the Iowa.—Dorsey in 15th Rep. B. A. E., 238, 1897.

Khrapathan (*Qra′ pa ça*^{n}, 'bald eagle'). A subgens of the Cheghita gens of the Iowa.—Dorsey in 15th Rep. B. A. E., 238, 1897.

Khtalutlitunne. A former village of the Chastacosta on Rogue r., Oreg.

Qta′-lût-li′ ʇûnnĕ.—Dorsey in Jour. Am. Folk-lore, III, 234, 1890.

Khube (*Qube*, 'mysterious'). A subgens of the Mandhinkagaghe gens of the Omaha.—Dorsey in 15th Rep. B. A. E., 228, 1897.

Khudhapasan ('bald eagle'). A subgens of the Tsishuwashtake gens of the Osage.

ɔa^{n}sa^n′u′niqk'ăcin′a.—Dorsey in 15th Rep. B. A. E., 234, 1897 (Sycamore people). **Qü¢a′ pa sa^n′.**—Ibid.

Khulhanshtauk. A former Yaquina village on Yaquina r., at the site of Elk City, Benton co., Oreg.

Kqûl-hanc′t-auk.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Khuligichakat. A Jugelnute village on Shageluk r., Alaska.

Khuligichagat.—Zagoskin, Descr. Russ. Poss. Am., map, 1844. **Khuligichakat.**—Zagoskin quoted by Petroffin, 10th Census, Alaska, 37, 1884.

Khulikakat. A Kaiyuhkhotana village on Yukon r., Alaska; pop. 11 in 1844.—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884.

Khulpuni. A former Cholovone village on lower San Joaquin r., Cal.

Chulpun.—Chamisso in Kotzebue, Voy., III, 51, 1821. **Guylpunes.**—Taylor in Cal. Farmer, Oct. 18, 1861. **Hulpunes.**—Kotzebue, New Voy., 146, 1830. **Khoulpouni.**—Choris, Voy. Pitt., 5, 1822.

Khunanilinde. A Kaiyuhkhotana village near the headwaters of Kuskokwim r., W. Alaska; pop. 9 in 1880.

Khounanilinde.—Zagoskin in Nouv. Ann. Voy., 5^e s., XXI, map, 1850. **Khunanilinde.**—Zagoskin as quoted by Petroff in 10th Census, Alaska, 37, 1884.

Khundjalan (*Qŭndj-ala*^{n}, 'wear red cedar on their heads'). A subgens of the Ponka gens of the Kansa.—Dorsey in 15th Rep. B. A. E., 231, 1897.

Khundtse (*Qŭnʞse′*, 'red cedar'). A subgens of the Panhkawashtake gens of the Osage.—Dorsey in 15th Rep. B. A. E., 234, 1897.

Khunechuta. A former Tututni village on the N. side of Rogue r., Oreg.

Qûn-e′-tcu-ʇa′.—Dorsey in Jour. Am. Folk-lore, III, 233, 1890.

Khuniliikhwut. A former Chetco village on the S. side of Chetco cr., Oreg.

Q'û′-ni-li-i′-kqwût.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890.

Khuwaihus. A former Kuitsh village on lower Umpqua r., Oreg.

Çlti′-ai-äm′-ĭlç kqu-wai′-hu.—Dorsey in Jour. Am. Folk-lore, III, 231, 1890. **Kqu-wai′-hus.**—Ibid.

Khuya ('white eagle'). The 10th Kansa gens. Its subgentes are Husada and Wabinizhupye.

Eagle.—Dorsey in Am. Nat., 671, 1885. **Hu-e′-yă.**—Morgan, Anc. Soc., 156, 1877. **Qüya.**—Dorsey, op. cit. **White Eagle.**—Dorsey in 15th Rep. B. A. E., 231, 1897.

Khuyeguzhinga ('hawk that has a tail like a king eagle'). A subgens of the Ibache gens of the Kansa.

Chicken-hawk.—Dorsey in Am. Nat., 674, July 1885. **Qüyegu jiñga.**—Dorsey in 15th Rep. B. A. E., 231, 1897.

Khwaishtunnetunne ('people of the gravel'). A former Tututni village near the mouth of a small stream locally called Wishtenatin, after the name of the settlement, that enters the Pacific in S. W. Oregon about 10 m. S. of Pistol r., at a place later known as Hustenate, also from the aboriginal village name. The inhabitants, who numbered 66 in 1854, claimed the country as far as a small trading post known as the Whale's Head, about 27 m. S. of the mouth of Rogue r. If there are any survivors they reside on Siletz res., Oreg.

Khust-e-nēt.—Schumacher in Bull. G. and G. Surv., III, 31, 1877. **Khust-e-nēte.**—Ibid., 33. **Qwai′-ctûn-ne′ ʇûnnĕ′.**—Dorsey in Jour. Am. Folk-lore, III, 236, 1890 ('people among the gravel': own name). **Qwin′-ctûn-ne′-tûn.**—Ibid. (Naltunne name.) **Whash-to-na-ton.**—Abbott, MS. Coquille census, B. A. E., 1858. **Whish-ten-eh-ten.**—Gibbs, MS. on coast tribes, B. A. E. **Whistanatin.**—Schoolcraft, Ind. Tribes, VI, 702, 1857. **Wish-ta-nah-tin.**—Kautz, MS. Toutouten census, B. A. E., 1855. **Wishtanatan.**—Taylor in Cal. Farmer, June 18, 1860. **Wish-te-na-tin.**—Parrish in Ind. Aff. Rep., 495, 1854. **Wis′-tûm-ä-ti′ tĕne′.**—Everette, Tututĕne MS. vocab., B. A. E., 1883 (trans: 'people by the springs').

Khwakhamaiu. The Pomo who lived about Ft Ross, the early Russian settlement on the coast in Sonoma co., Cal. The origin of the name is not known. (S. A. B.)

Chwachamaju.—Wrangell, Ethnol. Nach., 80, 1839. **Chwachmaja.**—Ludewig, Aborig. Lang., 170, 1858. **Khwakhamaiu.**—S. A. Barrett, inf'n, 1905. **Northerners.**—Ibid. **Severnovskia.**—Ibid. **Severnovze.**—Ibid. **Severnovzer.**—Ibid. **Severnovzi.**—Ibid.

Khweshtunne. A former Mishikhwutmetunne village on Coquille r., Oreg., next above Coquille city.

Qwec′ ʇûnnĕ.—Dorsey in Jour. Am. Folk-lore, III, 232, 1890.

Khwunrghunme. Seemingly the Tolowa name of a Yurok village on the coast of California, just s. of the mouth of Klamath r.

Kal′-ă-qu-ni-me′-ne tûn′-nĕ.—Dorsey, Chetco MS. vocab., B. A. E., 183, 1884 (Chetco name). **Kal-hwûn′-ûn-me′-ĕ-ni te′-ne.**—Dorsey, Smith River MS. vocab., B. A. E., 1884. **Qwûn-rxûn′-me.**—Dorsey in Jour. Am. Folk-lore, III, 237, 1890 (Naltunne name).

Kiabaha. A village or tribe, now extinct, said to have existed between Matagorda bay and Maligne [Colorado] r., Tex. The name seems to have been given to Joutel in 1687 by the Ebahamo Indians, probably closely affiliated to the Karankawa, whose domain was in this region. A rancheria called Cabras (apparently the same name as Kiabaha), with 26 inhabitants, was mentioned in 1785 as being near the presidio of Bahia and the mission of Espíritu Santo de Zúñiga (q. v.) on the lower Rio San Antonio (Bancroft, No. Mex. States, I, 659, 1886). See Gatschet, Karankawa Ind., 23, 35, 1891. Cf. *Kabaye*. (A. C. F.)

Cabras.—Bancroft, op. cit. **Kiabaha.**—Joutel (1687) in Margry, Déc., III, 288, 1878. **Kiaboha.**—Shea, note in Charlevoix, New France, IV, 78, 1870. **Kiahoba.**—Joutel (1687) in French, Hist. Coll. La., I, 137, 1846. **Kiobobas.**—Barcia, Ensayo, 271, 1723. **Niabaha.** Joutel (1687) in French, op. cit., 152.

Kiaken (*K·īāke′n*, 'palisade' or 'fenced village'). Two Squawmish village communities in British Columbia; one on the left bank of Squawmisht r., the other on Burrard inlet.—Hill-Tout in Rep. Brit. A. A. S., 474, 475, 1900.

Kiakima (*K'yä′kima*, 'home of the eagles'). A former Zuñi pueblo at the s. w. base of Thunder mtn., 4 m. s. E. of Zuñi pueblo, w. N. Mex. It was occupied in the 16th and 17th centuries as one of the "Seven Cities of Cibola," and, according to Zuñi tradition, was the scene of the death of the negro Estevanico, who had been a companion of Cabeza de Vaca, and had accompanied Fray Marcos de Niza on his journey from Mexico in 1539; but historical evidence places that event at Hawikuh. It was a visita of the mission of Halona, probably from 1629, and contained about 800 inhabitants, but on the insurrection of the Pueblos against Spanish authority in 1680, Kiakima was permanently abandoned, the inhabitants fleeing to Thunder mtn. for safety. See Bandelier, cited below; Mindeleff in 8th Rep. B. A. E., 85, 1891; Lowery, Span. Settlements in U. S., 1901. (F. W. H.)

Caquima.—Vetancurt (1693) in Teatro Mex., III, 320, 1871. **Caquimay.**—Doc. of 1635 quoted by Bandelier in Arch. Inst. Papers, V, 165, 1890. **Caquineco.**—Ladd, Story of N. Mex., 34, 1891. **Coaqueria.**—Oñate (1598) in Doc. Inéd., XVI, 133, 1871. **Coquimas.**—Pike, Exped., 3d map, 1810. **Coquimo.**—Bandelier quoted in The Millstone, IX, 55, Apr. 1884. **Heshota O'aquima.**—Bandelier, Gilded Man, 159, 1893 (misprint). **Ke'iá-*kí-me*.**—Powell, 2d Rep. B. A. E., XXVI, 1883. **K'iä-ki-ma.**—Cushing in The Millstone, IX, 55, Apr. 1884. **K'iä′ ki me.**—Ibid., 225, Dec. 1884. **K'iákime.**—Cushing, Zuñi Folk Tales, 65, 1901. **Kyakima.**—Bandelier in Arch. Inst. Papers, III, 133, 1890. **K'yä′-ki-me.**—Cushing in Compte-rendu Internat. Cong. Am., VII, 156, 1890. **O'aquima.**—Bandelier, Gilded Man, 158, 1893 (misprint). **Qa-quima.**—Bandelier in Revue d'Ethnog., 201, 1886. **Quaguina.**—Senex, map, 1710. **Quaquima.**—Bandelier in Arch. Inst. Rep., V, 41, 1884. **Quaquina.**—De l'Isle, Carte Mex. et Floride, 1703. **Quiaquima.**—Bandelier in Jour. Am. Ethnol. and Archæol., III, 16, 1892. **Quia-Quima.**—Ibid., 29. **Quiquimo.**—Güssefeld, Charte Nord Am., 1797.

Kialdagwuns (*K!ia′ldagwʌns*, 'Sandpipers'). A subdivision of the Saguigitunai, a family belonging to the Eagle clan of the Haida.

K!ia′ldagwʌns.—Swanton, Cont. Haida, 274, 1905. **Kyiā′ltkoangas.**—Boas, 12th Rep. N. W. Tribes of Canada, 23, 1898.

Kialegak. A Yuit Eskimo village near Southeast cape, St Lawrence id., Bering sea.

Kahgallegak.—Elliott, Our Arct. Prov., map, 1886. **Kgallegak.**—Tebenkof (1849) quoted by Baker, Geog. Dict. Alaska, 1902. **Kialegak.**—Russ. chart. quoted by Baker, ibid. **Kiallegak.**—Nelson in 18th Rep. B. A. E., map, 1899.

Kialinek. A former village of the Angmagsalingmiut on the E. coast of Greenland, lat. 66° 50′, where they hunted the narwhal and the bear throughout the year. Some of its people are said to have emigrated northward.—Meddelelser om Grönland, IX, 382, 1889.

Kiamisha. A former Caddo village at the junction of Kiamichi and Red rs., in the present Choctaw nation, Okla. It contained 20 families in 1818.

Cayameechee.—Bell in Morse, Rep. to Sec. War, 255, 1822 (the river). **Kamissi**—Thevenot quoted by Shea, Discov., 268, 1852 (identical?). **Kiamisha.**—Trimble (1818) in Morse, op. cit., 259 (the river). **Kio Michie.**—Rublo (1840) in H. R. Doc. 25, 27th Cong., 2d sess., 14, 1841.

Kianusili (*Kiä′nusîlî*, 'cod people'). A family belonging to the Raven clan of the Haida. *Kiän* is the name for the common cod. This family group formerly lived on the w. coast of Queen Charlotte ids., near Hippa id., Brit. Col. (J. R. S.)

Kiānōsilī.—Harrison in Proc. and Trans. Roy. Soc. Canada, II, 123, 1895. **Kiä′nusîlî.**—Swanton, Cont. Haida, 271, 1905. **Kyā′nusla.**—Boas, 12th Rep. N. W. Tribes Canada, 22, 1898.

Kiashita. A former pueblo of the Jemez in Guadalupe canyon, N. of Jemez pueblo, N. Mex.

Kiashita.—Hodge, field notes, B. A. E., 1895. **Quia-shi-dshi.**—Bandelier in Arch. Inst. Papers, IV, 207, 1892.

Kiaskusis ('small gulls'). A small Cree band residing in 1856 around the fourth lake from Lac Qu'Apelle, N. W. Ter., Canada. They were formerly numerous, but had become reduced to 30 or 40 families owing to persistent Blackfeet raids.—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Kiasutha (alias Guyasuta, 'it sets up a cross.'—Hewitt). A chief of some prominence as an orator in the Ohio region about 1760–1790. Although called a Seneca, he probably belonged to the mixed band of detached Iroquois in Ohio commonly known as Mingo, who sided with the French while their kinsmen of the New York confederacy acted as allies of the English. As a young warrior he accompanied Washington and Gist on their visit to the French forts on the Allegheny in 1753. After Braddock's defeat in 1755 he visited Montreal in company with a French interpreter and in 1759 was present at Croghan's conference with the Indians at Ft Pitt (now Pittsburg). He is mentioned also at the Lancaster conference in 1762, and in 1768 was a leading advocate of peace with the English both at the treaty of Ft Pitt in May and at Bouquet's conference there six months later. Washington visited him while on a hunting tour in Ohio in 1770. He is noted as at other conferences up to the time of the Revolution, and in 1782 is mentioned as leading an Indian raid on one of the frontier settlements. His name occurs last in 1790, when he sent a written message to some friends in Philadelphia. See Darlington, Christopher Gist's Journal, 1893.

Kiatagmiut. A division of the Aglemiut Eskimo of Alaska, inhabiting the banks of Kvichivak r. and Iliamna lake. They numbered 214 in 1890. Their villages are Chikak, Kakonak, Kaskanak, Kichik, Kogiung, Kvichak, and Nogeling.

Kiatagmiut.—Schanz in 11th Census, Alaska, 95, 1893. **Kiatagmute.**—Petroff in 10th Census, Alaska, 135, 1884. **Kiatenes.**—Lutke, Voyage, I, 181, 1835. **Kijataigmjuten.**—Holmberg, Ethnog. Skizz., 5, 1855. **Kijataigmüten.**—Wrangell, Ethnog. Nachr., 121, 1839. **Kijaten.**—Ibid. **Kiyataigmeuten.**—Richardson, Arct. Exped., I, 370, 1851. **Kiyaten.**—Ibid. **Kwichăgmūt.**—Dall in Cont. N. A. Ethnol., I, 19, 1877.

Kiatang ('shoulder'). A village of the Ita Eskimo on Northumberland id., Whale sd., N. Greenland.

Keate.—Peary, Northward, 113, 1898. **Keati.**—Mrs Peary, My Arct. Jour., 84, 1893. **Kiē'teng.**—Stein in Petermanns Mitt., 198, 1902. **Kujata.**—Ibid.

Kiatate. A group of ruins in the Sierra de los Huicholes, about 10 m. N. W. of San Andrés Coamiata, in the territory of the Huichol, Jalisco, Mexico.—Lumholtz, Unknown Mex., II, 16, map, 1902.

Kiatsukwa. A former pueblo of the Jemez in New Mexico, the exact site of the ruins of which is not known.

Kiatsúkwa.—Hodge, field notes, B. A. E., 1895. **Quia-tzo-qua.**—Bandelier in Arch. Inst. Papers, IV, 207, 1892.

Kiawaw. A small tribe, of unknown affinity, formerly on Kiawah id., Charleston co., S. C., but long extinct. They were regarded as one of the tribes of the Cusabo group.

Cayawah.—Moll, map, 1715. **Cayawash.**—Moll, map in Humphrey, Acct., 1730. **Keawaw.**—Mills. Stat. S. C., 459, 1826. **Kiawaw.**—Rivers, Hist. S. C., 38, 1856. **Kyewaw.**—Deed of 1675 quoted by Mills, op. cit., app., 1, 1826.

Kiawetnau. The Yokuts name of the territory about Porterville, Cal. Given by Powers (Cont. N. A. Ethnol., III, 370, 1877) as the name of a tribe (Ki-a-wét-ni, which lacks the locative suffix *-au*).

Kichai (from *Kítsäsh*, their own name). A Caddoan tribe whose language is more closely allied to the Pawnee than to the other Caddoan groups. In 1701 they were met by the French on the upper waters of the Red r. of Louisiana and had spread southward to upper Trinity r. in Texas. In 1712 a portion of them were at war with the Hainai, who dwelt lower down the Trinity. They were already in possession of horses, as all the Kichai warriors were mounted. They seem to have been allies of the northern and western tribes of the Caddoan confederacy and to have intermarried with the Kadohadacho. In 1719 La Harpe met some of the Kichai on Canadian r., in company with other Caddoan tribes, on their way toward New Mexico to wage war against the Apache. At that time they pledged friendship to the French, to whom they seem to have remained faithful. In common with all the other tribes they suffered from the introduction of new diseases and from the conflicts incident to the contention of the Spaniards, French, and English for control of the

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country, and became greatly reduced in numbers. In 1772 the main Kichai village was E. of Trinity r., not far from Palestine, perhaps a little N. E. At that time it was composed of 30 houses, occupied by 80 warriors, "for the most part young." In 1778 there was another village, "separated from the main body of the tribe," farther S. and in nearly a direct line from San Pedro to the Tawakoni villages, probably on the site of the present Salt City. The junta de guerra held in the same year estimated the strength of the Kichai at 100 fighting men (Bolton, inf'n, 1906). With several other small Texas tribes they were assigned by the United States Government to a reservation on Brazos r. in 1855, but on the dispersal of the Indians by the Texans three years later they fled N. and joined the Wichita, with whom they have since been associated, and whom they resemble in their agriculture, house-building, and general customs. About 50 souls still keep the tribal name and language.

See Pénicaut in French, Hist. Coll. La., n. s., 73, 120, 1869; La Harpe in Margry, Déc., VI, 277–8, 1886; Rep. Com. Ind. Aff., 1846, 1849, 1851, 1872, 1901. (A. C. F.)

Cachies.—Arbuckle in H. R. Doc. 434, 25th Cong., 2d sess., 5, 1838. **Cassia.**—Joutel (1687) in Margry, Déc., III, 409, 1878. **Gíts'ajĭ.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (Kansa name). **Guichais.**—Tex. State Arch., 1792. **Guitzeis.**—Morfi, MS. Historia, bk. 2, cited by Bolton, infn, 1906. **Hitchi.**—Latham in Trans. Philol. Soc. Lond., 104, 1856 (misprint). **Hitchies.**—Burnet (1847) in Schoolcraft, Ind. Tribes, I, 239, 1851. **Kăjì.**—McCoy, Annual Register, no. 4, 27, 1838. **Kecchies.**—Alvord in Sen. Ex. Doc. 18, 40th Cong., 3d sess., 6, 1869. **Kechies.**—Marcy, Explor. Red r., 93, 1854. **Kechis.**—Latham, Essays, 399, 1860. **Keechers.**—Ind. Aff. Rep., 144, 1850. **Keechi.**—Whiting in Rep. Sec. War, 242, 1850. **Keechies.**—Ind. Aff. Rep., 894, 1846. **Keechy.**—Sen. Ex. Conf. Doc. 13, 29th Cong., 2d sess., 1, 1846. **Keetsas.**—Arbuckle (1845) in Sen. Ex. Doc. 14, 32d Cong., 2d sess., 134, 1853. **Kekies.**—Ind. Aff. Rep. 1871, 191, 1872. **Kerchi.**—Ibid., 263, 1851. **Ketcheyes.**—Edward, Hist. Texas, 92, 1836. **Ketchies.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 265, 1850. **Keycchies.**—Lewis and Clark, Journal, 142, 1840. **Keyche.**—Drake, Bk. Inds., viii; 1848. **Keychies.**—Pénicaut (1701) in French, Hist. Coll. La., n. s., I, 73, 1869. **Keyes.**—Sibley, Hist. Sketches, 70, 1806. **Keyeshees.**—Brackenridge, Views of La., 87, 1815. **Keys.**—Lewis and Clark, Journal, 145, 1840. **Kichae.**—Bol. Soc. Geogr. Mex., 267, 1870. **Kichais.**—Whipple in Pac. R. R. Rep., III, pt. 3, 76, 1856. **Kiche.**—Wallace (1840) in H. R. Doc. 25, 27th Cong., 2d sess., 5, 1841. **Kichis.**—Sen. Ex. Doc. 14, 32d Cong., 2d sess., 16, 1853. **Ki-¢i'-tcac.**—Dorsey, ¢egiha MS. dict., B. A. E., 1878 (Omaha name). **Kiechee.**—Ind. Aff. Rep. 1849, 36, 1850. **Kiétsash.**—Gatschet, Wichita MS., B. A. E. (Wichita name). **Kishais.**—H. R. Rep. 299, 44th Cong., 1st sess., 1, 1876. **Kitaesches.**—Pénicaut (1714) in Margry, Déc., V, 502, 1883. **Kitaesechis.**—Pénicaut (1714) in French, Hist. Coll. La., n. s., I, 120, 1869. **Ki'tchas.**—Gatschet, Tonkawa MS., B. A. E. (Tonkawa name). **Ki'-tchēsh.**—Gatschet, Caddo and Yatassi MS., 65, B. A. E. (Caddo name). **Kitchies.**—Schoolcraft, Ind. Tribes, I, 237, 1851. **Kítsaɔi.**—Dorsey, Osage MS. vocab., B. A. E., 1883 (Osage name). **Kitsaiches.**—Bruyère (1742) in Margry, Déc., VI, 492, 1886. **Ki't säsh.**—Mooney in 14th Rep. B. A. E., 1095, 1896 (own name). **Kitsasĭ.**—Grayson, Creek MS. vocab., B. A. E., 1885 (Creek name). **Kits de Singes.**—Robin, Voyages, III, 5, 1807. **Kitsoss.**—Arbuckle in H. R. Doc. 434, 25th Cong., 2d sess., 5, 1838. **Ki'tsu.**—Gatschet, MS., B. A. E. (Pawnee and Wichita name). **Koechies.**—Schoolcraft, Ind. Tribes, I, 518, 1851. **Kyis.**—Brackenridge, Views of La., 81, 1815. **Queyches.**—Jefferys, Am. Atlas, map 5, 1776. **Quichaais.**—Census of 1790 in Tex. State Arch. **Quichais.**—Ybarbo (1778), letter cited by Bolton, inf'n, 1906. **Quicheigno.**—Ripperdá (1774), ibid. **Quiches.**—Anville, Carte des Isles de l'Amérique, 1731. **Quidaho.**—La Harpe (1719) in French, Hist. Coll. La., III, 72, 1851. **Quidehaio.**—Ibid. **Quidehais.**—La Harpe (1719) in Margry, Déc., VI, 277, 1886 (probably identical). **Quitoeis.**—Mezières (1778) quoted by Bancroft, No. Mex. States, I, 661, 1886. **Quitres.**—Mezières (1779), letter cited by Bolton, inf'n, 1906. **Quitreys.**—Ibid. **Quitseigus.**—Ripperdá (1776), letter, ibid. **Quitseings.**—Ripperdá (1777), letter, ibid. **Quitseis.**—Doc. of 1771–2 quoted by Bolton in Tex. Hist. Quar., IX, 91, 1905. **Quituchiis.**—Villa-Señor, Theatro Am., II, 413, 1748. **Quitxix.**—Fran. de Jesus María (1691), Relacion cited by Bolton, inf'n, 1906. **Quitzaené.**—Pimentel, Cuadro Descr., II, 347, 1865 (given as a Comanche division). **Quizi.**—Fran. de Jesus María (1691) cited by Bolton, inf'n, 1906.

Kicham (*K·ˀtcā'm*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Kichesipirini ('men of the great river,' from *kiche* 'great', *sipi* 'river', *iriniouek* 'men.' By the Huron they were called Ehonkeronon; from the place of their residence they were often designated Algonquins of the Island, and Savages of the Island). Once an important tribe living on Allumette id., in Ottawa r., Quebec province. They were considered as the typical Algonkin, and in order to distinguish them from the other tribes included under the term in this restricted sense were called "Algonquins of the Island," a name first applied by Champlain (see *Algonkin*). As Ottawa r. was the line of travel between the upper-lake country and the French settlements, the position of the tribe made it at times troublesome to traders and voyageurs, although as a rule they appear to have been peaceable. In 1645 they, together with the Hurons, made a treaty of peace with the Iroquois; but it was of short duration, for 5 years later both the Hurons and the Kichesipirini fled for safety to more distant regions. What became of them is not known. It is probable that they were consolidated with the Ottawa or with some other northwestern Algonquian tribe. (J. M. J. N. B. H.)

Algommequin de l'Isle.—Champlain (1632), Œuvres, V, pt. 2, 193, 1870 (see *Algonkin* for various forms of the word). **Ehonkeronons.**—Jes. Rel. 1639, 88, 1858. **Héhonqueronon.**—Sagard (1632), Hist. Can., IV, cap. 'Nations,' 1866. **Honqueronons.**—Sagard (1636), ibid., III, 620. **Honquerons.**—Ibid., I, 247. **Kichesipiiriniouek.**—Jes. Rel. 1658, 22, 1858. **Kichesipirini.**—Ibid., 1640, 34, 1858. **Kichesipiriniwek.**—Ibid., 1646, 34, 1858. **Nation de l' Isle.**—Ibid., 1633, 34, 1858. **Sauvages de l' Isle.**—Ibid., 1646, 34, 1858.

Kichik. A Kiatagmiut village on a lake of the same name E. of Iliamna lake, Alaska; pop. 91 in 1880.—Tenth Census, Alaska, map, 1884.

Kichye ('where there is much *ki-ke*,' a lily root used for glue). A small rancheria of the Tarahumare in the Sierra Madre, W. Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Kickapoo (from *Kiwigapawa*, 'he stands about,' or 'he moves about, standing now here, now there'). A tribe of the central Algonquian group, forming a division with the Sauk and Foxes, with whom they have close ethnic and linguistic connection. The relation of this division is rather with the Miami, Shawnee, Menominee, and Peoria than with the Chippewa, Potawatomi, and Ottawa.

History.—The people of this tribe, unless they are hidden under a name not yet known to be synonymous, first appear in history about 1667–70. At this time they were found by Allouez near the portage between Fox and Wisconsin rs. Verwyst (Missionary Labors, 1886) suggests Alloa, Columbia co., Wis., as the probable locality, about 12 m. s. of the mixed village of the Mascouten, Miami, and Wea. No tradition of their former home or previous wanderings has been recorded; but if the name Outitchakouk mentioned by Druillettes (Jes. Rel. 1658, 21, 1858) refers to the Kickapoo, which seems probable, the first mention of them is carried back a few years, but they were then in the same locality. Le Sueur (1699) mentions, in his voyage up the Mississippi, the river of the Quincapous (Kickapoo), above the mouth of the Wisconsin, which he says was "so called from the name of a nation which formerly dwelt on its banks." This probably refers to Kickapoo r., Crawford co., Wis., though it empties into the Wisconsin, and not into the Mississippi. Rock r., Ill., was for a time denominated the "River of the Kickapoos," but this is much too far s. to agree with the stream mentioned by Le Sueur. A few years later a part at least of the tribe appears to have moved s. and settled somewhere about Milwaukee r. They entered into the plot of the Foxes in 1712 to burn the fort at Detroit. On the destruction of the Illinois confederacy, about 1765, by the combined forces of the tribes N. of them, the conquered country was partitioned among the victors, the Sauk and Foxes moving down to the Rock r. country, while the Kickapoo went farther s., fixing their headquarters for a time at Peoria. They appear to have gradually extended their range, a portion centering about Sangamon r., while another part pressed toward the E., establishing themselves on the waters of the Wabash, despite the opposition of the Miami and Piankashaw. The western band became known as the Prairie band, while the others were denominated the Vermilion band, from their residence on Vermilion r., a branch of the Wabash. They played a prominent part in the history of this region up to the close of the War of 1812, aiding Tecumseh in his efforts against the United States, while many Kickapoo fought with Black Hawk in 1832. In 1837 Kickapoo warriors to the number of 100 were engaged by the United States to go, in connection with other western Indians, to fight the Seminole of Florida. In 1809 they ceded to the United States their lands on Wabash and Vermilion rs., and in 1819 all their claims to the central portion of Illinois. Of this land, as stated in the treaty, they "claim a large portion by descent from their ancestors, and the balance by conquest from the Illinois nation, and uninterrupted possession for more than half a century." They afterward removed to Missouri and thence to Kansas. About the year 1852 a large party left the main body, together with some Potawatomi, and went to Texas and thence to Mexico, where they became known as "Mexican Kickapoo." In 1863 they were joined by another dissatisfied party from the tribe. The Mexican band proved a constant source of annoyance to the border settlements, and efforts were made to induce them to return, which were so far successful that in 1873 a number were brought back and settled

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in Indian Ter. Others have come in since, but the remainder, constituting at present nearly half the tribe, are now settled on a reservation, granted them by the Mexican government, in the Santa Rosa mts. of E. Chihuahua.

Customs and Beliefs.—The Kickapoo lived in fixed villages, occupying bark houses in the summer and flag-reed oval lodges during the winter. They raised corn, beans, and squashes, and while dwelling on the E. side of the Mississippi they often wandered out on the plains to hunt buffalo. On these hunting trips they came to know the horse, and previous to the Civil war they had gone as far as Texas for the sole purpose of stealing horses and mules from the Comanche. No other Algonquians of the central group were more familiar with the Indians of the plains than the Kickapoo; and yet, with all this contact, their culture has remained essentially the same as that of the Sauk and the Foxes.

Like the Sauk and Foxes they believe in a cosmic substance prevailing throughout all nature, and the objects endowed with the mystic property are given special reverence. Far in the past they claim to have practised the *Midéwiwin;* but to-day their most sacred ceremony is the *Kigänowin*^{i}, the feast dance of the clans. The dog is held in special veneration and is made an object of sacrifice and offering to the manitos. The mythology is rich, and is characterized by a mass of beast fable. The great cosmic myth centers about the death of the younger brother of the culture-hero, whose name is Wisa kä^{a}. To him they attribute all the good things of this world and the hope of life in the spirit world, over which the younger brother presides. The brothers are idealized as youths.

The gentile system prevailed, and marriage was outside of the gens. The name had an intimate connection with the gens, and children followed the gens of the father. The gentes to-day are Water, Tree, Berry, Thunder, Man, Bear, Elk, Turkey, Bald-eagle, Wolf, and Fox.

Population.—In 1759 the population of the Kickapoo was estimated at about 3,000; in 1817 at 2,000, and in 1825 at 2,200. Since the last-mentioned date they have greatly decreased. In 1875 those in Kansas and Indian Ter. together, including all of those recently brought from Mexico, were officially reported to number 706, while 100 more were supposed to be in Mexico, making a total for the tribe of about 800. In 1885 those in the United States numbered about 500, of whom 235 were in Kansas, while the Mexican band in Indian Ter. (including some Potawatomi) numbered about 325. It is supposed that there were at the same time about 200 living in Mexico. Those in the United States in 1905 were officially reported at 432, of whom 247 were in Oklahoma and 185 in Kansas. There are supposed to be about 400 or more in Mexico. Within the last two years there has been considerable effort by private parties to procure the removal of the Oklahoma band also to Mexico.

The following are known as Kickapoo villages: Etnataek (with Sauk and Foxes), Kickapougowi, and Neconga.

(J. M. W. J.)

A′-uyaχ.—Gatschet, Tonkawe MS., B. A. E., 1884 ('deer eaters,' from *a′-u* deer, *ya′χa* 'to eat': Tonkawa name). **Gîgabu.**—Gatschet, Fox, MS., B. A. E., 1882 (Fox name; plural Gígabuhak). **Gikapu.**—Gatschet, ibid. (Fox name). **Gokapatagans.**—Bacqueville de la Potherie, Hist. de l'Amér, IV, 224, 1753 (perhaps identical). **Hígabu.**—Dorsey, Ȼegiha MS. vocab., B. A. E., 1878 (Omaha and Ponca name). **Hiɋa′pu.**—Dorsey, Tciwere MS. vocab., B. A. E., 1879 (Iowa, Oto, and Missouri name). **I′-ka-dŭ′.**—Dorsey, MS. Osage vocab., B. A. E., 1883 (Osage name). **Kackapoes.**—Dalton (1783) in Mass. Hist. Soc. Coll., 1st s., X, 123, 1809. **Kecapos.**—Croghan (1759) in Rupp, West. Pa., app., 132, 1846. **Kecopes.**—Croghan, (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 250, 1871. **Ke-ga-boge.**—Morgan, Consang. and Affin., 288, 1871. **Kehabous.**—McKenney and Hall, Ind. Tribes, III, 79, 1854 (misprint). **Kekapos.**—Croghan (1759) in Rupp, West. Pa., app., 134, 1846. **Kekapou.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IX, 619, 1855. **Kekaupoag.**—Tanner, Narrative, 315, 1830 (Ottawa name). **Kicapoos.**—Croghan (1765) in Craig, Olden Time, 409, 1846. **Kicapous.**—Johnson (1772) in N. Y. Doc. Col. Hist., VIII, 292, 1857. **Kicapoux.**—Doc. of 1748, ibid., X, 150, 1858. **Kicapus.**—Rafinesque, introd. Marshall, Ky., I, 38, 1824. **Kiccapoos.**—Croghan (1765) in Monthly Am. Jour. Geol., 263, 1831. **Kichapacs.**—Writer of 1786 in Mass. Hist. Soc. Coll., 1st s., III, 26, 1794. **Kickapoos.**—Croghan (1765) in N. Y. Doc. Col. Hist., VII, 780, 1856. **Kickapos.**—German Flats conf. (1770), ibid., VIII, 244, 1857. **Kickapous.**—Chauvignerie (1736), ibid., IX, 1055, 1855. **Kickipoo.**—Gale, Upper Miss., map, 1867. **Kicoagoves.**—Barcia, Ensayo, 238, 1723 (mentioned with Miami and Mascoutin). **Kicoapous.**—Tonti, Rel. de la Louisiane, 82, 1720. **Kicopoux.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 554, 1853. **Kikabeux.**—Marquette, Discov., 322, 1698. **Kikabons.**—Bacqueville de la Potherie, Hist. de l'Amér., II, 49, 1753. **Kikabou.**—Jes. Rel. 1670, 100, 1858. **Kikaboua.**—Jes. Rel. 1672, LVIII, 40, 1899. **Kikábu.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (Kansa name). **Kikapaus.**—Hennepin, Cont. of New Discov., map, 1698. **Kikapoes.**—Vincennes treaty (1803) in U. S. Ind. Treat., 383, 1873. **Kikapoos.**—Vater, Mith., pt. 3, sec. 3, 351, 1816. **Kikapous.**—Hennepin, New Discov., 132, 1698. **Kikapȣs.**—Vaudreuil (1719) in N. Y. Doc. Col. Hist., IX, 893, 1855. **Kikapoux.**—Frontenac (1682), ibid., 182. **Kikapouz.**—Coxe, Carolana, 18, 1741. **Kikapu.**—Gatschet, Potawatomi MS., B. A. E., 1878 (Potawatomi name; plural Kíkapug). **Kikapus.**—Loskiel, Hist. Miss. United Breth., pt. 1, 2, 1794. **Kikkapoos.**—Barton, New Views, xxxiii, 1798. **Kikpouz.**—Coxe, Carolana, 50, 1741. **Kispapous.**—Longueuil (1752) in N. Y. Doc. Col. Hist., X, 246, 1858 (misprint). **Qnicapous**—Tonti, Rel. de la Louisiane, 99, 1720 (misprint). **Quicapause.**—Lattré, map, 1784. **Quicapons.**—Esnauts and Rapilly, map, 1777 (misprint). **Quicapous.**—De Bourain (1700) in Margry, Déc., VI, 73, 1886. **Quinaquois.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Quincapous.**—Iberville (1700) in Neill, Minn., 154, 1858. **Ricapous.**—Conf. of 1766 in N. Y. Doc. Col. Hist., VII, 860, 1856 (misprint). **Rickapoos.**—Croghan (1765), ibid. (misprint). **Shack-a-po.**—H. R. Rep. 299, 44th Cong., 1st sess., 1, 1876 ("known to us as Kickapoos"). **Shake-*kah*-quah.**—Marcy, Explor. Red R., 273, 1854 (Wichita name). **Shígapo.**—Gatschet, Apache MS., B. A. E., 1884 (so called by Apache and other southern tribes). **Shikapu.**—Ibid. (Apache name). **Sik'-a-pu.**—ten Kate, Synonymie, 10, 1884 (Comanche name). **Tékapu.**—Gatschet, Wyandot MS., B. A. E., 1881 (Huron name). **Yu^{n}tara'ye-ru'nu.**—Ibid. ('tribe living around the lakes': another Huron name).

Kickapoos. According to Norton (Polit. Americanisms, 60, 1890), a secret Republican political organization in Oklahoma (1888); from the name of an Algonquian tribe. (A. F. C.)

Kickapougowi. A former Kickapoo village on the Wabash, in Crawford co., Ill., about opposite the mouth of Turman cr.

Kick-a-pou-go-wi Town.—Hough, map in Ind. Geol. Rep., 1883. **Kikapouguoi.**—Gamelin (1790) in Am. State Papers, Ind. Aff., I, 93, 1832.

Kickenapawling. A former village of mixed Delawares (?) and Iroquois, taking its name from the chief; situated at the junction of Stony cr. with Conemaugh r., approximately on the site of Johnstown, Pa. It was abandoned before 1758.

Keckkeknepolin.—Post (1758) in Rupp, West. Pa., app., 103, 1846. **Kickenapawling.**—Day, Penn., 182, 1843. **Kickenapawlings Old Town.**—Day, Pa. Hist. Coll., 182, 1843. **Kickenapawlings Village.**—Royce in 18th Rep. B. A. E., Pa. map, 1899.

Kicking Bear. A Sioux medicine-man of Cheyenne River agency, S. Dak., who acquired considerable notoriety as leader of a hostile band and priest of the Ghost-dance craze among the Sioux in 1890. He organized and led the first dance at Sitting Bull's camp on Standing Rock res., and was prominent in the later hostilities, for which he was afterward held for some time as a military prisoner. See Mooney in 14th Rep. B. A. E., 1896.

Kicking Bird (Tené-angpóte). A Kiowa chief. He was the grandson of a Crow captive who was adopted into the tribe, and early distinguished himself by his mental gifts. In tribal traditions and ceremonial rites he was a thorough adept, and as a warrior he won a name, but had the sagacity to see the hopelessness of the struggle with the whites and used all his influence to induce the tribe to submit to inevitable conditions. He signed the first agreement to accept a reservation on Aug. 15, 1865, at Wichita, and the treaty concluded at Medicine Lodge on Oct. 21, 1867, definitively fixing the Kiowa-Comanche-Apache res. in the present Oklahoma. In the resistance to removal to the reservation in 1868 and in the subsequent raids into Texas he took no part. When the Federal authorities in 1873 failed to carry out their agreement to release the Kiowa chiefs imprisoned in Texas, he lost faith in the Government and was tempted to join the expeditions against the Tonkawa tribe and the white buffalo-hunters of Texas in 1874; but when Lone Wolf decided to join the hostiles who were defying United States troops, Kicking Bird induced two-thirds of the tribe to return with him to the agency at Ft Sill, and was treated thenceforth as the head chief of the Kiowa, Lone Wolf's offer to surrender and join the friendlies being refused. He invited and assisted in the establishment of the first school among the Kiowa in 1873. At one time when his constant advocacy of peace brought him into disrepute and the charges that he was a woman and a coward caused his counsels to be treated with contempt, he gathered a band for a Texas raid and fought a detachment of troops victoriously, regaining his old repute for courage and success in war. He died suddenly, by poison if the suspicions of his friends were just, on May 5, 1875, and at the request of his family was buried with Christian rites.—Mooney in 17th Rep., B. A. E., II, 190, 216, 252, 1898.

Kick in the Belly. Mentioned by Culbertson (Smithson. Rep. 1850, 144, 1851) as a Crow band.

Kiddekubbut. A Makah summer village 3 m. from Neah, N. W. Wash.

Kiddekubbut.—Swan in Smithson. Cont., XVI, 6, 1870. **Tehdakomit.**—Gibbs, MS. 248, B. A. E.

Kidnelik. A tribe of Central Eskimo living on Coronation bay, Canada.

Copper Eskimo.—Schwatka in Science, 543, 1884. **Kidelik.**—Rink, Eskimo Tribes, 33, 1887. **Kidnelik.**—Schwatka in Science, 543, 1884. **Qidneliq.**—Boas in 6th Rep. B. A. E., 470, 1888.

Kientpoos. See *Kintpuash*.

Kiequotank. A former village of the Powhatan confederacy on the E. shore of Accomac co., Va., N. of Metomkin. It was nearly depopulated in 1722. (J. M.)

Kiequotank.—Beverley, Virginia, 199, 1722. **Kikotan.**—Herrman, map (1670), in Maps to Accompany the Rep. of the Comrs. on the Bndry. Line bet. Va. and Md., 1873.

Kigicapigiak ('the great establishment,' or 'great harbor'). A former Micmac village on Cascapediac r., Bonaventure co., Quebec.—Vetromile, Abnakis, 59, 1866.

Kigiktagmiut ('island people'). A tribe of Eskimo inhabiting the islands of Hudson bay off the Labrador coast, between lat. 56° and 61°. They wear the skins of seals and dogs instead of reindeer skins, use the bow and arrow and the spear instead of firearms, and often suffer for want of food.

Ki'gĭktag'myut.—Turner in 11th Rep. B. A. E., 180, 1894. **Kigukhtagmyut.**—Turner in Trans. Roy. Soc. Can., 1887, sec. II, 99.

Kiglashka ('they who tie their own'). A division of the Hunkpapa Teton Sioux.

Kiglacka.—Dorsey in 15th Rep. B. A. E., 221, 1897. **Kiglaška.**—Ibid.

Kigsitatok. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Kihegashugah. See *Mohongo*.

Kik. The House clan of the Ala (Horn) phratry of the Hopi.

Kik-wüñ-wü.—Fewkes in Am. Anthrop., VII, 401, 1894 (*wüñ-wü* = 'clan').

Kikait (*Kīkait*). A Kwantlen village at Brownsville, opposite New Westminster, on lower Fraser r., Brit. Col.; pop., together with the New Westminster village, 65 in 1902.—Hill-Tout in Ethnol. Surv. Can., 54, 1902.

Kikatsik (*Ki′-kat-sik*). One of the 4 divisions of the main body of Shasta, occupying Shasta valley and Klamath valley from Hot Springs to Scott r., n. Cal. They were early mentioned, under various forms of "Autire" and "Edhowe" (from *Ahótidĕ′ĕ*, the Shasta name of Shasta valley), as occupying 19 to 24 villages of about 60 inhabitants each, one of which was apparently Wiyahawir. There are now only a few survivors. (R. B. D.)

Autiré.—Curtin, MS. vocab., B. A. E., 1885. **Ĕ′dohwe.**—Ibid. **Ho-te-day.**—Steele in Ind. Aff. Rep. 1864, 120, 1865 (given as their own name). **Id-do-a.**—Ibid. (misapplied to the Iruwaitsu). **O-de-eilah.**—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 171, 1853. **O-de-i-lah.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 221, 1853. **Yeka.**—Steele in Ind. Aff. Rep. 1864, 120, 1865 (given as proper name of Yreka = 'Shasta butte;' properly Waiī′ka). **Yrekas.**—Taylor in Cal. Farmer, June 22, 1860.

Kikchik. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Kikertarsoak ('great island'). An Eskimo village in Greenland, about lat. 63° 30′; pop. 75 in 1829. Its harbor was formerly used by the Dutch in trading with the natives.

Kikkertarsoak.—Graah, Exped. E. Coast Greenland, map, 1837.

Kikhkat. A former Ikogmiut Eskimo village on the n. bank of Yukon r., near Ikogmiut, Alaska.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850.

Kikiallu. A Skagit subtribe formerly living on the n. end of Whidbey id. and at the mouth of Skagit r., Wash., but now on Swinomish res. They participated in the treaty of Pt Elliott, Wash., Jan. 22, 1855.

Ke-ka-alns.—Fay in Ind. Aff. Rep., 238, 1858. **Kickuallis.**—Starling, ibid., 171, 1852. **Kikealans.**—Simmons, ibid., 194, 1860. **Kikiallis.**—Gibbs in Pac. R. R. Rep., I, 436, 1825. **Kikiallu.**—Gibbs in Cont. N. A. Ethnol., I, 180, 1878. **Kik-i-állus.**—U. S. Ind. Treat. (1850), 378, 1873. **Ki-kia-loos.**—Mallet in Ind. Aff. Rep., 198, 1877. **Kikialtis.**—Gibbs in Pac. R. R. Rep., I, 432, 1855.

Kikiktak. A Kowagmiut Eskimo summer village at the mouth of Hotham inlet, Kotzebue sd., Alaska; pop. 200 in 1880.

Kee-kik-tag-ameuts.—Hooper, Cruise of Corwin, 26, 1880. **Kikikhtagyut.**—Zagoskin, Descr. Russ. Poss. in Am., pt. 1, 74, 1847. **Kikiktagamute.**—Petroff in 10th Census, Alaska, 4, 1884. **Kikiktagmut.**—Nelson in 18th Rep. B. A. E., map, 1899. **Kikiktak.**—Baker, Geog. Dict. Alaska, 1902. **Kotzebue.**—Post-route map, 1903.

Kikimi. A Pima village on the Gila River res., s. Ariz.—Dudley in Ind. Aff. Rep. 1871, 58, 1872.

Kiksadi ('people of Kîks'). One of the most important divisions of the Tlingit, belonging to the Raven phratry. They lived principally at Sitka and Wrangell, Alaska, but there were also some at Sanya.

Kaksatis.—Beardslee in Sen. Ex. Doc. 105, 46th Cong., 2d sess., 31, 1880. **Kick-sa-tee.**—Kane, Wand. in N. A., app., 1859. **Kiks-ádi.**—Krause, Tlinkit Ind., 118, 1885. **Kîksa̦′dî.**—Swanton, field notes, B. A. E., 1904. **Kyiks'adē.**—Boas, 5th Rep. N. W. Tribes Canada, 25, 1889.

Kiktaguk. An Unaligmiut Eskimo village on the s. coast of Norton sd., Alaska; pop. 20 in 1800, 23 in 1890.

Ikekik.—Eleventh Census, Alaska, map, 162, 1893. **Ikikiktoik.**—Coast Surv. chart, 1898. **Kegicktowruk.**—Dall in Cont. N. A. Ethnol., I, map, 1877. **Kegictowik.**—Petroff in 10th Census, Alaska, map, 1884. **Kēgiktow′rŭk.**—Dall in Cont. N. A. Ethnol., I, 17, 1877. **Kegokhtowik.**—Petroff in 10th Census, Alaska, 11, 1881. **Kiektaguk.**—Tebenkof (1849) quoted by Baker, Geog. Dict. Alaska, 239, 1902. **Kigh-Mioute.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Kigikhtawik.**—Petroff, Rep. on Alaska, 54, 1881. **Kigiktauik.**—Nelson in 18th Rep. B. A. E., map, 1899. **Kikchtaguk.**—Holmberg, Ethnog. Skizz., map, 1855. **Kikhtaghouk.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Kikhtangouk.**—Ibid., 218. **Kikiktowrik.**—Eleventh Census, Alaska, 165, 1893. **Kikiktowruk.**—Kelly, Arct. Eskimos, 15, 1890. **Kiktaguk.**—Baker, Geog. Dict. Alaska, 1902.

Kiktak ('big island'). A Kuskwogmiut Eskimo village on an island in Kuskokwim r., Alaska, 25 m. above Bethel; pop. 232 in 1880, 119 in 1890.

Kikikhtagamiut.—Eleventh Census, Alaska, 164, 1893. **Kikkhlagamute.**—Hallock in Nat. Geog. Mag., IX, 90, 1898. **Kikkhtagamute.**—Petroff, Rep. on Alaska, 53, 1880. **Kiktak.**—Baker, Geog. Dict. Alaska, 1902.

Kiktheswemud. A former Delaware (?) village near Anderson, Madison co., Ind. Marked as Kik-the-swe-mud on Hough's map (Ind. Geol. Rep., 1883). Perhaps identical with Buckstown, or with Little Munsee Town.

Kikuikak. A Kuskwogmiut Eskimo village at the mouth of Kuskokwim r., Alaska; pop. 9 in 1880.

Kikkhuigagamute.—Petroff in 10th Census, Alaska, 17, 1884.

Kikun. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Kikwistok. A Nakoaktok village on Seymour inlet, Brit. Col.

Kē-ques-ta.—Boas in Bull. Am. Geog. Soc., 226, 1887. **Kikwistoq.**—Ibid. **Tē′-kwok-stai-e.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65.

Kil (*K!ïl*, 'sand-spit-point [town]'). A small Haida town formerly on Shingle bay, Skidegate inlet, Queen Charlotte ids., Brit. Col. It was occupied by the Lanachaadus, who owned it, and the Gitingidjats, two family groups of very low social rank.—Swanton, Cont. Haida, 279, 1905.

Kilatika. A Miami division living with the Wea, Piankashaw, and others near Ft St Louis, on the upper Illinois, in 1684.

Kalatekoë.—Membré (1682) in Margry, Déc., II, 216, 1877. **Kilataks.**—Bacqueville de la Potherie, II, 261, 1753. **Kilatica.**—Franquelin map (1684) in Parkman, La Salle, 1883. **Kilatika.**—La Salle (1683) in Margry, Déc., II, 320, 1877. **Kolatica.**—La Salle (1682), ibid., 201.

Kilauutuksh. A former Yaquina village on the s. side of Yaquina r., Oreg.

Ki-lau′-u-tŭkc′.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kilchik (from the native name of L. Clark). A Knaiakhotana village on L. Clark, Alaska; pop. 91 in 1880. It seems to have been consolidated with Nikhkak, 9 m. below, by 1904.

Keechik.—Petroff in 10th Census, Alaska, 46, 1884. **Kichik.**—Ibid., map. **Kilchikh.**—Eleventh Census, Alaska, 94, 1893.

Kilherhursh. A Tillamook village, named after a chief, at the entrance of Tillamook bay, Oreg., in 1805.

Kil-har-hurst's Town.—Orig. Jour. Lewis and Clark, VI, 71, 1905. **Kilherhursh.**—Lewis and Clark, Exped., II, 117, 1814.

Kilherner. A Tillamook village in 1805, named after a chief, on Tillamook bay, Oreg., at the mouth of a creek, 2 m. from Kilherhursh.

Kil-har-nar's town.—Orig. Jour. Lewis and Clark, VI, 71, 1905. **Kilherner.**—Lewis and Clark, Exped., II, 117, 1814.

Kilikunom. A division of the Witukomnom branch of the Yuki of N. California. (A. L. K.)

Kilimantavie (from *Ke-lĕv′-a-tow-tin*, 'sling.'—Murdoch). A Kunmiut Eskimo village on the Arctic coast W. of Wainwright inlet, Alaska; pop. 45 in 1880.

Kelamantowruk.—U. S. Hydrog. chart 68 quoted by Baker, Geog. Dist. Alaska, 239, 1902. **Kē-lĕ′v-a-tow-tin.**—Murdoch quoted by Baker, ibid. **Kilametagag-miut.**—Tikhmenief (1861) quoted by Baker, ibid. **Kĭlauwitawĭñ.**—Murdoch in 9th Rep. B. A. E., 44, 1892. **Kilimantavie.**—Hydrog. charts, op. cit. **Kilyamigtagvik.**—Zagoskin, Descr. Russ. Poss. Am., pt. I, 74, 1847. **Kolumakturook.**—Petroff in 10th Census, Alaska, map, 1884. **Kolumatourok.**—Petroff, Rep. on Alaska, 59, 1880. **Kolumaturok.**—Nelson in 18th Rep. B. A. E., map, 1899.

Kilinigmiut ('people of the serrated country'). A subtribe of the Suhinimiut Eskimo inhabiting the region about C. Chidley, N. Labrador. Pop. fewer than 40.

Ki lin′ig myut.—Turner in 11th Rep. B. A. E., 176, 1894.

Kilistinons of the Nipisiriniens. Mentioned by the Jesuit Rel. of 1658 (Thwaites ed., XLIV, 249, 1899) as one of the 4 divisions of the Cree, so called because they traded with the Nipissing. They lived between L. Nipigon and Moose r., Canada, though they were not very stationary. Their population at the date given was estimated at 2,500.

Kiliuda (perhaps Aleut, from *kiliak* 'morning', *uda* 'bay'). A Kaniagmiut Eskimo village on the E. coast of Kodiak id., Alaska; pop. 36 in 1880, 22 in 1890.

Kiliuda.—Baker, Geog. Dict. Alaska, 1902. **Killuda.**—Petroff in 10th Census, Alaska, 29, 1884.

Kiliwi. A Yuman band of a dozen people who furnished Gabb a vocabulary when he visited them, in Apr. 1867, near Santo Tomás mission, 150 m. N. W. of Santa Borja, Lower California. The vocabulary is published in Zeitschr. f. Ethnologie, 1877. The Kiliwi were reported as still existing in 1906.

Killaxthokle. A Chinookan tribe or village, apparently named after its chief, on Shoalwater bay, Wash., in 1805. Mentioned twice by Lewis and Clark, from Indian information, who estimated the population at 100 in 8 houses and at 200 in 10 houses.

Ca-lâst-ho-cle.—Orig. Jour. Lewis and Clark (1805), VI, 118, 1905. **GaLā′qstxoqL.**—Boas, inf'n, 1905. **Killaxthocles.**—Coues, Lewis and Clark Exped., 1252, 1892. **Kil-laxt-ho-kle's T.**—Orig. Jour., op. cit. **Killaythocles.**—Schoolcraft, Ind. Tribes, III, 571, 1853.

Killbuck. See *Gelelemend.*

Killbuck's Town. A former Delaware town on the E. side of Killbuck cr., about 10 m. S. of Wooster, Wayne co., Ohio; occupied as early as 1764 by a chief named Killbuck, from whom it received the name. (J. M.)

Killhag. A sort of trap, defined by Bartlett (Dict. Americanisms, 332, 1877) as "a wooden trap used by the hunters in Maine"; from *kilhigan* in the Malecite dialect of Algonquian, signifying 'trap', from the radical *kilh*, 'to catch or keep caught', and the suffix radical *igan*, 'instrument.' (A. F. C.)

Killikinnick. See *Kinnikinnick.*

Killisnoo. A modern settlement of the Hutsnuwu on Killisnoo id., near Admiralty id., Alaska. They have been drawn there through the establishment of oil works by the whites.

Kānās-nū.—Krause, Tlinkit Ind., 105, 1885. **Kenasnow.**—Ibid. (quoted).

Kilpanlus. A Cowichan tribe in Cowitchin valley, Vancouver id., consisting of only 4 people in 1904.

Kil-pan-hus.—Can. Ind. Aff. for 1883, 190. **Kilpanlus.**—Ibid., 1901, pt. 2, 164, 1902. **Tilpā′les.**—Boas, MS., B. A. E., 1887. **Tlip-pah-lis.**—Can. Ind. Aff. for 1880, 316. **Tlip-pat-lis.**—Ibid., 1879, 308.

Kils-haidagai (*K!îls xā′-idAga-i*, 'peninsula people'). A branch of the Kagialskegawai, a family group belonging to the Raven clan of the Haida. They took their name from a point at the outer end of the tongue of land on which Skedans formerly stood, and where were most of their houses.—Swanton, Cont. Haida, 269, 1905.

Kilstlai-djat-takinggalung (*Kî′lsLa-i djat t!ak!î′ngalAñ*, 'chieftainess' children'). A subdivision of the Hlgahetgu-lanas, a family of the Raven clan of the Haida.—Swanton, Cont. Haida, 270, 1905.

Kilutsai (*Gyilōts'ä′r*, 'people of the river's arm'). A Tsimshian family and town near Metlakahtla, on the N. W. coast of British Columbia.

Gyilōts'ä′r.—Boas in Zeitschr. für Ethnol., 232, 188. **Kel-ut-sah.**—Kane, Wand. in N. A., app., 1859. **Kill,on,chan.**—Howard, Notes on Northern Tribes, 1854, MS., B. A. E. **Killoosa.**—Horetzky, Canada on Pacific, 212, 1874. **Killowitsa.**—Brit. Col. map, 1872. **Killūtsār.**—Krause, Tlinkit Ind., 318, 1885. **Kilootsā.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kil-utsai.**—Dorsey in Am. Antiq., XIX, 281, 1897.

Kim. The Mountain Lion clan of the Tigua pueblo of Isleta, N. Mex.

Kim-t'aínïn.—Hodge (after Lummis) in Am. Anthrop., IX, 351, 1896 (*t'aínïn* = 'people').

Kimaksuk. A Kinguamiut Eskimo village on Cumberland sd., lat. 65°, Baffin land.—McDonald, Discovery of Hogarth's Sd., 86, 1841.

Kimestunne ('people opposite a cove of deep water'). A former village of the Mishikhwutmetunne on Coquille r., Oreg.

Ki-mĕs′ tûnnĕ′.—Dorsey in Jour. Am. Folk-lore, III, 232, 1890. **Ku-mas′ ʇûnnĕ′.**—Ibid.

Kimissing (*Qimissing*). A fall settlement of Talirpingmiut Eskimo, of the Okomiut tribe, on the S. side of Cumberland sd., Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Kimituk. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Kimsquit (probably from *Ki′m-kuitx*, applied to the Bellacoola of Deans channel by the Heiltsuk). Given as the name of part of the "Tallion nation" or Bellacoola.

Athlankenetis.—Brit. Col. map, Ind. Aff., Victoria, 1872. **Kemsquits.**—Ibid. **Ki′mkuitq.**—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Kinisquit.**—Can. Ind. Aff., pt. II, 162, 1901 (perhaps identical). **Kinisquitt.**—Ibid., 272, 1889. **Kui-much-qui-toch.**—Kane, Wand. in N. A., app., 1859.

Kimus ('brow' or 'edge'). A village of the Ntlakyapamuk on the E. side of Fraser r., between Yale and Siska, Brit. Col. Pop. in 1901 (the last time the name appears), together with Suk, 74.

Kamus.—Can. Ind. Aff. for 1886, 230. **Kîmu′s.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **Sk'mūc.**—Hill-Tout in Rep. Brit. Ass. Adv. Sci., 5, 1899. **Sook-kamus.**—Can. Ind. Aff. for 1901, pt. 2, 164 (name combined with that of Suk, q. v.). **Suuk-kamus.**—Ibid., 418, 1898.

Kinaani ('high-standing house'). A Navaho clan, the descendants of several women given that tribe by the Asa phratry of the Hopi prior to 1680, when, on account of drought, the Asa people (q. v.) abandoned Hano pueblo and made their home in Canyon de Chelly, N. E. Arizona, afterward returning to Tusayan.

High-House people.—Vandiver in Ind. Aff. Rep., 159, 1890. **Kiáini.**—Stephen in 8th Rep. B. A. E., 30, 1891. **Kiⁿaá‘ni.**—Matthews in Jour. Am. Folklore, III, 104, 1890 ('high-standing house'). **Ki*n*aá‘ni.**—Matthews, Navaho Legends, 30, 1897.

Kinagingeeg (*Gyinaχangyī′ek*, 'people of the mosquito place'). A Tsimshian town and local group near Metlakahtla, N. W. coast of British Columbia.

Gyinaχangyī′ek.—Boas in Zeitschr. für Ethnol., 232, 1888. **Kenchenkieg.**—Kane, Wand. in N. A., app., 1859. **Kīnagingeeg.**—Dorsey in Am. Antiq., XIX, 281, 1897. **Kinahungik.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kinkhankuk.**—Howard, Notes on Northern Tribes, 1854, MS., B. A. E. **Kĭn-nach-hangīk.**—Krause, Tlinkit Ind., 318, 1885. **Kinnakangeck.**—Brit. Col. map, 1872.

Kinak ('face'). A Kuskwogmiut Eskimo village on the N. bank of lower Kuskokwim r., Alaska; pop. 60 in 1880, 257 in 1890, 209 in 1900.

Kenaghamiut.—11th Census, Alaska, 108, 1893. **Kinagamute.**—Petroff in 10th Census, Alaska, 54, 1884.

Kinalik. An Eskimo village in S. W. Greenland, lat. 60° 34′.—Meddelelser om Grönland, XVI, map, 1896.

Kinapuke (*Kin-a-pu′-ke*). A former Chumashan village on San Buenaventura r., Ventura co., Cal., near its mouth.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kinarbik. An Eskimo village in S. E. Greenland, about lat. 62° 50′; pop. 14 in 1829.—Graah, Exped. Greenland, map, 1837.

Kinbaskets. A body of Shuswap who forced themselves into the Kutenai country near Windermere, Brit. Col., from N. Thompson r., about 50 years ago and maintained themselves there with the help of the Assiniboin until the whites appeared and wars came to an end. Pop. 41 in 1891, 56 in 1904.

Kinbaskets.—Can. Ind. Aff. 1902, 253, 1903. **Shuswap Band.**—Ibid.

Kinbiniyol (Navaho: *kin* 'pueblo house', *bi* 'its', *niyol* 'whirlwind': 'Whirlwind pueblo.'—Matthews). One of the best preserved of the pueblo ruins of the Chaco canyon group in N. W. New Mexico. It is not in the canyon proper, but in the basin of an arroyo tributary to it. The ruin lies 500 yds. E. of the wash, at the base of a low mesa, about 10 m. W. and 5 m. S. of Pueblo Bonito. It is rectangular in form, having 3 wings extending to the S., one at the center and one at each extremity of the main building. The exterior dimensions of the parallelogram occupied by the building are approximately 320 by 270 ft. The 2 courts formed by the wings are 91 by 125 and 76 by 83 ft respectively, the former being inclosed by a low wall, the latter open. Ten circular kivas are built within the walls of the structure, the largest being 26 ft in diameter and the smallest 15 ft. The largest rectangular room is 16½ by 17 ft, the smallest 7 by 11 ft. The walls of the ruin stand 30 ft above the plain. Of the N. exterior wall 120 ft are still standing to above the second story. Parts of a fourth story wall are still in place. Probably half the original walls are still standing. The doors average 22 by 34 in. in size, the windows 8 by 12 in. Walls and corners are true to the plummet and try-square, an exceptional occurrence in aboriginal structures. The remains of extensive irrigation works exist in close proximity, the most elaborate that have been observed in the San Juan drainage. (E. L. H.)

Kinchuwhikut ('on its nose'). A former large Hupa village, the name referring to its situation on a point of land on the E. bank of Trinity r., Cal., near the N. end of the valley. It is prominent in Hupa folk-lore. (P. E. G.)

Kintcū*w*h*w*ikût.—Goddard, Life and Culture of the Hupa, 13, 1903.

Kincolith ('place of scalp'). A mission village on Nass inlet, Brit. Col., founded in 1867 and settled by the Niska. Pop. 267 in 1902, 251 in 1904.

Kinegnagak. A Kuskwogmiut Eskimo village in W. Alaska; pop. 92 in 1890.

Kinegnagamiut.—Eleventh Census, Alaska, 164, 1893.

Kinegnak. A Kuskwogmiut Eskimo village on C. Newenham, Alaska; pop. 76 in 1890. This is also the Eskimo name for Razboinski, q. v.

Kinegnagmiut.—Eleventh Census, Alaska, 99, 1893. **Kniegnagamute.**—Ibid., map.

Kineuwidishianun (*Kině′u*^{v} *wi′dishi′anun*). The Eagle phratry of the Menominee, consisting of the Bald-eagle, Crow, Raven, Red-tail Hawk, Golden-eagle, and Fish-hawk gentes.—Hoffman in 14th Rep. B. A. E., pt. I, 42, 1896.

Kingaseareang (*Qingaseareang*). A spring settlement of Kinguamiut Eskimo on an island near the entrance to Nettilling fjord, Cumberland sd., Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Kingatok. An Ita Eskimo village on Smith sd., N. Greenland.—Kane, Arct. Explor., I, 32, 1856.

Kingegan. The chief village of the Kinugumiut Eskimo, situated inland from C. Prince of Wales, Alaska. The dialect here spoken is the same as that used on the Diomede ids. Pop. 400 in 1880, 488 in 1900.

Ki′hi.—Bogoras, Chukchee, 21, 1904 (Yuit name). **King-a-ghe.**—Beechey (1827) quoted by Baker, Geog. Dict. Alaska, 241, 1902. **Kingaghee.**—Eleventh Census, Alaska, 165, 1893. **King-a-khi.**—Baker, ibid. (quoted). **Kingigamute.**—Petroff in 10th Census, Alaska, map, 1884. **Kinqeqan.**—Dall, Alaska, map, 1875 (changed to Kingegan in errata, 628).

Kingep (*Kiñep*, 'big shields'). The largest and most important tribal division of the Kiowa.—Mooney in 14th Rep. B. A. E., 1079, 1896.

Kingiak. An Aglemiut village on the N. side of the mouth of Naknek r., Bristol bay, Alaska; pop. 51 in 1890.

Ft. Suwarof.—Post-route map, 1903. **Kenigayat.**—Petroff, Rep. on Alaska, 45, 1880. **Kinghiak.**—Petroff in 10th Census, Alaska, 17, 1884. **Kiniaak.**—Post-route map, 1903. **Kinuyak.**—Eleventh Census, Alaska, 164, 1893. **Suworof.**—Baker, Geog. Dict. Alaska, 1902.

Kingiktok. An Eskimo village in W. Greenland, lat. 72° 57′.

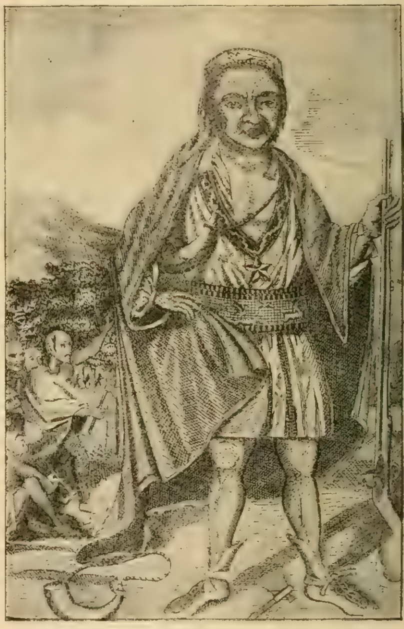
Kinggigtok.—Meddelelser om Grönland, VIII, map, 1889.

Kingmiktuk (*Qingmiktuq*). The winter settlement of the Ugjulirmiut in King William land.—Boas in 6th Rep. B. A. E., map, 1888.

Kingnaitmiut. One of the 4 branches of the Okomiut Eskimo of Baffin land, formerly settled at Pagnirtu and Kignait fiords, but now having their permanent village at Kekerten; pop. 86 in 1883. Their summer villages are Kitingujang and Kordlubing.—Boas in 6th Rep. B. A. E., 437, 1888.

Kingnelling. A spring settlement of Padlimiut Eskimo at the S. end of Home bay, Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

King Philip. Metacom, second son of Massasoit, sachem of the Wampanoag, who attained that office himself through the death of his father and elder brother in 1661-62, and to the English was better known as Philip of Pokanoket, or King Philip. He was the most remarkable of all the Indians of New England. For 9 years after his elevation to the chieftaincy, although accused of plotting against the colonists, he seems to have devoted his energies to observation and preparation rather than to overt actions of a warlike nature. He even acknowledged himself the king's subject. But war with the English was inevitable, and the struggle called King Philip's war (1675-76) broke out, resulting in the practical extermination of the Indians after they had inflicted great losses upon the whites. The ability of King Philip is seen in the plans he made before the war began, the confederacy he formed, and the havoc he wrought among the white settlements. Of 90 towns, 52 were attacked and 12 were completely destroyed. The bravery of the Indians was in many cases remarkable. Only treachery among the natives in all probability saved the colonists from extinction. In the decisive battle, a night attack, at a swamp fortress in Rhode Island, Aug. 12, 1676, the last force of the Indians was defeated with great slaughter, King Philip himself being among the slain. His body was subjected to the indignities usual at that time, and his head is said to have been exposed at Plymouth for 20 years. His wife and little son were sold as slaves in the West Indies. Widely divergent estimates of King Philip's character and achievements have been entertained by different authorities, but he can not but be considered a man of marked abilities. Weeden (Ind. Money, 12, 1884) says: "History has made him 'King Philip,' to



KING PHILIP. (AFTER CHURCH, FROM AN OLD ENGRAVING) commemorate the heroism of his life and death. He almost made himself a king by his marvelous energy and statecraft put forth among the New England tribes. Had the opposing power been a little weaker, he might have founded a temporary kingdom on the ashes of the colonies." King Philip has been the subject of several poems, tales, and histories. The literature includes: Church, History of King Philip's War, 1836; Apes, Eulogy on King Philip, 1836; Freeman, Civilization and Barbarism, 1878; Markham, Narrative History of King Philip's War, 1883. (A. F. C.)

Kings River Indians. A collective term for Indians on Tule River res., Cal., in 1885, embracing the tribes formerly on and about Kings r., some at least of whom were the Choinimni, Wachahet, Iticha, Chukaimina, Michahai, Holkoma, Tuhukmache, Pohoniche, and Wimilche, according to Wessells (Sen. Ex. Doc. 76, 34th Cong., 3d sess., 31, 1853). The number gathered under this name, together with the Wikchamni and Kawia, was 135 in 1884.

King's River Indians.—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 80, 1853.

Kingua ('its head'). A Kinguamiut Okomiut summer village at the head of Cumberland sd., s. E. Baffin land.

Kingawa.—Boas in Bull. Am. Mus. Nat. Hist., xv, pt. 1, 126, 1901. **Kingoua.**—McDonald, Discov. of Hogarth's Sd., 86, 1841. **Qingua.**—Boas in 6th Rep. B. A. E., map, 1888.

Kinguamiut ('inhabitants of its head'). A subtribe of the Okomiut Eskimo living in the villages of Anarnitung, Imigen, and Kingaseareang, at the head of Cumberland sd., and numbering 60 in 1883. Kimaksuk seems to have been a former village.

Kignuamiut.—Boas in Geog. Blätt., VIII, 33, 1885. **K'inguamiut.**—Boas in Petermanns Mitt., no. 80, 69, 1885. **Qinguamiut.**—Boas in 6th Rep. B. A. E., 426, 1888.

Kinhlitshi ('red house' [of stone]). A Navaho clan.

Kinlitcì.—Matthews in Jour. Am. Folk-lore, III, 103, 1890. **Kinlitcìni.**—Ibid. **Kĭn*l*ĭtsí.**—Matthews, Navaho Legends, 30, 1897. **Kĭn*l*ĭtsí*d*ĭneʻ.**—Ibid.

Kinhlizhin (Navaho, 'black house'). An important pueblo ruin of the Chaco canyon group of N. W. New Mexico, 6½ m. W. and 2 m. s. of Pueblo Bonito. It is not in the canyon, but stands, facing E., on a sand hill 200 yds. w. of a dry wash which enters the Chaco about 4 m. below. Its length was 145 ft, greatest width 50 ft. A semicircular wall, 450 ft long, connects the N. E. and S. E. corners, inclosing an irregular court. In the wall at a point 285 ft from the S. E. corner of the building was a circular tower, 4 or 5 ft in diameter, which must have been from 20 to 30 ft high. On the w. side 50 ft of exterior wall still stands, 26 ft above the débris and 38 ft above ground. The wall is 36 in. thick at the base, diminishing in thickness a few inches at the base of each additional story. Portions of a fourth-story wall still stand; the original height was 5 stories. The masonry, which is of dark-brown sandstone, consists of alternating courses of large and small stones. There are 3 small windows, 6 by 8 in. Four circular kivas, 10 by 16 ft in diameter, are built within the walls, and one, 35 ft in diameter, partly within the front wall and partly within the court. The smaller kivas are built within rectangular rooms, and the space between the room and the kiva walls is filled in with masonry. An ancient system of irrigation works, consisting of stone dam, wasteway reservoir, and ditches, is plainly traceable. (E. L. H.)

Kiniklik. A Chugachigmiut Eskimo village on the N. shore of Prince William sd., Alaska.

Kinicklick.—Schrader (1900) quoted by Baker, Geog. Dict. Alaska, 1902. **Kiniklik.**—Baker, ibid.

Kinipetu ('wet country'). A central Eskimo tribe on the w. coast of Hudson bay, extending s. from Chesterfield inlet 250 m. They hunt deer and muskoxen, using the skins for clothing and kaiak covers, coming to the coast only in winter when seals are easily taken.

Agutit.—Petitot in Bib. Ling. et Ethnog. Am., III, x, 1876. **Kiaknukmiut.**—Boas in Bul. Am. Mus. Nat. Hist., xv, 6, 1901 (own name). **Kimnepatoo.**—Schwatka in Century Mag., XXII, 76, 1881. **Kinipetu.**—Boas in 6th Rep. B. A. E., 450, 1888. **Kinnepatu.**—Boas in Trans. Anthrop. Soc. Wash., III, 96, 1885. **Kinnipetu.**—Boas in Petermanns Mitt., no. 80, 72, 1885.

Kinkash. A Potawatomi band, so named in treaties of 1832 and 1836. Their village or reservation, which was sold to the United States in 1836, was on Tippecanoe r., Kosciusko co., Ind.

Kin-Kash.—Tippecanoe treaty (1832) in U. S. Ind. Treaties, 701, 1873. **Kin-krash.**—Chippewaynaung treaty (1836), ibid., 713.

Kinkletsoi (Navaho: 'yellow house'). A small pueblo ruin about ¾ m. N. W. of Pueblo Bonito, on the N. side of the arroyo, at the base of the canyon wall, in Chaco canyon, N. W. N. Mex. Its ground-plan is a perfect parallelogram, with no inner court. Its dimensions are 135 by 100 ft, and originally it probably contained 4 stories; fragments of the third story walls are still standing from 20 to 25 ft above the ground. The masonry consists of blocks of yellow sandstone, averaging 8 by 5 by 3 in., fairly well shaped and laid in adobe mortar. The pueblo walls are from 18 to 24 in. thick. The remaining doorways, all interior, average 27 by 42 in. Three circular kivas, 18 to 22 ft in diameter, are built within the walls. It is Ruin No. 8 of Jackson (10th Rep. Hayden Surv., 1878). (E. L. H.)

Kinnazinde (probably *Kinazhi*, or *Kiniazhi*, 'little pueblo'). The Navaho name of a small, ancient, circular pueblo near Kintyel (q. v.), Ariz.; believed to have been occupied by the people of the latter place as a summer settlement. See Mindeleff in 8th Rep. B. A. E., pl. LXVI, 91, 1891; Fewkes in 22d Rep. B. A. E., 134, 1904.

Kinna-zinde.—Mindeleff, op. cit. **Zinni jĭn'n ë.**—Cushing quoted by Powell in 4th Rep. B. A. E., xxxviii, 1886 (confused with Kintyel).

Kinnikinnick. An Indian preparation of tobacco, sumac leaves, and the inner bark of a species of dogwood, used for smoking by the Indians and the old settlers and hunters in the W. The preparation varied in different localities and with different tribes. Bartlett quotes Trumbull as saying: "I have smoked half a dozen varieties of kinnikinnick in the N. W., all genuine." The word, which has as variants, kinnik-kinnik, k'nickk'neck, kinnikinik, killikinnick, etc., is derived from one of the Cree or Chippewa dialects of Algonquian. The literal signification is, 'what is mixed.' In Chippewa, *kinikinige* means 'he mixes,' from the radical *kinika*, 'mixed.' The name was also applied by the white hunters, traders, and settlers to various shrubs, etc., the bark or leaves of which are employed in the mixture: Red osier (*Cornus stolonifera*), bearberry (*Arctostaphylos uva-ursi*), silky cornel (*Cornus sericea*), ground dogwood (*C. canadensis*). Matthews (Am. Anthrop., v, 170, 1903) maintains that the ordinary source of kinnikinnick was not the red willow, as has often been said, but the silky cornel, a species of dogwood, bearing, especially in winter, a marked resemblance to the red-bark willow. See *Smoking*, *Tobacco*.

(A. F. C.)

Kinship. The foundation of social organization, and hence of government, the tangible form of social organization, was originally the bond of real and legal blood kinship. The recognition and perpetuation of the ties of blood kinship were the first important steps in the permanent social organization of society.

Among the North American Indians kinship is primarily the relation subsisting between two or more persons whose blood is derived from common ancestors through lawful marriage. Persons between whom kinship subsists are called kin or kindred. Kinship may be lineal or collateral. By birth through the natural order of descent kindred are divided into generations or categories, which represent lineally and collaterally relationships or degrees of kinship, which in turn are sometimes modified by the age and the sex of the persons so affected. In noting the degrees of kinship in the direct line all systems appear to agree in assigning one degree to a generation. Thus is developed a complex system of relationships. The extent and the complexity of the system in any case vary with the social organization of the people. These degrees of kinship may be called relationships, and they define more or less clearly the station, rights, and obligations of the several individuals of the kinship group specified. The distinction between relationship and kinship must not be confused, for there are persons who are related but who do not belong to the same kin.

In speaking of the entire body of a group of kindred it is necessary that reference be made to some person, the propositus, as the starting point. In general every person belongs naturally to two distinct families (see *Family*) or kinship groups, namely, that of the father and that of the mother. These two groups of kindred, which before his birth were entirely distinct for the purposes of marriage and the inheritance of property and certain other rights, privileges, and obligations, unite in his person and thereafter form only subdivisions of his general group of kindred, and both these groups share with him the rights, privileges, and obligations of kindred.

There are two radically different methods of naming these relationships; the one is called the classificatory, the other the descriptive method. In the descriptive phrase the actual relationship becomes a matter of implication—that is, the relationship is made specific either by the primary terms of relationship or by a combination of them. Under the first, kindred are never described, but are classified into categories and the same term of relationship is applied to every person belonging to the same category. In the descriptive system of naming kinship degrees there is usually found a number of classificatory terms.

There has been prevalent hitherto among many ethnologists the opinion that the tracing of descent through the paternal line is in most cases a development from the system of tracing descent exclusively through females, and that, therefore, the latter system is antecedent and more primitive than the former. But it is not at all clear that there has been adduced in support of this contention any conclusive evidence that it is a fact or that either system has been transformed from the other; but it is evident that such an improbable procedure would have caused the disregard and rupture of a vast body of tabus—of tabus among the most sacred known, namely, the tabus of incest.

The kinship system in vogue among the Klamath Indians of California and Oregon is apparently typical of those tribes in which, like the Kiowa, both the clan and the gentile systems of kinship are wanting. This lack of either system, so far as known, is characteristic of nearly all the tribes of the plains, the Pacific slope, and the N. W. coast. The Klamath system recognizes only two degrees in ascending above and only two in descending below the propositus in the direct line, and four collateral degrees of the paternal line, that of father's brothers, that of father's uncles, and then that of father's sisters and that of father's aunts; and four collateral degrees of the maternal line, that of mother's sisters, that of mother's aunts, that of mother's brothers, and that of mother's uncles, or eight collateral degrees in all. Hence in reckoning descent below himself in the direct line the offspring of propositus recognizes one degree of kinship below the lower of the two admitted by his father; but in the ascending direct line, the offspring of propositus does not recognize as a relation the higher of the two admitted by his father. So that in this system the circle of relationships shifts with the person selected as the starting point of the reckoning. The father recognizes relations which his child does not admit, and the child recognizes relations which the father does not admit.

Where the blood ties appear to be so limited and so disregarded in the social organization, the cohesion of the tribe is accomplished more or less satisfactorily through military, religious, or other societies.

In North America those tribes among whom the clan system prevailed, with the tracing of descent through the female line, became the most important peoples of modern times. The Five Civilized Tribes of Oklahoma and the Iroquois peoples are examples of this.

Among the Omaha a man must not marry in his own gens. A law of membership requires that a child belong to its father's gens. This is descent in the male line, but children of white or black persons (negroes) belong to the gens of the mother, into which they are forbidden to marry. Moreover, a stranger can not belong to any gens of the tribe because there is no ceremony of adoption into a gens. A man is prohibited from marrying a woman of the gens of his father, as the women of this gens are his grandmothers, aunts, sisters, nieces, daughters, or granddaughters. For the same reason he can not marry a woman of the gens of his father's mother, but he can marry a woman belonging to any other gens of his paternal grandmother's phratry, as she would not be of his kindred.

Consanguineous or blood kinship embraces not only the gens of the father, but also that of the mother and grandmothers, and these kindred with reference to a man fall into fourteen groups, and with reference to a woman into fifteen groups.

Among the Omaha, within the phratry in which gentes exist, those who occupy the one side of the fire are not regarded as full kindred by those occupying the other side of the fire, and they are prohibited from intermarrying. But were it not for the institution of these gentes or quasi-kindred groups within the phratries, a man would be compelled to marry outside of his tribe, for the reason that all the women of the tribe would otherwise be his kindred through the previous intermarriages among the ten original "gentes" or phratries.

The Omaha kinship system may be taken as typical of the gentile organization, tracing descent through the male line. In this system the relationships are highly complex and the terms, or rather their approximate English equivalents, denotive of these relationships are employed with considerable latitude and in quite a different manner from their use in English. For example: If the propositus be a male or a female, he or she would call all men his or her 'fathers' whom his or her father would call 'brothers', or whom his or her mother would call her potential 'husbands.' He or she would call all women his or her 'mothers' whom his or her mother would call 'sisters', 'aunts', or 'nieces', or whom his or her father would call his potential 'wives.' Moreover, he or she would call all men 'brothers' who are the sons of such fathers or mothers, and their sisters would be his or her 'sisters.' He or she would call all men his or her 'grandfathers' who are the fathers or grandfathers of his or her fathers or mothers, or whom his or her fathers or mothers would call their mothers' 'brothers.' He or she would also call all women his or her 'grandmothers' who are the real or potential wives of his or her grandfathers, or who are the mothers or grandmothers of his or her fathers or mothers, or whom his or her fathers would call their fathers' 'sisters.'

If the propositus be a male he would call all males his 'sons' who are the sons of his brothers or of his potential wives, and the sisters of these sons are his 'daughters.' If the propositus be a female person she would call all children of her sisters her 'children', because their father is or their fathers are her potential or actual husband or husbands; and she would call those males her 'nephews' who are the sons of her brothers, and the daughters of her brothers would be her 'nieces.'

If the propositus be a male, he would call his sister's son his 'nephew' and her daughter his 'niece'; but whether male or female, the propositus would call all male and female persons who are the children of his sons, daughters, nephews, or nieces, 'grandchildren'; and, in like manner, he or she would call all men 'uncles' whom his or her mothers would call their 'brothers', and would call all female persons 'aunts' who are his or her father's sisters as well as those who are the wives of his or her uncles. But the father's sisters' husbands of a male person are his brothers-in-law, because they are the actual or potential husbands of his sisters; and when the propositus is a female person they are her actual or potential husbands.

Any female person whom a man's own wife calls 'elder sister' or 'younger sister', her father's sister, or her brother's daughter is his potential wife.

Any male person whom a man's wife would call 'elder brother' or 'younger brother' is his brother-in-law; also any other male person who is the brother of his wife's niece or of his brother's wife. But his wife's father's brother is his grandfather, not his brother-in-law, although his sister is his potential wife. When his brother-in-law is the husband of his father's sister or of his own sister, his sister is his grandchild, and not his potential wife. A male person is the brother-in-law of a man if he be the husband of the sister of the other's father, since that man could marry his (the other's own) sister, but his aunt's husband is not his brother-in-law when he is his own uncle or his mother's brother. Any male person is the brother-in-law of the man whose sister is his wife. But since his sister's niece's husband is his sister's potential or actual husband, he is his son-in-law, because he is his daughter's husband.

A male or female person would call any male person his or her 'son-in-law' who is the husband of his or her daughter, niece, or grandchild, and his father is his or her son-in-law. When a male person or a female person would call the father of his or her daughter-in-law his or her 'grandfather,' her brother is his or her grandson.

A male or female person would call any other female person who is the wife of his or her son, nephew, or grandson, his or her 'daughter-in-law'; and the mother of his or her son-in-law is so called by him or her.

The father, mother's brother, or grandfather of a man's wife, of his potential wife, or of his daughter-in-law (the last being the wife of his son, nephew, or grandson) is the grandfather (or father-in-law) of that man. Any female person who is the mother, mother's sister, or grandmother of a man's wife, of his potential wife, or of his daughter-in-law (a wife of his son, nephew, or of his grandson) is the grandmother (or mother-in-law) of that man.

By the institution of either the clan (q. v.) or the gens system of determining and fixing degrees of relationship, kinship through males or through females acquired increased importance, because under either form of organization it signified 'clan kin' or 'gentile kin' in contradistinction to non-gentile kin. The members of either were an organized body of consanguinei bearing a common clan or gentile name, and were bound together by ties of blood and by the further bond of mutual rights, privileges, and obligations characteristic of the clan or the gens. In either case, 'clan kin' or 'gentile kin' became superior to other kin, because it invested its members with the rights, privileges, and obligations of the clan or gens.

Where a man calls his mother's sister 'mother', and she in turn calls him her 'son', although she did not in fact give him birth, the relationship must in strictness be defined as a marriage relationship and not as a blood relationship. Under the clan or the gentile system of relationships kinship was traced equally through males and through females, but a broad distinction was made between the paternal and the maternal kindred, and the rights, privileges, and obligations of the members of the line through which descent was traced were far more real and extensive than were those of the other line. Among North American Indians kinship through males was recognized just as constantly as kinship through females. There were brothers and sisters, grandfathers and grandmothers, grandsons and granddaughters, traced through males as well as through females. While the mother of a child was readily ascertainable, the father was not, but because of this uncertainty, kinship through males was not therefore rejected, and probable fathers, probable brothers, and probable sons were placed in the category of real fathers, real brothers, and real sons.

In every Iroquois community the degree of security and of distinction which every member of the community enjoyed, depended chiefly on the number, the wealth, and the power of his kindred, hence the tie uniting the members of the kinship group was not lightly or arbitrarily broken.

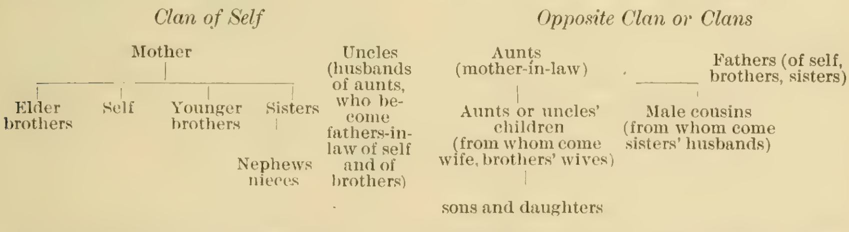
It appears that where the clan organization is in vogue the adoption (q. v.) of alien persons was customary.

With descent in the female line a male person had in his clan grandfathers and grandmothers, mothers, brothers and sisters, uncles, rarely nephews and nieces, and grandsons and granddaughters, some lineal and some collateral; at the same time, with the exception of uncles, he had the same relationships outside of his clan, and fathers, aunts, sons and daughters, and cousins, in addition. A woman had the same relationships in the clan as a man, and in addition sons and daughters; and at the same time she had the same relationships outside of her clan as had the man.

In certain communities there are terms in use applied to polyandrous and polygynous marriage relations. For instance, in Klamath the term *p‘tcekē′p* denotes (1) the relationship of the two or more wives of a man, and (2) the relationship of two or more men (who may be brothers) who marry sisters or a single woman among them. And in the Cree the term *n’t’âyim*, employed by both men and women; signifies ‘my (sexual) partner’; for example, a wife will apply this term to the cowife of the husband or husbands; and the term *nikusâk* is applied by one man to another with whom he shares a wife or wives, or to whom he has loaned his own wife. This term is employed also as a term of friendship among men.

The distinction between one's own father and mother and the other persons so called was sometimes marked by the use of an explanatory adjective, ‘real,’ ‘true,’ or the like; sometimes by calling all the others ‘little fathers’ or ‘little mothers.’

The following chart, which applies especially to the Haida, may be taken as typical of a two-clan system with female descent, self being male:


Clan of Self
Mother
Elder brothers
Self
Younger brothers
Sisters
Nephews nieces
Uncles (husbands of aunts, who become fathers-in-law of self and of brothers)
Opposite Clan or Clans
Aunts (mother-in-law)
Fathers (of self, brothers, sisters)
Aunts or uncles' children (from whom come wife, brothers' wives)
Male cousins (from whom come sisters' husbands)
sons and daughters

In paternal succession analogous series of terms of relationship develop.

The persons belonging to one's own clan being accounted blood relations, marriage with any of them was not permitted, and where there were many clans this prohibition usually extended to the father's clan also. After marriage, terms of affinity corresponding to ‘father-in-law,’ ‘mother-in-law,’ ‘brother-in-law,’ and ‘sister-in-law,’ were applied not only to persons who could be so designated in English, but to all members of the same clans of corresponding age and sex as well. Where there were but two clans the terms of affinity might be applied to those who had previously been known as uncles, aunts, uncles' children, nephews, and nieces, as indicated in the above table.

Where clans did not exist blood relationship was recognized on both sides as far as the connection could be remembered, and marriage with any person within this circle was, generally speaking, less usual than with one entirely outside, though such marriages were not everywhere prohibited, and in some cases were actually preferred. There was the same custom, however, of extending the terms of relationship to groups of individuals, such as the brothers of one's father, and the sisters of one's mother. Among the Salish tribes of British Columbia, who appear to have had a special fondness for recording genealogies, the number of terms of relationship is very greatly increased. Thus four or even five generations back of that of the parents and below that of the children are marked by distinct terms, and there are distinguishing terms for the first, second, third, and youngest child, and for the uncle, aunt, etc., according as one's father, mother, or other relative through whom the relationship exists is living or dead, and different terms for a living and a dead wife. There are thus 25 terms of relationship among the Lillooet, 28 among the Shuswap, and 31 among the Squawmish. By way of illustration, the kinship system of the last-mentioned tribe is subjoined (see Boas in Rep. on N. W. Tribes of Can., 136, 1890):

1. Direct relationship. *Haukwēyuk*, great-great-great grandparent or great-great-great grandchild; *tsopeyuk*, great-great-grandparent or great-great-grandchild; *stshamik*, great-grandparent or great-grandchild; *seel*, grandfather, grandmother, great-uncle, or great-aunt; *emats*, grandchild, grandnephew, or grandniece; *man*, father; *chisha*, mother; *men*, child; *seentl*, eldest child; *anontatsh*, second child; *menchechit*, third child; *saut*, youngest child; *kupkuopits*, brothers, sisters, and cousins together; *kuopits*, elder brother or sister, or father's or mother's elder brother's or sister's child; *skak*, younger brother or sister, or father's or mother's younger brother's or sister's child; *snchoitl*, cousin.

2. Indirect relationship. (A) When

the intermediate relative is alive: *sisi*, father's or mother's brother or sister; *staeatl*, brother's or sister's child; *chemash*, wife's or husband's cousin, brother, or sister; or cousin's brother's or sister's wife or husband; *saak*, son-in-law, daughter-in-law, father-in-law, or mother-in-law; *skuewas*, any relative of a husband or wife. (B) When the intermediate relative is dead: *uotsaeqoitl*, father's or mother's brother or sister; *suinemaitl*, brother's or sister's child; *chaiae*, wife's or husband's cousin, brother, or sister, or cousin's brother's or sister's wife or husband; *slikoaitl*, son-in-law, daughter-in-law, father-in-law, or mother-in-law.

3. Indirect affinity. *Skseel*, wife's grandfather or grandmother, or stepfather's or stepmother's father or mother; *skaman*, aunt's husband or stepfather; *skechisha*, uncle's wife or stepmother; *skemen*, stepchild; *skemats*, grandson's or granddaughter's wife or husband; *skesaak*, wife's or husband's stepfather or stepmother, or stepchild's husband or wife.

It will be noted that many of these are reciprocal terms, and such were very common in Indian kinship systems, used between persons of different generations, as above, or sometimes between persons of opposite sex of the same generation, such as husband and wife. Out of 14 terms in Klamath and Modoc 11 are reciprocal. On the other hand, persons of different sexes will often indicate the same relative, such as a father or a mother, by entirely different terms, and different terms are applied to those of a person's own phratry and to members of the opposite one, while the Iroquois use the equivalent for 'brother' for persons inside and outside the tribe indiscriminately. In all tribes, no matter how organized, a distinction is made between the elder and the younger members of the generation of self, at least between older and younger members of the same sex.

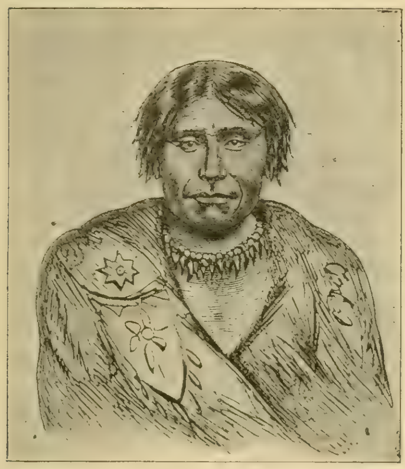
The terms corresponding to 'grandfather' and 'grandmother,' except among a few peoples, like the Salish, were extended to all those of a generation older than that of the parents and sometimes even to persons of that generation, while the term for 'grandchild' was applied to very young people by old ones quite indiscriminately. There were also terms to indicate the potential relationship of husband and wife, applied by a man to his wife's sisters, his aunt, or his niece, not because she was or had been, but because she might become, his wife, as usually happens to the wife's sister after the wife's death.

Besides the natural import of terms of kinship, they were employed metaphorically in a great number of ways, as to indicate respect, to avoid the use of a man's personal name, to indicate the clan or phratry to which a person belonged, or to indicate the possession of special privileges. Naturally enough, they often took the place of clan or even tribal designations, a fact which undoubtedly has led to serious errors in attempts to trace the history of Indian tribes. Again, they were applied to animals or supernatural beings, and with the Haida this use was intended to mark the fact that the being in question belonged to such and such a phratry or that a representation of it was used as a crest in that phratry. As this classification of animals by phratries or clans is often traced back to the intermarriage of a human being and an animal, we have an extension of the idea of kinship quite beyond any civilized conceptions. See *Clan and Gens*, *Family*, *Social Organization*. (J. N. B. H. J. R. S.)

Kintecaw, Kintecoy, Kinte Kaye, Kinticka. See *Cantico*.

Kintpuash ('having the water-brash'—Gatschet; also spelled Keintpoos, but commonly known as Captain Jack). A subchief of the Modoc on the Oregon-California border, and leader of the hostile element in the Modoc war of 1872–73.

The Modoc, a warlike and aggressive offshoot from the Klamath tribe of s. E. Oregon, occupied the territory immediately to the s. of the latter, extending across the California border and including the Lost r. country and the famous Lava-bed region. They had been particularly hostile to the whites up to 1864, when, under the head chief Sconchin, they made a treaty agreeing to go upon a reservation established on Upper Klamath lake jointly for them and the Klamath tribe. The treaty remained unratified for several years, and in the meantime Jack, with a dissatisfied band numbering nearly half the tribe and including about 70 fighting men, continued to rove about the Lost r. country, committing frequent depredations and terrorizing the settlers. He claimed as his authority for remaining, in spite of the treaty, a permission given by an Indian agent on the California side. With some difficulty he was finally induced in the spring of 1870 to go with his band upon the reservation, where the rest of the tribe was already established under Sconchin. He remained but a short time, however, and soon left after killing an Indian doctor, who, he said, was responsible for two deaths in his own family. He returned to Lost r. demanding that a reservation be assigned to him there on the ground that it was his home country and that it was impossible to live on friendly terms with the Klamath. One or two conferences were arranged both by the military and civil authorities, but without shaking his purpose, and it became evident that he was planning for a treacherous outbreak at the first opportunity. At a final conference, Nov. 27, 1872, he absolutely refused to go on the reservation or to discuss the matter longer, and the attitude of the Indians was so threatening that an order was sent the military at Ft Klamath to put him and his head men under arrest. The attempt was made by Capt. Jackson with 36 cavalrymen at Jack's camp on Lost r., Oreg., Nov. 29, but the Indians resisted, killing or wounding 8 soldiers with a loss to themselves of 15. The Modoc, led by Jack, fled into the impenetrable Lava-beds on the s. shore of Rhett (Modoc or Tule) lake, just across the California border, killing a number of settlers on the way. Those under Sconchin remained quietly on the reservation.



KINTPUASH (AFTER MEACHAM)

The war was now begun, and volunteer companies were organized to assist the small body of troops available. A number of friendly Modoc, Klamath, and other Indians also enlisted. The Modoc position was so strong with rocks and caves and hidden passages that it was practically impossible for the troops to enter with any prospect of success. On Dec. 22, 1872, the Indians attacked a wagon train with ammunition supplies and a skirmish ensued in which one or two were killed on each side. On Jan. 17, 1873, an attempt was made by Col. Greer to storm the Modoc stronghold by the entire force of regulars and volunteers, numbering nearly 400 men, assisted by a howitzer battery, but after fighting all day among the rocks against a concealed foe the troops were obliged to retire with the loss of 9 killed and 30 wounded. Soon afterward civil indictments for murder were procured by the settlers against 8 Modocs concerned in the killing of settlers. Another conference was appointed under a regular peace commission, consisting of Gen. E. R. S. Canby, Indian superintendent A. B. Meacham, Rev. E. Thomas, and Indian agent L. S. Dyar. By agreement with Jack, the commissioners, together with Frank F. Riddle and his Indian wife, Toby (Winema), as interpreters, met Jack and several of his men near the Modoc camp, Apr. 11, 1873, to debate terms of settlement. Hardly had the talk begun when, by premeditated treachery, Jack gave a signal, and drawing a revolver from his breast shot General Canby dead, while his companions attacked the other commissioners, killing Mr Thomas and putting 5 bullets into Meacham, who fell unconscious. The others escaped, pursued by the Indians until the latter were driven off by a detachment of troops who came up just in time, one of the officers having already been killed in the same treacherous fashion by another party of the same band.

Active measures were now put into operation and a company of Warmspring Indian scouts from N. Oregon, under Donald McKay, was secured to assist the troops in penetrating the maze of the Lava-beds. With these and the aid of the field guns the Modoc were soon compelled to vacate their stronghold and take refuge in the rocks farther along the lake shore. On Apr. 26 a search detachment of about 85 men, under Lieuts. Thomas and Wright, was suddenly attacked by the Indians from cover, with the loss of 26 killed, including both officers, besides 16 wounded. In consequence of this defeat Col. Jefferson C. Davis, in command of the Department of the Columbia, restored control of operations to Col. Wheaton, who had been temporarily superseded by another officer. Other minor encounters took place, in one of which Jack in person led the attack, clad in the uniform which he had stripped from Gen. Canby. By this time the Indians were tired of fighting, and many of Jack's warriors had deserted him, while he, with the rest, had vacated the Lava-beds entirely and taken up a new position about 20 m. farther s. The pursuit was kept up, and on May 22, 1873, a party of 65 hostiles surrendered, including several of the most prominent leaders. Others came in later, and on June 1 Jack himself, with his whole remaining party, surrendered to Capt. Perry at a camp some miles E. of Clear lake, N. W. Cal. The whole military force then opposed to him numbered 985 regulars and 71 Indians, while he himself had never had more than about 80 warriors, who were now reduced to 50, besides about 120 women and children. The whites had lost 65 killed, soldiers and civilians, including two Indian scouts, with 63 wounded, several mortally. The Modoc prisoners were removed to Ft Klamath, where, in July, 6 of the leaders were tried by court-martial for the murder of Gen. Canby, Mr Thomas, and the settlers, and 4 of them condemned, namely, Jack, young Sconchin, Black Jim, and Boston Charley, who were hanged together Oct. 3, 1873, thus closing what Bancroft calls "their brave and stubborn fight for their native land and liberty—a war in some respects the most remarkable that ever occurred in the history of aboriginal extermination." The remainder of the band were not permitted to rejoin their people on Klamath res., but were deported to the S. E. corner of Oklahoma, where a part of them still remain. See *Modoc*. Consult Bancroft, Hist. Oregon, II, 1888; Commissioner of Ind. Affs. Reports for 1872–73; Dunn, Massacres of the Mts., 1886; Gatschet in Cont. N. A. Ethnol., II, 1890. (J. M.)

Kintyel (Navaho: *Kĭntyél*, or *Kĭntyê'li*, from *kin* 'pueblo house', *tyel* 'broad': 'broad house.'—Matthews). An unusually large, ancient, circular pueblo ruin on Leroux wash, about 23 m. N. of Navajo station, on the S. F. Pac. R. R., Ariz. According to Zuñi tradition the village was built by the Hleetakwe, during the migration of the Bear, Crane, Frog, Deer, Yellow-wood, and other Zuñi clans. The Zuñi origin of the pueblo has been borne out by archeological study of the ruins. See Cushing in 4th Rep. B. A. E., xxxviii, 1886; Mindeleff in 8th Rep. B. A. E., 91–94, 1891; Fewkes in 22d Rep. B. A. E., 124, 1904.

Hé-sho-ta-páthl-tâïe.—Cushing quoted by Powell in 4th Rep. B. A. E., xxxviii, 1886 (Zuñi name). **K'in'i K'el.**—Ibid. **Kin-Tiel.**—Mindeleff quoted in 5th Rep. B. A. E., xxiv, 1887. **Pueblo Grande.**—Mindeleff in 8th Rep. B. A. E., 91, 1891.

Kintyel. A ruined pueblo in Chaco canyon, N. W. N. Mex. It figures in Navaho legend as in course of erection during one of their early migratory movements, and later as a ruin. Its builders are not known.

Kintail.—Bickford in Century Mag., XL, 903, Oct. 1890. **Kĭntyél.**—Matthews in Jour. Am. Folk-lore, III, 224, 1890. **Kĭntyê'li.**—Ibid.

Kinugumiut. An Eskimo tribe of Alaska, inhabiting the region of C. Prince of Wales on Kaviak penin. About 1860 they overran the country as far as Selawik r., oppressing other tribes and collecting annual tribute from the Kaviagmiut. They now visit the shores of Kotzebue sd. to barter with the inland tribes, and are the keenest traders among the Eskimo and the most vicious, perhaps from longer intercourse with whalemen. Their dialect is more guttural than that of the Kaviagmiut and other tribes of Alaska, resembling that of the Yuit. They numbered 400 in 1880, 652 in 1890. Their villages are: Eidenu, Kingegan, Mitletukeruk, Nuk, Pikta, Shishmaref, Sinauk, and Takchuk. For illustrations of types see *Eskimo*.

Kinegans.—Kelly, Arct. Eskimo in Alaska, 9, 1890. **Kingee'ga-mūt.**—Dall in Cont. N. A. Ethnol., I, 16, 1877. **Kiñugmut.**—Rep. U. S. Bur. Ed., Circ. of Inf'n No. 2, chart, 1901. **Kiñugumut.**—Nelson in 18th Rep. B. A. E., map, 1899. **Kinik Mute.**—Rep. U. S. Bur. Ed., op. cit. **Ki'xmi.**—Bogoras, Chukchee, 21, 1904 (Yuit name: 'the inhabitant of Kihi,' i. e., of Prince of Wales id.).

Kinuhtoiah (*Gyidnadå'eks*, 'people of the rapids'). A former Tsimshian division and town near Metlakatla, Brit. Col.

Gyidnadå'eks.—Boas in Zeitsch. für Ethnol., 232, 1888. **Keen-ath-toix.**—Kane, Wand. in N. Am., app., 1859. **Kenath tui ex.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kinnatō-iks.**—Krause, Tlinkit Ind., 318, 1885. **Kinnstoucks.**—Brit. Col. map, 1872. **Kinuhtōiah.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884.

Kinyaah (Navaho: *Ki*^{n}*aa'′*, 'high house.'—Matthews). A small ruined pueblo about 30 m. S. and 5 m. W. of Pueblo Bonito, on the Thoreau road, N. W. New Mexico. It is in the Chaco drainage, but on an open plain. The ruin is rectangular, 165 by 90 ft, and without an inclosed court; the foundations are true to the cardinal points and a perfect parallelogram. Some circular depressions indicate the former presence of kivas. A small wing 30 ft square is at the S. E. corner of the building. A portion of the W. wall stands 30 ft high and partly incloses a large kiva which still stands 3 stories high. The material is dark-brown laminated sandstone, which must have been brought from the mountains 3 m. away. The stones used were the largest employed in the construction of any of the Chaco canyon group of buildings, to which group Kinyaah is evidently related by all cultural affinities that have been discovered. Some small pueblo ruins exist near by, and a large irrigation ditch and two reservoirs are discernible. (E. L. H.)

Kio. The Pine clan of the pueblo of Jemez, N. Mex. A corresponding clan existed also at the former related pueblo of Pecos.

Kíotsaá.—Hodge in Am. Anthrop., IX, 351, 1896 (*tsaá*, or *tsaásh*, — 'people'). **K'ótsaä'.**—Ibid. (Pecos form).

Kioch's Tribe. A body of Salish of Williams Lake agency, Brit. Col., numbering 45 in 1886, the last time the name appears.—Can. Ind. Aff. for 1886, 232.

Kiohero ('where reeds float.'—Hewitt). A former Cayuga settlement on the E. side of the N. end of Cayuga lake, N. Y. It was occupied by descendants of incorporated Hurons and other prisoners. In 1670 the French had there the mission of St Étienne. (J. M.)

Kiohero.—Jes. Rel. for 1670, 63, 1858. **Sannio.**—Zeisberger (1750) quoted by Conover, Kanadega and Geneva, MS., B. A. E. **Saint Estienne.**—Jes. Rel. for

1670, 63, 1858. **Saint Stephen.**—N. Y. Doc. Col. Hist., III, 251, 1853. **Thihero.**—Conover, op. cit. **Tichero.**—Ibid. **Tiohero.**—Jes. Rel. for 1669, 14, 1858.

Ki-on-twog-ky. See *Cornplanter.*

Kiota. Mentioned in connection with the Shasta and several small Athapascan tribes of s. Oregon as being hostile to white settlers in 1854. They numbered only 8 and their name was possibly that of their leader.—Ambrose in H. R. Ex. Doc. 93, 34th Cong., 1st sess., 90, 1856.

Kiowa (from *Gâ′-i-gwŭ*, or *Kâ′-i-gwŭ*, 'principal people,' their own name). A tribe at one time residing about the upper Yellowstone and Missouri, but better known as centering about the upper Arkansas and Canadian in Colorado and Oklahoma, and constituting, so far as present knowledge goes, a distinct linguistic stock. They are noticed in Spanish records as early, at least, as 1732. Their oldest tradition, which agrees with the concurrent testimony of the Shoshoni and Arapaho, locates them about the junction of Jefferson, Madison, and Gallatin forks, at the extreme head of Missouri r., in the neighborhood of the present Virginia City, Mont. They afterward moved down from the mountains and formed an alliance with the Crows, with whom they have since continued on friendly terms. From here they drifted southward along the base of the mountains, driven by the Cheyenne and Arapaho, with whom they finally made peace about 1840, after which they commonly acted in concert with the latter tribes. The Sioux claim to have driven them out of the Black hills, and in 1805 they were reported by Lewis and Clark as living on the North Platte. According to the Kiowa account, when they first reached Arkansas r. they found their passage opposed by the Comanche, who claimed all the country to the s. A war followed, but peace was finally concluded, when the Kiowa crossed over to the s. side of the Arkansas and formed a confederation with the Comanche, which continues to the present day. In connection with the Comanche they carried on a constant war upon the frontier settlements of Mexico and Texas, extending their incursions as far s., at least, as Durango. Among all the prairie tribes they were noted as the most predatory and bloodthirsty, and have probably killed more white men in proportion to their numbers than any of the others. They made their first treaty with the Government in 1837, and were put on their present reservation jointly with the Comanche and Kiowa Apache in 1868. Their last outbreak was in 1874–75 in connection with the Comanche, Kiowa Apache, and Cheyenne. While probably never very numerous, they have been greatly reduced by war and disease. Their last terrible blow came in the spring of 1892, when measles and fever destroyed more than 300 of the three confederated tribes.

APIATAN (WOODEN LANCE)—KIOWA

KIOWA WOMAN. (SOULE, PHOTO.)

The Kiowa do not have the gentile system, and there is no restriction as to intermarriage among the divisions, of which they have six, including the Kiowa Apache associated with them, who form a component part of the Kiowa camp circle. A seventh division, the Kuato, is now extinct. The tribal divisions in the order of the camp circle, from the entrance at the E. southward, are Kata, Kogui, Kaigwu, Kingep, Semat (i. e., Apache), and Kongtalyui.

Although brave and warlike, the Kiowa are considered inferior in most respects to the Comanche. In person they are dark and heavily built, forming a marked contrast to the more slender and brighter complexioned prairie tribes farther N. Their language is full of nasal and choking sounds and is not well adapted to rhythmic composition. Their present chief is Gui-pägo, 'Lone Wolf,' but his title is disputed by Äpiatan. They occupied the same reservation with the Comanche and Kiowa Apache, between Washita and Red rs., in s. w. Oklahoma; but in 1901 their lands were allotted in severalty and the remainder opened to settlement. Pop. 1,165 in 1905. Consult Mooney, Ghost-dance Religion, 14th Rep. B. A. E., pt. I, 1896, and Calendar History of the Kiowa, 17th Rep. B. A. E., pt. I, 1898. (J. M.)

SLEEPING WOLF AND WIFE—KIOWA

Be′shĭltchă.—Mooney in 14th Rep. B. A. E., 1078, 1896 (Kiowa Apache name). **Cahiaguas.**—Escudero, Noticias Nuevo Mexico, 87, 1849. **Cahiguas.**—Ibid., 83. **Cai-a-was.**—H. R. Rep. 299, 44th Cong., 1st sess., 1, 1876. **Caigua.**—Spanish doc. of 1735 cited in Rep. Columb. Hist. Expos. Madrid, 323, 1895. **Caiguarás.**—Pimentel, Cuadro Descr., II, 347, 1865 (given as Comanche division). **Caihuas.**—Doc. of 1828 in Bol. Soc. Geog. Mex., 265, 1870. **Caiwas.**—Amer. Pioneer, I, 257, 1842. **Cargua.**—Spanish doc. of 1732 cited in Rep. Columb. Hist. Expos. Madrid, 323, 1895 (for Caigua). **Cayanwa.**—Lewis, Travels, 15, 1809 (for Cayauwa). **Cay-au-wa.**—Orig. Jour. Lewis and Clark, VI, 100, 1905. **Cay-au-wah.**—Ibid. **Caycuas.**—Barreiro, Ojeada sobre Nuevo Mex., app., 10, 1832. **Cayguas.**—Villa Señor, Teatro Amer., pt. 2, 413, 1748 (common Spanish form, written also Caygüas). **Cayohuas.**—Bandelier in Jour. Am. Ethnol. and Archæol., III, 43, 1892. **Cayugas.**—Sen. Rep. 18, 31st Cong., 1st sess., 185, 1850 (for Cayguas). **Ciawis.**—H. R. Rep. 299, 44th Cong., 1st sess., 1, 1876. **Datŭmpa′ta.**—Mooney in 17th Rep. B. A. E., 148, 1898 (Hidatsa name, perhaps a form of Witapähätu or Witapätu). **Gahe′wa.**—Mooney in 14th Rep. B. A. E., 1078, 1896 (Wichita and Kichai name). **Gâ′-i-gwŭ.**—Mooney in 17th Rep. B. A. E., 148, 1898. **Gai′wa.**—La Flesche cited in 17th Rep. B. A. E., 148, 1898 (Omaha and Ponca name). **Guazas.**—Texas State archives, Nov. 15, 1785 (probably misprint of Caiguas). **Kaiawas.**—Gallatin in Trans. Am. Ethnol. Soc., II, 20, 1848. **Kâ′igwŭ.**—Mooney in 14th Rep. B. A. E., 1078, 1896 ('principal people': proper tribal name). **Kaiowan.**—Hodge, MS. Pueblo notes, B. A. E., 1895 (Sandia name). **Kaí-ó-wás.**—Whipple in Pac. R. R. Rep., III, pt. 1, 31, 1856. **Kaiowē.**—Gatschet cited in 6th Rep. B. A. E., xxxiv, 1888. **Kaî-wa.**—Mooney in 17th Rep. B. A. E., 148, 1898 (Comanche name; also Kai-wă, 14th Rep. B. A. E., 1078, 1896). **Kai-wane′.**—Hodge, MS. Pueblo notes, B. A. E., 1895 (Picuris name). **Kawa.**—La Flesche, inf'n. (Omaha name). **Kawas.**—Sen. Doc. 72, 20th Cong., 2d sess., 104, 1829. **Kayaguas.**—Bent (1846) in H. R. Doc. 76, 30th Cong., 1st sess., 11, 1848. **Kayaways.**—Pike, Exped., app., III, 73, 1810. **Kayowa.**—Gatschet, Kaw MS., B. A. E., 1878 (Kansa and Tonkawa name). **Káyowe′.**—Gatschet in Am. Antiquarian, IV, 281, 1881. **Kayowû.**—Grayson, Creek MS., B. A. E., 1885 (Creek name). **Kayuguas.**—Bent (1846) in Schoolcraft, Ind. Tribes, I, 244, 1851. **Ka′yuwa.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (Kansa name). **Keawas.**—Porter (1829) in Schoolcraft, Ind. Tribes, III, 596, 1853. **Keaways.**—Farnham, Travels, 29, 1843. **Ki′-â-wâ.**—Lewis and Clark, Discoveries, 37, 1806. **Kiawas.**—Pénicaut (1719) in French, Hist. Coll. La., n. s., I, 153, 1869. **Kiaways.**—Gallatin in Trans. Am. Ethnol. Soc., II, cvii, 1848. **Ki-e-wah.**—Orig. Jour. Lewis and Clark, I, 190, 1904. **Kinawas.**—Gallatin in Trans. Am. Antiq. Soc., II, 133, 1836 (misprint). **Kiniwas.**—Wilkes, U. S. Expl. Exped., IV, 473, 1845 (misprint). **Kiohicans.**—Philippeaux, Map of Engl. Col., 1781 (possibly the same; this and the 3 forms following are evidently from the early French form Quiouaha, etc.). **Kiohuan.**—Anville, Map of N. A., 1752. **Kiohuhahans.**—Jefferys, Am. Atlas, map 5, 1776. **Kiouahaa.**—Gravier (1700) quoted by Shea, Early Voy., 149, 1861 (possibly identical). **Kiovas.**—Möllhausen, Jour. to the Pacific, I, 158, 1858 (misprint). **Kiowahs.**—Davis, El Gringo, 17, 1857. **Kioway.**—Ind. Aff. Rep., 240, 1834 (official geographic form; pron. Kai′-o-wa). **Kioways.**—Brackenridge, Views of La., 80, 1814. **Kiwaa.**—Kendall, Santa Fé Exped., I, 198, 1844 (given as pronunciation of Caygüa). **Ko′mpabi′anta.**—Mooney in 17th Rep. B. A. E., 149, 1898 ('large tipi flaps': name sometimes used by the Kiowa). **Kompa′go.**—Ibid. (abbreviated form of Ko′mpabi′ănta). **Kuyawas.**—Sage, Scenes in Rocky Mts., 167, 1846. **Kwŭ′da.**—Mooney in 14th Rep. B. A. E., 1078, 1896 ('going out': old name for themselves). **Kyaways.**—Pike (1807), Exped., app. II, 16, 1810. **Manrhoat.**—La Salle (*ca.* 1680) in

KIOWA MOTHER AND CHILD. (RUSSELL, PHOTO.)

Margry, Déc., II, 201, 1877 (mentioned with Gattacka, or Kiowa Apache; believed by Mooney to be perhaps the Kiowa). **Manrhout.**—La Salle (*ca.* 1680), ibid., 168. **Mayoahc.**—Coxe, Carolana, map, 1741. **Na'la'ni.**—Mooney in 17th Rep. B. A. E., 149, 1898 ('many aliens': collective Navaho name for southern plains tribes, particularly the Comanche and Kiowa). **Ne-çi'-he-nen-a.**—Hayden, Ethnog. and Philol. Mo. Val., 326, 1862. **Ni'chihinĕ'na.**—Mooney in 14th Rep. B. A. E., 1078, 1896 ('river men': Arapaho name). **Nitchíhi.**—Gatschet in Am. Antiq., IV, 281, 1881. **Oways.**—Hildreth, Dragoon Campaigns, 162, 1836 (probable misprint of Kioways). **Quichuan.**—La Harpe (1719) in Margry, Déc., VI, 278, 1886 (probably identical: *c*=*o*). **Quiohohouans.**—Baudry des Lozières, Voy. à la Le., 244, 1802. **Quiouaha.**—Joutel (1687) in Margry, Déc., III, 409, 1878. **Quiouahan.**—Iberville, ibid., IV, 464, 1880. **Riana.**—Kennedy, Texas, I, 189, 1841 (misprint). **Ryawas.**—Morse, Rep. to Sec. War, app., 367, 1822 (misprint). **Ryuwas.**—Brackenridge, Views of La., 85, 1814 (misprint). **Shish-i-nu'-wut-tsit'-a-ni-o.** — Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 (improperly given as the Cheyenne name and rendered 'rattlesnake people': Shĭ'shĭnóatsĭtä'neo, 'snake people,' is the Cheyenne name for the Comanche). **Te'pdă'.**—Mooney in 17th Rep. B. A. E., 149, 1898 ('coming out': ancient name used to designate themselves; may have been substituted for Kwu''da). **Tepk'i'ñägo.**—Ibid. ('people coming out': another form of Te'pdă). **Tideing Indians.**—Orig. Jour. Lewis and Clark, I, 190, 1904. **Vi'täpätu'i.**—Mooney in 17th Rep. B. A. E., 149, 1898 (name used by the Sutaya Cheyenne). **Watahpahata.**—Mallery in 4th Rep. B. A. E., 109, 1886. **Wate-panatoes.**—Brackenridge, Views of La., 85, 1814 (misprint). **Watepaneto.**—Drake, Bk. of Inds., xii, 1848 (misprint). **Weta-hato.**—Lewis, Travels, 15, 1809 (misprint). **Wetapahato.**—Lewis and Clark, Exped., I, 34, map, 1814. **We-te-pâ-hâ'-to.**—Lewis and Clark, Travels, 36, 1806. **Wetopahata.**—Mallery in 4th Rep. B. A. E., 109, 1886. **Wettaphato.**—Morse; Rep. to Sec. War., app., 366, 1822. **Wi'ta-pa-ha.**—Riggs-Dorsey, Dakota-Eng. Dict., 579, 1890. **Witapä'hat.**—Mooney in 14th Rep. B. A. E., 1078, 1898 (Cheyenne form of Witapähä'tu). **Wi'tapähä'tu.**—Ibid. ('island butte people': Dakota name). **Witapä'tu.**—Ibid. (Cheyenne form). **Wităp'ätu.**—Mooney in 17th Rep. B. A. E., 150, 1898. **Wi-tup-a'-tu.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 (Cheyenne name for Kiowa; incorrectly given as their name for the Comanche).

KIOWA MAN AND WIFE (SANTA FE RAILWAY)

Kiowa Apache. A small Athapascan tribe, associated with the Kiowa from the earliest traditional period and forming a component part of the Kiowa tribal circle, although preserving its distinct language. They call themselves Na-i-shañ-dina, 'our people'. In the earliest French records of the 17th century, in Lewis and Clark's narrative, and in their first treaty in 1837, they are called by various forms of 'Gattacka', the name by which they are known to the Pawnee; and they are possibly the Kaskaia, 'Bad Hearts', of Long in 1820. The Kiowa call them by the contemptuous title Semät, 'Thieves', a recent substitute for the older generic term Tagúi, applied also to other Athapascan tribes. They are commonly known as Kiowa Apache, under the mistaken impression, arising from the fact of their Athapascan affinity, that they are a detached band of the Apache of Arizona. On the contrary, they have never had any political connection with the Apache proper, and were probably unaware of their existence until about a century ago. A few Mescalero Apache from New Mexico are now living with them, and individuals of the two tribes frequently exchange visits, but this friendly intimacy is of only 60 or 80 years' standing. The Kiowa Apache did not emigrate from the S. W. into the plains country, but came with the Kiowa from the N. W. plains region, where they lay the scene of their oldest traditions. It is probable that the Kiowa Apache, like the cognate Sarsi, have come down along the E. base of the Rocky mts. from the great Athapascan body of the Mackenzie r. basin instead of along the chain of the sierras, and that, finding themselves too weak to stand alone, they took refuge with the Kiowa, as the Sarsi have done with the Blackfeet. As they are practically a part of the Kiowa in everything but language, they need no extended separate notice. Their authentic history begins nearly 70 years earlier than that of the Kiowa, they being first mentioned under the name Gattacka by La Salle in 1681 or 1682, writing from a post in what is now Illinois. He says that the Pana (Pawnee) live more than 200 leagues to the W. on one of the tributaries of the Mississippi, and are "neighbors and allies of the Gattacka and Manrhoat, who are S. of their village and who sell to them horses which they probably steal from the Spaniards in New Mexico." It is therefore plain that the Kiowa Apache (and formerly also the Kiowa) ranged even at this early period in the same general region where they were known more than a century later, namely, between the Platte and the frontier of New Mexico, and that they already had horses taken from the Spanish settlements. It appears also that they were then in friendship with the Pawnee, unless, as seems more probable, by Pana is meant the Arikara, an offshoot of the Pawnee proper and old trading friends of the Kiowa and the Kiowa Apache. From the fact that they traded horses to other tribes, and that La Salle proposed to supply himself from them or their neighbors, it is not impossible that they sometimes visited the French post on Peoria lake. In 1719 La Harpe speaks of them, under the name of Quataquois, as living in connection with the Tawakoni and other affiliated tribes in a village on the Cimarron near its junction with the Arkansas, in the present Creek Nation, Okla. In 1805 Lewis and Clark described the Kiowa Apache as living between the heads of the two forks of Cheyenne r. in the Black-hills region of N. E. Wyoming, and numbering 300 in 25 tipis. The Kiowa then lived on the North Platte, and both tribes had the same alliances and general customs. They were rich in horses, which they sold to the Arikara and Mandan. In 1837, in connection with the Kiowa and Tawakoni, the Kiowa Apache (under the name Kataka) made their first treaty with the Government. Their subsequent history is that of the Kiowa. In 1853 they are mentioned as a warlike band ranging the waters of Canadian r. in the same great plains occupied by the Comanche, with whom they often joined in raiding expeditions. By the treaty of Little Arkansas in 1865 they were detached at their own request from the Kiowa and attached to the Cheyenne and Arapaho on account of the unfriendly attitude of the Kiowa toward the whites; but the arrangement had no practical force, and in the treaty of Medicine Lodge, in 1867, they were formally reunited with the Kiowa, although a part of them continued to live with the Cheyenne and Arapaho until after the readjustment at the close of the outbreak of 1874–75. In keeping with the general conduct of the tribe they remained peaceable and friendly throughout these troubles. In 1891 their population was 325; together with the Kiowa they suffered terribly in 1892 from an epidemic of measles and fever, losing more than one-fourth of their number. In 1905 they numbered only 155. (J. M.)

PACER ("PESO"), A KIOWA APACHE CHIEF

Apaches.—Fitzpatrick in Ind. Aff. Rep., 52, 1850. **Apaches of Arkansas River.**—Whitfield in Ind. Aff. Rep., 255, 1855. **Apaches of the Plains.**—Pope (1854) in Pac. R. R. Surv., II, 17, 1855. **Bad-hearts.**—Long, Exped., II, 103, 1823. **Cahata.**—Lewis and Clark, Jour., 28, 1840 (misprint). **Cancey.**—This name in its various forms is the Caddo designation for the Apache of the plains, including the Kiowa Apache; it was usually applied, however, to the Lipan (q. v.). **Cantajes.**—Mota-Padilla, Hist. de la Conquista, 382, 1742. **Cataha.**—Lewis, Trav., 15, 1809. **Ca'takâ.**—Lewis and Clark, Discov., 38, 1806. **Cattako.**—Ibid., 23. **Cuttako.**—Am. State Papers, Ind. Aff., I, 710, 1832. **Ésikwíta.**—Mooney in 17th Rep. B. A. E., 245, 1898. **Essaqueta.**—Ind. Aff. Rep., 175, 1875. **Essequeta.**—Mooney in 17th Rep. B. A. E., 245, 1898 (sometimes but improperly applied). **Gáńtsi.**—Gatschet, Caddo MS., B. A. E., 65, 1884 ('liars': Caddo name). **Gataea.**—La Salle (1682) in Margry, Déc., II, 168, 1877. **Gataka.**—Harris, Coll. Voy., I, map, 685, 1705. **Gáta'ka.**—Mooney in 17th Rep. B. A. E., 245, 1898 (Pawnee name). **Gattacka.**—La Salle (1682) in Margry, Déc., II, 201, 1877. **Gĭnä's.**—Mooney in 17th Rep. B. A. E., 245, 1898 (Wichita name). **Gû'ta'k.**—La Flesche quoted by Mooney, ibid. (Omaha and Ponca name). **Ha ka.**—Orig. Jour. Lewis and Clark, VI, 101, 1905 (given, with a query, as a Canadian French nickname). **Káńtsi.**—Mooney in 17th Rep. B. A. E., 245, 1898 ('liars': Caddo name for all Apache of the plains). **K'á-pätop.**—Ibid. ('knife-whetters': Kiowa name). **Kareses.**—McKenney and Hall, Ind. Tribes, III, 81, 1854 (misprint). **Kaskaias.**—Long, Exped., II, 101, 1823 ('bad hearts', possibly identical). **Kaskaya.** — Amer. Pioneer, II, 189, 1843. **Kaskia.** — Drake, Bk. of Inds., viii, 1848. **Ka-ta-kas.**—Ind. Aff. Rep., 527, 1837. **Kataχka.**—Gatschet, inf'n (Pawnee name). **Kattekas.**—Pénicaut (1719) in French, Hist. Coll. La., n. s., I, 153, note, 1869. **Kiowa Apaches.**—Clark, Ind. Sign Lang., 33, 1885. **Kĭsínăhĭs.**—Mooney in 17th Rep. B. A. E., 245, 1898 (Kichai name). **Matages.**—Bancroft, N. Mex. States, I, 640, 1886 (misprint). **Mûtsíănă-täníu.**—Mooney in 17th Rep. B. A. E., 245, 1898 ('whetstone people': Cheyenne name). **Nadeicha.**—Joutel (1687) in Margry, Déc., III, 409, 1878 (possibly identical). **Nadíisha-déna.**—Mooney in 17th Rep. B. A. E., 245, 1898 ('our people': own name). **Na-i-shañ-dina.** — Mooney, inf'n, 1904. **Na-ishi Apache.**—Gatschet quoted by Powell in 6th Rep. B. A. E., XXXV, 1888. **Nardichia.**—Joutel (1687) in Margry, Déc., III, 409, 1878 (possibly identical). **Natafé.**—Garcés (1775) quoted by Orozco y Berra, Geog., 350, 1864. **Natagees.**—Mota-Padilla, Hist. de la Conquista, 516, 1742. **Natages.**—Sanchez (1757) in Doc. Hist. Mex., 4th s., I, 93, 1856. **Natajeês.**—Rivera, Diario y Derrotero, leg. 950, 1736. **Natajes.**—Bancroft, Nat. Races, III, 595, 1882. **Natale.**—18th century doc. quoted by Bancroft, ibid., 594. **Pacer band of Apaches.**—H. R. Ex. Doc. 43, 42d Cong., 3d sess., 3, 1872. **Prairie Apaches.**—Whitfield in Ind. Aff. Rep., 298, 1851. **Quataquois.**—La Harpe (1719) in Margry, Déc., VI, 289, 1886. **Quataquon.**—Beaurain, ibid., note. **Sádalsómte-k'íägo.**—Mooney in 17th Rep. B. A. E., 245, 1898 ('weasel people': Kiowa name). **Semät.**—Ibid. ('thieves': Kiowa name). **Tâ'gugála.**—Hodge, Pueblo MS. notes, 1895 (Jemez name for Apache tribes, including Kiowa Apache). **Tagúi.**—Mooney in 17th Rep. B. A. E., 245, 1898 (an old Kiowa name). **Tágukerísh.**—Hodge quoted by Mooney, ibid. (Pecos name for all Apache). **Tashĭn.**—Mooney, ibid. (Comanche name for all Apache). **Tha'káhinĕ'na.**—Mooney, ibid., 245 ('saw-fiddle men': Arapaho name). **Tha'káitän.**—Ibid. (Arapaho variant). **Yabipais Natagé.**—Garcés (1776), Diary, 452, 1900. **Yavipais-Natajé.**—Garcés (1776) quoted by Bandelier in Arch. Inst. Papers, III, pt. 1, 114, 1890.

Kiowan Family. A linguistic group first identified as a distinct stock by Albert Gallatin in 1853, but formally placed in the list of families by Powell (7th Rep. B. A. E., 84, 1891). The name is from *Kiowa* (q. v.), that of the only tribe included in the family.

=**Kiaways.**—Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853. =**Kioway.**—Turner in Pac. R. R. Rep., III, pt. 3, 55, 80, 1856 (based on the Kioway, or Caígua, tribe only); Buschmann, Spuren der aztek. Sprache, 432, 433, 1859; Latham, Elem. Comp. Philol., 444, 1862 ("more Paduca than aught else"). =**Káyowē.**—Gatschet in Am. Antiq., 280, Oct. 1882.

Kipana. A former pueblo of the Tanos, s. of the hamlet of Tejon, lat. 35° 20′, Sandoval co., N. Mex. It was inhabited in 1598 when visited by Oñate, and probably as late as 1700.

Guipana.—Columbus Memorial Vol., 155, 1893 (misprint). **Ki-pa-na.**—Bandelier in Arch. Inst. Papers, III, 125, 1890. **Ki-pan-na.**—Bandelier, ibid., IV, 109, 1892. **Quipana.**—Oñate (1598) in Doc. Inéd., XVI, 114, 1871.

Kipaya towns (also called "Red towns," "War towns"). A group of former Creek towns, governed by warriors only, and so called in contradistinction to the *Tálua-mikagi*, or peace towns. The following were said to belong to this division: Kawita, Tukabatchi, Hlaphlako, Atasi, Kailaidshi, Chiaha, Osotchi, Hotalihuyana, Alibamu, Eufaula, Hillabi, and Kitchopataki. (A. S. G.)

Ke-pau-yau.—Hawkins (1799), Sketch, 52, 1848. **Kipáya towns.**—Gatschet, Creek Migr. Leg., I, 121, 1884. **Red (towns).**—Ibid.

Kipniak. A Magemiut Eskimo village at the mouth of the s. arm of Yukon r., Alaska.

Kip-naí-ăk.—Dall quoted by Baker, Geog. Dict. Alaska, 1902. **Kipniaguk.**—Petroff in 10th Census, Alaska, map, 1884. **Kipniak.**—Baker, Geog. Dict. Alaska, 1902. **Kipnisk.**—Dall in Cont. N. A. Ethnol., I, map, 1877. **Kramalit.**—Rink, Eskimo Tribes, 33, 1887. **Kripniyukamiut.**—Coast Surv. chart cited by Baker, op. cit.

Kirishkitsu. A Wichita subtribe.—J. O. Dorsey, inf'n, 1881.

Kirokokhoche (*Ki'-ro-ko'-qo-tce*, 'reddish black bear cub'). A subgens of the Tunanpin gens of the Iowa.—Dorsey in 15th Rep. B. A. E., 238, 1897.

Kisakobi (Hopi: 'ladder-town place'). A former pueblo of the Hopi people of Walpi, at the n. w. base of the East mesa of Tusayan, n. e. Ariz. It was apparently occupied during the mission period (1629–1680), then abandoned and the present pueblo of Walpi built. The ruins of the Franciscan mission here are called Nushaki by the Hopi, probably from the Spanish *misa*, 'mass,' and the Hopi *ki*, 'house.' See Fewkes in 19th Rep. B. A. E., 580, 1901, and articles cited below.

Kisákobi.—Stephen in 8th Rep. B. A. E., 21, 1891. **Kisakovi.**—Fewkes in Am. Anthrop., VII, 395, 1894. **Nücaki.**—Ibid. **Nüshaki.**—Fewkes in 17th Rep. B. A. E., 578, 585, 1898. **Old Walpi.**—Ibid., 586.

Kishakoquilla Two Delaware villages, taking their name from a chief, formerly existing in Pennsylvania. The first was about the present Kishacoquillas, Mifflin co.; the other, which seems to have been the chief's later residence, was on French cr., about 7 m. below Meadville, Crawford co.

Kishakoquilla.—Alden (1834) in Mass. Hist. Soc. Coll., 3d s., VI, 152, 1837 (in Crawford co.). **Kishequechkela.**—Lattré, Map, 1784 (in Huntingdon co.).

Kishgagass ('place of ancestor Gagass'). A Kitksan division and town on Babine r., an e. tributary of the Skeena, Brit. Col.; pop. 241 in 1904.

Kis-ge-gas.—Can. Ind. Aff., 415, 1898. **Kisgegos.**—Can. Ind. Aff. 1904, pt. 2, 73, 1905. **Kis-go-gas.**—Ibid., 431, 1896. **Kish-ga-gass.**—Dorsey in Am. Antiq., XIX, 278, 1897. **Kishgahgahs.**—Brit. Col. map, 1872. **Kishke-gas.**—Can. Ind. Aff., 272, 1889. **Kiskagāhs.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kissgarrase.**—Horetzky, Canada on Pacific, 212, 1874. **Kiss-ge-gaas.**—Can. Ind. Aff., 252, 1891. **Kit-ka-gas.**—Dawson in Geol. Surv. Can., 20B, 1879–80. **Kitsagas.**—Scott in Ind. Aff. Rep. 1869, 563, 1870. **Kits-ge-goos.**—Can. Ind. Aff., 358, 1895. **Kits-go-gase.**—Ibid., 280, 1894.

Kishi. The Panther clan of the Caddo.—Mooney in 14th Rep. B. A. E., 1093, 1896.

Kishkakon (Chippewa: *kishki*, 'cut' (past participle); *ano*, from *anowe*, 'tail to have,' especially a bushy tail; hence, 'those who have cut tails,' referring to the naturally short tail of the bear.—Hewitt). The Bear gens or band of the Ottawa, usually found associated with two other bands, the Sinago or Black Squirrel, and the Keinouche or Pike. In 1658 the Kishkakon were allied with about 500 Christian Tionontati Hurons, who occupied contiguous territory, and they were neighbors of the Potawatomi, who at this time occupied the islands at the outlet of Green bay and the mainland to the southward along the w. shores of L. Michigan. Father Allouez found these three bands occupying a single village at La Pointe du Saint Esprit, near the present Bayfield, Wis., in 1668. For three years the Kishkakon refused to receive the gospel announced to them by Father Allouez; but in the autumn of 1688 they resolved in council to accept the teaching of the Christian doctrine. The Kishkakon, having been invited to winter near the chapel at La Pointe du Saint Esprit, left the other bands to draw near the mission house. Marquette found them divided into five "bourgades." In 1677 they were with the Hurons at Mackinaw, Mich., where in 1736 they had 180 warriors and about 200 in the vicinity of Detroit. They appear to have been more closely affiliated with the Sinago and the Keinouche than with the other Ottawa bands. For their history and customs, see *Ottawa*. (J. N. B. H.)

Culs-coupés.—Doc. of 1698 in N. Y. Doc. Col. Hist., IX, 683, 1855. **Kescacons.**—York (1700), ibid., IV, 749, 1854. **Kichaoneiak.**—Jes. Rel. 1672-3, LVII, 210, 1899. **Kichaoueiak.**—Shea, Cath. Miss., 358, 1855. **Kichkagoneiak.**—Jes. Rel. 1648, 62, 1858. **Kichkankoueiak.**—Ibid., 1658, 22, 1858. **Kiokakons.**—Bacqueville de la Potherie, Hist. de l'Amér., II, 64, 1753 (misprint). **Kiscacones.**—De Bougainville (1757) in N. Y. Doc. Col. Hist., X, 608, 1858. **Kiscacons.**—Vaudreuil conf. (1703), ibid., IX, 754, 1855. **Kiscakons.**—Du Chesneau (1681), ibid., 161. **Kiscakous.**—McKenney and Hall, Ind. Tribes, III, 82, 1858. **Kishkako.**—Kelton, Ft Mackinac, 15, 1884. **Kiskacoueiak.**—Jes. Rel. 1658, 21, 1858. **Kiskakonk.**—Ibid., 1670, 87, 1858. **Kiskakons.**—Du Chesneau (1681), op. cit., IX, 164, 1855. **Kiskakoumac.**—Jes. Rel. 1667, 17, 1858. **Kiskakoüns.**—Cadillac (1702) in Margry, Déc., V, 275, 1883. **Kiskokans.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 554, 1853. **Queouës coupées.**—Jes. Rel. 1669, 19, 1858. **Queuës coupées.**—N. Y. Doc. Col. Hist., IX, 161, note, 1855 (French name).

Kishkallen. A former Chehalis village on the N. shore of Grays harbor, Wash.—Gibbs, MS., B. A. E., No. 248.

Kishkat. A Wichita subtribe.—J. O. Dorsey, inf'n, 1881.

Kishkawbawee (*Kishkabawä*, probably 'broken by water.'—W. Jones). A former Chippewa village on Flint r., in lower Michigan (Saginaw treaty, 1820, in U. S. Ind. Treat., 141, 1873). The reservation was sold in 1837.

Kishpachlaots (*Gyiŝpe̥χlå'ots*, 'people of the place of the fruit of the cornus'). A Tsimshian division and town formerly at Metlakatla, Brit. Col. The people have now removed to Port Simpson.

Gpaughettes.—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Gyispaqlâ'ots.**—Boas in 5th Rep. N. W. Tribes Canada, 35, 1889. **Gyiŝpe̥χlå'ots.**—Boas in Zeitschr. für Ethnol., 232, 1888. **Kīsch-păch-lă-óts.**—Krause, Tlinkit Ind., 317, 1885. **Kishpochalots.**—Brit. Col. map, 1872. **Kishpokalants.**—Dorsey in Am. Antiq., XIX, 281, 1897. **Kis-pa-cha-laidy.**—Kane, Wand. in N. Am., app., 1859. **Kispachlohts.**—Gibbs in Cont. N. A. Ethnol., I, 143, 1877. **Kitspukaloats.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kyspyox.**—Horetzky, Canada on the Pacific, 212, 1874.

Kishpiyeoux ('place of ancestor Piyeoux'). A Kitksan division and town at the junction of Kishpiyeux and Skeena rs., Brit. Col. According to Boas there were two clans there, Raven and Bear. Pop. 216 in 1904.

Gyîspayô'kc.—Boas in 10th Rep. N. W. Tribes Canada, 50, 1895. **Kish-pi-yeoux.**—Dorsey in Am. Antiq., XIX, 278, 1897. **Kispaioohs.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kispiax.**—Can. Ind. Aff. 1904, pt. 2, 73, 1905. **Kish-pi-youx.**—Jackson, Alaska, 300, 1880. **Kispyaths.**—Downie in Jour. Roy. Geog. Soc., XXXI, 253, 1861. **Kispyox.**—Tolmie and Dawson, Vocabs. Brit. Col., map, 1884. **Kitspayuchs.**—Scott in Ind. Aff. Rep. 1869, 563, 1870. **Kits-piouse.**—Can. Ind. Aff., 358, 1895. **Kits-pioux.**—Ibid., 359, 1897. **Kits-piox.**—Ibid., 415, 1898. **Kits-pyonks.**—Ibid., 304, 1893.

Kishqra. The extinct Reindeer (?) clan of Cochiti pueblo, N. Mex.

Kíshqra-hánuch.—Hodge in Am. Anthrop., IX, 351, 1896 (*hánuch* = 'people').

Kiskatomas. See *Kiskitomas.*

Kiski. A small division of the Maidu formerly residing on lower Sacramento r., Cal., probably within the limits of Sacramento co.

Kishey.—Bancroft, Nat. Races, I, 451, 1874. **Kiski.**—Latham in Proc. Philol. Soc. Lond., VI, 79, 1852-53. **Kis Kies.**—Taylor in Cal. Farmer, June 8, 1860. **Kisky.**—Hale, Ethnol. and Philol., VI, 631, 1846.

Kiskiminetas ('plenty of walnuts.'—Hewitt). A former Delaware village on the S. side of lower Kiskiminetas cr., near its mouth, in Westmoreland co., Pa. Cf. *Kiskominitoes.*

Gieschgumaníto.—Heckewelder in Trans. Am. Philos. Soc., n. s., IV, 371, 1834 (given as meaning 'make day light', 'cause it to become day light'). **Kishkemanetas.**—Jefferys, Am. Atlas, map 20, 1776. **Kishkiminitas.**—Royce in 18th Rep. B. A. E., Pa. map, 1899. **Kiskaminetas.**—Heckewelder, op. cit. **Kiskemanitas.**—Ibid. **Kiskemeneco.**—Post (1758) in Rupp, West Pa., app., 104, 1846.

Kiskitomas. A name for the walnut or hickory nut, formerly common in New Jersey and Long Island. The word has been variously spelled *kisky thomas*, *kiskatomas*, *kiskytom*, *cuscatomin*, etc. The Canadian French name is *noyer tendre* ('soft-nut'), referring to the shell of the nut; and J. H. Trumbull suggests connecting the word with the Abnaki *kouskádamen*, 'crack with the teeth' (given by Rasle), cognate with the Chippewa *kishkibidon*, 'tear with the teeth,' the Cree *kiskisikatew*, 'it is cut or gnawed.' The terms *kisky thomas* and *kisky thomnut* are folk-etymological corruptions of this Algonquian word. (A. F. C.)

Kiskominitoes ('plenty of walnuts.'—Hewitt). A former Delaware village on the N. bank of Ohio r., in Ohio, between Hocking and Scioto rs. The word seems to be identical with Kiskemeneco and Kiskiminetas (q. v.) in Pennsylvania. On Lattré's map "Kiskowanitas" is located on the S. E. side of Maumee r., Ohio.

Kiskominitoes.—Esnauts and Rapilly, map, 1777. **Kiskomnitos.**—La Tour, map, 1782. **Kiskowanitas.**—Lattré, map, 1784.

Kisky thomas, Kisky thomnut, Kiskytom. See *Kiskitomas.*

Kispokotha. One of the 5 divisions existing among the Shawnee, without reference to their gentes. See *Big Jim.*

Big Jim's Band.—Common official name. **Ke-spi-co-tha.**—W. H. Shawnee in Gulf States Hist. Mag., I, 417, 1903. **Kickapoo.**—McKenney and Hall, Ind. Tribes, III, 111, 1854 (not the Kickapoo). **Kiscapocoke.**—Johnston (1819) in Brinton, Lenape Leg., 30, 1885. **Kiscopokes.**—Drake, Tecumseh, 69, 1856. **Kiskapocoke.**—Morse, Rep. to Sec. War, app., 97, 1822. **Kispogógi.**—Gatschet, Shawnee MS., B. A. E., 1879. **Ki-spo-ko-tha.**—W. H. Shawnee, op. cit., 415.

Kisthemuwelgit. An old Niska town on the N. side of Nass r., Brit. Col., near its mouth, and numbering about 50 inhabitants. There is some question about the correctness of the name. See *Kitangata.*

Kis-themu-welgit.—Dorsey in Am. Antiq., XIX, 279, 1897.

Kitahon. A former Niska village on Nass r., Brit. Col., a few miles from tidewater.

Kit-a-hon.—Kane, Wand. in N. Am., app., 1859. **Kitawn.**—Horetzky, Canada on the Pacific, 132, 1874.

Kitaix. A Niska village near the mouth of Nass r., Brit. Col.; pop. 28 in 1903, the last time it was separately enumerated. In 1904 the combined strength of the Kitaix and Andeguale people was 80.

Git!ē′ks. Swanton, field notes, 1900–01. **Kit-aix.**—Dorsey in Am. Antiq., XIX, 279, 1897. **Kitax.**—Can. Ind. Aff., 416, 1898. **Kitlax.**—Ibid., 280, 1894. **Kit-tak.**—Ibid., 251, 1891. **Kit-tek.**—Ibid., 360, 1897. **Kitten.**—Ibid., 1903, pt. 2, 72, 1904. **Kit-tex.**—Ibid., 432, 1896.

Kitak. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Kitamat. A northern Kwakiutl tribe living on Douglas channel, Brit. Col., and speaking the Heiltsuk dialect. They are divided into the Beaver, Eagle, Wolf, Salmon, Raven, and Killer-whale clans. Pop. 279 in 1904.

Gyit′amā′t.—Boas, 5th Rep. N. W. Tribes Can., 9, 1889 (Chimmesyan name). **Hai-shi-la.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Hai-shilla.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Hyshalla.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., 233, 1848. **Ket a Mats.**—Colyer in Ind. Aff. Rep. 1869, 534, 1870. **Kitamah.**—Can. Ind. Aff. 1904, pt. 2, 70, 1905. **Kitamaht.**—Brit. Col. map, 1872. **Kitamat.**—Tolmie and Dawson, op. cit. **Kitamatt.**—Can. Ind. Aff., 244, 1890. **Kitimat.**—Ibid., pt. 2, 162, 1901. **Kit ta maat.**—Schoolcraft, Ind. Tribes, v, 487, 1855. **Kitta-marks.**—Downie in Mayne, Brit. Col., app., 452, 1862. **Kit-ta-muat.**—Kane, Wand. in N. Am., app., 1859 (erroneously included under the Chimmesyan Sabassa). **Kittimat.**—Fleming, Can. Pac. R. R. Rep. Prog., 138, 1877. **Kittumarks.**—Horetzky, Can. on Pacific, 212, 1874. **Qāisla′.**—Boas, 6th Rep. N. W. Tribes Can., 52, 1890. **Xa-isla′.**—Boas in Rep. Nat. Mus. 1895, 328, 1897 (own name).

Kitami (*Kitä′mi*, 'porcupine'). A subphratry or gens of the Menominee.—Hoffman in 14th Rep. B. A. E., pt. I, 42, 1896.

Kitangata. A Niska town on Nass r. or inlet, Brit. Col.; pop. 30 in 1903, the last time the name appears. Probably identical with either Lakungida or Kisthemuwelgit.

Kitangata.—Can. Ind. Aff., pt. II, 68, 1902. **Kitangataa**—Ibid., 416, 1898.

Kitanmaiksh. An old town and division of the Kitksan just above the junction of Skeena and Bulkley rs., Brit. Col. The new town is now called Hazelton and has become a place of some importance, as it stands at the head of navigation on the Skeena. Pop. 241 in 1904.

Get-an-max.—Can. Ind. Aff., 415, 1898. **Git-an-max.**—Ibid., 252, 1891. **Git-au-max.**—Ibid., 304, 1893. **Gyît′anmā′kys.**—Boas in 10th Rep. N. W. Tribes Can., 50, 1895. **Kit-an-maiksh.**—Dorsey in Am. Antiq., XIX, 278, 1897. **Kitināhs.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884.

Kitchawank (perhaps akin to Chippewa *Kichŭchĭwĭnk*, 'at the great mountain.'—W. Jones). Apparently a band or small tribe, or, as Ruttenber designates it, a "chieftaincy" of the Wappinger confederacy, formerly residing on the E. bank of the Hudson in what is now Westchester co., N. Y. Their territory is believed to have extended from Croton r. to Anthony's Nose. Their principal village, Kitchawank, in 1650, appears to have been about the mouth of the Croton, though one authority (N. Y. Doc. Col. Hist., XIII, 14, 1881) locates it at Sleepy Hollow. They also had a village at Peekskill which they called Sackhoes. Their fort, or "castle," which stood at the mouth of Croton r., has been represented as one of the most formidable and ancient of the Indian fortresses s. of the Highlands. Its exact situation, according to Ruttenber, was at the neck of Teller's, called Senasqua. The Kitchawank were a party to the treaty of peace made with the Dutch, Aug. 30, 1645. (J. M. C. T.)

Kechtawangh.—Stuyvesant (1663) in N. Y. Doc. Col. Hist., XIII, 300, 1881. **Kichtawan.**—Doc. of 1664, ibid., 364. **Kichtawanc.**—Treaty of 1643, ibid., 14. **Kichtawanghs.**—Treaty of 1645, ibid., 18. **Kichtawons.**—Treaty of 1643 in Winfield, Hudson Co., 45, 1874. **Kichtewangh.**—Doc. of 1664 in N. Y. Doc. Col. Hist., XIII, 371, 1881. **Kichtowanghs.**—Stuyvesant (1663), ibid., 300. **Kicktawanc.**—Treaty of 1643 in Ruttenber, Tribes Hudson R., 78, 1872. **Kictawanc.**—Records (1643) in Winfield, Hudson Co., 42, 1874. **Kightewangh.**—Treaty of 1664 in N. Y. Doc. Col. Hist., XIII, 375, 1881. **Kightowan.**—Records of 1690 in Ruttenber, Tribes Hudson R., 178, 1872. **Kitchawanc.**—Treaty of 1643, ibid., 110. **Kitchawonck.**—Ruttenber, ibid., 79. **Kitchtawanghs.**—Treaty of 1645, ibid., 118.

Kitchigami ('great water,' from *kitchi* 'great,' *gami* 'water,' the Chippewa name for L. Superior). A tribe living in 1669–70, about central or s. w. Wisconsin, with the Kickapoo and Mascoutens, with which tribes they were ethnically and linguistically related. Little has been recorded in relation to the Kitchigami, and after a few brief notices of them, chiefly by Fathers Allouez and Marquette, they drop from history, having probably been absorbed by the Mascoutens or the Kickapoo. The first mention of them is in a letter written by Marquette, probably in the spring of 1670 (Jes. Rel. 1670, 90, 1858), in which he says: "The Illinois are thirty days' journey by land from La Pointe, the way being very difficult. They are southwestward from La Point du Saint Esprit. One passes by the nation of the Kitchigamis, who compose more than 20 large lodges, and live in the interior. After that the traveler passes through the country of the Miamiouek [Miami], and traversing great deserts (prairies) he arrives at the country of the Illinois." It appears from his statement that they were at this time at war with the Illinois. In the same Relation (p. 100) it is stated that along Wisconsin r. are numerous other nations; that 4 leagues from there "are the Kickapoos and the Kitchigamis, who speak the same language as the Mascoutens." Tailhan, who is inclined to associate them with the Illinois, says the above statement is confirmed by the inedited relation of P. Beschefer. As neither Marquette nor Allouez speaks of them when they reach the section indicated, but mention the Kickapoo, Mascouten, and Illinois, and as it appears that they had been at war with the Illinois, it is probable that the Kitchigami formed a part of the Kickapoo or the Mascoutens tribe. They are not noted on Marquette's true map, but are located on Thevenot's so-called Marquette map, under the name Kithigami, as immediately w. of the Mississippi, opposite the mouth of Wisconsin r. The fact that they drop so suddenly and entirely from history would indicate that they became known under some other name. (C. T.)

Ketchegamins.—Perrot (1718–20), Mémoire, 221, 1864. **Ketchigamins.**—Jes. Rel., index, 1858. **Ketehigamins.**—Ibid., 1670, 90, 1858. **Kischigamins.**—Jes. Rel. 1683, Thwaite's ed., LXII, 193, 1900. **Kitchigamich.**—Jes. Rel. 1670, 100, 1858. **Kitchigamick.**—Shea in Wis. Hist. Coll., III, 131, 1857. **Kithigami.**—Thevenot quoted by Shea, Discov. Miss., 268, 1852.

Kitchigumiwininiwug ('men of the great lake'). A collective term for those Chippewa formerly living on and near the shores of Lake Superior, in Michigan, Wisconsin, and Minnesota. By the treaty of Lapointe in 1854 the bands officially recognized as "Chippewas of Lake Superior" were declared to be those living at Fond du Lac (Minnesota), La Pointe, Lac du Flambeau, Lac Court Oreilles (Wisconsin), Desert lake, L'Anse, Ontonagon, Grand Portage, and Bois Forte (Michigan). Their history, except as regards treaty relations with the United States, is the same as that of the southern Chippewa (see *Chippewa*). By the treaty of Fond du Lac, Minn., Aug. 2, 1847, they joined the Chippewa of the Mississippi in relinquishing their claim to a tract of land about the mouth of Crow Wing r., Minn. By treaty of Lapointe, Wis., Sept. 3, 1854, they ceded all their lands in upper Michigan and N. Wisconsin, the United States agreeing to reserve for the use of each of said bands a specified tract within the ceded area. By act of June 5, 1872, the Secretary of the Interior was authorized to remove, with their consent, the bands from Lac du Flambeau, Lac Court d'Oreilles, and Fond du Lac res. to Bad River res., but this removal was not carried into effect, the Indians refusing permission. By Executive Order of Mar. 1, 1873, the reservation in Wisconsin selected for the Lac Court Oreilles band was approved. By order of Dec. 20, 1881, a reservation at Vermillion Lake, Minn., was set aside for the Bois Forte band. The Executive order of June 30, 1883, set apart the Deer Creek res., Minn., for the same band. By agreements of Oct. 24, Nov. 12, and Nov. 21, 1889, the Grand Portage, Bois Forte, and Fond du Lac bands ceded such of their lands at Red Lake, Fond du Lac, Bois Forte, and Deer Creek, as were not needed for allotment. In 1867 they were officially reported to number about 5,560; in 1880, 2,813; in 1905, 4,703. (J. M. C. T.)

Chippewas of Lake Superior.—Lapointe treaty (1854) in U. S. Ind. Treat., 223, 1873. **Kechegumme-winine-wug.**—Ramsey in Ind. Aff. Rep., 84, 1850. **K$\overset{1}{e}$ch$\overset{1}{e}$k$\overset{2}{a}$m$\overset{1}{e}$ W$\overset{1}{e}$-$\overset{1}{e}$n$\overset{1}{e}$w$\overset{4}{a}$k.**—Long, Exped. St. Peter's R., II, 153, 1824. **Kitchigamiwininiwak.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Kitcigạmīwininiwạg.**—Wm. Jones, inf'n, 1906.

Kitchisibiwininiwug ('men of the great river,' from *kitchi* 'great', *sibiw* 'river', *ininiwug* 'men'). A collective term for the Chippewa living on the upper Mississippi, in N. E. Minnesota, S. E. of Leech lake. Their principal bands were Misisagakaniwininiwak at Sandy lake, Kahmetahwungaguma at Mille lac, the Rabbit Lake band at Rabbit lake, and the Gull Lake band at Gull lake. (J. M.)

Ke-che-se-be-win-in-e-wug.—Warren (1852) in Minn. Hist. Soc. Coll., V, 39, 1885. **Ke-che-se-be-win-o-wing.**—Ramsey in Ind. Aff. Rep., 86, 1850. **Kitchisibi-wininiwak.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Kitcisībiwininiwag.**—Wm. Jones, inf'n, 1906. **Mississippi bands.**—Lapointe treaty (proclaimed 1843) in U. S. Ind. Treat., 218, 1873.

Kitchopataki (*kítchu* 'a block of wood to pound grain', *patáki* 'spreading out'). A former Upper Creek town, N. E. of Hillabi town, on a small affluent of upper Tallapoosa r., Randolph co., Ala. It had 48 families in 1832.

Hit h o par tar ga.—Census of 1832 in Schoolcraft, Ind. Tribes, IV, 578, 1854. **Kitcho-patáki.**—Gatschet, Creek Migr. Leg., I, 135, 1884.

Kitchopataki. A town of the Creek Nation on the point at the junction of Deep and North forks of Canadian r., Okla.—Gatschet, Creek Migr. Leg., II, 185, 1888.

Kitchu patáki.—Gatschet, ibid.

Kitegareut ('dwellers on reindeer mountains'). A tribe of Eskimo E. of Mackenzie r. on Anderson r. and at C. Bathurst, Can. They are the most easterly tribe wearing labrets. Their country is known as a source of stone utensils.

Anderson's River Esquimaux.—Hind, Labrador, II, 259, 1863. **Kitiga'ru.**—Murdoch in 9th Rep. B. A. E., 45, 1892. **Kittè-gà-re-ut.**—Richardson, Arct. Exped., I, 362, 1851. **Kitte-garrœ-oot.**—Richardson in Franklin, Second Exped., 174, 1828. **Kit-te-ga'-ru.**—Simpson quoted by Murdoch in 9th Rep. B. A. E., 48, 1892. **Kρagmalit.**—Petitot quoted by Murdoch, ibid. **Kρagmalivëit.**—Ibid. **Kρagmalivéït.**—Petitot in Bib. Ling. et Ethnog. Am., XI, 11, 1876 (='the real Kragmalit'). **Kρamalit.**)—Rink, Eskimo Tribes, 33, 1887. **Kρavañaρtat.**—Petitot in Bib. Ling. et Ethnog. Am., XI, 11, 1876 (='easterners'). **Kρoteyoρéut.**—Ibid.

Kithateen. A Chimmesyan division on Nass r., Brit. Col.—Kane, Wand. in N. A., app., 1850.

Kithathratts. Given by Downie (Jour. Roy. Geog. Soc., XXXI, 253, 1861) as a Chimmesyan village on the headwaters of Skeena r., Brit. Col., in the territory of the Kitksan; not identifiable with any present Kitksan town.

Kitingujang. A summer settlement of the Kingnaitmiut Eskimo at the head of Kingnait fjord, Cumberland sd.—Boas in 6th Rep. B. A. E., map, 1888.

Kitkadusshade. According to Krause (Tlinkit Indianer, 304, 1885), the name of a branch of the Haida. Unidentified.

Kitkahta ('people of the poles'; so called from their salmon weirs). A Tsimshian division and town on Douglas channel, n. w. coast of British Columbia. Although formerly a large town, its inhabitants are said by Boas to have been subject to the chief of the Kitwilgioks, to whom they paid tribute. Pop. 79 in 1904.

Gyitg·ā'ata.—Boas in 5th Rep. N. W. Tribes Canada, 9, 1889. **Hartley Bay.**—Can. Ind. Aff. 1904, pt. 2, 70, 1905. **Kil-cah-ta.**—Kane, Wand. in N. A., app., 1859. **Kitha-ata.**—Can. Ind. Aff., 271, 1889. **Kitka-ata.**—Ibid., 432, 1896. **Kitkāda.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kĭtkāĕt.**—Krause, Tlinkit Ind., 318, 1885. **Kitkaht.**—Brit. Col. map, Victoria, 1872. **Kit-kahta.**—Dorsey in Am. Antiq., xix, 280, 1897. **Kit-kats.**—Scott in Ind. Aff. Rep., 316, 1868.

Kitkatla ('people of the sea'). A leading Tsimshian division and town on Porcher id., n. w. coast of British Columbia; pop. 225 in 1902, 208 in 1904.

Gyitqā'tla.—Boas in 5th Rep. N. W. Tribes Canada, 9, 1889. **Keek heat la.**—Schoolcraft, Ind. Tribes, v, 487, 1855. **Keet-heat-la.**—Kane, Wand. in N. A., app., 1859. **Keethratlah.**—Mayne, Brit. Col., 279, 1861. **Kitatels.**—Scott in Ind. Aff. Rep., 312, 1868. **Kitcathla.**—Mohun in Can. Ind. Aff., 153, 1881. **Kitchatlah.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., i, 233, 1848. **Kithātlă.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kithkatla.**—Can. Ind. Aff., 251, 1891. **Kitkathla.**—Brit. Col. map, Victoria, 1872. **Kitkatla.**—Can. Ind. Aff., 432, 1896. **Kitkhall-ah.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kit-khatla.**—Dorsey in Am. Antiq., xix, 280, 1897. **Kitoonitza.**—Tolmie and Dawson, Vocabs. Brit. Col., 115B, 1884 (Kwakiutl name). **Kittrālchlă.**—Krause, Tlinkit Ind., 318, 1885. **Sibapa.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. (probably the name of the chief, Djebasa).

Kitkehahki ('on a hill.'—Grinnell). One of the tribes of the Pawnee confederacy (q. v.), sometimes called Republican Pawnee, as their villages were at one time on Republican r. Their villages were always w. of those of the Chaui, or up stream, and were spoken of as the upper villages. The tribe lived with its kindred on Loup r., Nebr., where their reservation was established in 1857. In 1875 they were removed to Oklahoma, where they now dwell. In 1892 they took their lands in severalty and became citizens of the United States. In tribal organization, customs, and beliefs the Kitkehahki did not differ from their congeners. Grinnell (Pawnee Hero Stories, 241, 1889) mentions three divisions, the Great Kitkehahki, Little Kitkehahki, and Blackhead Kitkehahki.

(A. C. F.)

Kattahawkees.—Ind. Aff. Rep., 213, 1861. **Ket-ka-kesh.**—Long, Exped. Rocky Mts., ii, lxxxv, 1823. **Kit'-kä.**—Morgan, Syst. Consan. and Affin., 286, 1871. **Kitkahā'ki.**—Gatschet, MS., B. A. E. **Kitka-hoets.**—Keane in Stanford, Compend., 518, 1878. **Kit'-ke-hak-ĭ.**—Dunbar in Mag. Am. Hist., iv, 246, 1880. **Mítaháwiye.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (Kansa name). **Panea Republicans.**—Lewis, Travels, 13, 1809. **Pania Republican.**—Sibley, Hist. Sketches, 62, 1806. **Panias républicains.**—Gass, Voy., 417, 1810. **Panias Republican.**—Lewis and Clark, Discov., 17, 1806. **Panis Republican.**—Lewis and Clark, Travels, 14, 1807. **Paunee Republics.**—H. R. Ex. Doc. 117, 19th Cong., 1st sess., 7, 1826. **Pawnee republic.**—Pike, Travels, 190, 1811. **Pawnee Republican.**—Irving, Indian Sketches, ii, 13, 1835. **Pawnees republic.**—Pike, Exped., 143, 1810. **Republic.**—Lewis and Clark, Discov., 18, 1806. **Republican Pawnees.**—Lewis and Clark, Exped., i, 33, 1814. **Republicans.**—Ind. Aff. Rep., 95, 1840. **Republick.**—Orig. Jour. Lewis and Clark, vi, 87, 1905 (name given by traders). **Républiques.**—Du Lac, Voy. dans les Louisianes, 225, 1805. **Ze-ka-ka.**—Long, Exped. Rocky Mts., ii, lxxxv, 1823. **Zíka hákisiⁿ.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (Kansa name). **Zizíka ákiȼisiⁿ'.**—La Flesche quoted by Dorsey in Cont. N. A. Ethnol., vi, 397, 1892 (Omaha name). **Zizíka-ákisí.**—Sanssouci quoted, ibid. (Omaha name).

Kitksan ('people of Skeena [Ksian] river'). One of the three dialectic divisions of the Chimmesyan stock, affiliated more closely with the Niska than with the Tsimshian proper. The people speaking the dialect live along the upper waters of Skeena r., Brit. Col. Dorsey enumerates the following towns: Kauldaw, Kishgagass, Kishpiyeoux, Kitanmaiksh, Kitwingach, Kitwinskole, and Kitzegukla. To these must be added the modern mission town of Meamskinisht. A division is known as the Glen-Vowell Band. Pop. 1,120 in 1904.

Gyikshan.—Boas in 10th Rep. N. W. Tribes Can., 50, 1895. **Gyitksa'n.**—Boas in 5th Rep. N. W. Tribes Can., 8, 1889. **Gyitkshan.**—Boas in 10th Rep. ibid., 50, 1895. **Kiksàn.**—J. O. Dorsey in Am. Antiq., xix, 277, 1897. **Kit-ih-shian.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kitksa'n.**—Dorsey in Am. Antiq., xix, 277, 1897. **Kit-ksum.**—Can. Ind. Aff., 359, 1897. **Kit-ksun.**—Can. Ind. Aff., 358, 1895.

Kitlakaous ('people on the sandy point'). A former Niska village on Nass r., Brit. Col., near its mouth. It was entirely abandoned in 1885.—Dorsey in Am. Antiq., xix, 279, 1897.

Kitlakdamix. A division and town of the Niska on Nass r., Brit. Col., about 25 m. from tidewater; pop. 169 in 1898, 126 in 1904.

Gyît'laqdā'mîkc.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895. **Kilawalaks.**—Tolmie and Dawson, Vocabs. Brit. Col., map, 1884. **Kin-a-roa-lax.**—Kane, Wand. in N. A., app., 1859. **Kin-a-wa-lax.**—Schoolcraft, Ind. Tribes, v, 487, 1855. **Kinnewoolun.**—Brit. Col. map, 1872. **Kitlacdamax.**—Can. Ind. Aff. 1904, pt. 2, 69, 1905. **Kitlach-damak.**—Can. Ind. Aff., 271, 1889. **Kitlach-damax.**—Ibid., 416, 1898. **Kit-lak-damix.**—Dorsey in Am. Antiq., xix, 280, 1897. **Kitlatamox.**—Horetzky, Canada on Pacific, 128, 1874.

Kitlani (*Gyitlä'n*, 'people who paddle stern first'). A former Tsimshian division and town near Metlakatla, n. w. coast of British Columbia; now at Port Simpson.

Gyitlä'n.—Boas in Zeitschr. für Ethnol., 232, 1888. **Ketlane.**—Kane, Wand. in N. A., app., 1859. **Kitlan.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kitlani.**—Dorsey in Am. Antiq., xix, 281, 1897. **Kitlan Kilwilpeyot.**—Brit. Col. map of Ind. Tribes, Victoria, 1872. **Kittlĕān.**—Krause, Tlinkit Ind., 318, 1885.

Kitlope (Tsimshian: 'people of the rocks'). A Kwakiutl tribe living on Gardiner channel, Brit. Col.; pop. 84 in 1901, 71 in 1904.

Gī'manoîtx.—Boas in Rep. Nat. Mus. 1895, 328, 1897. **Gyimanoitq.**—Boas in 5th Rep. N. W. Tribes Can., 9, 1889. **Gyitlō'p.**—Ibid. **Keimanoeitoh.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Kitloop.**—Brit. Col. map, 1872. **Kitlop.**—Tolmie and Dawson, op. cit. **Kit-lope.**—Kane, Wand. in N. A., app., 1859 (wrongly classed as Sabassa). **Kittlope.**—Can. Ind. Aff., 315, 1892.

Xanā'ks'iala.—Boas in Rep. Nat. Mus. 1895, 328, 1897 (own name).

Kitrauaiiks (*Kĭtraŭ-ai-iks*). Given by Krause (Tlinkit Ind., 318, 1885) as a division of the Tsimshian on Skeena r., Brit. Col., and southward; they are not now identifiable.

Kitsalthlal (*Gyidzaχtlä'tl*, 'people of the salmon-berries'). A Tsimshian division and town on the coast of British Columbia, between Nass and Skeena rs., probably near Metlakatla.

Gyidzaχtlä'tl.—Boas in Zeitschr. für Ethnol., 232, 1888. **Kitch-a-clalth.**—Kane, Wand. in N. A., app., 1859. **Kitche kla la.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kīts-āch-lă-āl'ch.** — Krause, Tlinkit Ind., 317, 1885. **Kitsagatala.**—Downie in Jour. Roy. Geog. Soc., xxxi, 253, 1861. **Kitsalthlal.**—Tolmie and Dawson, Vocabs. Brit. Col., 114b, 1884.

Kitsanaka. Given by Dawson (Queen Charlotte Ids., 134, 1880) as the name of one of four Haida clans, the word being supposed to signify "crow." As there are only two Haida clans, the Raven (*Hoya*) and the Eagle (*Got*), and the word for crow is *k!áldjida*, it is evident that Dawson misunderstood his informant. (J. R. S.)

Kittamaquindi (properly *Kittamaqueink*, 'place of the old great beaver.'—Hewitt). The principal village of the Conoy (Piscataway) in Maryland in 1639. In that year the Jesuits established there a mission, which was removed in 1642 to Potopaco on account of the inroads of the Conestoga and their allies. According to Brinton the village was at the junction of Tinkers cr. with the Piscataway, a few miles above the Potomac, in Prince George co. (J. M.)

Kittamaque-ink.—Brinton, Lenape Leg., 27, 1885 (proper form). **Kittamaquindi.**—Writer of 1639 in White, Relatio Itineris, 63, 1874. **Kittamaqundi.**—White, ibid., 127, note.

Kittanning ('on the great stream', from *kit*, 'large, superior'; *hanne*, 'stream'; *ing*, the locative). An important village of mixed Iroquois, Delaware, and Caughnawaga, formerly about the site of the present Kittanning, on Allegheny r., in Armstrong co., Pa. It was destroyed by the Pennsylvanians in 1756 after a desperate fight. It seems to have consisted of two or three settlements. The most important, called Upper Kittanning, was on the e. side of the river. Middle Kittanning was on the w. bank. (J. M.)

Adigie.—Guy Park conf. (1775) in N. Y. Doc. Col. Hist., viii, 557, 1857. **Adigo.**—Johnson Hall conf. (1765), ibid., vii, 728, 1865 (perhaps the Iroquois name). **Atiga.**—Bellin, map, 1775. **Attigné.**—Céloron (1749) in Margry, Déc., vi, 685, 1886. **Attigua.**—Bellin, map, 1755 (marked as if distinct from Atiga). **Attiqué.**—Céloron, op. cit. **Cantanyans.**—Boudinot, Star in the West, 126, 1816 (used for the inhabitants). **Cattanyan.**—Smith (1799) in Drake, Trag. Wild., 263, 1841. **Kattaning.**—Harris, Tour, map, 1805. **Kitanning.**—Pa. Gazette (1756) quoted in Mass. Hist. Soc. Coll., 3d s., iv, 298, 1834. **Kithannink.**—Heckewelder in Trans. Am. Philos. Soc., n. s., iv, 368, 1834. **Kittaning.**—Johnson Hall conf., op. cit. **Kittanning.**—Croghan (?), *ca.* 1756, in Rupp, West. Pa., 116, 1846. **Kittaones.**—Lattré, map, 1784.

Kitteaumut. A village of Christian Indians in the s. part of Plymouth co., Mass., near Monument Ponds, in 1674, perhaps under the dominion of the Wampanoag. See Cotton (1674) in Mass. Hist. Soc. Coll., 1st s., i, 199, 1806.

Kittizoo. The southernmost division and town of the Tsimshian, on the s. side of Swindle id., n. w. of Millbank sd., Brit. Col. The town is now almost deserted.

Gyidesdzo'.—Boas in 5th Rep. N. W. Tribes Can., 9, 1889. **Ketyagoos.**—Colyer in Ind. Aff. Rep. 1869, 534, 1870. **Kitestues.**—Brit. Col. map, Victoria, 1872. **Kitistzoo.**—Tolmie and Dawson, Vocabs. Brit. Col., 114b, 1884. **Kit-tist-zū.**—Gibbs in Cont. N. A. Ethnol., i, 143, 1877. **Kit-tizoo.**—Dorsey in Am. Antiq., xix, 280, 1897. **Kityagoos.**—Scott in Ind. Aff. Rep., 316, 1868. **Whīsklāleitoh.**—Tolmie and Dawson, Vocabs. Brit. Col., 114b, 1884 ('people across the sea': Heiltsuk name).

Kittsawat. A Ntlakyapamuk village near Lytton, Brit. Col., with 4 inhabitants in 1897 (Can. Ind. Aff. Rep.), the last time the name appears.

Kituhwa (*Kitúhwă*). A former important Cherokee settlement on Tuckasegee r., and extending from above the junction of the Oconaluftee nearly to the present Bryson City, Swain co., N. C. The name, which appears also as Kettooah, Kittoa, Kittowa, etc., has lost its meaning. The people of this and the subordinate settlements on the waters of the Tuckasegee were known as Aní-Kĭtúhwagĭ, and the name was frequently extended to include the whole tribe. For this reason it was adopted in later times as the name of the Cherokee secret organization, commonly known to the whites as the Ketoowah society, pledged to the defence of Cherokee autonomy.—Mooney in 19th Rep. B. A. E., 525, 1900.

Kautika.—Doc. of 1799 quoted by Royce in 5th Rep. B. A. E., 144, 1887. **Kettooah.**—Mooney, op. cit. **Kittoa.**—Ibid. **Kittowa.**—Doc. of 1755 quoted by Royce, op. cit., 143.

Kituitsach-hade. A name given by Krause (Tlinkit Indianer, 304, 1885) to a supposed branch of the Haida on Queen Charlotte ids., Brit. Col. Unidentified.

Kitunahan Family. A linguistic family established by Powell (7th Rep. B. A. E., 85, 1891) to include the single Kutenai tribe (q. v.). The name is adopted from Hale's term, Kitunaha, applied to the tribe. This family has since been found to consist of two tribes with slightly differing dialects, viz., the Upper Kutenai and the Lower Kutenai, the former being properly the Kitōnā'qā, the latter the Ăqkōqtl'ātlqō. Certain other minor differences exist between these two sections. The following family synonyms are chronologic. (A. F. C.)

=**Kitunaha.**—Hale in U. S. Expl. Exped., vi, 204, 535, 1846 (between the forks of the Columbia); Gallatin in Trans. Am. Ethnol. Soc., ii, pt. 1, c. 10, 77, 1848 (Flatbow); Berghaus (1851), Physik. Atlas, map 17, 1852; Latham in Trans. Philol. Soc. Lond., 70, 1856; Latham, Opuscula, 338, 1860; Latham, Elem. Comp. Philol., 395, 1862 (between lat. 52° and 48°, w. of main ridge of Rocky mts.);

Gatschet in Mag. Am. Hist. 170, 1877 (on Kootenay r.). =**Coutanies.**—Hale in U. S. Expl. Exped., VI, 204, 1846 (=Kitunaha). =**Kutanis.**—Latham, Nat. Hist. Man, 316, 1850 (Kitunaha). =**Kituanaha.**—Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (Coutaria or Flatbows, N. of lat. 49°). =**Kootanies.**—Buschmann, Spuren der aztek. Sprache, 661, 1859. =**Kutani.**—Latham, Elem. Comp. Philol., 395, 1862 (or Kitunaha). =**Cootanie.**—Latham, ibid. (synonymous with Kitunaha). =**Kootenai.**—Gatschet in Mag. Am. Hist., 170, 1877 (defines area occupied); Gatschet in Beach, Ind. Miscel., 446, 1877; Bancroft, Nat. Races, III, 565, 1882. =**Kootenuha.**—Tolmie and Dawson, Comp. Vocabs. Brit. Col., 79–87, 1884 (vocabulary of Upper Kootenuha). =**Flatbow.**—Hale in U. S. Expl. Exped., VI, 204, 1846 (=Kitunaha); Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, 10, 77, 1848 (after Hale); Buschmann, Spuren der aztek. Sprache, 661, 1859; Latham, Elem. Comp. Philol., 395, 1862 (or Kitunaha); Gatschet in Mag. Am. Hist., 170, 1877. =**Flachbogen.**—Berghaus (1851), Physik. Atlas, map 17, 1852. ×**Shushwaps.**—Keane in Stanford Compend. (Cent. and So. Am.), app., 460, 474, 1878 (includes Kootenais Flatbows or Skalzi). =**Kitunahan.**—Powell in 7th Rep. B. A. E., 85, 1891.

Kitunto (*Gyit'endâ*, 'people of the stockaded town'). A Tsimshian division and town formerly near the mouth of Skeena r., Brit. Col. The people were related to the Kishpachlaots.

Gyit'Endâ.—Boas in 5th Rep. N. W. Tribes Canada, 35, 1889. **Ket-an-dou.**—Kane, Wand. in N. A., app., 1859. **Kitadah.**—Dorsey in Am. Antiq., XIX, 281, 1897. **Kit, an, doh.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kitt-andó.**—Krause, Tlinkit Ind., 318, 1885. **Kitunto.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884.

Kitwilgioks (*Gyitwulgyâ'ts*, 'people of the camping place'). A Tsimshian division in the neighborhood of the mouth of Skeena r., Brit. Col. Their chief outranked all other Tsimshian chiefs.

Gyitwulgyâ'ts.—Boas in 5th Rep. N. W. Tribes Canada, 35, 1889. **Kitwilgiōks.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kit-will-coits.**—Kane, Wand in N. A., app., 1859. **Kitwill quoitz.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kit-wulg-jats.**—Krause, Tlinkit Ind., 317, 1885.

Kitwilksheba (*Gyitwulkŝe̥bā′*). A Tsimshian division in the neighborhood of Metlakatla and the mouth of Skeena r., Brit. Col. In 1884 it was almost extinct.

Gyitwulkŝe̥bā′.—Boas in Zeitschr. für Ethnol., 232, 1888. **Ket-wilk-ci-pa.**—Kane, Wand. in N. A., app., 1859. **Kitwilksheba.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kit, will, su, pat.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kit-wúlkše-bē.**—Krause, Tlinkit Ind., 318, 1885.

Kitwingach ('people of place of plenty of rabbits'). A division and town of the Kitksan on the N. bank of Skeena r., Brit. Col., just above the rapids; pop. 154 in 1904.

Gyitwung·-ā′.—Boas in 10th Rep. N. W. Tribes Canada, 50, 1895. **Kilgonwah.**—Brit. Col. map, Victoria, 1872. **Kitcoonsa.**—Downie in Jour. Roy. Geog. Soc., XXXI, 253, 1861. **Kitswingahs.**—Scott in Ind. Aff. Rep. 1869, 563, 1870. **Kit-wang-agh.**—Can. Ind. Aff., 415, 1898. **Kitwangar.**—Horetzky, Canada on the Pacific, 212, 1874. **Kit-win-gach.**—Dorsey in Am. Antiq., XIX, 279, 1897. **Kitwungā.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884.

Kitwinshilk ('people of the place of lizards'). A Niska town on the middle course of Nass r., N. W. British Columbia. According to Boas there were four divisions: Laktiaktl, Lakloukst, Gyitsaek, and Gyisgahast. The first of these belonged to the Wolf clan, the second and third to the Eagle clan, and the fourth to the Bear clan. Pop. 77 in 1898, 62 in 1904.

Gyîtwunksē′tlk.—Boas in 10th Rep. N. W. Tribes Canada, 49, 1895. **Ke toon ok shelk.**—Schoolcraft, Ind. Tribes, V, 487, 1855. **Kitwanshelt.**—Horetzky, Canada on the Pacific, 129, 1874. **Kit-win-shilk.**—Dorsey in Am. Antiq., XIX, 280, 1897. **Kitwintshieth.**—Can. Ind. Aff., 271, 1889. **Kitwintshilth.**—Ibid., 416, 1898.

Kitwinskole ('people where the narrows pass'). A Kitksan division and town on a W. branch of upper Skeena r., Brit. Col.; pop. 67 in 1904.

Gyîtwuntlkō′l.—Boas in 10th Rep. N. W. Tribes Canada, 49, 1895. **Kitswinscolds.**—Scott in Ind. Aff. Rep. 1869, 563, 1870. **Kitwancole.**—Horetzky, Canada on the Pacific, 116, 1874. **Kit-wan-cool.**—Can. Ind. Aff., 415, 1898. **Kit-wan Cool.**—Ibid., 252, 1891. **Kit-win-skole.**—Dorsey in Am. Antiq., XIX, 279, 1897. **Kit-wun-kool.**—Dawson in Geol. Surv. of Can., 20B, 1879–80.

Kitzeesh (*Gyidzī′s*, 'people of the salmon weir'). A Tsimshian division and town formerly near Metlakatla, Brit. Col. According to the Haida, this family was descended from a woman of their tribe.

Gittcī′s.—Swanton, field notes, 1900–01. **Gyidzī′s.**—Boas in Zeitschr. f. Ethnol., 232, 1888. **Kee-ches.**—Schoolcraft, Ind. Tribes, V, 487, 1855. **Kee-chis.**—Kane, Wand. in N. A., app., 1859. **Keshase.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kitseesh.**—Brit. Col. map, Victoria, 1872. **Kīts-īīsch.**—Krause, Tlinkit Ind., 318, 1885. **Kitsis.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kitzeesh.**—Dorsey in Am. Antiq., XIX, 281, 1897.

Kitzegukla ('people of Zekukla mountain'). A Kitksan division and town on upper Skeena r., a short distance below Hazelton, Brit. Col. There is an old and also a new town of this name. According to Boas there were two clans here, Raven and Bear, the people of the latter being called specifically Gyîsg·ā′hast. Pop. of both, 91 in 1904.

Gyitsigyu′ktla.—Boas in 10th Rep. N. W. Tribes Canada, 50, 1895. **Kitseguecla.**—Dawson in Geol. Surv. Canada, 20B, 1879–80. **Kitse-gukla.**—Can. Ind. Aff., 252, 1891. **Kitsenelah.**—Brit. Col. map, Victoria, 1872. **Kit-se-quahla.**—Can. Ind. Aff., 415, 1898. **Kit-se-quak-la.**—Ibid., 358, 1895. **Kitsigeuhlé.**—Horetzky, Canada on Pacific, 116, 1874. **Kitsiguchs.**—Scott in Ind. Aff. Rep. 1869, 563, 1870. **Kitsiguhli.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kits-se-quec-la.**—Can. Ind Aff., 304, 1893. **Kitze-gukla.**—Dorsey in Am. Antiq., XIX, 278, 1897.

Kitzilas ('people of the canyon', i. e., of Skeena r.). A Tsimshian division. The two towns successively occupied by them bore their name. The first, just above the canyon of Skeena r., Brit. Col., has been abandoned, the people having moved, mainly in 1893, to New Kitzilas, just below the canyon. Pop. of the latter town, 144 in 1902; in 1904, together with Port Essington and Kitzimgaylum, 191.

Gyits'ala′ser.—Boas in 5th Rep. N. W. Tribes Canada, 9, 1889. **Kisalas.**—Can. Ind. Aff., 416, 1898. **Kitalaska.**—Downie in Jour. Roy. Geog. Soc., XXXI, 252, 1861. **Kitchu lass.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kitsalas.**—Scott in Ind. Aff. Rep. 1869, 563, 1870. **Kitsalass.**—Can. Ind. Aff., 252, 1891. **Kitsallas.**—Brit. Col. map, Victoria, 1872. **Kit-se-lai-so.**—Kane, Wand. in N. A., app., 1859. **Kĭtselāssir.**—Krause, Tlinkit Ind., 318, 1885. **Kitsellase.**—Horetzky, Canada on Pacific, 212, 1874. **Kit zilas.**—Dorsey in Am. Antiq., XIX, 279, 1897. **Kit-zilass.**—Ibid., map.

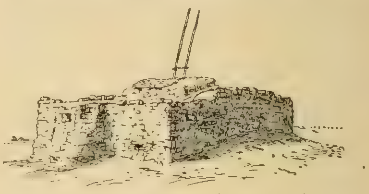
Kitzimgaylum ('people on the upper part of the river.'—Boas). A Tsimshian division and town on the N. side of Skeena r., Brit. Col., below the canyon. These people were originally Tongas, of the Koluschan stock, who fled from Alaska on account of continual wars, and settled at this point. In course of time they came to speak the Tsimshian language. Pop. 69 in 1902; in 1904, together with Port Essington and Kitzilas, 191.

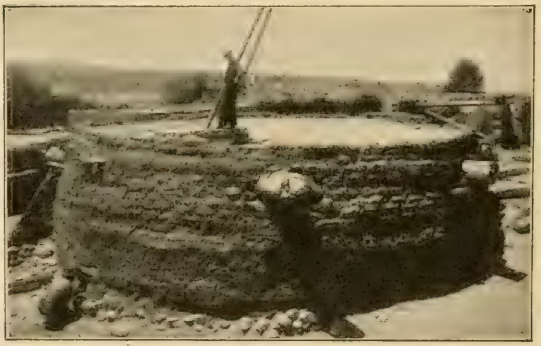
Gyits'umrä'lon.—Boas in 5th Rep. N. W. Tribes Canada, 9, 35, 1889. **Kee-chum-a-kai-lo.**—Kane, Wand. in N. A., app., 1859. **Kee-chum akarlo.**—Schoolcraft, Ind. Tribes, V, 487, 1855. **Kitchemkalem.**—Can. Ind. Aff., 271, 1889. **Kitchimkale.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kitsumkalem.**—Can. Ind. Aff., 416, 1898. **Kitsumkalum.**—Horetzky, Canada on Pacific, 212, 1874. **Kit-zim-gay-lum.**—Dorsey in Am. Antiq., XIX, 279, 1897.

Kiusta (*K!iū'stA*, 'where the trail comes out' [?]). A former Haida town on the N. W. coast of Moresby id., opposite North id., Queen Charlotte ids., Brit. Col. It was owned by the Stustas. Possibly the town given in John Work's list as "Lu-lan-na," with 20 houses and 296 inhabitants in 1836–40, included this place and the neighboring town of Yaku. The old people remember 9 houses as having stood here and 8 at Yaku. After the population of Kiusta had decreased considerably, the remainder went to Kung, in Naden harbor. (J. R. S.)

Kioo-sta.—Dawson, Queen Charlotte Ids., 162, 1880. **Kūstā Hāadē.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895. **Ky'iū'st'a.**—Boas, 12th Rep. N. W. Tribes Canada, 22, 1898.

Kiva. The Hopi name of the sacred ceremonial, assembly, and lounging chamber, characteristic of ancient and modern Pueblo settlements of Arizona and New Mexico and the prehistoric pueblos of Colorado and Utah. They were first described by the early Spanish explorers of the S. W., who designated them *estufas*, meaning 'hot rooms,' evidently mistaking their chief use as that of sweat-houses. One of the kivas at the pueblo of Taos in 1540 is described by Castañeda (14th Rep. B. A. E., 1896) as containing "12 pillars, 4 of which, in the center, were as large as 2 men could reach around," while "some that were seen were large enough for a game of ball." The kivas of the Rio Grande villages were described as "underground, square or round, with fine pillars," which is largely true to-day. The early Spaniards also state that "the young men lived in the estufas," that "if a man repudiated his woman he has to go to the estufa," and that "it is forbidden for women to sleep in the estufas, or to enter these for any purpose, except to give their husbands or sons something to eat," which is still the case save in the few instances in which kivas are used by women's religious societies or where women are witnesses of the ceremonies. "The kivas," says Castañeda, "belong to the men, while the houses belong to the women." Elsewhere he asserts that the kivas belong to the whole village, meaning that they are not the property of a single individual or household.


HOPI KIVA, SHONGOPOVI. (V. MINDELEFF)


NAMBE KIVA. (VROMAN, PHOTO)

The oldest form of kiva seems to have been circular, and some of these are still used in Rio Grande pueblos, as Santo Domingo, Santa Clara, and Nambe, although in this section, where Spanish influence was strongest, the persistence of this type might be least expected. At Zuñi and in the Hopi villages, on the other hand, the kivas are rectangular, in the latter wholly or partly underground and usually isolated, in the former partly subterranean and forming part of the village cluster. Originally the Zuñi kivas were in the courtyards of the villages, but, probably by reason of Spanish restrictions, their situation was later hidden among the dwellings, where they are today. The number of kivas in a pueblo varied with its size and the number of the religious organizations using them. Oraibi alone has 13 kivas, while some of the smaller pueblos contain but one. Those of the Hopi, which number 33, are rectangular, and are generally so built that they are approximately on a N. and

s. line, the exceptions probably being due to the exigencies of the sites. This latter circumstance, however, is not permitted to interfere with the subterranean or semisubterranean character of the kivas, for so persistently is this feature preserved that convenience of use is sacrificed for sites that admit of partial excavation in the rock or the sinking of the chamber below the surface of the mesa summit. Kivas contain few wall openings, and these are very small. The chambers are invariably entered by means of a ladder to the roof and another through a hatchway. The roof is supported by beams covered with osiers or boards and adobe mortar well tamped; the floors consist usually of smooth sandstone slabs; the walls, which are sometimes decorated with symbolic paintings of directional animals in directional colors, are wholly or partly surrounded by a solid stone-capped adobe bench, and at one end, behind the ladder, is a low platform or dais. A shallow fire-pit occupies the center of the floor, the hatchway being the only means for the passage of the smoke. At the end of some kivas, facing the ladder, is a small round hole in a stone or slab of cottonwood—the *sípapu* or *shípapulima* (the name varying with the language of the tribes)—symbolizing the place of origin and the final place of departure of the Pueblo peoples and the medium of communication with the beings of the underworld. When not in use the *sípapu* is kept plugged. Behind this orifice an altar, varying with the society and the ceremony, is usually erected, and before it a dry-painting is sometimes made, and numerous symbolic paraphernalia are assembled in prescribed order. See *Altar*, *Ceremony*, *Pueblos*, *Shrines*.

Consult Bandelier in Arch. Inst. Papers, III, IV, 1890–92; Cushing in 13th Rep. B. A. E., 1896; Dorsey and Voth in Field Columbian Museum Pub., Anthrop. ser., III, VI, 1901–03; various papers by Fewkes in the reports of the B. A. E., and in Am. Anthrop. and Jour. Am. Folk-lore; Hewett in Bull. 32, B. A. E., 1906; Mindeleff in 8th Rep. B. A. E., 1891; Nordenskiöld, Cliff-dwellers of the Mesa Verde, 1893; Mrs Stevenson in 11th and 23d Reps. B. A. E., 1894 and 1905; Winship in 14th Rep. B. A. E., 1896. (F. W. H.)

Kivezaku. A band, apparently of Yuman stock, formerly inhabiting the lower Rio Colorado valley in the present Arizona or California, and who were "conquered, absorbed, or driven out" by the Mohave, according to the tradition of the latter.

Kive-za-ku.—Bourke in Jour. Am. Folk-lore, II, 185, 1889.

Kivitung. A settlement of Akudnirmiut Eskimo on Padli fjord, Baffin land.

Qivitung.—Boas in 6th Rep. B. A. E., 441, 1888.

Kivualinak. A Kevalingamiut village near Pt Hope, Alaska.

Kivualinagmut.—Zagoskin, Desc. Russ. Poss. Am., pt. I, 74, 1847.

Kiyahani. An Apache clan or band at San Carlos and Ft Apache, Ariz., in 1881.

Ki-ya-hanni.—Bourke in Jour. Am. Folk-lore, III, 118, 1890. **Ki-ya-jani.**—Ibid., 111 (trans. 'alkali').

Kiyis (*Ki'yis*, 'dried meat'). A division of the Piegan tribe of the Siksika.—Grinnell, Blackfoot Lodge Tales, 209, 225, 1892.

Kiyuksa ('breakers,' so called because the members broke the marriage law by taking wives within prohibited degrees of kinship). A band of the Mdewakanton Sioux which lived in 1811, according to Pike, in a village on upper Iowa r., under chief Wabasha (Minn. Hist. Coll., II, 17, 1860); in 1820 they were on Mississippi r., above Prairie du Chien (Drake, Bk. Inds., bk. VIII, 1848). Long, in 1824, placed them in two villages, one on Iowa r. near the Mississippi, the other on L. Pepin. Their chief village was Winona, on the site of Winona, Minn., in 1858, and the other was where Wabasha is now.

Bounding-Wind.—Neill, Hist. Minn., 144, note, 1858 (English for Tatepsin, the name of the chief). **Keoxa.**—Long, Exped. St. Peter's R., I, 383, 1824. **Ki-gu-ksa.**—Smithson. Misc. Col., XIV, 7, 1878. **Ki-yu-ksa.**—Ramsey in Ind. Aff. Rep., 81, 1850. **Kiyuksan.**—Williamson in Minn. Geol. Rep. for 1884, 112. **La Feuille's band.**—Long in Minn. Hist. Coll., II, 24, 1860. **Ta-te-psin.**—Neill, Hist. Minn., 144, note, 1858. **Wabasha's band.**—Sen. Ex. Doc. 90, 22d Cong., 1st sess., 64, 1832. **Wabashaw band.**—Ind. Aff. Rep., 282, 1854. **Wabashaw's sub-band of Mede-wakan-t'wans.**—Ramsey in Ind. Aff. Rep., 81, 1850. **Wabushaw.**—Prescott in Schoolcraft, Ind. Tribes, II, 169, 1852. **Wa-ha-shaw's tribe.**—U. S. Ind. Treaties (1836), 875, 1873. **Wapasha's band.**—Riggs, Dak. Gram. and Dict., 131, 1852. **Wapashaw.**—Neill, Hist. Minn., xliv, 1858 (chief's name). **Wapashaw's village.**—Throcmorton (1832) quoted by Drake, Bk. Inds., bk. V, 155, 1848. **Wa-pa-shee.**—Smithson. Misc. Coll., XIV, art. 6, 8, 1878. **Wapatha.**—Warren in Minn. Hist. Coll., V., 156, 1885. **Wind people.**—Dorsey in Am. Natur., 115, 1884.

Kiyuksa. A division of the Upper Yanktonai Sioux.

Kee-ark-sar.—Corliss, Lacotah MS. vocab., B. A. E., 106, 1874. **Kee-uke-sah.**—Lewis and Clark, Discov., 34, 1806; Orig. Jour. Lewis and Clark, VI, 99, 1905. **Ku-ux-aws.**—Prescott in Schoolcraft, Ind. Tribes, II, 169, 1852.

Kiyuksa. A division of the Brulé Teton Sioux.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 219, 1897.

Kiyuksa. A division of the Oglala Teton Sioux.

Breakers of the custom.—Robinson, letter to Dorsey, 1879. **Cut Offs.**—Brackett in Smithson. Rep. 1876, 467, 1877. **Ke-ax-as.**—Ibid. **Kiocsies.**—Ind. Aff. Rep., 250, 1875. **Kiyuksa.**—Robinson (1880) quoted by Dorsey in 15th Rep. B. A. E., 220, 1897. **Zuzeċa kiyaksa.**—Cleveland (1884), ibid. (='bit the snake in two'). **Zuzetca-kiyaksa.**—Ibid.

Klahosaht. A Nootka tribe formerly living N. of Nootka sd., Vancouver id. (Sproat, Sav. Life, 308, 1869). Boas was unable to learn anything about them, but the name seems to occur in Jewitt's Narrative as the designation of a small tribe that had been "conquered and incorporated into that of Nootka."

Klahars.—Jewitt, Narr., 74, 1849. **Klahosaht.**—Sproat, Sav. Life, 308, 1869. **Tlahosath.**—Boas, 6th Rep. N. W. Tribes Can., 31, 1890.

Klahum. An Okinagan village where Astor's old fort stood, at the mouth of Okinakane r., Wash.—Gibbs in Pac. R. R. Rep., I, 413, 1855.

Klakaamu (*Kl'a-ka-a'-mu*). A former Chumashan village on Santa Cruz id., off the coast of California, E. of Punta del Diablo.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Klalakamish (*Kla-la'-ka-mish*). An extinct band of Lummi that resided on the E. side of San Juan id., N. W. Wash.—Gibbs, Clallam and Lummi, 39, 1863.

Klamaskwaltin. A Kaiyuhkhotana village on the N. bank of Yukon r., Alaska, near the mouth of Kaiyuh r.

Klamaskwaltin.—Baker, Geog. Dict. Alaska, 1902. **Klamasqualttin.**—Coast Survey cited by Baker, ibid.

Klamath (possibly from *máklaks*, the Lutuami term for 'Indians,' 'people,' 'community'; lit. 'the encamped'). A Lutuamian tribe in S. W. Oregon. They call themselves Eukshikni or Auksni, 'people of the lake,' referring to the fact that their principal seats were on Upper Klamath lake. There were also important settlements on Williamson and Sprague rs. The Klamath are a hardy people and, unlike the other branch of the family, the Modoc, have always lived at peace with the whites. In 1864 they joined the Modoc in ceding the greater part of their territory to the United States and settled on Klamath res., where they numbered 755 in 1905, including, however, many former slaves and members of other tribes who have become more or less assimilated with the Klamath since the establishment of the reservation. Slavery was a notable institution among the Klamath, and previous to the treaty of 1864 they accompanied the Modoc every year on a raid against the Achomawi of Pit r., Cal., for the capture of women and children whom they retained as slaves or bartered with the Chinook at The Dalles. The Klamath took no part in the Modoc war of 1872-73, and it is said that their contemptuous treatment of the Modoc was a main cause of the dissatisfaction of the latter with their homes on the reservation which led to their return to Lost r. and thus to the war. The following are the Klamath settlements and divisions so far as known: Awalokaksaksi, Kohashti, Kulshtgeush, Kuyamskaiks, Nilakshi, Shuyakeksh, Yaaga, and Yulalona. See also *Kumbatuash*. Consult Gatschet, Klamath Inds., Cont. N. A. Ethnol., II, 1890. (L. F.)

KLAMATH MEDICINE-MAN

Aígspaluma.—Gatschet in Cont. N. A. Ethnol., II, pt. I, xxxiii, 1890 ('people of the chipmunks': Sahaptin name for all Indians on Klamath res. and vicinity; abbreviated to Aígspalo, Aíkspalu). **Alámmimakt ísh.**—Ibid., xxxiv (said to be the Achomawi name). **Athlámeth.**—Ibid. (Calapooya name). **Aúksiwash.**—Ibid. (so called in Yreka dialect of Shasta). **Ä-uksni.**—Ibid. (abbr. of É-ukshikni). **Ä'-ushkni.**—Ibid., pt. II, 31. **Clamaths.**—Lee and Frost, Oregon, 177, 1844. **Clamets.**—Hale in U. S. Expl. Exped., VI, 218, 1846. **Clamouths.**—Gallatin in Trans. Am. Antiq. Soc., II, map, 1836. **Clamuth.**—Johnson and Winter, Rocky Mts., 47, 1846. **Clamuts.**—White, Ten Years in Oregon, 259, 1850. **Climath.**—Spaulding in H. R. Rep. 830, 27th Cong., 2d sess., 59, 1842. **É-ukshikni.**—Gatschet in Cont. N. A. Ethnol., II, pt. I, xxxiv, 1890 (abbr. of the following). **É-ukshik-ni máklaks.**—Ibid. (own name: 'people at the lake'). **É-ukskni.**—Ibid. (abbr. of E-ukshikni). **É-ushkni.**—Ibid., pt. II, 31. **Ilamatt.**—H. R. Ex. Doc. 76, 30th Cong., 1st sess., 7. 1848 (misprint of Hale's Tlamatl). **Kalmaths.**—Dyar (1873) in H. R. Rep. 183, 44th Cong., 1st sess., 4, 1876 (misprint). **Klamacs.**—Duflot de Mofras, Explor. dans l'Oregon, II, 335, 1844. **Klamaks.**—Ibid., 357. **Klamat.**—Palmer, Rocky Mts., 103, 1852. **Klamath Lake Indians.**—Steele in Ind. Aff. Rep. 1864, 121, 1865. **Klamaths.**—Taylor in Cal. Farmer, June 8, 1860. **Klamatk.**—Gatschet misquoted in Congrès Internat. des Amér., IV, 284, 1881. **Klameth.**—Stanley in Smithson. Misc. Coll., II, 59, 1852. **Klamets.**—Farnham, Trav., 112, 1843. **Klawmuts.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Makaítserk.**—Gatschet, op. cit., II, pt. I, xxxiv, 1890 (so called by western Shasta). **Muck-alucs.**—Powers quoted by Bancroft, Nat. Races, I, 351, 1882. **Muk'-a-luk.**—Powers in Cont. N. A. Ethnol., III, 254, 1877. **Okshee.**—Steele in Ind. Aff. Rep. 1864, 121, 1865. **Oukskenah.**—Taylor in Cal. Farmer, June 22, 1860. **Plaíkni.**—Gatschet, op. cit., II, pt. I, xxxv, 1890 (collective name for Klamath, Modoc, and Snakes on Sprague r.). **Sáyi.**—Ibid., xxiv (Snake name). **Tapaádji.**—Curtin, Ilmawi MS. vocab., B. A. E., 1889 (Ilmawi name). **Thlamalh.**—Tolmie and Dawson, Comp. Vocab., 11B, 1884. **Tlamath.**—Ruxton, Adventures, 244, 1848. **Tlamatl.**—Hale in U. S. Expl. Exped., VI, 218, 1846. **Tlameth.**—Thompson in Ind. Aff. Rep., 490, 1854.

Klamatuk. An old village, probably belonging to the Comox, on the E. coast of Vancouver id., opposite the S. end of Valdes id.

Kla-ma-took.—Dawson, Geol. Surv. Can., map, 1888.

Klaskino ('people of the ocean'). A Kwakiutl tribe on Klaskino inlet, N. W. coast of Vancouver id.; pop. 13 in 1888, when last separately enumerated.

Klarkinos.—Can. Ind. Aff., 145, 1879. **Klās′-kaino.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **Klass-ki-no.**—Can. Ind. Aff., 189, 1884. **L'ā′sq′ēnôx.**—Boas in Rep. Nat. Mus. for 1895, 329, 1897. **L!ā′sq!ēnox^u.**—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 2, 354, 1902. **Tla′sk'ēnoq.**—Boas in 6th Rep. N. W. Tribes Canada, 53, 1890. **Tlats'ē′noq.**—Boas in Petermanns Mitt., pt. 5, 131, 1887 (misprint).

Klàtanars. A band of Cowichan on Fraser r., Brit. Col. Pop. 36 in 1886, when last enumerated separately.

Klatanars.—Can. Ind. Aff. for 1886, 229. **Klatawars.**—Ibid. for 1879, 309.

Klatlawas. An ancient Clallam village on Puget sd., Wash. Its inhabitants participated in the treaty of Point no Point, Jan. 26, 1855.

Klatláwas.—Gibbs, Clallam and Lummi, 20, 1863. **Klat-la-wash.**—U. S. Ind. Treat. (1855), 800, 1873.

Klatwoat. A village on the W. bank of Harrison r., near its junction with Fraser r., Brit. Col.—Brit. Col. map, Ind. Aff., Victoria, 1872.

Klawak. The principal town of the Henya Tlingit on the W. coast of Prince of Wales id., Alaska. It is now inhabited largely by Haida. Pop. 261 in 1890, 131 in 1900.

Chla-wāk-kŏn.—Krause, Tlinkit Ind., 111, 1885 (*kŏn*=people). **Klawak.**—Eleventh Census, Alaska, 3, 1893. **ȽAwa′k.**—Swanton, field notes, B. A. E., 1904. **Thlewhákh.**—Holmberg, Ethnog. Skizz., map, 1855.

Klchakuk. A Kuskwogmiut Eskimo village on the E. side of the entrance to Kuskokwim bay, Alaska; pop. 18 in 1880, 49 in 1890.

Klahangamut.—Nelson in 18th Rep. B. A. E., map, 1899. **Klchakuk.**—Baker, Geog. Dict. Alaska, 1902. **Kl-changamute.**—Petroff, Rep. on Alaska, 53, 1881.

Kleaukt (*Klēau′kt*, 'rocky bar'). A village of the Ntlakyapamuk on Fraser r., below North Bend, Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Kleguchek. A Kuskwogmiut Eskimo village in Alaska, at the mouth of Kuskokwim r. on the right bank.

Kleguchek.—Baker, Geog. Dict. Alaska, 1902. **Klegutshégamut.**—Kilbuck (1898) quoted by Baker, ibid.

Klemiaksac.—A Chinookan village on Columbia r., Oreg., 25 m. below The Dalles.

Kle-miak-sac.—Lee and Frost, Oregon, 176, 1844.

Klikitat (Chinookan: 'beyond,' with reference to the Cascade mts.). A Shahaptian tribe whose former seat was at the headwaters of the Cowlitz, Lewis, White Salmon, and Klickitat rs., N. of Columbia r., in Klickitat and Skamania cos., Wash. Their eastern neighbors were the Yakima, who speak a closely related language, and on the W. they were met by various Salishan and Chinookan tribes. In 1805 Lewis and Clark reported them as wintering on Yakima and Klickitat rs., and estimated their number at about 700. Between 1820 and 1830 the tribes of Willamette valley were visited by an epidemic of fever and greatly reduced in numbers. Taking advantage of their weakness, the Klikitat crossed the Columbia and forced their way as far S. as the valley of the Umpqua. Their occupancy of this territory was temporary, however, and they were speedily compelled to retire to their old seat N. of the Columbia. The Klikitat were always active and enterprising traders, and from their favorable position became widely known as intermediaries between the coast tribes and those living E. of the Cascade range. They joined in the Yakima treaty at Camp Stevens, Wash., June 9, 1855, by which they ceded their lands to the United States. They are now almost wholly on Yakima res., Wash., where they have become so merged with related tribes that an accurate estimate of their number is impossible. Of the groups still recognized on that reservation the Topinish are probably their nearest relatives (Mooney in 14th Rep. B. A. E., 738, 1896) and may be regarded as a branch of the Klikitat, and the Taitinapam, speaking the same tongue, as another minor branch. One of the settlements of the Klikitat was Wiltkun. (L. F.)

KLIKITAT WOMAN. (SHACKELFORD COLL.)

Awi-adshi.—Gatschet, Molalla MS., B. A. E., 27, 1877 (Molala name). **Chick-atat.**—Lee and Frost, Oregon, 176, 1844. **Chickitats.**—Lane in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 171, 1850. **Chit-ah-hut.**—Noble in H. R. Ex. Doc., 37, 34th Cong., 3d sess., 109, 1857. **Chit-at-hut.**—Ibid., 111. **Click-a-hut.**—Robie in Ind. Aff. Rep. 1857, 351, 1858. **Clickatat.**—Lee and Frost, Oregon, 99, 1844. **Clicketats.**—Armstrong, Oregon, 106, 1857. **Clickitats.**—Lane in

Ind. Aff. Rep., 160, 1850. **Clikatats.**—Stevens in Sen. Ex. Doc. 66, 34th Cong., 1st sess., 43, 1856. **Halthwypum.**—Coues, Henry and Thompson Jour., 827, 1897. **Kanatat.**—Gibbs in Pac. R. R. Rep., I, 418, 1855. **Klachatah.**—Nicolay, Oregon, 143, 1846. **Klackatacks.**—Wilkes, U. S. Expl. Exped., IV, 325, 1845. **Klackatucks.**—Slocum (1835) in H. R. Rep. 101, 25th Cong., 3d sess., 41, 1839. **Klakatacks.**—Farnham, Trav., 112, 1843. **Kleketat.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 231, 1848. **Klicatat.**—Parker, Jour., 238, 1840. **Klickataats.**—Kane, Wand. in N. Am., 173, 1859. **Klick-a-tacks.**—Catlin, N. Am. Ind., II, 113, 1866. **Klickatates.**—De Smet, Letters, 231, 1843. **Klickatats.**—Swan, Northwest Coast, 324, 1857. **Klickitats.**—Lyman in Oregon Hist. Soc. Quar., I, 170, 1900. **Klikalats.**—Gallatin in Trans. Am. Ethnol. Soc., II, 14, 1848. **Klikatat.**—Townsend, Narr., 174, 1839. **Kliketan.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 237, 1848. **Kliketat.**—Scouler in Jour. Geog. Soc. Lond., I, 225, 1841. **Klikitats.**—Ind. Aff. Rep. 1856, 17, 1857. **Kliquital.**—Ind. Aff. Rep. 1871, 131, 1872. **Klû′kă-tät.**—Mooney in 14th Rep. B. A. E., 738, 1896. **Klûk-ha′-tät.**—Dorsey, Alsea MS. vocab., B. A. E., 1884 (Alsea name). **Lewis River Band.**—Milroy in Ind. Aff. Rep., 164, 1881. **Lûk‘-a-ta+t.**—McCaw, Puyallup MS. vocab., B. A. E., 1885 (Puyallup name). **Máhane.**—Gatschet, Umpqua MS. vocab., B. A. E., 1887 (Umpqua name). **Mĭ-çlauq′-tcu-wûn′-ti.**—Dorsey, Alsea MS. vocab., B. A. E., 1884 ('scalpers': Alsea name). **Mûn-an′-nĕ-qu′ ʇûnnĕ.**—Dorsey, Naltunnetunne MS. vocab., B. A. E., 1884 ('inland people': Naltunnetunne name). **North Dale Indians.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Qwû′lh-hwai-pûm.**—Mooney in 14th Rep. B. A. E., 738, 1896 ('prairie people': own name). **Rea Ratacks.**—Slocum in Sen. Doc. 24, 25th Cong., 2d sess., 15, 1838. **Roil-roil-pam.**—Pandosy in Shea, Lib. Am. Ling., VI, 7, 1862. **Shlakatats.**—Belcher, Voy., I, 307, 1843. **Tlakäi′-tat.**—Gatschet, MS., B. A. E., 1877 (Okinagan name). **Tlakatat.**—Hale in U. S. Expl. Exped., VI, 569, 1846. **Tlickitacks.**—Stanley in Smithson. Misc. Coll., II, 63, 1852. **T'likatat.**—Gibbs in Cont. N. A. Ethnol., I, 241, 1877. **Trile Kalets.**—Warre and Vavasour (1845) in Martin, Hudson's Bay Ter., 80, 1849. **Tsĕ ‛la′kayāt amím.**—Gatschet, La′kmiut MS., B. A. E., 105 (Kalapuya name). **T¡uwā′-nxa-îkc.**—Boas, Kathlamet Texts, 236, 1901 (Clatsop name). **Vancouvers.**—Dart in Ind. Aff. Rep., 215, 1851. **Wàhnookt.**—Gatschet, MS., B. A. E. (Cowlitz name). **White River Indians.**—Shaw in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 112, 1857. **Whulwhaipum.**—Tolmie and Dawson, Comp. Vocabs. Brit. Col., 78, 1884. **Whulwhypum.**—Lord, Naturalist in Brit. Col., 245, 1866.

Kliksiwi (*Ḷîx·sī′wē*$^{\varepsilon}$, 'clover root at mouth of river.'—Boas). A former Kwakiutl village at the mouth of Kliksiwi r., on the E. side of Vancouver id. All traces of it have disappeared.

Klik-sī-wi.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 72. **Ḷîx·sī′wē**$^{\varepsilon}$.—Boas, inf'n, 1905.

Klimmim. A former Chehalis village on the N. shore of Grays harbor, Wash.

Klimmím.—Gibbs, MS., no. 248, B. A. E. **Weh-ta-mich.**—Ibid.

Klinkwan (Tlingit: *Ƚinqoâ′n*, 'shellfish town'; or 'town where they split yellow cedar bark into long strings [*ƚān*]'). A Haida town, occupied by the Yaku-lanas, on Cordova bay, Prince of Wales id., Alaska. In John Work's list (1836–41) 26 houses and 417 inhabitants are assigned to a town called Click-ass. This is a camping place near Klinkwan, and the Klinkwan people are evidently intended. Petroff gives the population in 1880–81 as 125, and the census of 1890 as 19. (J. R. S.)

Chlen-kō-ān hādē.—Krause, Tlinkit Indianer, 304, 1885. **Kliarakans.**—Halleck quoted by Morris, Res. of Alaska, 67, 1879. **Kliavakans.**—Halleck quoted by Colyer in Ind. Aff. Rep. 1869, 562, 1870. **Klinkwan.**—U. S. Coast Survey, map of Alaska, S. E. section. **Klinquan.**—Eleventh Census, Alaska, 31, 1893. **Kliuquan.**—Petroff in 10th Census, Alaska, 32, 1884. **Tlinkwan Hāadē.**—Harrison in Proc. and Trans. Royal Soc. Can., sec. II, 125, 1895.

Klinquit. One of the bands or tribes taking part in the Yakima treaty of 1855 (U. S. Stat., XII, 951, 1863). They are not otherwise identifiable, and should not be confounded with the Tlingit.

Klkohtl (*Kl-kóh'tl*). The Chehalis name for an ancient village on the S. side of Grays harbor, Wash.—Gibbs, MS. no. 248, B. A. E.

Klochwatone. Mentioned as a Tlingit family under the leadership of Annahootz, residing in and near Sitka, Alaska, and consisting of 200 people in about 40 families. The name is said to mean 'warriors,' but in all probability it is a corruption of *Ƚū′koa-hît-tān*, 'people of the house on the point.' A house of this name stood on the point at Sitka, where Baranoff's fort was afterward built. It belonged to the Kiksadi and not to Annahootz's people, therefore possibly the word is corrupted from *Goch-hît-tān* ('wolf house people'), to whom Annahootz belonged. (J. R. S.)

Klochwatone.—Beardslee in Sen. Ex. Doc. 105, 46th Cong., 1st sess., 31, 1880. **Kluckwaton.**—Ibid., 32. **Kluckwatone**—Ibid.

Klodesseottine ('hay river people'). A division of the Etchareottine on Hay r., Mackenzie Ter., Canada. In 1904 there were 247 enumerated on the upper and 115 on the lower river.

Gens de la rivière au Foin.—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Slaves of Lower Hay River.**—Can. Ind. Aff. 1904, pt. 2, 82, 1905. **Slaves of Upper Hay River.**—Ibid.

Klogi. A Navaho clan, named from an old pueblo.

Klògi.—Matthews in Jour. Am. Folk-lore, III, 103, 1890. **Klògi¢ine.**—Ibid (*¢ine*='people'). **Klògi*d*îne‘.**—Matthews, Navaho Legends, 30, 1897. **Klogni.**—Bourke, Moquis of Ariz., 279, 1884.

Klokadakaydn ('arrow reed'). An Apache clan or band at San Carlos agency and Ft Apache, Ariz., in 1875-81.

Clo-kar-da-ki-ein.—White, Apache Names for Ind. Tribes, MS., B. A. E., 1875. **Klokadakaydn.**—Bourke in Jour. Am. Folk-lore, III, 111, 1890. **Klugaducayn.**—Ibid., 112.

Klokegottine ('prairie people'). A Nahane division living between Mackenzie r. and lakes La Martre, Grandin, and Taché, Mackenzie Ter., Canada.

Klô-kkè-Gottinè.—Petitot, Autour du lac des Esclaves, 362, 1891. **Klô-kkè-ottinè.**—Petitot, MS. vocab., B. A. E., 1865. **Kl‘o-ke-ottiné.**—Ibid. **Thlo-co-chassies.**—Campbell quoted by Dawson in Rep. Geol. Surv. Can., 200B, 1889. **Tɬòtœne.**—Morice, MS. letter, 1890 (Takulli name). **Tɬò-to^{n}-na.**—Ibid. (trans. 'grass people').

Klondike (el dorado, a rich strike, a fortune). This word, which entered the English language of America during the Alaskan gold fever of 1898–1900, is the name of a tributary of the Yukon in extreme N. W. Canada. Klondike is a corruption of the name of this stream in one of the Athapascan dialects prevailing in that region. In the literature of the day, 'Klondiker,' and even 'to Klondike,' also occur. Of the name Baker (Geog. Dict. Alaska, 244, 1902) says: "This [Klondike] river was named Deer river by the Western Union Telegraph Expedition, in 1867, and so appeared on various maps. Later it was called Raindeer and afterwards Reindeer. Ogilvie, writing September 6, 1896, from Cudahy, says: 'The river known here as the Klondike'; and in a footnote says: 'The correct name is Thron Duick.' It has also been called Clondyke and Chandik, or Deer." (A. F. C.)

Kloo (*Xe-u*, 'southeast,' the name of a town chief). A former Haida town at the E. end of Tanoo id., Queen Charlotte ids., Brit. Col. It was one of the largest towns in the Haida country and was occupied by three families, the Kona-kegawai, Djiguaahl-lanas, and Kadusgo-kegawai, to the first of which the town chief belonged. John Work (1836–41) assigned 40 houses and 545 inhabitants to this town; old people still remember 26 houses. Although abandoned, the houses and poles here are in better condition than in most uninhabited Haida villages. (J. R. S.)

Clew.—Can. Ind. Aff. 1894, 280, 1895. **Cloo**.—Schoolcraft, Ind. Tribes, v, 489, 1855 (after Work, 1836–41). **Kloo**.—Common geographic form. **Klue**.—Poole, Queen Charlotte Ids., passim, 1872. **Klue's Village**.—Dawson, Queen Charlotte Ids., 169, 1880 (so called from chief). **Laχ-skīk**.—Ibid. (Chimmesyan name; *Laxskiyek* ='those of the Eagle clan'). **T'anó**.—Boas in 12th Rep. N. W. Tribes Can., 25, 1898. **Tanoo**.—Dawson, op. cit. (own name; the name of a kind of sea grass). **Tanū Hāadē**.—Harrison in Proc. and Trans. Roy. Soc. Can., 125, 1895. **Tlu**.—Ibid.

Kloo. A temporary settlement on the N. side of Cumshewa inlet, occupied by Haida from the older town of Kloo for a few years before they passed on to Skidegate. (J. R. S.)

Klothchetunne (*K'loç-tcĕ'-ʇûnné*). A Chastacosta village on or in the vicinity of Rogue r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 234, 1890.

Kltlasen (*Qltlâ'sEn*). A Songish band at McNeill bay, s. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Kluckhaitkwu. A band of Okinagan formerly living at the falls of Okinakane r., Wash.

Kluck-hait-kwee.—Stevens in Ind. Aff. Rep., 445, 1854. **Kluckhaitkwu**.—Gibbs in Pac. R. R. Rep., I, 412, 1855.

Klughuggue. Given as a Huna village on Chichagof id., but probably identical with the Chlûl-chágu of Krause, which he places on the mainland opposite. It is perhaps also identical with Tlushashakian (q. v.). Pop. 108 in 1880.

Chlŭl-chágu.—Krause, Tlinkit Ind., 104, 1885. **Klughuggue**.—Petroff in 10th Census, Alaska, 31, 1884.

Klukluuk (from *Lowû'q*, 'slides,' appiled to places where gravel, small stones, or sand slides or falls down). A village of the Spences Bridge band of the Ntlakyapamuk, on Nicola r., 8 m. from Spences Bridge, Brit. Col.

Klūklū'uk.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **LoLowû'q**.—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900.

Klukwan ('old and celebrated place'). The principal Chilkat village on Chilkat r., 20 m. from its mouth. Indian pop. in 1890, 320.

Clokwon.—Willard, Life in Alaska, 78, 1884. **Klakwan**.—Eleventh Census, Alaska, 3, 1893. **Klokwán**.—Krause, Tlinkit Ind., 100, 1885. **Kluckquan**. Petroff in 10th Census, Alaska, 31, 1884. **Lākᵘ'-ān**.—Swanton, field notes, B. A. E, 1904.

Klumaitumsh. Given by Gibbs (MS., B. A. E., *ca.* 1858) as the Chehalis name for an ancient village on the s. side of Grays harbor, Wash., but according to Boas it is an island near the entrance to Grays harbor. Lewis and Clark, in 1805, spoke of it as a tribe of about 260 people in 12 houses.

Clamochtomichs.—Lewis and Clark, Exped., II, 119, 1814. **Clamoctomichs**.—Ibid., 474. **Clamoctomicks**.—Domenech, Deserts, I, 441, 1860. **Cla-moc-to-mick's**.—Orig. Jour. Lewis and Clark, VI, 118, 1905. **Cla-moi-to-micks**.—Ibid., 70. **Clamoitonnish**.—Lewis and Clark, Reize, II, 350, 1817. **LEmā'itEmc**.—Boas, inf'n, 1905.

Klutak. An Eskimo village in the Kuskokwim district, Alaska; pop. 21 in 1890.

Klutagmiut.—Eleventh Census, Alaska, 164, 1893.

Knacto. A former Iroquois, probably Seneca, village on the N. bank of Chemung r., N. Y.—Pouchot, map (1758) in N. Y. Doc. Col. Hist., x, 694, 1858.

Knaiakhotana. An Athapascan tribe inhabiting Kenai penin., Alaska, the basins of Knik and Sushitna rs., and the shores of Iliamna and Cook lakes. It is the only northern Athapascan tribe occupying any large portion of the seacoast. They came in contact with the Russians at an early date and were subjugated only after much fighting; a permanent trading settlement was established in 1792 by Zaikoff and Lastochkin, and in 1793 missionaries settled on Cook inlet. In the latter year Baranoff brought 30 convicts to teach agriculture to the people of Kenai penin.; the natives attacked him during his explorations, but were repulsed, the Russians losing 11 men. Father Juvenati in 1796 attempted to suppress polygamy among the natives, but was killed while preaching near Iliamna lake. Hostilities were resumed against Baranoff in 1801. An attempt to explore the region N. of Cook inlet was made in 1816 by the Russian-American Co., and in 1819 they had 4 settlements on Cook inlet. In 1838 an epidemic of smallpox carried off nearly half the native population. In 1861 Kenai penin. was designated one of the 7 missionary districts of the Russian church. The Knaiakhotana are taller and darker than their Eskimo neighbors, but their customs differ little from those of the neighboring tribes. Hunting and fishing are the chief occupations, birch-bark canoes being used for river journeys in the interior, while for coast voyages bidarkas are purchased from the Eskimo.

The Knaiakhotana are the most civilized of all the northern Athapascan tribes. They use dogs mainly for hunting, not harnessing them to their sleds even in the long journeys they perform in winter from one trapping ground to another. Occasionally in summer dogs are employed as pack animals. Their log houses are more solidly and warmly built than those of the moving Kutchin tribes; they are divided into an outer room for cooking and rough labor, and an inner sleeping apartment, floored and ceiled, lighted through a pane of glass or gut, and impenetrable to the outer air. In some villages the bedroom is used as a bathroom, being then heated with red-hot stones; but most villages have a bath hut or two. In the more primitive villages on the Sushitna and Knik rs. is found the old communal log house, occupied by several families, each having its separate sleeping apartment connected with the central structure by a hole in the wall. Provisions are kept out of the reach of dogs in a storehouse built of logs and elevated on posts (11th Census, Alaska, 167, 1893).

They bury their dead in wooden boxes, in which they put also the property of the deceased, and pile stones upon the grave. They express grief by smearing their faces with black paint, singeing their hair, and lacerating their bodies. Most of their clothing is made of the skin of the mountain goat, which they kill in large numbers. Their language is extremely guttural, compared with that of the Eskimo (Dall, Alaska, 430, 1870).

Richardson (Arct. Exped., I, 406, 1851) stated that the Knaiakhotana have two phratries, one containing 6 and the other 5 clans. The clans, according to their mythology, are descended from two women made by the raven, and are as follows: 1, Kachgiya (The Raven); 2, Tlachtana (Weavers of Grass Nets); 3, Montochtana (A Corner in the Back Part of the Hut); 4, Tschichgi (Color); 5, Nuchschi (Descended from Heaven); 6, Kali (Fishermen). 1, Tultschina (Bathers in Cold Water); 2, Katluchtna (Lovers of Glass Beads); 3, Schischlachtana (Deceivers Like the Raven); 4, Nutschichgi; 5, Zaltana (Mountain). Hoffman (Aijaluχamut MS., B. A. E., 1882) gives the following Chugachigmiut names for divisions of the Knaiakhotana: 1, Kanikaligamut (People Close to the River); 2, Maltshokamut (Valley People); 3, Nanualikmut (People Around the Lake). The same authority (Kadiak MS., B. A. E., 1882) gives the Kaniagmiut names for 5 divisions: 1, Nanualuk (=Nanualikmut); 2, Kuinruk (Sea-hunting People); 3, Tuiunuk (=Tyonok, Marsh People); 4, Knikamut (=Knik, Fire-signal People); 5, Tigikpuk (People Living at the Base of a Volcano).

The Knaiakhotana villages are Chinila, Chuitna, Kasilof, Kasnatchin, Kenai, Kilchik, Knakatnuk, Knik, Kultuk, Kustatan, Nikhkak, Nikishka, Ninilchik, Nitak, Skilak, Skittok, Sushitna, Titukilsk, Tyonek, Tyonok, and Zdluiat.

The natives of Cook inlet in 1818 numbered 1,471, of whom 723 were males and 748 females. Baron Wrangell, in 1825, gave their population as 1,299, the females being slightly in excess. In 1839 Veniaminof made the number 1,628, and in 1860 the Holy Synod gave 937, declaring that the natives had become Christians. At the acquisition of Alaska by the United States in 1868, Gen. Halleck and Rev. Vincent Colyer erroneously estimated the Knaiakhotana at 25,000 (Petroff, Rep. on Alaska, 40, 1884). The population in 1880 consisted of 614 natives, and in 1890 they numbered 724 (11th Census, Alaska, 158, 1893).

Ilyamna people.—Petroff in 10th Census, Alaska, 164, 1884. **Kaitānā.**—De Meulen, Kenay MS. vocab., B. A. E., 1870. **Kaneskies.**—Colyer in Ind. Aff. Rep. 1869, 553, 1870. **Kanisky.**—Ibid., 575. **Kankünă.**—Staffeief and Petroff, MS. vocab., B. A. E., 1885. **Kankünats kŏgtana.**—Ibid. **Kenai.**—Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853. **Kenaians.**—Terry in Rep. Sec. War, pt. I, 41, 1869. **Kenáies.**—Scouler in Jour. Geog. Soc. Lond., I, 218, 1841. **Kenai-tená.**—Dall, Alaska, 430, 1870. **Kenaïtses.**—Pinart in Rev. de Philol. et d'Ethnog., no. 2, 1, 1875. **Kenaïtze.**—Ludwig quoted by Dall in Cont. N. A. Ethnol., I, 35, 1877. **Kenaiyer.**—Richardson, Arct. Exped., I, 401, 1851. **Kenaiyut.**—Ibid. (Kaniagmiut name adopted by Russians). **Kenaize.**—Bancroft, Nat. Races, I, 116, 1874. **Kenaizen.**—Balbi, Atlas Ethnog., 855, 1826. **Kenajer.**—Erman, Archiv, VII, 128, 1849. **Kenas.**—Domenech, Deserts N. Am., I, 442, 1860. **Kenay.**—Latham in Jour. Ethnol. Soc. Lond., I, 160, 1841. **Kenayern.**—Wrangell in Baer and Helmersen, Beiträge, I, 103, 1839. **Kenayzi.**—Humboldt, Essai Polit., I, 347, 1811. **Kiatenses.**—Lutke, Voyage, I, 181, 1835 (probably identical). **Kinætzi.**—Prichard, Phys. Hist., V, 441, 1847. **Kinai.**—Vater, Mithridates, III, 230, 1816. **Kinaitsa.**—Balbi, Atlas Ethnog., 1826. **Kinaitze.**—Vater, op. cit., 229. **Kinaitzi.**—Balbi, op. cit. **Kinaizi.**—Vater, op. cit., 228. **Kinajut.**—Wrangell in Baer and Helmersen, Beiträge, I, 103, 1839 (Kaniagmiut name). **Kinnats.**—Petroff in 10th Census, Alaska, 25, 1884. **Kinnats-Khotana.**—Ibid., 162. **Kinnatz-kokhtana.**—Ibid., 164. **K'nai'-a-kho-tā'nā.**—Dall in Cont. N. A. Ethnol., I, 35, 1877. **Knaina.**—Wrangell in Baer and Helmersen, Beiträge, I, 103, 1839. **Knaiokhotana.**—Eleventh Census, Alaska, 158, 1893. **Koht-ana.**—Liziansky, MS. vocab., B. A. E. **Ougagliakmuzi-Kinaia.**—Balbi, Atlas Ethnog., 1826. **Taaš nēi.**—Doroschin in Radloff, Wörterbuch, 29, 1874 (Tenankutchin name). **Tašne.**—Pinart in Rev. de Philol. et d'Ethnog., no. 2, 6, 1875 (Tenankutchin name). **Tehanin-Kutchin.**—Dall, Alaska, 430, 1870 (Kaiyuhkhotana name). **Tenahna.**—Holmberg (1855) quoted by Dall in Proc. A. A. A. S., 1869, 270, 1870. **Tēnaina.**—Radloff, Wörterbuch, 29, 1874 (own name). **Thnaina.**—Holmberg, Ethnog. Skizz., 6, 1855. **Tinaina.**—Hoffman, Kadiak MS., B. A. E., 1882. **Tinina.**—Hoffman, Aijaluχamūt MS., B. A. E., 1882. **Tinnats.**—Petroff in 10th Census, Alaska, 25, 1884. **Tinnats-Khotana.**—Ibid., 162. **Tinnatz-Kokhtana.**—Ibid., 164 (own name). **Tnac.**—Keane in Stanford, Compend., 539, 1878.

Tnai.—Dall in Cont. N. A. Ethnol., I, 35, 1877. **Tnaina.**—Wrangell in Baer and Helmersen, Beiträge, I, 103, 1839 (derived from *tnai*, 'man'). **Tnaina Ttynai.**—Bancroft, Nat. Races, I, 116, 1874. **True Thnaina.**—Holmberg quoted by Dall, Alaska, 430, 1870.

Knakatnuk. A Knaiakhotana village and trading post of 35 natives in 1880 on the w. side of Knik bay, at the head of Cook inlet, Alaska.

Knakatnuk.—Petroff in 10th Census, Alaska, 29, 1884. **Knik Station.**—Post route map, 1903.

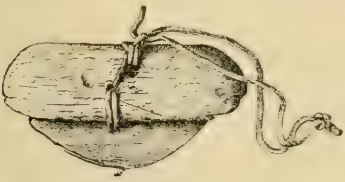
Knatsomita (*Knăts-o-mi′-ta*, 'all crazy dogs'). A society of the Ikunuhkahtsi, or All Comrades, in the Piegan tribe; it is composed of men about 40 years of age.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

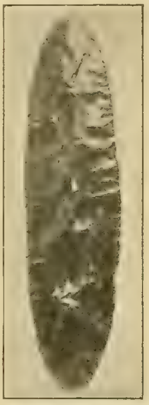
K'nick K'neck. See *Kinnikinnick*.

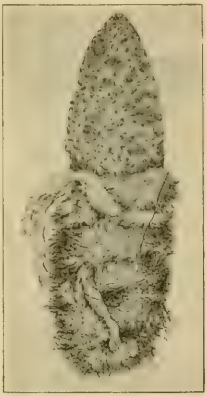
Knik (Eskimo: 'fire,' a name given by the Eskimo of Kodiak because, having no seaworthy boats of their own, they signaled for other tribes across the bay to send aid). A Knaiakhotana settlement of several villages on Knik r., at the head of Cook inlet, Alaska. The chief village had 46 people in 1880 (Petroff, 10th Census, Alaska, 29, 1884); in 1900 the population was 160 in 31 houses. This branch of the tribe numbers altogether between 200 and 300, who obtain their subsistence by hunting and trapping and by bartering with the Ahtena, who bring fur skins over the divide between Knik and Copper rs. every winter and stay weeks or months with the Knik, who through this trade obtain the clothing, utensils, and even luxuries of the whites. Their houses are built above ground of logs tightly calked with moss and covered with bark (11th Census, Alaska, 70, 1893). They use the birch-bark canoe on the inland rivers, but purchase skin bidarkas of the Kenai or Nikishka people to fish and travel along the coast.

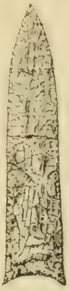
Kinik.—Petroff in 10th Census, Alaska, map, 1884. **Kinnick.**—Petroff, ibid., 39. **K'niq′-a-mūt.**—Hoffman, Kadiak MS., B. A. E., 1882.

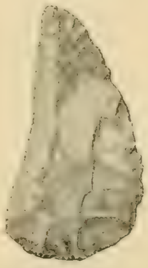
Knives. Cutting tools are indispensable to primitive men, and the greatest ingenuity was exercised by the northern tribes in their manufacture. Every material capable of taking and retaining an edge was utilized—wood, reed, bone, antler, shell, stone, and metal. Teeth are nature's cutting tools, and the teeth of animals (shark, beaver, etc.) were much employed by primitive men, as also were sharp bits of stone and splinters of wood and bone, the natural edges of which were artificially sharpened, and natural forms were modified to make them more effectual. The uses of the knife are innumerable; it served in war and was indispensable in every branch of the arts of life, in acquiring raw materials, in preparing them for use, and in shaping whatever was made. Knives served also in symbolism and ceremony, and one of the most cherished symbols of rank and authority was the great stone knife chipped with consummate skill from ob-

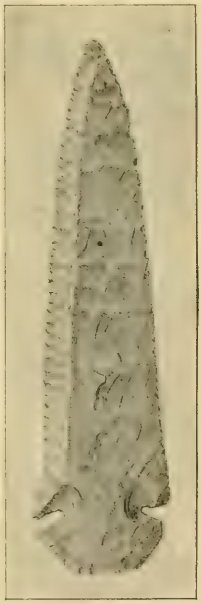

WOMAN'S SLATE KNIFE (ULU); ESKIMO (1-4). (MURDOCH)


OBSIDIAN CEREMONIAL BLADE, 21 IN. LONG; CALIFORNIA. (HOLMES)

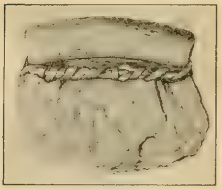

OBSIDIAN KNIFE WITH HANDLE OF OTTER SKIN, 7 1-4 IN. LONG; CALIFORNIA. (MASON)

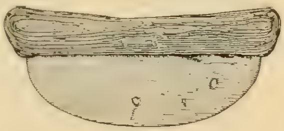

JASPER BLADE, 8 3-4 IN. LONG; CALIFORNIA. (WILSON)

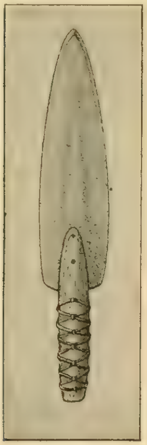

FLINT BLADE WITH BEVELED EDGE (1-2); OKLAHOMA. (HOLMES)

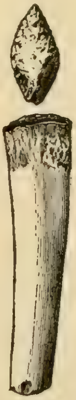

FLINT KNIFE WITH BEVELED EDGE (1-2); TENNESSEE

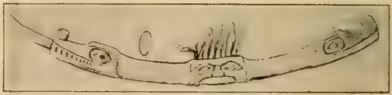
sidian or flint. According to Culin the stone knife is used among the Pueblos as a symbol of divinity, especially of the war gods, and is widely used in a healing ceremony called the "knife ceremony." Differentiation of use combined with differences in material to give variety to the blade and its hafting; the so-called *ulu*, or woman's knife of the Eskimo, employed in various culinary arts, differs from the man's knife, which is used in carving wood and for various other purposes (Mason); and the bone snow knife of the Arctic regions is a species by itself (Nelson). The copper knife is distinct from the stone knife, and the latter takes a multitude of forms, passing from the normal types in one direction into the club or mace, in another into the scraper, and in another into the dagger; and it blends with the arrowhead and the spearhead so fully that no definite line can be drawn between them save when the complete haft is in evidence. The flaked knife blade of flint is straight like a spearhead or is curved like a hook or sickle, and it is frequently beveled on one or both edges. The ceremonial knife is often of large size and great beauty. Certain Tennessee flint blades, believed to be of this class, though very slender, measure upward of 2 ft in length, while the beautiful red and black obsidian blades of California are hardly less noteworthy. Speaking of the latter, Powers says: "I have seen several which were 15 in. or more in length and about 2½ in. wide in the widest part. Pieces as large as these are carried lifted in the hands in the dance, wrapped with skin or cloth to prevent the rough edges from lacerating the hands, but the smaller ones are mounted in wooden handles and glued fast. The large ones can not be purchased at any price." See *Implements*.


WOMAN'S SLATE KNIFE (1-4); ESKIMO. (MURDOCH)

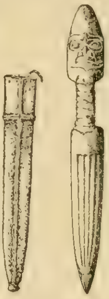

IRON KNIFE WITH WOODEN HANDLE (1-6); MAKAH

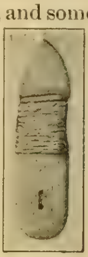

KNIFE OF NEPHRITE (1-6); ESKIMO. (NELSON)


KNIFE WITH BONE HANDLE; CALIFORNIA. (SMITH)

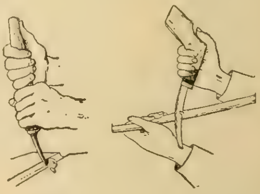

CEREMONIAL KNIFE, LENGTH 24 1-2 IN.; KWAKIUTL. (BOAS)

Two or three tribes of Indians, various clans, and some towns received their names from the knife, as Conshac ('reed knife'), a name for the Creeks; the town of Kusa among the Choctaw, and the Ntlakyapamuk of Thompson r., Brit. Col.

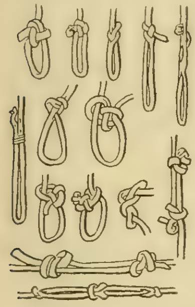

COPPER KNIFE OR DAGGER; HAIDA. (NIBLACK)


SLATE KNIFE WITH WOODEN HANDLE (1-5); ESKIMO. (MURDOCH)

Consult Boas (1) in 6th Rep. B. A. E., 1888, (2) in Nat. Mus. Rep. 1895, 1897; Fowke in 13th Rep. B. A. E., 1896; Goddard in Pub. Univ. of Cal., Anthrop. ser., I, 1903; Holmes in Nat. Mus. Rep. 1901, 1903; Mason (1) in Rep. Nat. Mus. 1890, 1891; (2) ibid., 1897, 1901; (3) ibid., 1886, 1889; Moorehead, Prehist. Impls., 1900; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Powers in Cont. N. A. Ethnol., III, 1877; Rau in Smithson. Cont., XXII, 1876; Rust and Kroeber in Am. Anthrop., VII, 688, 1905; Thruston, Antiq. of Tenn., 1897; Wilson in Rep. Nat. Mus. 1897, 1899. (W. H. H.)


IRON CARVING KNIVES; ESKIMO. (MASON)

Knots. The Indians, and especially the Eskimo, whose difficulties with unfastening lines in a frozen area made them ingenious, tied for various purposes many kinds of knots and splices in bark, stems, roots, sinew thongs, strings, and ropes. There were knots and turk's heads in the ends of lines for buttons and toggles and for fastening work, loops and running nooses for bowstrings and tent fastenings, knots for attaching one line to another or to some object, the knots in netting for fish nets and the webbing in snowshoes and rackets, knots for attaching burdens and for packing and cinching, decorative knots in the dress of both sexes, and memorial knots used in calendars and for registering accounts and in religion. The bight, seen on Yuman carrying baskets, was universal, and the single, square, and granny knots and the half hitch were also quite common. In 1680 the Pueblo Indians communicated the number of days before their great uprising against the Spaniards by means of a knotted string, and some of their descendants still keep personal calendars by the same means, but in North America the *quipu* was nowhere so highly developed as it was in Peru. Boas (Bull. Am. Mus. Nat. Hist., xv, 1901) illustrates the many splices, hitches, loops, and knots of the Eskimo; Murdoch (9th Rep. B. A. E., 1892) has treated the knots used in nets, snowshoes, and sinew-backed bows; Dixon (Bull. Am. Mus. Nat. Hist., xvii, 1905) shows the knots of the northern Maidu of California; and Mason (Smithson. Rep. for 1893) gives details of those generally used on bows and arrows. (O. T. M.)


Knots of the Central Eskimo. (Boas)

Knou (*K'nou′*, 'eagle'). A gens of the Potawatomi, q. v.—Morgan, Anc. Soc., 167, 1877.

Knowilamowan. A former Chinookan village 25 m. from The Dalles, on Columbia r., Oreg.

Know-il-a-mow-an.—Lee and Frost, Oregon, 176, 1844.

Koagaogit (*Koaga′ogit*, 'wide and rushing waters'). A former Haida town on the N. shore of Bearskin bay, Skidegate inlet, Queeñ Charlotte ids., Brit. Col., in possession of the Djahui-gitinai.—Swanton, Cont. Haida, 279, 1905.

Koakotsalgi (*kóa-kótchi* 'wildcat,' *algi* 'people'). A clan of the Creeks.

Koákotsalgi.—Gatschet, Creek Migr. Leg., I, 155, 1884. **Kŭ-wä′-ku-che.**—Morgan, Anc. Soc., 161, 1877.

Koalcha (*Qōā′ltca*). A Squawmish village community at Linn cr., Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Koalekt (*Koā′lᴇqt*). A Chehalis village at the headwaters of a w. tributary of Harrison r., in s. w. British Columbia.—Boas, MS., B. A. E., 1891.

Koanalalis (*Koanā′lalis*). The ancestor of a Nimkish gens after whom the gens was sometimes named.—Boas in Petermanns Mitt., pt. 5, 130, 1887.

Koapk (*Q'oa′px*). One of the Talio towns of the Bellacoola at the head of South Bentinck arm, coast of British Columbia.

K.'oa′pQ.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Q'oa′px.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Koas. Mentioned as a tribe residing with the Hutsnuwu, Chilkat, and others, in Sitka, Alaska (Beardslee in Sen. Ex. Doc. 105, 46th Cong., 1st sess., 31, 1880). It possibly refers to the Kuiu, otherwise the name is unidentifiable.

Koasati. An Upper Creek tribe speaking a dialect almost identical with Alibamu and evidently nothing more than a large division of that people. The name appears to contain the word for 'cane' or 'reed,' and Gatschet has suggested that it may signify 'white cane.' During the middle and latter part of the 18th century the Koȧsati lived, apparently in one principal village, on the right bank of Alabama r., 3 m. below the confluence of the Coosa and Tallapoosa, where the modern town of Coosada, Ala., perpetuates their name; but soon after w. Florida was ceded to Great Britain, in 1763, "two villages of Koasati" moved over to the Tombigbee and settled below the mouth of Sukenatcha cr. Romans and other writers always mention two settlements here, Sukta-loosa and Occhoy or Hychoy, the latter being evidently either Koasati or Alibamu. The Witumka Alibamu moved with them and established themselves lower down. Later the Koasati descended the river to a point a few miles above the junction of the Tombigbee and the Alabama, but, together with their Alibamu associates, they soon returned to their ancient seats on the upper Alabama. A "Coosawda" village existed on Tennessee r., near the site of Langston, Jackson co., Ala., in the early part of the 19th century, but it is uncertain whether its occupants were true Koasati. In 1799 Hawkins stated that part of the Koasati had recently crossed the Mississippi, and Sibley in 1805 informs us that these first settled on Bayou Chicot but 4 years later moved over to the E. bank of Sabine r., 80 m. s. of Natchitoches, La. Thence they spread over much of E. Texas as far as Trinity r., while a portion, or perhaps some of those who had remained in Alabama, obtained permission from the Caddo to settle on Red r. Schermerhorn (Mass. Hist. Soc. Coll., 2d s., II, 26, 1814) states that in 1812 the Koasati on Sabine r. numbered 600, and in 1820 Morse gave 350 on Red r., 50 on the Neches, 40 m. above its mouth, and 240 on the Trinity, 40 to 50 m. above its mouth. Bollaert (1850) estimated the number of warriors belonging to the Koasati on the lower Trinity as 500, in 2 villages, Colete and Batista. In 1870 50 were in Polk co., Tex., and 100 near Opelousas, La. They were honest, industrious, and peaceful, and still dressed in the Indian manner. Powell (7th Rep. B. A. E., 1891) says that in 1886 there were 4 families of Koasati, of about 25 individuals, near the town of Shepherd, San Jacinto co., Tex. As part of the true Alibamu were in this same region it is not improbable that some of them have been included in the above enumerations. Those of the Koasati who stayed in their original seats and subsequently moved to Indian Territory also remained near the Alibamu for the greater part, although they are found in several places in the Creek Nation, Okla. Two towns in the Creek Nation are named after them. (J. R. S.)

Aquas-saw-tee.—Schoolcraft, Ind. Tribes, I, 268, 1851. **Coashatay.**—Long, Exped. to Rocky Mts., II, 310, 1823. **Coashatta.**—Pike, Travels, map of La., 1811. **Coassattis.**—Trumbull in Johnson's Cyclopædia, II, 1156, 1877. **Cochatties.**—Le Branche (1839) in Sen. Ex. Doc. 14, 32d Cong., 2d sess., 27, 1853. **Colchattas.**—Keane in Stanford, Compend., 509, 1878. **Conchaques.**—Iberville (1702) in Margry, Déc., IV, 594, 1880. **Conchatas.**—Brackenridge, Views of La., 82, 1815. **Conchatez.**—De l'Isle, map (*ca.* 1710) in Winsor, Hist. Am., II, 294-295, 1886. **Conchati.**—d'Anville's map in Hamilton, Colonial Mobile, 158, 1897. **Conchattas.**—Sibley, Hist. Sketches, 81, 1806. **Conchttas.**—Lewis and Clark, Journal, 154, 1840. **Conshacs.**—Romans, Fla., 90, 1775. **Conshaes.**—Romans misquoted by Hawkins (1799), Sketch, 15, 1848. **Conshattas.**—Brown, West. Gaz., 152, 1817. **Coosadas.**—Romans, Fla., I, 332, 1775. **Coosadis.**—Ibid., 90. **Coosauda.**—Bartram, Travels, 461, 1791 (town of Tallapoosa; speak the Stincard language). **Coo-sau-dee.**—Hawkins (1779), Sketch, 35, 1848. **Coosawda.**—Pickett, Hist. Ala., II, 104, 1851. **Coosawda's.**—Campbell (1836) in H. R. Ex. Doc. 274, 25th Cong., 2d sess., 20, 1838. **Coosawder.**—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 253, 1836. **Cooshates.**—Ind. Aff. Rep. 1849, 33, 1850. **Cooshatties.**—Whiteside in Ind. Aff. Rep., 327, 1870. **Coosidas.**—Schoolcraft, Ind. Tribes, V, 115, 1855. **Coowarsartdas.**—Woodward, Remin., 13, 1859. **Coowersortda.**—Ibid., 36. **Coshattas.**—Morse, Rep. to Sec. War, 257, 1822. **Coshattees.**—Schoolcraft, Ind. Tribes, III, 585, 1853. **Couchates.**—Berquin Duvallon, Travels, 97, 1806. **Cousatee.**—Jefferys, Am. Atlas, 5, 1776 (town on w. bank of Alabama r.). **Cousoudee.**—U. S. Ind. Treat. (1814), 163, 1837. **Coussac.**—Hutchins, Hist. Narr., 83, 1784 (probably identical). **Coussati.**—Alcedo, Dic. Geog., I, 676, 1786. **Coussehate.**—Milfort, Mémoire, 265, 1802. **Cunhates.**—Martin, Hist. La., II, 206, 1827. **Cushatees.**—Maillard, Hist. Texas, 252, 1842. **Cush-eh-tah.**—Schoolcraft, Ind. Tribes, I, 309, 1851. **Cussadies.**—Weatherford (1793) in Am. State Pap., Ind. Aff., I, 385, 1832. **Cusshetaes.**—Coxe, Carolana, 23, 1741. **Cutchates.**—Doc. of 1828 in Soc. Geog. Mex., 267, 1870 (live on E. bank of Trinidad [Trinity] r.). **Cuzadans.**—Rafinesque, introd. Marshall, Ky., I, 24, 1824. **Koo a sah te.**—Adair, Am. Ind., 169, 1775. **Ko-sa-te'ha^{n}-ya.**—Dorsey, Biloxi MS. Dict., B.A.E., 1892 (Biloxi name). **Quaasada.**—U. S. Ind. Treat. (1827), 420, 1837. **Qua-saw-das.**—Ind. Aff. Rep., 279, 1846 (on Canadian r., Ind. Ter). **Quesadas.**—Gallatin in Trans. Am. Antiq. Soc., II, 97, 1836. **Queseda.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s., II, 18, 1814. **Quezedans.**—Rafinesque, introd., Marshall, Ky., I, 24, 1824. **Sháti.**—Popular abbreviation of Koasati in Texas.

Koasati. Two towns of the Creek Nation, both in the s. part of their territory near Canadian r., one a few miles w. of Eufaula, the other w. of Hilabi, Okla.

Koassáti.—Gatschet, Creek Migr. Leg., II, 185, 1888.

Koatlna (*Q'oā'Lna*). A Bellacoola village on a bay of the same name at the s. entrance of Bentinck arm, coast of British Columbia.

K·oā'tlna.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Q'oā'Lna.**—Boas in Mem. Am. Mus. Nat. Hist., II, 48, 1898.

Kocheyali. A former Yokuts tribe that perhaps lived on Kings r., Cal.—A. L. Kroeber, inf'n, 1906. See *Mariposan Family*.

Kochinish-yaka. The Yellow-corn clan of the Keresan pueblos of Acoma and Laguna, N. Mex. See *Yaka*.

Kóchinish-yáka-háno^{ch}.—Hodge in Am. Anthrop., IX, 349, 1896 (Laguna form: *yáka*='corn'; *hano^{ch}*='people'). **Kóchïnïshyáka-hánoq^{ch}.**—Ibid. (Acoma form).

Kochkok. A Chnagmiut Eskimo village on the right bank of Yukon r., Alaska, near the Kuskokwim portage.

Kochkogamute.—Raymond (1869) quoted by Baker, Geog. Dict. Alaska, 1902. **Kokok.**—Baker, ibid.

Kodiak. A town on St Paul's harbor, at the E. end of Kodiak id., Alaska, established among the Eskimo by the Russians in 1789 as a center of the fur trade. Pop. 288 in 1880, 495 in 1890, 341 in 1900.

Kadiak.—Bruce, Alaska, map, 1885. **Pavlovsky gavan.**—Eleventh Census, Alaska, 75, 1893 (Russian: 'Paul's harbor'; natives still call it *Gavan*, 'the harbor'). **Saint Paul.**—Petroff, Rep. on Alaska, 28, 1884.

Kodlimarn (*Qodlimarn*). A summer settlement of the Eskimo of the plateau of Nugumiut, on the E. entrance to Frobisher bay, Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Koeats. Given as a Ute band or tribe in N. central Nevada, but evidently Paviotso.—Powell in H. R. Ex. Doc. 86, 43d Cong., 1st sess., 1, 1874.

Koeentwakah. See *Cornplanter*.

Koekoaainok (*Qoē'qoaainôx*, 'people from the river Koais'). A gens of the Tenaktak, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. for 1895, 331, 1897.

Koekoi (*K·ōē'kōi*). A Squawmish village community on the w. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Koeksotenok ('people of the other side'). A Kwakiutl tribe on Gilford id., Brit. Col. The gentes are Naknahula, Memoggyins, Gyigyilkam, and Nenelpae. In 1885 they lived with the Mamalelekala in a town called Memkumlis. Kwakwakas was probably a former village. Pop. 50 in 1885, the last time the name appears.

K·wē'k·sōt'ēnoq.—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Kwick-so-te-no.**—Can. Ind. Aff., 189, 1884. **Kwiksot'enoq.**—Boas in Bull. Am. Geog. Soc., 227, 1887. **Kwīk'-so-tino.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 74. **Qoē'xsōt'ēnôx.**—Boas in Rep. Nat. Mus. for 1895, 330, 1897. **Quick-**

sul-i-nut.—Kane, Wand. in N. Am., app., 1859. **Qwē′qᵘ sōt!ē′noxᵘ.**—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 1, 156, 1902.

Koetas (*Q!oē′tas*, 'earth-eaters'). A family of the Raven clan belonging to the Kaigani or Alaskan branch of Haida. According to the southern Haida they derived their name from the fact that in a legendary Haida town whence all the Ravens came (see *Tadji-lanas*) they used to live near the trails. The Kaigani themselves, however, say that when they first settled at Hlgan, on the W. coast of Graham id., they were called, from the town, Hlun-staa-lanas (*Ł^ɛAn sta^ɛa lā′nas*, 'holding-up-the-fin-town-people'). Afterward they began to cook and eat a plant called hlkunit (*łk!u′nit*) which grows under the salmon-berry bushes. Some of them then joked at this, saying, "We are even eating earth," hence the name Koetas. On the Alaska mainland their town was Sukkwan. There were 5 subdivisions: Chats-hadai, Huadjinaas-hadai, Nakalas-hadai, Hlkaonedis, and Naden-hadai. (J. R. S.)

K·'oē′tas.—Boas, 12th Rep. N. W. Tribes Can., 22, 1898. **Q!oē′tas.**—Swanton, Cont. Haida, 272, 1905.

Koetenok (*Q'oē′tēnôx*, 'raven'). A clan of the Bellabella, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 328, 1897.

Koga (*Qō′ga*). A small Haida town formerly on McKay harbor, Cumshewa inlet, Queen Charlotte ids., Brit. Col., which was occupied by a family of the same name, of low social rank, who afterward moved to Skedans.—Swanton, Cont. Haida, 279, 1905.

Kogahl-lanas (*Qō′gał lā′nas*, 'people of the town of Koga'). A small division of the Kagials-kegawai family group of the Haida. They were of low social rank. Their town, called Koga, once stood in McKay harbor, and they are said to have been won in a gambling contest by the Kagials-kegawai.—Swanton, Cont. Haida, 269, 1905.

Kogals-kun (*K!ogā′ls kun*, 'sand-spit point'). A former Haida town on Masset inlet, Queen Charlotte ids., Brit. Col., occupied by the Aostlan-lnagai.—Swanton, Cont. Haida, 281, 1905.

Kogangas (*Qogā′ñas*, 'sea-otters'). An extinct family group belonging to the Raven clan of the Haida. Their towns stood near the modern town of Skidegate, Queen Charlotte ids., Brit. Col. (J. R. S.)

K·ōg·ā′ngas.—Boas, 12th Rep. N. W. Tribes Canada, 24, 1898. **Qogā′ñas.**—Swanton, Cont. Haida, 269, 1905.

Kogiung. A Kiatagmiut Eskimo village at the mouth of Kvichak r., Bristol bay, Alaska; pop. 29 in 1880, 133 in 1890, 533 in 1900.

Koggiung.—Petroff in 10th Census, Alaska, 17, 1884. **Kogiung.**—Baker, Geog. Dict. Alaska, 1902.

Kogluk. A Kaviagmiut village at C. Nome, Alaska.—Eleventh Census, Alaska, 162, 1893.

Koguethagechton. See *White-eyes.*

Kogui (*Kō^ɛgúi*, 'elks'). A tribal division of the Kiowa.—Mooney in 14th Rep. B. A. E., 1079, 1896.

Kohamutkikatska (Creek: *kóha* 'cane', *mútki* 'cut off', *kátska* 'broken'). A former upper Creek town with 123 families in 1832. Location unknown.

Koho-mats-ka-catch-ka.—Campbell (1836) in H. R. Doc. 274, 25th Cong., 2d sess., 20, 1838. **Ko ho mutki garts kar.**—Schoolcraft, Ind. Tribes, IV, 578, 1851. **Ko-ho-muts-ka-catch-ka.**—Crawford (1836) in H. R. Ex. Doc. 274, op. cit., 24. **Ko-ho-muts-ki-gar.**—H. R. Ex. Doc. 276, 24th Cong., 1st sess., 162, 1836. **Kohomutskigartokar.**—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 299, 1836.

Kohani. A subtribe or band of the Karankawa. They are mentioned as late as 1824 in connection with the Coaques, from which it seems probable that they were one of the bands living near Colorado r., Texas. They may be identical with the Quevenes of Cabeza de Vaca.

Cobanes.—Joutel quoted by Barcia, Ensayo, 271, 1723. **Cohannies.**—Texas Hist. Ass. Quar., VI, 250, 1903. **Coxanes.**—Solis (1768) cited by H. E. Bolton, inf'n, 1906. **Cujanes**, Ripperdá (1777), ibid. **Cujanos.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 276, 1850. **Cuyanes.**—Bollaert quoted by Gatschet, Karankawa Inds., 35, 1891. **Kouans.**—Joutel, Jour. Voy., 90, 1719. **Quevenes.**—Cabeza de Vaca (1555), Smith trans., 137, 1871 (possibly identical). **Qujanes.**—Ripperdá (1777) cited by H. E. Bolton, inf'n, 1906. **Quoan.**—Joutel (1687) in Margry, Déc., III, 288, 1878.

Kohasaya (*Ko-ha-say-a*). A former pueblo of the Sia, N. of the present Sia pueblo, N. Mex.—Bandelier in Arch. Inst. Papers, IV, 196, 1892. See *Kakanatzatia.*

Kohashti ('starting place of canoes'). A Klamath settlement, of 5 or 6 houses in 1890, at the N. E. end of Upper Klamath lake, Oreg., 3 m. N. of Yaaga; once the site of the Klamath Indian agency.

Koháshti.—Gatschet in Cont. N. A. Ethnol., II, pt. I, XXX, 1890. **Ko-was-ta.**—Applegate in Ind. Aff. Rep., 89, 1866. **Kuhuáshti.**—Gatschet, op. cit. **Skohuáshki.**—Ibid.

Kohatsoath. A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Canada, 32, 1890.

Kohhokking ('at the land of pines.'—Hewitt). A Delaware village in 1758 near "Painted Post," in Steuben co., N. Y., or Elmira, formerly called Painted Post, in Chemung co., N. Y. See Alden (1834) in Mass. Hist. Soc. Coll., 3d s., VI, 147, 1837.

Kohltiene's Village. The summer camp of a Stikine chief named Kāłtī′n on Stikine r., Alaska; 28 people were there in 1880.—Petroff in 10th Census, Alaska, 32, 1884.

Koi. A former Pomo village on Lower Lake id., Lake co., Cal. The island was known to the Indians by the same name. See *Makhelchel.* (S. A. B.)

Koi ('panther'). A Chickasaw phratry.

Kóa.—Gibbs quoted by Gatschet, Creek Migr. Leg., I, 96, 1884. **Xoi.**—Copeland quoted by Morgan, Anc. Soc., 163, 1877.

Koiaum ('to pick berries'). A village of the Ntlakyapamuk on the E. side of Fraser r., 25 m. above Yale, Brit. Col.

Boston Bar.—Name given by whites. **Koia′um.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **Quiyone.**—Brit. Col. map, Ind. Aff., Victoria, 1872 (probably identical).

Koikahtenok (*Qoī′k·axtēnôx*, 'whale people'). A clan of the Wikeno, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. for 1895, 328, 1897.

Koikoi (*Xoē′xoē*, a supernatural being, sometimes described as living in ponds; used as a mask by the Lillooet, many coast Salish, and the southern Kwakiutl.—Boas). A Squawmish village community on Burrard inlet, Brit. Col.

QoiQoi.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900. **Xoē′xoē.**—Boas, inf'n, 1905.

Koinchush ('wild cat'). A Chickasaw clan of the Koi phratry.

Ko-in-chush.—Morgan, Anc. Soc., 163, 1877. **Kó-in-tchush.**—Gatschet, Creek Migr. Leg., I, 96, 1884.

Koinisun (*Kōinĭ′sun*). An Ita Eskimo settlement on Inglefield gulf, N. Greenland.—Stein in Petermanns Mitt., no. 9, map, 1902.

Koiskana (from *kōēs*, or *kwō′es*, a bush the bark of which is used for making twine; some say it is a Stuwigh or Athapascan name, but this seems doubtful). A village of the Nicola band of Ntlakyapamuk near Nicola r., 29 m. above Spences Bridge, Brit. Col.; pop. 52 in 1901, the last time the name appears.

Koaskunā′.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Koiskana′.**—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900. **Kuinskanaht.**—Can. Ind. Aff. for 1892, 313. **Kwois-kun-a′.**—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44. **Pitit Creek.**—Teit, op. cit. (name given by whites). **Qaiskana′.**—Teit, op. cit. **Quinskanaht.**—Can. Ind. Aff. for 1898, 419. **Quinskanht.**—Ibid. for 1901, 166. **Quis-kan-aht.**—Ibid. for 1886, 232. **Quss-kan-aht.**—Ibid. for 1883, 191.

Koiyo (*Kôi-yo*). A former Chumashan village at Cañada del Coyote, Ventura co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kojejewininewug (*Kuchĭchĭwĭnĭnĭwŭg*; from *kuchĭchĭw*, referring to the straits and bends of the rivers and lakes on which they resided; *ĭnĭnĭwŭg*, 'people'). A division of the Chippewa formerly living on Rainy lake and river on the N. boundary of Minnesota and in the adjacent part of British America.

Algonquins of Rainy Lake.—Lewis and Clark, Travels, 55, 1806. **Kǒchěchě Wenenewak.**—Long, Exped. St Peter's R., II, 153, 1824. **Ko-je-je-win-in-e-wug.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 84, 1885. **Kotchitchi-wininiwak.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Kutcitciwininiwag.**—Wm. Jones, inf'n, 1906. **Lac la Pluie Indians.**—Hind, Red River Exped., I, 82, 1860. **Rainy-lake Indians.**—Schoolcraft (1838) in H. R. Doc. 107, 25th Cong., 3d sess., 9, 1839.

Kokaia (*Qō-qai′â*, 'maggot-fly,' because there are many found there in summer). An abandoned Chilliwack village on Chilliwack r., s. Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1902.

Kokaitk. A division of the Bellabella, living on N. Millbank sd.

K·′ō′k·aitq.—Boas in 6th Rep. N. W. Tribes Can., 52, 1890. **Kok-wai-y-toch.**—Kane, Wand. in N. Am., app., 1859. **Kook-wai-wai-toh.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Koqueightuk.**—Brit. Col. map, 1872. **Q'ō′qa-îtx.**—Boas in Rep. Nat. Mus. for 1895, 328, 1897.

Kokaman. Mentioned by writers between 1851 and 1855 as a Karok village on Klamath r., Humboldt co., Cal. In 1851 the chief's name was said to be Panamonee, but this is probably an error, as Panamenik is the Karok village at Orleans.

Coc-co-man.—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 161, 1853 (upper Klamath tribe). **Cock-o-mans.**—Ibid., 215 (given as Hupa band). **Coc-ko-nan.**—Ibid., 194 (a Patesick band). **Cok-ka-mans.**—Meyer, Nach dem Sacramento, 282, 1855.

Kokhittan ('box-house people'). A Tlingit social group, forming a subdivision of the Kagwantan, q. v.

Kōk hît tān.—Swanton, field notes, B. A. E., 1904. **Kūkettān.**—Krause, Tlinkit Ind., 113, 1885. **Kukittan.**—Ibid.

Koknas-hadai (*K'ōk′-nas:had'ā′i*, 'snow-owl house people'). Given by Boas (5th Rep. N. W. Tribes Canada, 27, 1889) as a subdivision of the Yaku-lanas, a family of the Raven clan of the Alaskan Haida, but in reality it is only a house name belonging to that family group. (J. R. S.)

Koko. An Ikogmiut Eskimo village on the N. bank of the Yukon, Alaska, below Ikogmiut.

Kochkomut.—Post route map, 1903. **Koko.**—Baker, Geog. Dict. Alaska, 1902.

Kokoaeuk (*Kōkoaē′uk·*). A village of the Matsqui tribe of Cowichan at the s. w. point of Sumass lake, near Fraser r., Brit. Col.—Boas in Rep. Brit. A. A. S., 454, 1894.

Kokob. The Burrowing-owl clan of the Hopi of Oraibi, Arizona.

Kokob.—Voth in Field Columb. Mus. Pub., no. 55, 13, 1901. **Kokop.**—Stephen quoted by Mindeleff in 8th Rep. B. A. E., 105, 1891 (cf. *Kokop*, the Firewood clan).

Kokoheba (*Ko-ko-he′-bă*). The name of a village which has come to be applied to an almost extinct Mono tribe in Burr valley, with one village over the divide, looking into the valley of Sycamore cr., N. of Kings r., Cal.—Merriam in Science, XIX, 916, June 17, 1904.

Kokoiap (*K·okōiap′*, 'place of strawberries'). A village of the Ntlakyapamuk on Fraser r., above Siska, Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Kokolik. A Kukpaurungmiut Eskimo village at Pt Lay, Arctic coast, Alaska, with 30 inhabitants in 1880.

Kokomo ('young grandmother'). A Miami village, named after a chief, that stood on the site of the present Kokomo, Ind.

Ko-ko-mah village.—Hough, map in Ind. Geol. Rep., 1883.

Kokop. The Firewood phratry of the Hopi, comprising the Kokop (Firewood), Ishauu (Coyote), Kwewu (Wolf), Sikyataiyo (Yellow Fox), Letaiyo (Gray Fox), Zrohona (small mammal, *sp. incog.*), Masi (Masauuh, a supernatural being), Tuvou (Piñon), Hoko (Juniper), Awata (Bow), Sikyachi (small yellow bird), and Tuvuchi (small red bird) clans. According-ing to tradition they came from the Rio Grande, building the pueblo of Sikyatki, which they occupied until its destruction in late prehistoric times.

Ko′-kop nyû-mû.—Fewkes in Am. Anthrop., VII, 403, 1894 (*nyû-mû*='phratry').

Kokop. The Firewood clan of the Hopi, the ancestors of whom came from Jemez pueblo, New Mexico.

Kokop wiñwû.—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû* = 'clan'). **Ko-kop-wüñ-wû.**—Fewkes in Am. Anthrop., VII, 403, 1894. **Ku-ga.**—Bourke, Snake Dance, 117, 1884 (given doubtfully).

Kokopki (Hopi: 'house of the Firewood people'). A large, ancient, ruined pueblo, attributed by the Hopi to the Firewood clan, originally a Jemez people; situated on a low mesa near Maupin's store, at Mormon John's spring, in Jeditoh valley, 2½ m. E. of Keam's Canyon school, Tusayan, N. E. Arizona. See Mindeleff in 8th Rep. B. A. E., 590, 1898; Hough in Rep. Nat. Mus. 1901, 333 et. seq., 1903.

Cottonwood ruin.—Hough, op. cit. (name given locally by whites). **Delcalsacat.**—Ibid. ('wild gourd': Navaho name). **Horn House.**—Mindeleff, op. cit. **Kokopki.**—Fewkes, inf'n, 1906 (*ki* = 'house'). **Kokopnyama.**—Hough, op. cit. ("name refers to the clans which lived here and is probably not the ancient designation of the village").

Kokoskeeg. An unidentified tribe which, according to Tanner (Narrative, 316, 1830), was known to the Ottawa and was so called by them.

Koksilah. A Cowichan tribe in Cowitchin valley, E. coast of Vancouver id., opposite Admiral id.; pop. 12 in 1904.

Cokesilah.—Can. Ind. Aff., lxi, 1877. **Kokesailah.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Koksilah.**—Can. Ind. Aff., pt. II, 164, 1901. **Kulkuisála.**—Boas, MS., B. A. E., 1887.

Koksoagmiut ('people of Big river'). A subtribe of the Sukinimiut Eskimo living on Koksoak (Big) r., N. Labrador. They numbered fewer than 30 individuals in 1893.

Koakramint.—Boas in Am. Antiq., 40, 1888 (misprint). **Koksoagmyut.**—Turner in 11th Rep. B. A. E., 176, 1894. **Koksoak Innuit.**—Ibid., 179. **Koksoak river people.**—Ibid. **Kouksoarmiut.**—Boas in 6th Rep. B. A. E., 463, 470, 1888.

Kokyan. The Spider clan of the Hopi.

Kóhǩang.—Voth, Oraibi Summer Snake Ceremony, 282, 1903. **Kohǩa*n*ñamu.**—Dorsey and Voth, Oraibi Soyal, 9, 1901. **Ko′-kyañ-a.**—Stephen in 8th Rep. B. A. E., 38, 1891. **Kokyan wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900. **Ko′-kyuñ-üh wüñwü.**—Fewkes in Am. Anthrop., VII, 404, 1894.

Kolelakom (*Qōlē′laQōm*). A Squawmish village community on Bowen id., Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kolmakof. A Moravian mission founded in 1885 among the Kuskwogmiut Eskimo on Kuskokwim r., Alaska, 200 m. from its mouth. It is on the site of a Russian redoubt and trading post, first established in 1832 by Ivan Simonson Lukeen, after whom it was named for a time. In 1841 it was partially destroyed by the Indians with fire, whereupon it was rebuilt by Alexander Kolmakof and took his name. The people are mixed Eskimo and Athapascan. See Baker, Geog. Dict. Alaska, 1902.

Kolmakof Redoubt.—Nelson in 18th Rep. B. A. E., map, 1899. **Kolmakovsky.**—Hallock in Nat. Geog. Mag., IX, 86, 1898.

Kolok. A former Chumashan village at the old mill in Carpinteria, E. of Santa Barbara, Cal.

K'-â′-lâk.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Koloma. A division of the Nishinam, at Coloma, between American r. and the S. fork of Yuba r., in Eldorado co., Cal.

Colomas.—Powers in Overland Mo., XII, 21, 1874. **Ko-lo′-ma.**—Powers in Cont. N. A. Ethnol., III, 315, 1877.

Koltsiowotl (*K·oltsī′owotl*). A division of the Nanaimo on the E. coast of Vancouver id.—Boas in 5th Rep. N. W. Tribes Can., 32, 1889.

Koluschan Family. A linguistic family embracing the Tlingit (q. v.). The name is said by Dall to be derived from Russian *kalushka*, 'a little trough,' but by others from the Aleut word *kaluga*, signifying 'a dish,' the allusion being to the concave dish-shaped labrets worn by the Tlingit women.

×**Haidah.**—Scouler in Jour. Roy. Geog. Soc., XI, 219, 1841 (same as his Northern). =**Kaloshians.**—Dall in Proc. Am. A. A. S., 375, 1885 (gives tribes and population). =**Klen-e-kate.**—Kane, Wanderings of an Artist, app., 1859 (a census of N. W. coast tribes classified by language). =**Klen-ee-kate.**—Schoolcraft, Ind. Tribes, V, 489, 1855. <**Kolooch.**—Latham in Trans. Philol. Soc. Lond., II, 31–50, 1846 (tends to merge Kolooch into Esquimaux); Latham in Jour. Ethnol. Soc. Lond., I, 163, 1848 (compared with Eskimo language); Latham, Opuscula, 259, 276, 1860. =**Koloschen.**—Berghaus (1845), Physik. Atlas, map 17, 1848; ibid., 1852; Buschmann Spuren der aztek. Sprache 680, 1859; Berghaus, Physik. Atlas, map 72, 1887. <**Kolúch.**—Latham, Nat. Hist. Man, 294, 1850 (more likely forms a subdivision of Eskimo than a separate class; includes Kenay of Cook inlet, Atna of Copper r., Koltshani, Ugalents, Sitkans, Tungaas, Inkhuluklait, Magimut, Inkalit; Digothi and Nehanni are classed as a "doubtful Kolúches"). =**Koluschan.**—Powell in 7th Rep. B. A. E., 85, 1891. =**Koluschen.**—Gallatin in Trans. and Coll. Am. Antiq. Soc., II, 14, 1836 (islands and adjacent coast from 60° to 55° N. lat.). =**Koluschians.**—Prichard, Phys. Hist. Mankind, V, 433, 1847 (follows Gallatin); Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 231, 1848. =**Kolush.**—Latham, Elem. Comp. Philol., 401, 1862 (mere mention of family with short vocabulary). =**Koulischen.**—Gallatin in Trans. and Coll. Am. Antiq. Soc., II, 306, 1836; Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, c, 77, 1848 (Koulischen and Sitka languages); Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (Sitka, bet. 52° and 59° lat.). ×**Northern.**—Scouler in Jour. Roy. Geog. Soc. Lond., XI, 218, 1841 (includes Koloshes and Tun Ghasse). =**Thlinkeet.**—Keane in Stanford, Compend., Cent. and So. Am., app., 460, 462, 1878 (from Mt St Elias to Nass r.; includes Ugalenzes, Yakutats, Chilkats, Hoodnids, Hoodsinoos, Takoos, Auks, Kakas, Stikines, Eeliknûs, Tungass, Sitkas); Bancroft, Nat. Races, III, 562, 579, 1882. =**Thlinkets.**—Dall in Proc. Am. A. A. S., XVIII, 268, 269, 1869 (divided into Sitka-kwan, Stahkin-kwan, "Yakutats"). =**Thlinkit.**—Tolmie and Dawson, Comp. Vocabs., 14, 1884 (vocab. of Skutkwan sept; also map showing distribution of family); Berghaus, Physik. Atlas, map 72, 1887. =**Thlinkithen.**—Holmberg in Finland Soc., 284, 1856, fide Buschmann, 676, 1859. =**T'linkets.**—Dall in Cont. N. A. Ethnol., I, 36, 1877 (divided into Yăk′ūtăts, Chilkāht′kwān, Sitka-kwan, Stākhin′-kwān, Kygāh′ni). =**Tlinkit.**—Dall in Proc. Am. A. A. S., 375, 1885 (enumerates tribes and gives population).

Komacho (*Ko-ma′-cho*). A name applied by Powers (Cont. N. A. Ethnol., III, 172, 1877) to the Pomo living in

Rancheria and Anderson valleys, Mendocino co., Cal., and said by him to have been derived from the name of their captain. The people living in these two valleys belonged to two different dialectic groups and in aboriginal times had no particular common interests. The connection of the two is probably entirely subsequent to white settlement. (S. A. B.)

Komarof. A Chnagmiut village at the N. mouth of Yukon r., Alaska; pop. 13 in 1880.—Petroff in 10th Census, Alaska, map, 1884.

Komarof.—Nelson in 18th Rep. B. A. E., map, 1899. **Komarov Odinotchka.**—Petroff, Rep. on Alaska, 57, 1880 (= 'Komaroff's trading post').

Komenok ('wealthy people'). An extinct sept of the Lekwiltok, a Kwakiutl tribe.

K·'ō'm'ēnoq.—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Q'ō'm'ēnôx.**—Boas in Rep. Nat. Mus. for 1895, 332, 1897.

Komertkewotche (derived in part from *Kómert*, the Pima name of the Sierra Estrella). A Pima settlement on the Rio Gila., s. Ariz.—ten Kate quoted by Gatschet, MS., B. A. E., xx, 199, 1888.

Komkonatko ('head water', or 'head lake'). An Okinagan village 21 m. from the town of Kwilchana on Nicola lake, Brit. Col.

Fish Lake.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900 (name given by whites). **Komkona′tko.**—Ibid.

Komkutis (*Q'ō′mqūtîs*). A Bellacoola village on the s. side of Bellacoola r., Brit. Col., near its mouth. It was one of the eight villages called Nuhalk.

K-ōmōtᴇs.—Boas in 7th Rep. N. W. Tribes Can., 3, 1898. **Kougotis.**—Mayne, Brit. Col., 147, 1862. **Q'ō′mqūtîs.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Komkyutis ('the rich side'). A sept of the Kwakiutl proper, living at Ft Rupert, Brit. Col., and said to count 70 warriors in 1866. Boas in 1890 called them a gens of the Walaskwakiutl; in 1895 a sept of the tribe.

Cum-que-kis.—Kane, Wand. in N. Am., app., 1859. **Komiū′tis.**—Boas in Petermanns Mitt., 131, 1887. **K·'ō′mkyūtis.**—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Kum-cutes.**—Lord, Natur. in Brit. Col., I, 165, 1866. **Kumkewtis.**—Brit. Col. map, 1872. **Lō′kuili′la.**—Boas in Petermanns Mitt., pt. 5, 131, 1887. **Q'ō′mk·utis.**—Boas in Rep. Nat. Mus. 1895, 330, 1897.

Komkyutis. A gens of the Goasila, q. v.

Komoyue ('the rich ones'). A division of the true Kwakiutl living at Ft Rupert, near the N. end of Vancouver id. They are more often known by the war name Kueha ('slayers'). The gentes are Gyigyilkam, Haailakyemae, Haanatlenok, Kukwakum, and Yaaihakemae. Pop. 42 in 1901, 25 in 1904.

Kueh'a.—Boas in Bull. Am. Geog. Soc., 227, 1887 ('murderers'). **Kuē′qa.**—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Kuē′xa.**—Boas in Rep. Nat. Mus. for 1895, 330, 1897 (war name: 'the murderers'). **Kuicha.**—Boas in Petermanns Mitt., pt. 5, 131, 1887. **Kwe-ah-kah.**—Can. Ind. Aff., 189, 1884. **Kwi-ah-kah.**—Ibid., 364, 1897. **Q'ō′moyuē.**—Boas in Rep. Nat. Mus. for 1895, 330, 1897. **Qua-kars.**—Lord, Natur. in Brit. Col., I, 165, 1866. **Queackar.**—Can. Ind. Aff., 143, 1879. **Quee ha Qna colt.**—Work quoted by Schoolcraft, Ind. Tribes, V, 488, 1855. **Quee-ha-qua-coll.**—Work (1836–41) in Kane, Wand. in N. Am., app., 1859 (= Kueha + Kwakiutl).

Komoyue. A gens of the Kueha division of the Lekwiltok. They live with the Wiweakam at the village of Tatapowis, on Hoskyn inlet, Brit. Col. Pop. 32 in 1887, the last time they were separately enumerated.

Ah-mah-oo.—Can. Ind. Aff. 1887, 309, 1888. **K·'ō-mōyuē.**—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Q'ō′moyuē.**—Boas in Rep. Nat. Mus. for 1895, 331, 1897.

Komps (*Kōmps*). A Squawmish village community on the right bank of Squawmisht r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kona (*Qoná*). A former Tlingit town in the Sitka country, Alaska. (J. R. S.)

Kona-kegawai (*Q!ō′na qē′gawa-i*, 'those born at Skedans'). One of the most important families of the Eagle clan of the Haida, part of whom lived at Skedans, while the remainder resided at Kloo, which was owned by their chief. The Kona-kegawai, Djiguaahl-lanas, Stawashaidagai, and Kaiahl-lanas claimed descent from one woman. (J. R. S.)

K·'unak·ē′owai.—Boas in 12th Rep. N. W. Tribes Can., 25, 1898. **Q!ō′na qē′gawa-i.**—Swanton, Cont. Haida, 272, 1905.

Kondiaronk. See *Adario*.

Konekonep. An Okinagan band formerly living on a creek known to the Indians by the same name, in Washington.

Kone-Konep.—Stevens in Ind. Aff. Rep., 445, 1854. **Konekonl'p.**—Gibbs in Pac. R. R. Rep., I, 412, 1855.

Konekotay. A division of the Delawares, formerly in New Jersey.—De Laet (*ca.* 1633) in N. Y. Hist. Soc. Coll., 2d s., I, 303, 1841.

Kongiganak. A Kuskwogmiut Eskimo village near the entrance to Kuskokwim bay, Alaska; pop. 175 in 1880.

Kongiganagamute.—Petroff in 10th Census, Alaska, 16, 1884. **Koñigunugumut.**—Nelson in 18th Rep. B. A. E., map, 1899.

Kongik. A Malemiut Eskimo village on Buckland or Konguk r., Seward penin., Alaska; pop. 90 in 1880, 54 in 1890.

Kangoot.—Kelly, Arct. Eskimos, 15, 1890. **Kengugmiut.**—Eleventh Census, Alaska, 165, 1893. **Kongigamute.**—Petroff in 10th Census, Alaska, 4, 1884. **Kongik.**—Baker, Geog. Dict. Alaska, 1902.

Konglo (*Kong′-lo*). The Corn clan of the Tewa of Hano pueblo, N. E. Ariz. They numbered 23 individuals in 1893. See *Kun*.

Ka′-ai.—Stephen in 8th Rep. B. A. E., 39, 1891 (Hopi name). **Ko′^{n}-lo.**—Ibid. (Tewa name). **Kulo^{n}-to-wa.**—Fewkes in Am. Anthrop., VII, 166, 1894. **Nata′^{n}.**—Stephen, op. cit. (Navaho name).

Kongtalyui (*Koñtä′lyui*, 'black boys'; sometimes also called *Síndiyúi*, 'Sindi's children'). A tribal division of the Kiowa, now practically extinct, whose members were said to be of darker color than the rest of the tribe, which, if true, might indicate foreign origin. Sindi is the great mythic hero of the Kiowa.—Mooney in 14th Rep. B. A. E., 1079, 1896.

Koni. A division of the Miwok s. of Cosumnes r., in Amador and Eldorado cos., Cal.

Cawnees.—Bancroft, Nat. Races, I, 456, 1874. **Kâʹ-ni.**—Powers in Cont. N. A. Ethnol., III, 349, 1877. **Koni.**—A. L. Kroeber, inf'n, 1906.

Konkapot. A Mahican sachem who, in 1724, joined in the sale of the territory comprising the "upper and lower Housatonic townships"; his captain's commission was given him by Gov. Belcher in 1734, and he succeeded to the chieftaincy about 1744. He embraced Christianity and invited the Moravian missionaries to labor among his people, the Westenhuck, who became known as Stockbridge Indians after they were Christianized and removed to the mission, except such as went to join the Christian Indians in Pennsylvania. The chief, who received the Christian name John, and was recognized by the authorities at Albany and Boston as the head of the Mahican, they having had their council fire at Westenhuck, was long the patriarch of the Indian community at Stockbridge (Ruttenber, Tribes Hudson R., 88, 1872). The name survived as a family designation among the Stockbridges at least as late as 1864, a Levi Konkapot serving in the civil war (Nelson, Inds. N. J., 147, 1894).

Konkau (*Kōʹyōang káui*, 'valley earth'). A formerly populous division of the Maidu, living in Butte co., Cal., in the valley of Concow cr., a tributary of the w. branch of Feather r. They are now on Round Valley res., Mendocino co., and numbered 171 in 1905.

Cancons.—Keane in Stanford, Compend., 505, 1878. **Cancow.**—Ind. Aff. Rep., 313, 1874. **Caw-Caw.**—Ibid., 1867, 111, 1868. **Con-Con's.**—Ibid., 75, 1870. **Con-Cous.**—Ibid., 1867, 121, 1868. **Con-Cow.**—Ibid., 1863, 93, 1864. **Cou-cows.**—Ibid., 1864, 119, 1865. **Cow-Cow.**—Ibid., 130, 1868. **In'shin.**—A. L. Kroeber, inf'n, 1903 (modern Yuki name). **Kănkau.**—Curtin, MS. vocab., B. A. E., 1885. **Onocows.**—Ind. Aff. Rep., 12, 1865 (misprint). **Ooncows.**—Ibid., 112.

Konomihu. A subsidiary tribe of the Shasta, living at the forks of Salmon r., Siskiyou co., Cal., extending 7 m. up the s. fork and 5 m. up the N. fork. Their language is very divergent from that of the main body of Shasta. (R. B. D.)

Konope. A Clatsop village on Columbia r., near its mouth, in Clatsop co., Oreg.

Konapee.—Lyman, Hist. Oregon, I, 171, 1903. **Konōʹpē.**—Boas, Chinook Texts, 274, 1894.

Kontareahronon. The Huron name of a people mentioned in the 17th century as living s. of St Lawrence r., on the authority of Ragueneau's map. The name evidently designated the inhabitants of the Huron village of Contarea (q. v.). See Jes. Rel. 1640, 35, 1858. (J. N. B. H.)

Koo (*Koʹ-o*, 'buffalo'). A clan of the Tewa pueblo of San Ildefonso, N. Mex.

Kóo-tdóa.—Hodge in Am. Anthrop., IX, 349, 1896 (*tdóa* = 'people').

Kooji ('wolf'). Given by Dawson (Queen Charlotte Ids., 134, 1880) as the name of one of the 4 Haida clans. There were only 2 clans, however, and the Wolf was not one of them. (J. R. S.)

Kookotlane (*Kōoqōtlāʹnē*). A Bellacoola division at the town of Nuskelst, Bellacoola r., Brit. Col.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891.

Kookupvansik (*Kó-okûp Vánsĭk*, 'medicine paraphernalia'). A former Pima village in s. Arizona.—Russell, Pima MS., B. A. E., 16, 1902.

Koonahmich. A body of Salish under the Victoria superintendency, Brit. Col. Pop. 15 in 1882, when last separately enumerated.

Koo-nah-mich.—Can. Ind. Aff., 258, 1882.

Koontie. See *Coonti*.

Kooskoo (*Koos-kooʹ*, 'crane'). A gens of the Abnaki (q. v.).—Morgan, Anc. Soc., 174, 1877.

Koossawin ('hunters'). A term compounded from the Chippewa verb *kiyusäwin*, 'hunting,' lit. 'the act of walking about' (Jones), and used by Schoolcraft (Ind. Tribes, VI, 582, 1857) to denote the hunting tribes.

Koot. The largest village of the Nunivagmiut, near C. Etolin, Nunivak id., Alaska; pop. 117 in 1890.—Eleventh Census, Alaska, 115, 1893.

Kootep (*Koʹ-o-tep*). A Yurok village on lower Klamath r., Cal., near Klamath bluffs.—A. L. Kroeber, inf'n, 1905.

Kootpahl. A former village of the Atfalati at Forest Grove, Washington co., Oreg.—Lyman in Oreg. Hist. Soc. Quar. I, 323, 1900.

Koowahoke (*Koo-wä-hoʹ-ke*, 'pine region'). A subdivision of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Kooyah. A root (*Valeriana edulis*), also known as "tobacco root," from which a bread is made by some of the Indians of the Oregon region. The word is from one of the Shahaptian or Shoshonean dialects. (A. F. C.)

Kopaalk. A body of Salish under Fraser superintendency, Brit. Col.—Can. Ind. Aff., 78, 1878.

Kopagmiut ('people of the great river'). An Eskimo tribe at the mouth of Mackenzie r., Canada. According to Dall they formerly extended up this river 200 m., but are now confined to islands at the mouth and the Arctic coast w. of Herschel id.

Añénépit.—Petitot in Bib. Ling. et Ethnol., III, 11, 1876 (= 'Eskimo of the east': so called by Hudson Bay, Labrador, and Greenland Eskimo). **Chiglit.**—Ibid., 10. **Kopăg-mūt.**—Dall in Cont. N. A. Ethnol., I, 10, 1877. **Kopăngʹ-meŭn.**—Richardson, Polar Regions, 1861. **Kukhpagmiut.**—Eleventh Census, Alaska, 130, 1893. **Kupûñmiun.**—Murdoch in 9th Rep. B. A. E., 45, 1854. **Kurvik.**—Petitot in Bul. Soc. de Géog., 6th s., X, 182, 1875. **Mackenzie River Eskimo.**—Richardson, Arct. Search. Exped., 354, 1851. **Tareormeut.**—Petitot, Monogr., map,

1876. **Taρeoρmeut.**—Ibid., 11 (= 'those who live by the sea'). **Tarrèor-meut.**—Dall in Cont. N. A. Ethnol., I, 10, 1877. **Tchiglit.**--Petitot, Monogr., 11 (applied to Mackenzie and Anderson r. tribes). **Tciglit.**—Ibid.

KOPAGMIUT GIRL. (AM. MUS. NAT. HIST.)

Kopano. A small tribe formerly living on or near Copano Bay, s. Texas. There is no doubt that it belonged to the Karankawan linguistic stock, but it is seldom mentioned.

Coopanes.—Solis (1768) cited by H. E. Bolton, inf'n, 1906. **Copanes.**—Rivera, Diario, leg. 2602, 1737.

Kopeli. The extinct Pink Conch clan of the Tewa of Hano pueblo, N. E. Ariz.

Ko′-pe-li.—Fewkes in Am. Anthrop., VII, 166, 1894. **Kópeli-tówa.**—Hodge in Am. Anthrop., IX, 352, 1896 (*tówa* = 'people').

Kopiwari (*Ko-pi-wa′-ri*). An ancient village once occupied by the Nambe people, situated about 5 m. N. of the present Nambe pueblo, N. Mex. (F. W. H.)

Koprino. A Kwakiutl tribe speaking the Koskimo subdialect. They lived formerly at the entrance of Quatsino sd., and were divided into the Koprino and Kotlenok clans, but they are now amalgamated with the Koskimo proper. Pop. 14 in 1884, the last time they were separately enumerated.

G·â′p!ēnox^{u}.—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 2, 393, 1902. **G·′ō′p'ēnôx.**—Boas in Rep. Nat. Mus. 1895, 329, 1897. **Keope-e-no.**—Can. Ind. Aff., 190, 1883. **Keroopinough.**—Brit. Col. map, 1872. **Kiāwpino.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **Koprinos.**--Can. Ind. Aff., 145, 1879. **Kyō′p'ēnoq.**—Boas in 6th Rep. N. W. Tribes Can., 53, 1890.

Koprino. A gens of the Koprino, q. v.

Koquapilt. A Chilliwack town in lower Chilliwack valley, Brit. Col.; pop. 16 in 1904.

Co-qua-piet.—Can. Ind. Aff., pt. I, 268, 1889. **Coquopiet.**—Ibid., 309, 1879. **Coquopilt.**—Ibid., 74, 1878. **Koquahpilt.**--Ibid., 78. **Koquapilt.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Kwaw-kwaw-apiet.**—Can. Ind. Aff., 413, 1898. **Kwawkwawapilt.**—Can. Ind. Aff., pt. II, 158, 1901.

Kordlubing. A summer settlement of the Kingnaitmiut Eskimo near the head of an inlet emptying into Cumberland sd. from the N. side.

Qordlubing.—Boas in 6th Rep. B. A. E., map, 1888.

Koremiut. An Eskimo settlement at Narket fjord, lat. 61° 17′, E. Greenland.—Nansen, First Crossing, I, 306, 1890.

Kornok. An Eskimo village in W. Greenland, lat. 64° 30′.—Nansen, First Crossing, II, 329, 1890.

Koroa. A small tribe, perhaps related to the Tonika, whose home was on the W. bank of the Mississippi below the Natchez, on the Yazoo, and in the country intervening westward from the Mississippi. They were visited early in 1682 by La Salle, who described their cabins as dome-shaped, about 15 ft high, formed chiefly of large canes, and without windows (Margry, Déc., I, 558, 1876). They were considered warlike, and were cruel and treacherous. In 1705 a party of them, hired by the French priest Foucault to convey him by water to the Yazoo, murdered him and two other Frenchmen. La Salle observed that their language differed from that of the Taensa and Natchez, but their customs were the same. All afterward moved to and settled on Yazoo r., Miss., where in 1742 they lived in the same village as the Yazoo. They were then allies of the Chickasaw, but were later merged with the Choctaw and their identity as a separate organization was lost. Allen Wright, whose grandfather was of this tribe, informed Gatschet (Creek Migr. Leg., I, 48, 1884) that the term Koroa, or Coroa, was neither Choctaw nor Chickasaw, and that the Koroa spoke a language differing entirely from the Choctaw.

Akoroa.—Marquette, map (1673) in Shea, Discov. Miss., 1852. **Coiras.**—Richebourg (*ca.* 1716) in French, Hist. Coll. La., III, 246, 1851. **Coloa.**—Iberville (1699) in Margry, Déc., IV, 179, 1880. **Coroa.**—Barcia, Ensayo, 246, 1723. **Coroha.**—Tonti (1684) in Margry, Déc., I, 603, 1876. **Corois.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Corroas.**—Coxe, Carolana, 9, 1741. **Corrois.**—Charlevoix (1729), New France, VI, 85, 102, 1872. **Corroys.**—Le Petit quoted by Kip, Jesuit Missions, 289, 1866. **Couroas.**—Jefferys, French Dom., I, 144, 1761. **Courois.**—La Harpe (1699) in French, Hist. Coll. La., III, 19, 28, 1851. **Curois.**—Ibid., 32. **Ikouera.**—La Salle (1681) in Margry, Déc., II, 189, 198, 1877. **Kolwa.**—Gatschet, Creek Migr. Leg., I, 48, 1884 (Choctaw name). **Koroas.**—La Métairie (1682) quoted by French, Hist. Coll. La., II, 22, 1875. **Kouera.**—Proces verbal (1682) in French, Hist. Coll. La., I, 47, 1846. **Kourouas.**—Coxe, Carolana, 10, 1741. **Kourovas.**—Alcedo, Dic. Geog., V, 394, 1789. **Kowronas.**—Morse, N. Am., 254, 1776 (perhaps quoting Coxe). **Kúlua.**—Gatschet, Creek Migr. Leg., I, 48, 1884 (Choctaw name).

Korovinski. A former Aleut village on Atka id. at Korovin bay, which the natives deserted for Nazan across the island. The Russians built a church there in 1826 and made Atka the headquarters of the western district of the Aleutians.—Petroff in 10th Census, Alaska, 21, 1884.

Korovinski. An Aleut village on Korovin id., Alaska; pop. 44 in 1880, 41 in 1890.

Korovinsky.—Petroff, Rep. on Alaska, 25, 1881.

Korusi. A tribe of the Patwin division of the Copehan family, formerly living at Colusa, Colusa co., Cal. It was once comparatively populous, as Gen. Bidwell states that in 1849 the village of the Korusi contained at least 1,000 inhabitants (Powers in Cont. N. A. Ethnol., III, 219, 1877). They are spoken of as clannish, and fond of nursing family feuds. When a Korusi woman died, leaving a very young infant, her friends shook it to death in a skin or blanket. Powers (p. 226) says the Korusi hold that in the beginning of all things there was nothing but the Old Turtle swimming about in a limitless ocean, but that he dived down and brought up earth, with which he created the world.

Colouse.—Powers in Cont. N. A. Ethnol., III, 518, 1877. **Colusa.**—Ibid., 219. **Colusi.**—Taylor in Cal. Farmer, Mar. 23, 1860. **Corusies.**—Powers in Overland Mo., XIII, 543, 1874. **Ko-rú-si.**—Powers in Cont. N. A. Ethnol., III, 219, 1877.

Koserefski. A former Kaiyuhkhotana village, now an Ikogmiut settlement, on the left bank of the Yukon, near the mouth of Shageluk slough. It is the seat of the mission of the Holy Cross.

Koserefski.—Bruce, Alaska, map, 1885. **Kozerevsky.**—Eleventh Census, Alaska, 165, 1893. **Kosyrof.**—Map form cited by Baker, Geog. Dict. Alaska, 1902. **Kozyrof.**—Nelson in 18th Rep. B. A. E., map, 1899. **Leather Village.**—Dall, Alaska, 220, 1870.

Kosetah. Mentioned by Gibbs (Schoolcraft, Ind. Tribes, III, 171, 1853) as a Shasta band of Shasta valley, N. Cal., in 1851, but it is really a man's personal name. (R. B. D.)

Koshkogemut. A subdivision of the Chnagmiut Eskimo of Alaska.—Dall in Cont. N. A. Ethnol., I, 17, 1877.

Kosipatuwiwagaiyu (*Ko-si′-pa tu-wi′-wa-gai-yu*, 'muddy water place'). A Paviotso tribe formerly dwelling about Carson sink, W. Nev.

Ko-si′-pa tu-wi′-wa-gai-yu.—Powell, Paviotso MS., B. A. E., 1881. **Ku′si-páh.**—Powers, Inds. W. Nev., MS., B. A. E., 1876.

Koskedi. A Tlingit division at Gaudekan and Yakutat, belonging to the Raven phratry.

Kosk!ē′dî.—Swanton, field notes, B. A. E., 1904. **Kusch-kē-ti.**—Krause, Tlinkit Ind., 118, 1885. **Kusk-ēdi.**—Ibid.

Koskimo. An important Kwakiutl tribe inhabiting the shores of Quatsino sd., Vancouver id. The gentes are Gyekolekoa, Gyeksem, Gyeksemsanatl, Hekhalanois(?), Kwakukemalenok, Naenshya, Tsetsaa, and Wohuamis. Their winter village is Hwades; their summer village, Maate. Pop. 82 in 1904.

Kooskīmo.—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Kosimo.**—Can. Ind. Aff., 1904, pt. 2, 71, 1905. **Kos-keemoe.**—Ibid., 1884, 189, 1885. **Koskeemos.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **K·osk·ē′moq.**—Boas, 6th Rep. N. W. Tribes Can., 53, 1890. **Koskiemo.**—Mayne, Brit. Col., 251, 1862. **Kōs′-kī-mo.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 69. **Koskimos.**—Can. Ind. Aff., 145, 1879. **Kos-ki-mu.**—Ibid., 1894, 279, 1895. **Koskumos.**—Ibid., 113, 1879. **Kus-ke-mu.**—Kane, Wand. in N. Am., app., 1859. **Qō′sqēmox.**—Boas in Rep. Nat. Mus. 1895, 329, 1897. **Qósqīmō.**—Boas in Petermanns Mitt., pt. 5, 131, 1887. **Roskeemo.**—Powell in Can. Ind. Aff., 130, 1879 (misprint).

KOSKIMO MAN. (AM. MUS. NAT. HIST.)

KOSKIMO WOMAN. (AM. MUS. NAT. HIST.)

Koskimo. A Kwakiutl subdialect spoken by the Koprino, Klaskino, Koskimo, and Quatsino.

Kosotshe. A former village of the Tututni, identified by Dorsey with the Luckkarso nation of Lewis and Clark, who placed them on the Oregon coast S. of the Kusan territory, in 1805, and estimated their population at 1,200. Fifty years later Kautz said their village was on Flores cr., Oreg., about lat. 42° 50′; Dorsey fixed their habitat N. of Rogue r., between Port Orford and Sixes cr.

Kasoatcha.—Kautz, letter to Gibbs, B. A. E., *ca.* 1855. **Ko-so-a-cha.**—Gibbs, MS. on Coast tribes, B. A. E. **Ꝁō̄s-o-tcĕ′.**—Dorsey in Jour. Am. Folk-lore, III, 233, 1890 (Tututni name). **Ku-so-cha-to-ny.**—Abbott, MS. Coquille census, B. A. E., 1858. **Ku̱′-su̱-me′ ʇûnnĕ′.**—Dorsey, op. cit. (Naltunne-tunne name). **Luckasos.**—Lewis and Clark, Exped., II, 119, 1814. **Luckkarso.**—Ibid., 474. **Lukkarso.**—Drake, Bk. of Inds., ix, 1848. **Port Orford.**—Abbott, MS. Coquille census, B. A. E., 1858.

Kostuets (*Kō′s Tuē′ts*, 'where pine trees stand'). A Shoshonean encampment 10 m. above Yaneks, or Yainax, on Sprague r., Klamath res., Oreg.—Gatschet in Cont. N. A. Ethnol., II, pt. 2, 143, 1890.

Kostun-hana (*Q!ō′stAn xā′na; q!ō′stAn* means 'crab'). A former Haida town, in possession of the Kogangas family group, a short distance E. of Skidegate, Queen Charlotte ids., Brit. Col. There does not appear to be space at this point for more than two or three houses.—Swanton, Cont. Haida, 279, 1905.

Kosunats. A Ute division formerly living on Uinta res., N. E. Utah, where Powell found 76 of them in 1873. They now form part of what are known as the Uinta Ute.

Kotasi. A former Maidu village in the N. part of Plumas co., Cal., about 3 m. E. of Greenville.—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. xxxviii, 1905.

Kotil. A Koyukukhotana village at the junction of Kateel r. with Koyukuk r., Alaska; pop. 65 in 1844.

Khotilkakat.—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884. **Khotilkakate.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Khotylnakat.**—Zagoskin, Desc. Russ. Poss. Am., map, 1844.

Kotlenok (*Q'ō′Lēnôx*). A gens of the Koprino, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 329, 1897.

Kotlian. See *Katlian.*

Kotlik ('breeches,' hence 'river fork'). A village of the Chnagmiut Eskimo on Kotlik r., Alaska; pop. 8 in 1880, 31 in 1890.

Coatlik.—Schwatka, Mil. Recon. in Alaska, 20, 1885. **Kotlik.**—Nelson in 18th Rep. B. A. E., map, 1899. **Kutlik.**—Post route map, 1903.

Kotlskaim (*Qotlskaim*, 'serpent pond'). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Kotsai (*Kotsái*). An extinct division of the Comanche.—Mooney in 14th Rep. B. A. E., 1045, 1896.

Kotsava (from *kozabi*, an insect used for food). A Mono band formerly living about Mono lake and Owens r. and lake, E. Cal., numbering 300 in 1870.

Caso.—Maltby in Ind. Aff. Rep., 94, 1866. **Cazaby Pah-Utes.**—Campbell, ibid., 113, 1870. **Kots-a′-va.**—Powell, Paviotso MS., B. A. E., 1881. **Ko-za′-bi-ti-kut-teh.**—Powers, Ind. West Nev., MS., B. A. E., 1876 ('worm-eaters'). **Owen's River Indians.**—Maltby in Ind. Aff. Rep., 94, 1866.

Kotsoteka (*Kótso-tĕ′ka*, 'buffalo-eaters'). One of the principal divisions of the Comanche.

Buffalo Eater band.—Comanche and Kiowa treaty, Sen. Ex. Doc. O, 39th Cong., 1st sess., 4, 1866. **Buffalo Eaters.**—Butler in H. R. Doc. 76, 29th Cong., 2d sess., 6, 1847. **Buffalo Indians.**—Bell in Jour. Ethnol. Soc. Lond., I, 268, 1869. **Cashchevatebka.**—Smith in H. R. Ex. Doc. 240, 41st Cong., 2d sess., 20, 1870. **Cashchokelka Comanches.**—Ibid., 21. **Castcheteghka-Comanches.**—Alvord in Sen. Ex. Doc. 18, 40th Cong., 3d sess., 35, 1869. **Co-che-ta-cah.**—Butler in H. R. Doc. 76, 29th Cong., 2d sess., 6, 1847. **Cochetakers.**—McKusker in Sen. Ex. Doc. 40, 40th Cong., 3d sess., 14, 1869. **Co-che-te-ka.**—Comanche and Kiowa treaty, Sen. Ex. Doc. O, 39th Cong., 1st sess., 4, 1866. **Cooch-chotellica.**—Sec. War in Sen. Ex. Doc. 7, 42d Cong., 3d sess., 1, 1872. **Cooch-cho-teth-ca.**—Sanders in H. R. Ex. Doc. 7, 42d Cong., 1st sess., 4, 1871. **Coocheetakas.**—Penney in Ind. Aff. Rep. 1869, 101, 1870. **Cools-on-tick-ara.**—Schoolcraft, Ind. Tribes, I, 250, 1853. **Coschotghta.**—Alvord in Sen. Ex. Doc, 18, 40th Cong., 3d sess., 6, 1869. **Cos-tche-tegh-kas.**—Ibid., 7. **Costcheteghta Comanches.**—Alvord in H. R. Ex. Doc. 240, 41st Cong., 2d sess., 151, 1870. **Cuchanticas.**—Cortez (1799) in Pac. R. R. Rep., III, pt. 3, 121, 1856. **Cuechunticas.**—Pino, Not. Hist. Nuevo-Mex., 83, 1849. **Cuhtzuteca.**—Pimentel, Cuadro Descr., II, 347, 1865. **Curtoze-to-gah Comanches.**—Hazen in Sen. Ex. Doc. 18, 40th Cong., 3d sess., 31, 1869. **Curtz-e-Ticker Comanches.**—Ibid., 24. **Echunticas.**—Orozco y Berra, Geog., 59, 1864 (given as Apache). **Gū-shŏ-dŏj-ka.**—Butcher and Lyendecher, Comanche MS. vocab., B. A. E., 1867. **Koo-chee-ta-kee.**—Neighbors in Ind. Aff. Rep., 579, 1848. **Koo-che-ta-kers.**—Schoolcraft, Ind. Tribes, II, 128, 1852. **Koo-chi-ta-ker.**—Neighbors, op. cit., 578. **Koolsaticara.**—Schoolcraft, op. cit., VI. 687, 1857. **Koolsatik-ara.**—Ibid., I, 522, 1851. **Ko+s′-tco-te′-ka.**—ten Kate, Synonymie, 9, 1884. **Ko′stshote′ka.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 299, 1886. **Ko′tso-tĕ′ka.**—Mooney in 14th Rep. B. A. E., 1045, 1896. **Ku'htche-téχka.**—Gatschet, Comanche MS. vocab., B. A. E.

Kotta ('mescal' or 'tobacco'). Given by Bourke (Jour. Am. Folk-lore, II, 181, 1889) as a clan of the Mohave, q. v.

Kouchnas-hadai (*Qō′utc nas :had′ā′i*, '[grizzly-] bear house people'). Given by Boas (Fifth Rep. N. W. Tribes Can., 27, 1889) as a subdivision of the Yakulanas, a family of the Raven clan of the Haida. It is in reality only a house name belonging to the family.

Koukdjuaq ('big river'). A Talirpingmiut Eskimo village of the Okomiut tribe formerly on L. Nettilling, Baffin land.—Boas in 6th Rep. B. A. E., map, 1888.

Kounaouons. A tribe or band, probably in Canada near the Maine frontier, mentioned as allies of the French in 1724.

K8na8ons.—Rasle (1724) in Mass. Hist. Soc. Coll., 2d s., VIII, 246, 1819.

Koungmiut ('river people'). An Eskimo tribe on the W. coast of Hudson bay, S. of the Kinipetu, in the region of Pt Churchill.—Boas in Bull. Am. Mus. Nat. Hist., XV, 6, 1901.

Kouse. A plant (*Peucedanum ambiguum*) used by the Indians of the Columbia-Oregon region for making bread. Lewis and Clark in 1804–06 used the form *cous.* Thornton (Oreg. and Cal., I, 355, 1849) speaks of "the *cowish* or biscuit root." The word is derived from *kowish*, the name of this root in the Nez Percé and closely related dialects of the Shahaptian stock. (A. F. C.)

Kouyam. A village or tribe mentioned by Joutel in 1687 as being N. of Maligne (Colorado) r., Tex. It is probably the tribe called Caba by Manzanet, which may have been Coahuiltecan or Karankawan. See Gatschet, Karankawa Inds., 1891.

Cavaianes.—Barcia, Ensayo, 271, 1723. **Kavagan.**—Joutel (1687), Jour. Voy., 90, 1719. **Kouayan.**—Shea, note in Charlevoix, New France, IV, 78, 1870. **Kouayon.**—Joutel (1687) in French, Hist. Coll. La., I, 152, 1846. **Kouyam.**—Joutel in Margry, Déc., III, 288, 1878.

Kovogzruk. A Kaviagmiut village at Port Clarence, Alaska.—Eleventh Census, Alaska, 162, 1893.

Kowagmiut ('big-river people'). A tribe of western Eskimo of Alaska, numbering 81 in 1890, dwelling on Kowak r. E. of Kotzebue sd. Their chief food besides fish and ptarmigan consists of marmots, but the number of these is rapidly decreasing. Their villages are Kikiktak, Kowak, Umokalukta, Unatak, and the summer settlement of Sheshalik. By some these Eskimo have been included in the Nunatogmiut; by others, together with the Selawigmiut, in the Malemiut.

Kooagamutes.—Petroff in 10th Census, Alaska, 60, map, 1884. **Koo-og-ameuts.**—Cooper, Cruise of Corwin, 26, 1880. **Kowāg′-mūt.**—Dall in Cont. N. A. Ethnol., I, 12, 1877. **Kowān′g-mēŭn.**—Simpson quoted by Dall, ibid. **Kū-ăg′mūt.**—Dall in Proc. A. A. A. S., XXXIV, 377, 1886. **Kuangmiut.**—Woolfe in 11th Census, Alaska, 130, 1894. **Kuwû′ñmiun.**—Murdoch in 9th Rep. B. A. E., 44, 1892.

Kowailchew. A coast Salish tribe said by Gibbs (Pac. R. R. Rep., I, 433, 1855) to live N. of the Semiamo, principally if not altogether in Canada. Unless intended for the Cowichan they are not mentioned elsewhere.

Kowak (? 'great river'). A Kowagmiut village at the mouth of Kowak r., Alaska.

Koovuk.—Kelly, Arct. Eskimos, 15, 1890. **Kubok.**—Zagoskin, Desc. Russ. Poss. in Amer., pt. 1, 73, 1847.

Kowanga. A former Gabrieleño rancheria near San Fernando mission, Los Angeles co., Cal. Probably identical with Okowvinjha, or with Cahuenga, q. v.

Kowanga.—Taylor in Cal. Farmer, May 11, 1860. **Owongos.**—Lawson in Ind. Aff. Rep., 13, 1879.

Kowasayee. A small Shahaptian tribe, speaking the Tenino language and formerly living on the N. side of Columbia r., in Klickitat co., Wash., nearly opposite the mouth of the Umatilla. They were included in the Yakima treaty of 1855, and the survivors are on Yakima res., but their number is unknown.

K'kásăwi.—Mooney in 14th Rep. B. A. E., 739, 1896. **Kowasayee.**—Ind. Aff. Rep. 1856, 266, 1857. **Kowwassayee.**—U. S. Stat., XII, 951, 1863. **Kowwassayes.**—Keane in Stanford, Compend., 518, 1878.

Kowasikka. A village formerly occupied by the Eel River Miami until they removed, under the treaty of Feb. 11, 1828, to a reserve near the mouth of Eel r. It was on Sugar cr., near the present Thorntown, Boone co., Ind., and was commonly known as Thorntown. (J. M.)

Kow-a-sik-ka.—Hough in Ind. Geol. Rep., map, 1883. **Thorntown.**—Common name. **Thorntown Miamies.**—Drake, Ind. Chron., 205, 1836.

Kowina. A prehistoric circular pueblo on a low mesa opposite the spring at the head of Cebollita valley, about 15 m. W. of Acoma and 35 m. S. E. of Grant station on the Santa Fé Pac. R. R., Valencia co., N. Mex. The pueblo is attributed to the Calabash (Tanyi) clan of Acoma and is noted for the high class of masonry of its remaining walls. (F. W. H.)

Ka-uin-a.—Bandelier in Arch. Inst. Papers, IV, 324, 1892 (Acoma name). **Kô-wí-na.**—Hodge, field notes, B. A. E., 1895.

Kowsis. A tribe mentioned as roaming in the Tule r. country—territory occupied by Yokuts tribes—in S. central California in 1869 (Purcell in Ind. Aff. Rep. 1869, 193, 1870), but not further identifiable.

Koyeti. A Yokuts tribe formerly living in S. central California, in the vicinity of Tule r. and southward. Mentioned in 1852 as a friendly tribe on Paint (White) cr., and described as possessing unusual courage and intelligence. They are entirely extinct.

Co-ye-te.—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 32, 1857. **Co-ye-tie.**—Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 256, 1853. **Ko-ya-ta.**—Johnston (1851) in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 23, 1852. **Ko-ya-te.**—Barbour (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 122, 1853. **Ko-ya-tes.**—Barbour in Ind. Aff. Rep., 232, 1851. **Koyeti.**—A. L. Kroeber, inf'n, 1906 (usual name among neighboring Yokuts tribes). **Ko-ye-to.**—Barbour in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 255, 1853.

Koyonya. The Turkey clan of the Hopi.

Koyoña wiñwû.—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû*='clan'). **Ko-yo′-ño wüñ-wû.**—Fewkes in Am. Anthrop., VII, 403, 1894.

Koyugmiut (*Koyŭg′mūt*). A division of the Malemiut Eskimo on Koyuk r., Alaska.—Dall in Cont. N. A. Ethnol., I, 16, 1877.

Koyuhow (*Ko-yu-how′*). A Paviotso band formerly living about McDermit, N. Nev.—Powell, Paviotso MS., B. A. E., 1881.

Koyuktolik. A Malemiut Eskimo village on Koyuk r., Alaska.

Khoouchtioulik-mioute.—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Kuyuktolik.**—Eleventh Census, Alaska, 162, 1893.

Koyukuk. A Koyukukhotana village, of 150 people in 1880, near the junction of Koyukuk and Yukon rs., Alaska.—Petroff in 10th Census, Alaska, 12, 1884.

Koyukukhotana ('people of Koyukuk river'). A division of the Unakhotana inhabiting the basin of Koyukuk r., Alaska. Zagoskin in 1843 attempted to explore the Koyukuk country, but failed on account of the hostility of the natives. Lieut. Barnard in 1851 was killed by the Koyukukhotana, and Nulato destroyed because he sent for their chief. Maj. Kennicott also visited their territory, dying at Nulato, May 13, 1866. In the following year Dall explored the Koyukuk. Petroff visited the Koyukukhotana in 1880, and Allen made an exploration of their country in 1885. The Koyukukhotana were sedentary, but fierce and warlike, and hostile toward the Kaiyuhkhotana, although the manners, customs, and language of the two tribes are now similar. Their chief occupation is hunting deer and mountain sheep; they also act as middlemen in trade between the Malemiut and the Kaiyuhkhotana. They seem to have no system of totems (Dall in Cont. N. A. Ethnol., I, 27, 1877). Zagoskin found 289 living in permanent villages in 1843. In 1890 the population was given as 502: 242 males and 260 females, while the number in permanent villages was 174 in 32 houses. The villages are Batza, Bolshoigor, Dotle, Hussliakatna, Kakliaklia, Kaltat, Kanuti, Kautas, Kotil, Koyukuk, Mentokakat, Nohulchinta, Nok, Notaloten, Oonilgachtkhokh, Soonkakat, Tashoshgon, Tlialil, Tok, Zakatlatan, Zogliakten, and Zonagogliakten.

Coyoukons.—Whymper quoted by Dall in Cont. N. A. Ethnol., I, 27, 1877. **Co-Yukon.**—Whymper, Alaska, 182, 1868 (=Koyukukhotana and Unakhotana). **Intsi-Dindjitch.**—Petitot, Dict. Dènè-Dindjié, xx, 1876 (='men of iron'). **Jūnnăkāchotāna.**—Holmberg quoted by Dall in Cont. N. A. Ethnol., I, 27, 1877. **Koyoukon.**—Elliott, Cond. Aff. Alaska, 29, 1874. **Koyoukouk-kouttanæ.**—Petitot, Autour du lac des Esclaves, 361, 1891. **Koyū′-kŭkh-otā′nā.**—Dall in Cont. N. A. Ethnol., I, 27, 1877 (='people of Koyukuk r.'). **Koyūkŭns.**—Ibid. (traders' name). **Koyūkŭnskoi.**—Ibid. (used by Russian traders). **Kukunski.**—Raymond in Bull. Am. Geog. Soc., III, 175, 1873. **Kuyakinchi.**—Raymond in Ind. Aff. Rep. 1869, 593, 1870. **Kūyūkāntsi.**—Worman quoted by Dall in Cont. N. A. Ethnol., I, 27, 1877. **Kuyukuks.**—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 31, 1871. **Kuyukunski.**—Ibid., 32. **Yunnakakhotana.**—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884.

Krayiragottine ('willow people'). A division of Etchaottine on Willow r., Mackenzie Ter., Can.

Kkρayiρa-Gottinè.—Petitot, Autour du lac des Esclaves, 319, 1891.

Kraylongottine ('people at the end of the willows'). A Nahane division living between Mackenzie r. and Willow lake, Mackenzie Ter., Canada. Their totem is the otter.

Kk^{r}a-lon-Gottinè.—Petitot, Grand lac des Ours, 66, 1893 ('people at the end of the willows'). **Kkρaylon-Gottinè.**—Petitot, Autour du lac des Esclaves, 362, 1891.

Krentpoos. See *Kintpuash.*

Kretan ('hawk'). A subgens of the Cheghita gens of the Missouri tribe.

ꓘre′-ta^{n}.—Dorsey in 15th Rep. B. A. E., 240, 1897. **K'ul-pa-ki′-a-ko.**—ten Kate, Synonymie, 10, 1884 (Kiowa name: 'pearls people').

Krimerksumalek. An Iglulirmiut Eskimo village on the w. coast of Hudson bay.—McClintock, Voyage of Fox, 165, 1881.

Ksalokul (*Qsā′loqul*). A division of the Nanaimo on the E. coast of Vancouver id.—Boas in 5th Rep. N. W. Tribes Can., 32, 1889.

Ksapsem (*Qsā′psEm*). A Songish division residing at Esquimalt, s. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Kshiwukshiwu (*K'ciwuk'ciwu*). A former Chumashan village on Santa Rosa id., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Kthae (*K'çă′-'ĕ*). A former Kuitsh village on lower Umpqua r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 321, 1890.

Kthelutlitunne (*Kçe′-lût-li′ ʇûnnĕ′*, 'people at the forks'). A former village of the Chastacosta at the junction of Rogue r., Oreg., and a southern tributary.—Dorsey in Jour. Am. Folk-lore, III, 234, 1890.

Kthotaime (*K'ço-ʇai′-me*). A former Takelma village on the s. side of Rogue r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 235, 1890.

Kthukhwestunne (*K'çu-qwĕs′ ʇûnnĕ′*, 'good-grass people'). A former village of the Mishikhwutmetunne on Coquille r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 232, 1890.

Kthukhwuttunne (*K'çu-qwût′ ʇûnnĕ′*, 'people where good grass is'). A former village of the Tututni on the coast of Oregon, N. of Rogue r.—Dorsey in Jour. Am. Folk-lore, III, 233, 1890.

Kthunataachuntunne (*K'çu-na′-ta-a tcûn′ ʇûnnĕ′*, 'people by a small grassy mountain'). A former village of the Mishikhwutmetunne on Coquille r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 232, 1890.

Kthutetmetseetuttun. A former village of the Tututni on the Pacific coast just N. of the mouth of Rogue r., Oreg.

K'çu-tĕt-me tse′-ĕ-tŭt′-tûn.—Dorsey in Jour. Am. Folk-lore, III, 233, 1890. **ꓘwi′-sŭt-qwŭt.**—Ibid. **Nu′-tcu-ma′-tûn ʇûn′nĕ.**—Ibid. ('people in a land full of timber').

Ktlaeshatlkik ('people of Lgā′ēcaLx'). A Cathlamet tribe named from a town on a creek of the same name, at the site of the present town of Cathlamet, Wahkiakum co., Wash.

Guithlia-ishalχi.—Gatschet, field notes, B. A. E. **KLā′ecaLxîx·.**—Boas, Kathlamet Texts, 6, 1901. **Liā′icaLxē.**—Boas, inf'n, 1905.

Ku. The Stone clan of the Tewa pueblos of San Ildefonso, N. Mex., and Hano, Ariz. That of the latter is extinct. Cf. *Nang.*

K'u-tdóa.—Hodge in Am. Anthrop., IX, 352, 1896 (San Ildefonso form; *tdóa*='people'). **Ku-tówa.**—Ibid. (Hano form).

Kua. The Bear clan of the pueblo of Taos, N. Mex.

Kŭa-taíina.—Hodge, field notes, B. A. E., 1899 (*taíina*='people').

Kuaiath. A division of the Seshat, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Kuaiirnang. A winter residence of the Akuliarmiut on North bay, Baffin land.

K'uaiirnang.—Boas in Petermanns Mitt., no. 80, 67, 1885. **Quaiirnang.**—Boas in 6th Rep. B. A. E., 421, 1888.

Kuakaa. A prehistoric ruined pueblo of the Tanos on the s. bank of Arroyo Hondo, 5 m. s. of Santa Fé, N. Mex. It housed about 800 people. Not to be confounded with San Marcos, to which the same name was applied.

Cuâ-câ.—Bandelier, Gilded Man, 221, 1893. **Cua-Kaa.**—Ibid., 283. **Kua-kaa.**—Bandelier in Arch. Inst. Papers, IV, 90, 1892. **Kua-kay.**—Ibid.

Kuakumchen (*Kuā'kumtcẹn*). Given as a division of the Squawmish, on Howe sd., coast of British Columbia.—Boas, MS., B. A. E., 1887.

Kuapa. A ruined pueblo in the Cañada de Cochiti, 12 m. N. W. of Cochiti pueblo, N. Mex., by whose inhabitants it was formerly occupied and to whom are attributed the execution of the panther statues on the neighboring Potrero de los Idolos. It was the third place of settlement of the Cochiti after their abandonment of the Potrero de las Vacas, and from which they moved to their present pueblo.

Cŭa-pa.—Bandelier in Arch. Inst. Bul., I, 15, 1883. **Cuá-pa.**—Lummis in Scribner's Monthly, 98, 1893. **Kua-pa.**—Bandelier in Arch. Inst. Papers, IV, 162, 1892.

Kuapooge ('place of the shell beads near the water,' or 'mussel pearl place on the water'). A prehistoric Tewa pueblo which, with Analco, occupied the site of the present Santa Fé, N. Mex. Kuapooge was situated where old Ft Marcy was erected on the heights at the northern outskirts of the town by United States troops in 1847.

Apoga.—Ritch, New Mexico, 196, 1885. **Apoge.**—Ibid., 151. **Cua P'Hoge.**—Bandelier, Delight Makers, 453, 1890 (San Juan name). **Cua-P'ho-o-ge.**—Bandelier, Gilded Man, 284 1893. **Cuâ-po-oge.**—Ibid., 221. **Cua-Po-o-qué.**—Ladd, Story of N. Mex., 92, 1891. **Kua-p'o-o-ge.**—Bandelier in Arch. Inst. Papers, IV, 90, 1892. **Oga P'Hoge.**—Bandelier, Delight Makers, 453, 1890 (Santa Clara name). **Og-a-p'o-ge.**—Bandelier in Arch. Inst. Papers, IV, 90, 1892. **Poga.**—Ritch, New Mexico, 196, 1885. **Poge.**—Ibid., 151. **Po-o-ge.**—Bandelier in Ritch, ibid., 201.

Kuasse. An unidentified village or tribe mentioned by Joutel in 1687 as situated N. or N. W. of Maligne (Colorado) r., Tex. This region was controlled mainly by Coahuiltecan tribes, but Karankawan and Tonkawan Indians also roamed there. The name seems to have been given to Joutel by Ebahamo Indians, who were probably of Karankawan affinity. The Kuasse may possibly be identical with the Acafes and the Cacafes of Spanish writers and the Akasquy of Cavelier's narrative.

Kiaffess.—Joutel (1687) in French, Hist. Coll. La., I, 138, 1846 (cf. p. 152). **Kiasses.**—Shea, note in Charlevoix, New France, IV, 78, 1870. **Kiasses-chancres.**—Barcia, Ensayo, 271, 1723 (combined with Chancres; see *Lipan*). **Kuassé.**—Joutel in Margry, Déc., III, 289, 1878.

Kuato (*K‘uato*, 'pulling up from the ground, or a hole'). An extinct tribal division of the Kiowa, speaking a slightly different dialect, who were exterminated by the Sioux in battle about the year 1780. On this occasion, according to tradition, the Kiowa were attacked by an overwhelming force of Sioux and prepared to retreat, but the chief of the Kuato exhorted his people not to run, "because, if they did, their relatives in the other world would not receive them." So they stood their ground and were killed, while the others of the tribe escaped. Their place in the tribal camp circle is not known.—Mooney in 14th Rep. B. A. E., 1080, 1896.

Kuaua. A former Tigua pueblo, the ruins of which lie N. of the bridge across the Rio Grande above Bernalillo, N. Mex. According to Bandelier the main building, which is of adobe, is one of the largest pueblo houses in New Mexico, but whether or not the pueblo is historic is indeterminable. It is also known by the Spanish name Torreon, but should not be confounded with the Torreon E. of the Rio Grande, in lat. 34° 45′.

Kua-ua.—Bandelier in Arch. Inst. Papers, IV, 225, 1892. **Torreon.**—Ibid.

Kuaut. A Shuswap village at the head of Little Shuswap lake, interior of British Columbia; pop. 83 in 1904.

Knaut.—Can. Ind. Aff., supp., 60, 1902. **Kroaout.**—Can. Ind. Aff. for 1883, 189. **Kualt.**—Ibid., 1895, 361. **Kuant.**—Ibid., 1898, 419. **Ku-a-ut.**—Ibid., 1885, 196. **Kwout.**—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44, 1892. **Little Shuswap.**—Can. Ind. Aff. for 1878, 74. **Little Shuswap Lake.**—Ibid., 1882, 259. **Little Suswap Lake.**—Ibid., 1879, 309. **Sushwap.**—Ibid., 1878, 78.

Kuchaptuvela ('ash-hill terrace'). A Hopi village, now in ruins, on the terrace of the East mesa of Tusayan, N. E. Arizona, below the present Walpi pueblo. It was occupied by the ancestors of the Hopi of Walpi evidently at the time of the arrival of the Spaniards in 1540. The occupants abandoned it in 1629, or shortly afterward, and moved to Kisakobi, farther up the mesa.

Küchaptüvela.—Fewkes in 17th Rep. B. A. E., 578, 585, 1898. **Kwetcap tutwi.**—Stephen in 8th Rep. B. A. E., 18, 1891. **Old Walpi.**—Ibid.

Kuchichi ('the small ones'). A small rancheria of the Tarahumare, not far from Norogachic, w. Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Kuchtya. A prehistoric Acoma pueblo which, according to tradition, was the third village built and occupied during the early migration of the tribe.—Hodge in Century Mag., LVI, 15, May 1898.

Kuechic ('small mountain'). A Tarahumare rancheria near Gumisachic, which is 20 m. N. E. of Norogachic, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Kueha ('the murderers'). A division of the Lekwiltok living between Bute and Loughborough inlets, Brit. Col. They are divided into three gentes: Wiweakam, Komoyue, and Kueha. Pop. 25 in 1889. The Komoyue sept of the true Kwakiutl have this name for their war name.

Kuē'qa.—Boas in 6th Rep. N. W. Tribes Can., 606, 1891. **Kwe-ah-kah-Saich-kioie-tachs.**—Can. Ind. Aff. 1889, 227, 1890 (=Kueha Lekwiltok). **Kwiha.**—Tolmie and Dawson, Vocabs. Brit. Col., 119B, 1884. **Queeakahs.**—Brit. Col. map, 1872. **Quee-ha-ni-cul-ta.**—Work (1836-41) quoted by Kane, Wand. in N. A., app., 1859 (=Kueha Lekwiltok). **Quie-ha Ne cub ta.**—Work as quoted by Schoolcraft, Ind. Tribes, v, 488, 1855.

Kugaluk. A Malemiut Eskimo village on Spafarief bay, s. shore of Kotzebue sd., Alaska; pop. 12 in 1880.

Keewalik.—Post-route map, 1903. **Kualiug-miut.**—Baker, Geog. Dict. Alaska, 253, 1902 (Russian denotation in 1852). **Kualyugmut.**—Zagoskin, Desc. Russ. Poss. in Am., pt. 1, 73, 1847. **Kugaluk.**—Baker, Geog. Dict. Alaska, 1902. **Kugalukmut.**—Nelson in 18th Rep. B. A. E., map, 1899. **Kugalukmute.**—Petroff in 10th Census, Alaska, 4, 1884.

Kugaramiut. A subdivision of the Malemiut Eskimo on the s. shore of Kotzebue sd., Alaska.—Woolfe in 11th Census, Alaska, 130, 1893.

Kuhaia. The Bear clans of the Keresan pueblos of Laguna, San Felipe, Acoma, Sia, and Cochiti, N. Mex. The Bear clan of Laguna claims to have come originally from Acoma.

Ko-hai.—Stevenson in 11th Rep. B. A. E., 19, 1894 (Sia form). **Kohaía-háno^{ch}.**—Hodge in Am. Anthrop., IX, 349, 1896 (Laguna form). **Kóhai-háno.**—Ibid. (San Felipe form; *háno* = 'people'; Kohaí-hăno is the Sia form). **Kohaio.**—Bandelier, Delight Makers, 253, 1890. **Ko-ha-yo.**—Bandelier in Arch. Inst. Papers, III, 293, 1890. **Kúhaia-hánuch.**—Hodge, op. cit. (Cochiti form). **Küwhaía-hánoq^{ch}.**—Ibid. (Acoma form).

Kuhinedi ('martin people'). A Tlingit division at Klawak, Alaska, belonging to the Raven phratry.

K!ū'xînedî.—Swanton, field notes, B. A. E., 1904. **Uēch-ē-nēĕti.**—Krause, Tlinkit Ind., 120, 1885.

Kuhlahi (*Kûʿlahĭ*, 'beech place,' from *kû'ʿla* 'beech-tree'). A former Cherokee settlement in upper Georgia. (J. M.)

Kuhlanapo (from *kuhla*, 'yellow water-lily' [*Nymphæa polysepala*], *napo*, 'village'). The name of one of the groups of people who formerly occupied Big valley on the s. shore of Clear lake, Lake co., Cal. Theirs was the w. part of the valley, extending from Adobe cr. on the E. into the foothills on the w., and their territory was definitely separated from that of the Khabenapo to the eastward. From this name Powell (7th Rep. B. A. E., 87, 1891) formed the stock name *Kulanapan*, which he applied to all of the Indians now usually known by the name of Pomo, and living chiefly in Sonoma, Mendocino, and Lake cos., with a small detached area in Colusa and Glenn cos. S. A. B

Ghula'-napo.—A. L. Kroeber, inf'n, 1906. **Hulanapo.**—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 109, 1853. **Huta-napo.**—Ibid., 110 (misprint). **Kuhlanapo.**—S. A. Barrett, inf'n, 1906 (lit. 'yellow water-lily village'). **Kulanopo.**—Latham in Trans. Philol. Soc. Lond., 77, 1856.

Kuhpattikutteh (*Kuh'-pat-ti-kut'-teh*, 'squirrel-eaters'). A Paviotso band formerly living on Quinn r., w. Nev.—Powers, Inds. W. Nev., MS., B. A. E., 1876.

Kuilitsh (*Ku'-i-lĭtc'*). A former Kuitsh village on lower Umpqua r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 231, 1890.

Kuilkluk. A Kuskwogmiut Eskimo village on the left bank of Kuskokwim r., Alaska; pop. 75 in 1880. Perhaps identical with Quieclohchamiut (pop. 83), or with Quiechochlogamiut (pop. 65) in 11th Census, Alaska, 164, 1893.

Kuilkhlogamute.—Petroff in 10th Census, Alaska, map, 1884. **Kuilkluk.**—Baker, Geog. Dict. Alaska, 253, 1902. **Kulj-khlugamute.**—Ibid., 17.

Kuingshtetakten. A Jugelnute Eskimo village on Shageluk r., Alaska; pop. 37 in 1842.

Khuingetakhten.—Zagoskin, Desc. Russ. Poss. Am., map, 1844. **Khuingitatekhten.**—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884. **Kuingshtetakten.**—Tikhmenief (1861) quoted by Baker, Geog. Dict. Alaska, 365, 1900.

Kuinruk (*Kuin-rŭk*, 'sea-hunter people': Kodiak name). An unidentified division of the Knaiakhotana of Cook inlet, Alaska.—Hoffman, Kadiak MS., B. A. E., 1882.

Kuishkoshyaka. The extinct Blue-corn clan of Acoma pueblo, N. Mex. See *Yaka*.

Kŭ'ĭshköshyáka-hánoq^{ch}.—Hodge in Am. Anthrop., IX, 349, 1896 (*yáka* = 'corn', *hánoqch* = 'people').

Kuishtitiyaka. The extinct Brown-corn clan of Acoma pueblo, N. Mex. See *Yaka*.

Kŭ'ĭsht^{i}t^{i}yáka-hánoq^{ch}.—Hodge in Am. Anthrop., IX, 349, 1896 (*yáka* = 'corn', *hánoqch* = 'people').

Kuitsh. A small Yakonan tribe formerly living on lower Umpqua r., w. Oreg. A few survivors are on the Siletz res. According to Dorsey the former villages of the Kuitsh were Tsalila, Misun, Takhaiya, Chukhuiyathl, Chukukh, Thukhita, Tsunakthiamittha, Ntsiyamis, Khuwaihus, Skakhaus, Chupichnushkuch, Kaiyuwuntsunitthai, Tsiakhaus, Paiuiyunitthai, Tsetthim, Wuituthlaa, Chitlatamus, Kuilitsh, Tkimeye, Mikulitsh, and Kthae.

Ci-sta'-qwût-mê' ȷûnnê'.—Dorsey in Jour. Am. Folk-lore, III, 231, 1890 (='people dwelling on the stream called Shista': Mishikwutmetunne name). **Ku-ītc'.**—Ibid., 230 (own name). **Lower Umpqua.**—Ind. Aff. Rep. 1857, 321, 1858. **Tŭ'kwĭl-mä'-k'ĭ.**—Dorsey, Alsea MS. vocab., B. A. E., 1884 (Alsea name). **Umpkwa.**—Bissell, MS. vocab., B. A. E., 1881. **Umpqua.**—Ibid.

Kuiu. A Tlingit tribe and town on an island, also called Kuiu, on the Alaskan coast. The town is in Port Beauclerc, and according to Petroff, who erroneously places it on Prince of Wales id. (unless indeed they were then living at Shakan), it contained 60 inhabitants in 1880. There has been no separate census of them since that time. They are said to have intermarried considerably with the Haida. Their social divisions are Kuyedi and Nastedi. (J. R. S.)

Kouyou.—Petroff in 10th Census, Alaska, 32, 1884. **Koyu.**—Ibid., map. **Kuiu.**—Common spelling. **Kuyut-koe.**—Veniaminoff, Zapiski, II, pt. 3, 30, 1840.

Kuiukuk. A Kaniagmiut Eskimo village on the S. E. coast of Alaska penin., Alaska; pop. 18 in 1880, 62 in 1890.

Kuyukak.—Petroff in 10th Census, Alaska, 28, 1884. **Wrangell bay.**—Eleventh Census, Alaska, 163, 1893.

Kuiwanva (*Kui-wan'-va*). A traditionary settlement of the Bear clan of the Hopi, about 1 m. N. W. of Oraibi.—Voth, Traditions of the Hopi, 23, 1905.

Kuiyamu. (*Ku-ĭ′-ya′-mu*). One of the two former populous Chumashan villages, popularly known as Dos Pueblos, W. of Santa Barbara, Cal. (H. W. H.)

Kukak. A Kaniagmiut Eskimo village on Kukak bay, S. E. coast of Alaska penin., Alaska; pop. 37 in 1880.

Kukak.—Petroff in 10th Census, Alaska, 28, 1884. **Toujajak.**—Langsdorff, Voy., II, 235, 1814.

Kukamukamees. A Kyuquot village on Mission id., Kyuquot sd., W. coast of Vancouver id.—Can. Ind. Aff., 264, 1902.

Kukan ('finger-nail'). An Ita Eskimo settlement near McCormick bay, N. Greenland.—Heilprin, Peary Relief Exped., 128, 1893.

Kukanuwu (*Kᴀq!anuwū′*). An old Tlingit town in the Huna country on the N. side of Cross sd., Alaskan coast. Distinct from Hukanuwu. (J. R. S.)

Kukinishyaka. The Red-corn clan of Acoma and Laguna pueblos, N. Mex. See *Yaka*.

Kŭ′kanïs'hyáka-hánoq^{ch}.—Hodge in Am. Anthrop., IX, 349, 1896 (Acoma form; *yáka* = 'corn', *hánoq^{ch}* = 'people'). **Kŭ′kinishyáka-háno^{ch}.**—Ibid. (Laguna form).

Kukkuiks (*Kŭk-kūiks′*, 'pigeons'). A society of the Ikunuhkahtsi, or All Comrades, in the Piegan tribe; it is made up of men who have been to war several times.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Kukluktuk. A Kuskwogmiut Eskimo village on the left bank of Kuskokwim r., 30 m. below Kolmakof, Alaska; pop. 51 in 1880, 20 in 1890.

Kochlogtogpagamiut.—Eleventh Census, Alaska, 164, 1893. **Kokhlokhtokhpagamute.**—Petroff in 10th Census, Alaska, 16, 1884. **Kukluktuk.**—Baker, Geog. Dict. Alaska, 254, 1902.

Kukoak (*Quqoā′q*). A Songish division at McNeill bay, S. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Kukpaurungmiut. An Eskimo tribe that formerly occupied the country between Pt Belcher and C. Beaufort, Alaska, now much dwindled, having a village called Kokolik at Pt Lay with 30 inhabitants in 1880. In 1900 the tribe numbered 52.

Kookpovoros.—Kelly, Arctic Eskimos, 13, 1890. **Koopowro Mutes.**—Wells and Kelly in Rep. Bur. Ed. 1897, 1242, 1898. **Kukpaurungmiut.**—11th Census, Alaska, 158, 1893.

Kukuch. The Lizard clan of the Hopi.

Kókob.—Voth, Oraibi Summer Snake Ceremony, 283, 1903. **Kü′-kü-tci.**—Stephen in 8th Rep. B. A. E., 39, 1891. **Kükütc wiñwû.**—Fewkes in 19th Rep. B. A. E., 583, 1901 (*wiñwû*='clan'). **Kukuts.**—Dorsey and Voth, Oraibi Soyal, 13, 1901. **Kúkutsi.**—Voth, Hopi Proper Names, 89, 1905.

Kukuchomo ('footprint mound'). A pueblo ruin, consisting of two conical mounds, on the East mesa of Tusayan, N. E. Arizona. It was built and occupied in prehistoric time by Hopi clans closely related to those of Sikyatki, with whom they are supposed to have removed to Awatobi.—Fewkes in 17th Rep. B. A. E., 587–588, 1898.

Kukulek (*Ququ′lᴇk*). A Songish division residing at Cadboro bay, S. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Kukuliak. A Yuit Eskimo village on the N. shore of St Lawrence id., Bering sea.—Tebenkof (1849) quoted by Baker, Geog. Dict. Alaska, 1902.

Kukutwom. (*K·ukutwō′m*, 'waterfall'). A Squawmish village community on the E. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kukwakum ('the real Kwakiutl'). A gens of the Kwakiutl proper, consisting of two septs, the Guetela and the Komoyue.

K'kwā′kum.—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Kukwā′kum.**—Boas in Rep. Nat. Mus. 1895, 330, 1897. **Kwakoom.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884.

Kulahiyi (*Kû′lâhi′yĭ*, or in the lower Cherokee dialect, *Kûrâhi′yĭ*, from *kûlâ′hĭ*, a plant used as salad by the Cherokee). A former Cherokee town in N. E. Georgia, from which Currahee mtn. takes its name. (J. M.)

Kulaiapto. A former Maidu village between Mooretown and the village of Tsuka, Butte co., Cal.—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. XXXVIII, 1905.

Kulaken (*K·u′laqᴇn*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Kulanapan Family. Adopted by Powell (7th Rep. B. A. E., 87, 1891) as the name of a linguistic family in Sonoma, Lake, and Mendocino cos., Cal., comprising the group of tribes generally known as Pomo, q. v. See also *Kuhlanapo*.

×**Kula-napo.**—Gibbs in Schoolcraft, Ind. Tribes, III, 421, 1853 (the name of one of the Clear Lake bands). >**Mendocino** (?).—Latham in Trans. Philol. Soc. Lond., 77, 1856 (name suggested for Choweshak, Batemdaikai, Kulanapo, Yukai, and Khwaklamayu languages); Latham, Opuscula, 343, 1860; Latham, Elem. Comp. Philol., 410, 1862 (as above). >**Pomo.**—Powers in Overland Monthly, IX, 498, Dec. 1872 (general description of habitat and of family); Powers in Cont. N. A. Ethnol., III, 146, 1877; Powell, ibid., 491 (vocabularies of Gal-li-no-mé-ro, Yo-kai′-a, Ba-tem-da-kaii, Chau-i-shek, Yu-kai, Ku-la-na-po, H'hana, Venaambakaiia, Ka′-bi-na-pek, Chwachamaju); Gatschet in Mag. Am. Hist., 16, 1877 (gives habitat and enumerates tribes of family); Gatschet in Beach, Ind. Miscel., 436, 1877; Keane, in Stanford, Compend., Cent. and So. Am., app., 476, 1878 (includes Castel Pomos, Ki, Cahto, Choam, Chadela, Matomey Ki, Usal or Calamet, Shebalne Pomos, Gallinomeros, Sanels, Socoas, Lamas, Comachos). <**Pomo.**—Bancroft, Nat. Races, III, 566, 1882 (includes Ukiah, Gallinomero, Masallamagoon, Gualala, Matole, Kulanapo, Sanél, Yonios, Choweshak, Batemdakaie, Chocuyem, Olamentke, Kainamare, and Chwachamaju; of these, Chocuyem and Olamentke are Moquelumnan). =**Kulanapan.**—Powell in 7th Rep. B. A. E., 87, 1891.

Kulatsen (*Ku′latsᴇn*). A Squawmish village community on the E. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kulchana ('strangers': Ahtena name). A nomadic Athapascan tribe in Alaska.

living about the headwaters of Kuskokwim r., holding little intercourse with neighboring peoples. They are now a remnant, numbering about 300 (11th Census, Alaska, 156, 1893), but were once formidable enemies of the Russians. Khunanilinde and Tochotno were two of their villages known to Zagoskin in 1843.

Calcharnies.—Allen, Rep., 132, 1887. **Colcharney.**—Ibid., note. **Colching.**—Mahoney in Ind. Aff. Rep. 1869, 574, 1870. **Coltshanie.**—Latham in Jour. Ethnol. Soc. Lond., I, 183, 1848. **Galcäni.**—Dawydow in Radloff, Wörterb. d. Kinai-Spr., 29, 1874. **Galtzanen.**—Richardson, Arct. Exped., I, 402, 1851. **Galzanen.**—Holmberg, Ethnog. Skizz., 7, 1855. **Galzani.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 232, 1848. **Ghuil-chan.**—Petroff in 10th Census, Alaska, 164, 1884 (trans. 'tundra people'). **Goltzane.**—Zagoskin quoted by Petroff, ibid., 37. **Golzan.**—Latham in Trans. Philol. Soc. Lond., 68, 1856. **Golzanen.**—Radloff, op. cit. **Kal-chaina.**—Dall in Proc. Am. A. A. S., 378, 1885. **Kcäl tana.**—Dawydow in Radloff, Wörterb. d. Kinai-Spr., 29, 1874. **Khuil-chan.**—Petroff in 10th Census, Alaska, 162, 1884. **Khuilchana.**—Ibid., map. **Kolchane.**—Ibid., 162. **Kolchans.**—Scouler in Jour. Geog. Soc. Lond., XI, 218, 1841. **Kolchina.**—Dall in Proc. A. A. A. S., 1869, 270, 1870 (Russian name). **Kolshani.**—Latham (1845) in Jour. Ethnol. Soc. Lond., 187, 1848. **Koltchanes.**—Petroff, Rep. on Alaska, 62, 1881. **Koltschane.**—Bancroft, Nat. Races, I, 134, 1874. **Koltschanen.**—Holmberg, Ethnog. Skizz., 7, 1855. **Koltschaner.**—Erman, Archiv, VII, 128, 1849. **Koltshan.**—Latham in Trans. Philol. Soc. Lond., 68, 1856. **Koltshanen.**—Richardson, Arct. Exped., I, 402, 1851. **Koltshanes.**—Bancroft, Nat. Races, I, 116, 1874. **Koltshani.**—Latham in Trans. Philol. Soc. Lond., 68, 1856. **Koltshany.**—Latham (1845) in Jour. Ethnol. Soc. Lond., I, 190, 1848. **Ktzialtana.**—Petroff in 10th Census, Alaska, 162, 1884. **Kuskokwim.**—Latham, Essays, 269, 1860. **Kuskoquimers.**—Ibid., 270. **Ultschna.**—Wrangell quoted by Baer and Helmerson, Beiträge, I, 110, 1839. **Ultz-chna.**—Petroff in 10th Census, Alaska, 164, 1884 (trans. 'slaves').

Kulkumish (*Kulkumic*). A former Maidu village near Colfax, Placer co., Cal.—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. xxxviii, 1905.

Kullahan (*Kul-la'han*, 'stockade'). The site of an old village of the Semiahmoo.—Gibbs, Clallam and Lummi, 37, 1863.

Kulleets. A Cowichan tribe on Chimenes bay, Vancouver id.; pop. 68 in 1904.

Ku-lees.—Can. Ind. Aff. for 1879, 308. **Ku-leets.**—Ibid., 1880, 316. **Kulleets.**—Ibid., 1901, pt. II, 164. **Q'alē'ts.**—Boas, MS., B. A. E., 1887.

Kulomum (*Ku-lo'-mum*). A division of Maidu living formerly at Susanville, Lassen co., Cal.—Powers in Cont. N. A. Ethnol., III, 282, 1877.

Kuloskap. See *Nanabozo*.

Kulsetsiyi (*Kûlsetsíyĭ*, 'honey-locust place'; but as *kûlsétsĭ*, the word for honey-locust, is also used for sugar, the local name has commonly been rendered Sugartown by traders). The name of several former settlement places in the old Cherokee country. One was on Keowee r., near the present Fall cr., in Oconee co., S. C.; another was on Sugartown or Cullasagee (Kulsétsi) cr., near the present Franklin, in Macon co., N. C.; a third was on Sugartown cr. near the present Morganton, in Fannin co., Ga.—Mooney in 19th Rep. B. A. E., 525, 1900.

Culsagee.—Common map form. **Kulsage.**—Bartram, Travels, 372, 1792.

Kulshtgeush ('badger standing in the water'). A Klamath settlement on Williamson r., Lake co., S. W. Oreg.

Kúlsam-Tgé-us.—Gatschet in Cont. N. A. Ethnol., II, pt. I, xxix, 1890. **Kúls-Tgé-ush.**—Ibid.

Kulswa (*Kul-swä'*, 'sun'). A gens of the Miami (q. v.).—Morgan, Anc. Soc., 168, 1877.

Kultuk. A Knaiakhotana village, of 17 natives in 1880, on the E. side of Cook inlet, Alaska.—Petroff in 10th Census, Alaska, 29, 1884.

Kulukak. A Togiagmiut village on Kulukak bay, Alaska; pop. 65 in 1880.

Kulluk.—Petroff in 10th Census, Alaska, 17, 1884.

Kulul. A former village of the Kalendaruk division of the Costanoan family, connected with San Carlos mission, Cal.

Culul.—Taylor in Cal. Farmer, Apr. 20, 1860.

Kulumi. A former small upper Creek town on the right bank of lower Tallapoosa r., in N. Montgomery co., Ala., W. of and contiguous to Fusihatchi. Hawkins, in 1799, saw there a conical mound 30 ft in diameter opposite the town square. A part of the inhabitants had settled on Likasa cr. Remains of "Old Coolome town" were on the opposite side of Tallapoosa r. at the time of Bartram's visit in 1791. After the war of 1813–14 the inhabitants of Kulumi joined the Seminole in a body. (A. S. G.)

Caloumas.—Bartram, Voy., I, map, 1799 (erroneously on the Chattahoochee). **Colemmys.**—Cornell (1793) in Am. State Pap., Ind. Aff., I, 384, 1832. **Collamee.**—Jefferys, Am. Atlas, map 5, 1776. **Colomga.**—Lattré, Carte des Etats-Unis, 1784. **Colomiesk.**—Robin, Voy., II, map, 1807. **Coolamies.**—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. **Coolome.**—Bartram, Travels, 394, 395, 448, 461, 1791. **Coolooma.**—Hawkins (1813) in Am. State Pap., Ind. Aff., I, 854, 1832. **Coo-loo-me.**—Hawkins (1799), Sketch, 25, 33, 52, 1848. **Culloumas.**—Alcedo, Dic. Geog., I, 719, 1786. **Cullowes.**—Güssefeld, Map of U. S., 1784 (wrongly placed on Chattahoochee). **Kulumi.**—Gatschet, Creek Migr. Leg., I, 136, 1884.

Kulushut (*Ku-lu'-shūt*, 'thieving people': Kaniagmiut name). A division of the Ahtena on Copper r., Alaska, next to the Ikherkhamiut.—Hoffman, MS., B. A. E., 1882.

Kulvagavik. A Kuskwogmiut Eskimo village on the W. shore of Kuskokwim bay, Alaska; pop. 10 in 1880.

Koolvagavigamute.—Petroff in 10th Census, Alaska, map, 1884. **Kulvagavik.**—Baker, Geog. Dist. Alaska, 1902. **Kulwoguwigumut.**—Nelson in 18th Rep. B. A. E., map, 1899.

Kumachisi. A former Yokuts (Mariposan) tribe that lived on Tule or Kern r., Cal., or on one of the intervening streams.—A. L. Kroeber, inf'n, 1906.

Kumadha (*Kum-ad-ha*). Given by Bourke (Jour. Am. Folk-lore, II, 181, 1889) as a clan of the Mohave, q. v.

Kumaini. A village of the Awani formerly at the lower end of the Great Meadow, about a quarter of a mile from Yosemite falls, Mariposa co., Cal.

Coomine.—Powers in Overland Monthly, X, 333, 1874. **Ku-mai'-ni.**—Powers in Cont. N. A. Ethnol., III, 365, 1877.

Kumarmiut. An Angmagsalingmiut Eskimo village on an island at the mouth of Angmagsalik fjord, Greenland, lat. 65° 45′; pop. 28 in 1884.—Meddelelser om Grönland, IX, 379, 1902.

Kumbatuash. The native name of the inhabitants of Kumbat, a rocky tract of land s. w. of Tule or Rhett lake, Cal., extending from the lake shore to the Lava-beds. These people are a mixture of Klamath Lake and Modoc Indians, and are said to have separated from these after 1830.

Cum-ba-twas.—Meacham, Wigwam and Warpath, 577, 1875. **Gúmbatkni.**—Gatschet in Cont. N. A. Ethnol., II, pt. II, 160 1890. **Kúmbatkni.**—Ibid. **Kúmbatuash.**—Ibid. **Kúmbatuashkni.**—Ibid. **Kúmbatwash.**—Ibid., pt. I, xxxiv, 1890. **Rock Indians.**—Meacham, op. cit., 610.

Kumiyus (*K'u′-mi-yūs′*). A former Siuslaw village on Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kumkwu (*K'ûm-kwû′*). A former Siuslaw village on Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kumsukwum (*K'ûm′-sŭ-k'wûm*). A former Yaquina village on the s. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kun. The Corn clans of the Tewa pueblos of San Juan and Santa Clara, N. Mex. See *Konglo*.

Khúⁿ-tdóa.—Hodge in Am. Anthrop., IX, 349, 1896 (Santa Clara form; *tdóa* = 'people'). **Kún-tdóa.**—Ibid. (San Juan form).

Kuna-lanas (*Ku′na lā′nas*, 'town people of the point'). An important family of the Raven clan of the Haida. According to one story it was so named because its people lived on a point in the legendary town of Skena (see *Tadji-lanas*); but more probably it refers to the point at Naikun where these people were at one time settled. The Teeskun-lnagai, Hlielungkun-lnagai, Saguikun-lnagai, and Yagunkun-lnagai were subdivisions. (J. R. S.)

Ku′na lānas.—Swanton, Cont. Haida, 270, 1905. **Kun lā′nas.**—Boas, 12th Rep. N. W. Tribes Canada, 23, 1898. **Kwun Lennas.**—Harrison in Proc. and Trans. Roy. Soc. Canada, sec. II, 125, 1895.

Kundji (*Ku′ndji*). A legendary Haida town on the s. shore of Copper bay, Moresby id., Queen Charlotte group, Brit. Col. The family living there is said to have been the Daiyuahl-lanas. Another town of this name formerly stood on the w. side of Prevost id., in the Ninstints country.—Swanton, Cont. Haida, 279, 1905.

Kunechin (*Qunē′tcin*). A Seechelt sept which formerly lived at the head of Queen's reach, Jervis inlet, Brit. Col. The founder of this division is said to have come from Ft Rupert.—Hill-Tout in Jour. Anthr. Inst., 23, 1904.

Kuneste (Wailaki: 'Indian'). The southernmost Athapascan group on the Pacific coast, consisting of several tribes loosely or not at all connected politically, but speaking closely related dialects and possessing nearly the same culture. They occupied the greater part of Eel r. basin, including the whole of Van Duzen fork, the main Eel to within a few miles of Round valley, the s. fork and its tributaries to Long and Cahto valleys, and the coast from Bear River range s. to Usal. Their neighbors were the Wishosk on the N., the Wintun on the w., and on the s. the Yuki, whose territory they bisect at Cahto, where they penetrate to the Pomo country. The Kuneste subdivisions are Lassik, Wailaki, Sinkine, Kato, and Mattole. (P. E. G.)

Ken′-es-ti.—Powers in Cont. N. A. Ethnol., III, 114, 1877 (own name). **Kool.**—A. L. Kroeber, inf'n, 1903 (Yuki name). **Kuneste.**—P. E. Goddard, inf'n, 1904 (Wailaki name).

Kung (*Qᴀñ*). A former Haida town, owned by the Sakua-lanas, at the mouth of Naden harbor, Graham id., Queen Charlotte group, Brit. Col. Possibly this is the place referred to by John Work as Nigh-tasis (q. v.), where there were said to be 15 houses and 280 inhabitants in 1836–41. Old people remember 12 houses there. The inhabitants have all moved to Masset. (J. R. S.)

K·ang.—Boas, Twelfth Rep. N. W. Tribes Can., 23, 1898. **Nigh-tasis.**—Work (1836–41) in Dawson, Q. Charlotte Ids., 173B, 1880. **Qᴀñ.**—Swanton, Cont. Haida, 281, 1905.

Kungaii. The Sweet-corn clan of San Ildefonso pueblo, N. Mex.

Kuⁿaii-tdóa.—Hodge in Am. Anthrop., IX, 349, 1896 (*tdóa*='people').

Kungfetdi. The Black-corn clan of San Ildefonso pueblo, N. Mex.

Kuⁿfetdi-tdóa.—Hodge in Am. Anthrop., IX, 349, 1896 (*tdóa*='people').

Kungga (*Q!ᴀ′ñga*, 'help received unexpectedly'). A former Haida town, occupied by the Kona-kegawai, on the s. shore of Dog id., Queen Charlotte group, Brit. Col. The inhabitants moved to Kloo.—Swanton, Cont. Haida, 278, 1905.

Kungielung (*K!u′ngielᴀñ*). A former Haida town on the w. side of the entrance to Masset inlet, Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Kungpi. The Red-corn clan of San Ildefonso pueblo, N. Mex.

Kuⁿpi-tdóa.—Hodge in Am. Anthrop., IX, 349, 1896 (*tdóa*='people').

Kungtsa. The White-corn clan of San Ildefonso pueblo, N. Mex.

Kuⁿtsä-tdóa.—Hodge in Am. Anthrop., IX, 349, 1896 (*tdóa*='people').

Kungtsei. The Yellow-corn clan of San Ildefonso pueblo, N. Mex.

Kuⁿtsei-tdóa.—Hodge in Am. Anthrop., IX, 349, 1896 (*tdóa*='people').

Kungtsoa. The Blue-corn clan of San Ildefonso pueblo, N. Mex.

Kuⁿtsoa-tdóa.—Hodge in Am. Anthrop., IX, 349, 1896 (*tdóa*='people').

Kungugemiut. A division of the Malemiut Eskimo on Buckland r., Alaska.

Kangoot Mutes.—Kelly, Arctic Eskimo, chart, 1890. **Kanikgmut.**—Zagoskin, Desc. Russ. Poss. in Am., pt. I, 73, 1847. **Kongigamut.**—Nelson in 18th Rep. B. A. E., map, 1899. **Kongigamute.**—Petroff in 10th Census, Alaska, 4, 1884. **Kotsokhotana.**—Zagoskin, Desc. Russ. Poss. in Am., pt. I, 73, 1847 (Tinneh name). **Kungeeg-ameuts.**—Hooper, Cruise of Corwin, 26, 1880. **Kŭngŭgemūt.**—Dall in Cont. N. A. Ethnol., I, 16, 1877.

Kungya. The Turquoise clans of the Tewa pueblos of San Juan, Santa Clara, San Ildefonso, and Tesuque, N. Mex. See *Kuyanwe*.

Ko^{n}yä-tdóa.—Hodge in Am. Anthrop., IX, 352, 1896 (Tesuque form; *tdóa*=‘people’). **Kunyä-tdóa.**—Ibid. (San Juan and Santa Clara form). **Ku^{n}ye-tdóa.**—Ibid. (San Ildefonso form).

Kungyi. The Ant clan of Nambe pueblo, N. Mex.

Ku^{n}yi-tdóa.—Hodge in Am. Anthrop., IX, 348, 1896 (*tdóa*=‘people’).

Kunhalas (*Ku′nxalas*). A former Haida town or camp just inside of Cumshewa pt., Queen Charlotte ids., Brit. Col. It belonged to the Kona-kegawai.—Swanton, Cont. Haida, 278, 1905.

Kunhittan (*Kūn-hittan*, ‘people of flicker house’). Given by Krause (Tlinkit Ind., 120, 1885) as a Tlingit division, but in reality it is merely a name for the inhabitants of a house at Kuiu belonging to the Nastedi, q. v.

Kunipalgi (*k′uno*, *k′ono*, ‘skunk’; *algi*, ‘people’). A Creek clan.

Ku′-mu.—Morgan, Anc. Soc., 161, 1877. **Kunipálgi.**—Gatschet, Creek Migr. Leg., I, 155, 1884.

Kunjeskie. A Tlingit settlement in Alaska; location not given; pop. 150 in 1835, according to Veniaminoff.

Koonjeskie.—Elliott, Cond. Aff. Alaska, 227, 1875 (transl. from Veniaminoff).

Kunkhogliak. A Kaiyuhkhotana village on Yukon r., Alaska, containing 11 people in 1844.—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884.

Kunkia (*Q!A′nkia*). A former Haida town on the N. coast of North id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Kunmiut (‘river people’). An Eskimo tribe living on Kok r. above Wainwright inlet, Alaska. They have been displaced by Nunatogmiut immigrants, and in 1890 had only 3 settlements left, each containing from 1 to 4 families. One of these was Kilimantavie.

Kĭlauwitawĭ′ñmiun.—Murdoch in 9th Rep. B. A. E., 44, 1892. **Kooagomutes.**—Elliott, Our Arct. Prov., map, 1886. **Koogmute.**—Kelly, Arct. Eskimos, 14, 1890. **Kooq Mutes.**—Ibid., chart. **Kugmiut.**—Eleventh Census, Alaska, 162, 1893. **Ku′ñmiun.**—Murdoch in 9th Rep. B. A. E., 44, 1892.

Kunnas-hadai (*Kun nas :had′ā′i*, ‘whale-house people’). Given by Boas (Fifth Report N. W. Tribes Canada, 27, 1889) as the name of a subdivision of the Yakulanas, a family of the Raven clan of the Haida, but in reality it is only a house name belonging to that group. (J. R. S.)

Kunnesee. See *Dragging-canoe*.

Kunniwunneme (*K′ûn-ni′-wûn-ne′-me*). An Oregon tribe E. of the Tillamook (Dorsey, Naltûnnetûnne MS. vocab., B. A. E., 1884), identified as in Athapascan territory, but otherwise unknown.

Kunnupiyu (*K′ûn-nu̱′-pi-yu′*). A former Yaquina village on the N. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kunstamish (*Kun-sta-mish*). A village of the Guauaenok Kwakiutl on the E. side of Claydon bay, Wells passage, Brit. Col.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 73.

Kuosugru (*Kuosu′gru*). A summer village of the Utkiavinmiut Eskimo, on a dry place inland from Pt Barrow, Alaska.—Murdoch in 9th Rep. B. A. E., 83, 1892.

Kupimithlta (*Ku-di′-mĭçl-tă′*). A former Siuslaw village on Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kuping. The Coral clans of the Tewa pueblos of San Juan, Santa Clara, San Ildefonso, and Tesuque, N. Mex. That of Tesuque is extinct.

Kopi^{n}-tdóa.—Hodge in Am. Anthrop., IX, 349, 1896 (San Juan form; *tdŏa* = ‘people’). **Kupí^{n}-tdóa.**—Ibid. (San Ildefonso form). **Kupï^{n}-tdoa.**—Ibid. (Tesuque form). **Kupi-tóda.**—Ibid. (Santa Clara form; *tóda* misprinted for *tdóa*).

Kupkipcock. A village of the Powhatan confederacy on Pamunkey r., King William co., Va., in 1608.

Kaposecocke.—Strachey (*ca.* 1612), Virginia, 62, 1849. **Kupkipcock.**—Smith (1629), Virginia, I, map, repr. 1819.

Kuptagok. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Kurni. The Goose clan of the Tigua pueblo of Isleta, N. Mex.

Kúrni-t′aínïn.—Lummis quoted by Hodge in Am. Anthrop., IX, 350, 1896 (*t′aínïn* = ‘people’).

Kurts. The Antelope clans of the Keresan pueblos of Laguna, Acoma, Sia, San Felipe, and Cochiti, N. Mex. The Antelope clan of Laguna claims to have come originally from Zuñi and to form a phratry with the Tsits (Water) clan, while that of Acoma forms a phratry with the Water clan of that pueblo. The Antelope clan of Cochiti is extinct. (F. W. H.)

Kŭr′ts-hánoq^{ch}.—Hodge in Am. Anthrop., IX, 348, 1896 (Acoma form; *hánoq^{ch}* = ‘people’). **Kŭr′tsi-háno^{ch}**—Ibid. (Laguna form). **Kurtz.**—Stevenson in 11th Rep. B. A. E., 19, 1894 (Sia name). **Kŭ′ts-háno.**—Hodge, op. cit. (Sia form). **Kŭ′ts-hánuch.**—Ibid. (Cochiti form). **Kúuts-háno.**—Ibid. (San Felipe form).

Kusa (Gatschet suggests *kósa*, the name of a small forest bird resembling a sparrow, or *ō′sa*, *osá*, ‘pokeweed,’ as the origin of the word; but if the people of Kusa are identical with the Conshac of the French, the name would mean ‘cane,’ ‘reed,’ or ‘reedbrake.’ See *Conshac*). A former town of the Upper Creeks, on the high E. bank of Coosa r., between Columbiana and Talladega, in Talladega co., Ala., between the points where Talladega and Tallahatchie crs. join the Coosa, and on the site of the present Coosa station. The town was once regarded as an important center, a sort of capital. The De Soto expedition of 1540–41 saw it in its flourishing condition, but when Bartram passed it, about 1775, it was mostly in ruins and half deserted, a part of its inhabitants evidently having joined the Abikudshi, while the others went to the nearby Natchez town. Up to 1775, according to Adair, Kusa was a place of refuge for "those who kill undesignedly." The Upper Creeks were frequently called "Coosas," from the name of the town.

Coça.—Gentleman of Elvas (1557) in French, Hist. Coll. La., ii, 141, 1850. **Cooca.**—French, ibid., 2d s., ii, 247, 1875. **Coosa.**—Romans, Fla., 90, 1775. **Coosau.**—Hawkins (1799), Sketch, 41, 1848. **Coosaw.**—Martin, N. C., i, 194, 1829. **Coosee.**—Royce in 18th Rep. B. A. E., Ala. map, 1899. **Coosis.**—U. S. Ind. Treat. (1797), 68, 1837. **Corsas.**—Hawkins (1799), Sketch, 15, 1848. **Cosa**—Jefferys, French Dom. Am., map, 134, 1761. **Cossa.**—Vandera (1567) in Smith, Colec. Doc. Fla., i, 18, 1857. **Cousas.**—Mitchell, map (1755), cited in N. Y. Doc. Col. Hist., x, 219, 1858. **Coussa.**—Coxe, Carolana, map, 1741. **Cozas.**—Ibid., 25. **Curas.**—Rafinesque, introd. Marshall, Ky., i, 35, 1824. **Cuzans.**—Ibid., 24. **Koosah.**—Adair, Am. Ind., 159, 1775.

Kusan Family. A small linguistic stock formerly occupying villages on Coos r. and bay, and on lower Coquille r., Oreg. (see Powell in 7th Rep. B. A. E., 89, 1891). The name is from that of the tribe, Coos (q. v.) or Kusa, which is said to be taken from one of the Rogue River dialects in which it means 'lake,' 'lagoon,' or 'inland bay.' Within historic times there have been 4 villages in this region in which the Kusan language was spoken. It is probable that at an earlier period the family extended much farther inland along the tributaries of Coos bay, but had been gradually forced into the contracted area on the coast by the pressure of the Athapascan tribes on the s. and e. and the Yakonan on the n. The stock is now practically extinct; the few survivors, for the greater part of mixed blood, are on the Siletz res. in Oreg., whither they went after ceding their lands by (unconfirmed) treaty of 1855. Practically nothing is known of the customs of this people, but there is no reason to suppose that they differed markedly from their neighbors on the n. The social unit was apparently the village, and there is no trace of a clan or gentile system other than the relationships naturally arising in a locally restricted group. It is interesting to note also that the practice of deforming the head was not current among the Kusan, although prevalent among the Yakonan, their northern neighbors. The Kusan villages known to have existed are: Melukitz, n. side of Coos bay; Anasitch, s. side of Coos bay; Mulluk (speaking a different dialect), n. side of Coquille r.; Nasumi, s. side of Coquille r. (l. f.)

Kuseshyaka. The extinct White-corn clan of Acoma pueblo, N. Mex. See *Yaka.*

Kŭséshyáka-hánoq^{ch}.—Hodge in Am. Anthrop., ix, 349, 1896 (*yaka*='corn', *hánoq^{ch}*='people').

Kushapokla ('divided people'). One of the two Choctaw phratries, consisting of 4 clans: Kushiksa, Lawokla, Lulakiksa, and Linoklusha.

Kasháp̍aokla.—ten Kate, Reizen in N. A., 402, 1885. **Kasháp-úkla.**—Gatschet, Creek Migr. Leg., i, 104, 1884. **Ku-shap′. Ok′-lä.**—Morgan, Anc. Soc., 162, 1877.

Kushetunne. A former village of the Tututni on the n. side of Rogue r., Oreg.

Cosatomy.—Palmer in Ind. Aff. Rep. 1856, 219, 1857. **Kas-so-teh-nie.**—Gibbs, MS. on coast tribes, B. A. E. **ʞûc-cĕ′ ɟunnĕ′.**—Dorsey in Jour. Am. Folk-lore, iii, 233, 1890. **Kwûs-se′-ɟûn.**—Dorsey, Naltûnne ɟûnnĕ MS. vocab., B. A. E., 1884 (Naltunnetunne name).

Kushiksa (*Kush-ik′-sä*). The Reed clan of the Choctaw, belonging to the Kushapokla or Divided people phratry.—Morgan, Anc. Soc., 162, 1877.

Kushletata (*Kŭc′-le-ta′-ta*). A former Chastacosta village on Rogue r., Oreg.—Dorsey in Jour. Am. Folk-lore, iii, 234, 1890.

Kushuh ('cottonwood tree'). A former Chitimacha village on L. Mingaluak, near Bayou Chène, La.

Kúshu'h námu.—Gatschet in Trans. Anthrop. Soc. Wash., ii, 152, 1883 (*námu*='village').

Kusilvak. A Chnagmiut Eskimo village and Roman Catholic mission on Kusilvak id., at the mouth of Yukon r., Alaska.

Kusilvak.—Petroff in 10th Census, Alaska, map, 1884. **Kusilvuk.**—Bruce, Alaska, 1885.

Kuskok. A Kuskwogmiut Eskimo village on Kuskokwim r., Alaska, near its mouth; pop. 24 in 1880, 115 in 1890.

Kuskogamute.—Petroff in 10th Census, Alaska, map, 1884. **Kuskohkagamiut.**—Eleventh Census, Alaska, 164, 1893. **Kuskok.**—Baker, Geog. Dict. Alaska, 1902. **Kuskokvagamute.**—Petroff in 10th Census, Alaska, 17, 1884. **Kuskokvagmute.**—Petroff, Rep. on Alaska, 74, 1881. **Kuskokwagamute.**—Hallock in Nat. Geog. Mag., ix, 88, 1898.

Kuskokvak. A (former?) Kuskwogmiut Eskimo village on the w. bank of Kuskokwim r., Alaska, near its mouth.

Kuskokvakh.—Petroff in 10th Census, Alaska, map, 1884. **Kuskovak.**—Baker, Geog. Dict. Alaska, 1902. **Kuskovakh.**—Nelson (1879) cited by Baker, ibid.

Kuskunuk. A Kaialigamut Eskimo village on Hooper bay, Alaska.—Nelson in 18th Rep. B. A. E., map, 1899.

Kuskuski (seemingly from *kŭshkŭshkĭng*, 'hog place'). An important village of mixed Delawares and Iroquois, in 1753–1770, on Beaver cr., Pa., near Newcastle, in Lawrence co. A note in N. Y. Doc. Col. Hist. x, 949, says it was at the forks of Beaver cr., in Beaver co. Another authority (Darlington, Gist's Jour., 101, 1898) says it was on the w. bank of Mahoning r., 6 m. above the forks of Beaver cr. and just s. of the present Edinburg, Lawrence co. An older village of the same name had formerly stood on the Shenango, at the site of the present Newcastle. In 1758 Kuskuski was composed of 4 distinct settlements, having a total population of about 1,000 souls. (J. M.)

Cachecacheki.—Vaudreuil (1759) in N. Y. Doc. Col. Hist., x, 949, 1858. **Cachekacheki.**—Ibid. **Cas,cagh,sa,gey.**—Clinton (1750), ibid., vi, 549, 1855. **Coscosky.**—Weiser (1748) in Rupp, West. Pa., app., 14, 1846. **Cuschcushke.**—Heckewelder in Trans. Am. Philos. Soc., n. s., iv, 395, 1834. **Cuscuskie.**—Croghan (1750) in Rupp, West. Pa., app., 27, 1846. **Cuskcaskking.**—Pa. Archives, iii, 525, 1853. **Cuskuskus.**—Rupp., op. cit., 138 (pl. form used for the inhabitants). **Cususkey.**—Day, Pa., 62, 1843. **Kaschkaschkung.**—Leroy and Leininger (1755) in Pa. Mag. Hist. and Biog., xxix, 412, 1905. **Kaskaskunk.**—Loskiel, Miss. United Breth., pt. 3, 55, 1794. **Kaskuskies.**—Gist (1753) in Mass. Hist. Soc. Coll., 3d s., v, 103, 1836. **Kishkuske.**—Hutchin's map (1764) in Smith, Bouquet's Exped., 1766. **Kshkushking.**—Post (1758) in Rupp, West. Pa., app., 116, 1846 (*u* omitted). **Kushcushkee.**—Post (1758) in Drake, Bk. Inds., bk. 5, 39, 1848. **Kushkushkee.**—Post (1758) in Rupp, West. Pa., app., 80, 1846. **Kushkushking.**—Post (1758) in Rupp, West. Pa., app., 103, 1846. **Kushkuskies.**—Smith, Bouquet's Exped., 67, 1766. **Kuskuschki.**—Heckewelder in Trans. Am. Philos. Soc., n. s., iv, 366, 1834. **Kuskuskas.**—Washington (1753) in Rupp, West. Pa., app., 39, 1846. **Kuskuskees.**—N. Y. Doc. Col. Hist., x, 949, note, 1858. **Kuskuskies.**—Lotter, map, *ca.* 1770. **Kuskuskin.**—Alden (1834) in Mass. Hist. Soc. Coll., 3d s., vi, 144, 1837. **Kuskusko Town.**—Washington (1753) in Rupp, West. Pa., app., 41, 1846. **Kuskusky.**—Peters (1760) in Mass. Hist. Soc. Coll., 4th s., ix, 258, 1871. **Murdering town.**—Washington (1753) in Rupp, West. Pa., app., 48, 1846. **Murthering Town.**—Gist (1753) in Mass. Hist. Soc. Coll., 3d s., v, 103, 1836.

Kuskussu (*Kûs′-kûs-sû′*). A former Siuslaw village on Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore, iii, 230, 1890.

Kuskwogmiut. An Eskimo tribe inhabiting the shores of Kuskokwim bay and the banks of Kuskokwim r. and its tributaries as far as Kolmakof, Alaska. They are the most numerous of the tribes and the least modified through contact with whites. They live in underground huts, with frames of driftwood covered with sods. They hunt the walrus, the beluga, and the hair seal. Sea birds provide them with meat and eggs, and the feathered skins with clothing. The streams and lakes of the interior abound in trout, and herds of reindeer feed on the tundra. Their fuel is driftwood. They drink the foul water of the lagoons, yet are healthy and strong. Every male has a kaiak. Above tide water they use birch-bark canoes. They catch salmon and whitefish in wicker weirs, and trap foxes and otters. There is little that the natives can obtain to sell, and therefore they remain in their aboriginal condition. They are skillful carvers of ivory and wood. The dwellers on the tundra, where wild fowl and berries are plenty, repair with their kaiaks in the summer to trap and dry their winter supply of salmon. Villages on the upper reaches are built of wood, and each has its large ceremonial house in which masked dances take place in winter. Besides the summer houses roofed with sod there are the usual underground winter habitations reached by a tunnel.

The tribe numbered 3,287 in 1899. The Kuskwogmiut villages are as follows: Agomekelenanak, Agulakpak, Aguliak, Agumak, Akiachak, Akiak, Aklut, Akmiut, Anagok, Apahiachak, Apokak, Atchaluk, Bethel, Chimiak, Chuarlitilik, Ekaluktaluk, Etoluk, Igiakchak, Iliutak, Kahmiut, Kakuiak, Kakuikak, Kaltshak, Kaluktuk, Kamegli, Kanagak, Kanak, Kenachananak, Kiktak, Kinak, Kinegnagak, Kinegnak, Klchakuk, Kleguchek, Klutak, Kolmakof, Kongiganak, Kuilkluk, Kukluktuk, Kulvagavik, Kuskok, Kuskokvak, Kweleluk, Kwik, Kwikak, Kwilokuk, Kwinak, Lomavik, Mumtrak, Mumtrelek, Nak, Nakolkavik, Napai, Napaiskak, Napakiak, Nochak, Novoktolak, Okaganak, Oknagak, Oyak, Papka, Shevenak, Shimiak, Shokfak, Takiketak, Togiaratsorik, Tuklak, Tularka, Tuluksak, Tunagak, Ugovik, Uknavik, Ulokak, Vinasale, and Yakchilak.

Agŭlmūt.—Holmberg quoted by Dall in Cont. N. A. Ethnol., i, 18, 1877. **Inkaliten.**—Wrangell quoted by Dall, ibid. **Koskoquims.**—Elliott, Cond. Aff. in Alaska, 29, 1875. **Kouskokhantses.**—Lutke, Voyage, i, 181, 1835 (seemingly identical). **Kuschkukchwak-müten.**—Wrangell, Ethnog. Nachr., 127, 1839. **Kushokwagmut.**—Nelson in 18th Rep. B. A. E., map, 1899. **Kusko kûax tana.**—Doroschin in Radloff, Wörterb. d. Kinai-Spr., 29, 1874 (Kinai name). **Kuskokwagmut.**—Nelson in 18th Rep. B. A. E., pl. ii, 1899. **Kuskokwigmjuten.**—Holmberg, Ethnog. Skizz., 5, 1855. **Kuskokwim.**—Nelson in Soc. Roy. Belge de Geog., 318, 1901. **Kuskokwimer.**—Wrangell, Ethnog. Nachr., 121, 1839. **Kuskokwimjuts.**—Turner quoted by Dall in Cont. N. A. Ethnol., i, 18, 1877. **Kuskokwims.**—Latham (1845) in Jour. Ethnol. Soc. Lond., i, 185, 1848. **Kuskokwimtsi.**—Worman quoted by Dall in Cont. N. A. Ethnol., i, 18, 1877. **Kuskutchewak.**—Richardson, Arct. Exped., i, 364, 1851. **Kuskutshewak.**—Latham, Elem. Comp. Philol., 386, 1862. **Kuskwógmuts.**—Dall in Proc. A. A. A. S., 267, 1869.

Kustahekdaan (*Kʌstaxē′xda-ān*). A former Tlingit town in the Sitka country, Alaska. (J. R. S.)

Kustatan. A Knaiakhotana village, of 45 natives in 1890, on the w. side of Cook inlet, Alaska.—11th Census, Alaska, 163, 1893.

Kuta. Said to be a clan of the pueblo of Santo Domingo, N. Mex. The name refers to either the sagebrush or the sunflower.—Bourke, Moquis of Arizona, 13, 1884.

Shípi.—Bourke, ibid. (Kuta or).

Kutaiimiks (*Kut′-ai-ĭm-iks*, 'they do not laugh'). A division of the Piegan tribe of the Siksika, q. v.

Don't Laugh.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Kä-ti′-ya-ye-mix.**—Morgan, Anc. Soc., 171, 1877 (='never laugh'). **Ko-te′-yi-mīks.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862 (='the band that do not laugh'). **Kut′-ai-ĭm-iks.**—Grinnell, op. cit., 209. **The People that don't laugh.**—Culbertson in Smithson. Rep. 1850, 144, 1851.

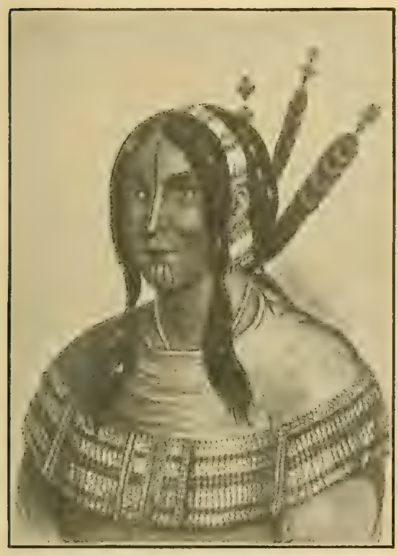
Kutaisotsiman ('no parfleche'). A division of the Piegan tribe of the Siksika.

Kut-ai-sot′-sī-man.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **No Parfleche.**—Ibid., 225.

Kutauwa. A former Alsea village on the n. side of Alsea r., Oreg., at its mouth.

Kû-tau′-wă.—Dorsey in Jour. Am. Folk-lore, iii, 229, 1890. **Necketo.**—Lewis and Clark, Exped., ii, 118, 1814. **Necketoos.**—Ibid., II, 592, 1817. **Neekeetoos.**—Morse, Rep. to Sec. War, 371, 1822. **Neeketoos.**—Lewis and Clark, Exped., II, 473, 1814.

Kutawichasha ('lowland people'). One of the two chief local divisions of the Brulé Teton Sioux, formerly inhabiting the bottom lands along Missouri r.
Coutah-wee-cha-cha.—Corliss, Lacotah MS. vocab., B. A. E., 106, 1874. **Kud-witcaca.**—Dorsey in 15th Rep. B. A. E., 218, 1897. **Ku^{n}ta-witcaca.**—Ibid. **Kunwica'sa.**—Iapi Oaye, XII, 12, 1884. **Kuta-witcaca.**—Dorsey, op. cit. **Lower Brulé.**—U. S. Stat., XIV, 699, 1868. **Lower Brusle.**—U. S. Ind. Treat., 892, 1873. **Lowland Brulé.**—Dorsey, op. cit. **Toncas.**—Corliss, Lacotah MS. vocab., B. A. E., 106, 1874.



SAVIAH, CHIEF OF THE KUTCHAKUTCHIN. (FROM RICHARDSON, ARCTIC SEARCHING EXPED., 1851)

Kutchakutchin ('giant people'). A Kutchin tribe in Alaska, inhabiting both banks of the Yukon from Birch cr. to Porcupine r., including the Ft Yukon district. In 1847 McMurray descended Porcupine r. to the Yukon and built Ft Yukon at the confluence. In 1860 Robert Kennicott wintered at Ft Yukon, and in 1866 Ketchum explored the country about the fort. In May, 1867, Dall and Whymper (Dall, Alaska, 277, 1870) visited Ft Yukon, being the first to reach that point by way of the river. The Kutchakutchin are somewhat nomadic, living principally by hunting and trapping the fox, marten, wolf, wolverene, deer, lynx, rabbit, marmot, and moose. They are traders, making little for themselves, but buying from the tribes which use Ft Yukon as a common trading post. *Nakieik*, their standard of value, consists of strings of beads, each string 7 ft long. A string is worth one or more beaver skins according to the kind of beads, and the whole *nakieik* is valued at 24 pelts. Their dwellings, shaped like inverted teacups are of sewed deerskins fastened over curved poles. The women are said to perform most of the drudgery, but the men cook. Lacking pottery, their utensils are of wood, matting, sheep horns, or birch bark; their dishes are wooden troughs; and their spoons of wood or horn hold a pint. Kettles of woven tamarack roots are obtained from the Hankutchin. Jones says they are divided into three castes or clans: Tchitcheah (Chitsa), Tengeratsey (Tangesatsa), and Natsahi (Natesa). Formerly a man must marry into another clan, but this custom has fallen into disuse. Polygamy and slavery are practised among them. They formerly burned their dead, but now use a coffin placed upon a raised platform, a feast accompanying the funeral ceremony. Richardson (Arct. Exped., I, 386, 1851) placed the number of men at 90. They have a village at Ft Yukon. Senati, on the middle Yukon, was settled by them. The Tatsakutchin and Tennuthkutchin, offshoots of the main tribe, are extinct.
Eert-kai-lee.—Parry quoted by Murdoch in 9th Rep. B. A. E., 51, 1892. **Fort Indians.**—Ross, MS. notes on Tinne, B. A. E. **Ik-kil-lin.**—Gilder quoted by Murdoch in 9th Rep. B. A. E., 51, 1892. **Itchali.**—11th Census, Alaska, 154, 1893. **It-kagh-lie.**—Lyon quoted by Murdoch, op. cit. **It-ka-lya-rūin.**—Dall in Cont. N. A. Ethnol., I, 30, 1877 (Nuwukmiut Eskimo name). **I't-ka-lyi.**—Simpson quoted by Murdoch, op. cit. **Itkpe'lit.**—Petitot, Vocab. Français-Esquimau, 42, 1876. **Itkρéléit.**—Ibid., xxiv. **Itkú'dlĭñ.**—Murdoch, op. cit. **Koo-cha-koo-chin.**—Hardisty in Smithson. Rep., 311, 1866. **Kot-à-Kutchin.**—Bancroft, Nat. Races, I, 147, 1874. **Kotch-á-Kutchins.**—Whymper, Alaska, 247, 1869. **Koushcâ Kouttchin.**—Petitot, Autour du lac des Esclaves, 361, 1891. **Kutchaa Kuttchin.**—Petitot, MS. vocab., B. A. E., 1865. **Kutcha-kutchi.**—Richardson, Arct. Exped., I, 386, 1851. **Kutch a Kutchin.**—Kirkby (1862) in Hind, Lab. Penin., II, 254, 1863. **Kutchia-Kuttchin.**—Petitot, Dict. Dènè-Dindjié, xx, 1876 ('giant people'). **Kutsha-Kutshi.**—Latham, Nat. Races, 293, 1854. **Low-landers.**—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 34, 1871. **Lowland people.**—Whymper, Alaska, 254, 1869. **Na-Kotchρô-tschig-Kouttchin.**—Petitot, Autour du lac des Esclaves, 361, 1891 ('people of the river with gigantic banks'). **O-til'-tin.**—Dawson in Rep. Geol. Surv. Can., 202B, 1887. **Youkon Louchioux Indians.**—Ross, MS. notes on Tinne, B. A. E.

Kutchin ('people'). A group of Athapascan tribes in Alaska and British North America, inhabiting the region on the Yukon and its tributaries above Nuklukayet, the Peel r. basin, and the lower Mackenzie valley. They have decreased to half their former numbers owing to wars between the tribes and the killing of female children. Chiefs and medicine-men and those who possess rank acquired by property have two or more wives. They usually live in large parties, each headed by a chief and having one or more medicine-men, the latter acquiring an authority to which even the chiefs are subject. Their dances and chants are rhythmical and their games are more manly and rational than those of their congeners. They have wrestling bouts which are begun by little boys, those next in strength coming on in turn until the strongest or freshest man in the band remains the final victor, after which the women go through the same progressive contest. They are exceedingly hospitable, keeping guests for months, and each head of a family takes his turn in feasting the whole band, on which occasion etiquette requires him to fast until the guests have departed (Hardisty in Smithson. Rep. for 1866, 313). The Kutchin tribes are Tenankutchin, Natsitkutchin, Kutchakutchin, Hankutchin, Trotsikkutchin, Tutchonekutchin, Vuntakutchin, Tukkuthkutchin, Tatlitkutchin, Nakotchokutchin, and Kwitchakutchin.

KUTCHIN WOMAN. (AM. MUS. NAT. HIST.)

KUTCHIN MAN. (AM. MUS. NAT. HIST.)

Déhkèwi.—Petitot, Kutchin MS. vocab., B. A. E., 1869 (Kawchodinneh name). **Dendjyé.**—Petitot, MS. vocab., B. A. E., 1865. **Di-go-thi-tdinnè.**—Richardson, Arct. Exped., I, 378, 1851 (Kawchodinneh name). **Dindjiè.**—Petitot in Bul. Soc. de Géog. Paris, chart, 1875. **Dindjié.**—Petitot, Autour du lac des Esclaves, 361, 1891. **Dindjié Loucheux.**—Ibid., 289. **Erkiléït.**—Ibid., 163 (Greenland Eskimo name). **Irkρéléït.**—Ibid. **Koochin.**—Anderson (1858) in Hind, Lab. Penin. II, 260, 1863. **Koo-tchin′.**—Morgan in N. Am. Rev., 58, 1870. **Kūchin.**—Ibid. **Kutchin.**—Richardson, Arct. Exped., 214, 1851. **Ku-t'qin.**—Morice, Notes on W. Dénés, 15, 1893. **Kutshi.**—Latham, Nat. Races, 293, 1854. **Kutshin.**—Ibid., 292. **Loo-choos.**—Schoolcraft, Ind. Tribes, II, 27, 1852. **Loucheux.**—Franklin, Journ. Polar Sea, II, 83, 1824 (Canadian French, 'squint-eyes'). **Louchioux.**—Ross, MS. notes on Tinne, B. A. E. **Louchoux.**—Ibid. **Quarrelers.**—Schoolcraft, Ind. Tribes, II, 27, 1852. **Sharp-eyed Indians.**—Richardson in Franklin, Second Exped. Polar Sea, 165, 1828. **Squint Eyes.**—Franklin, Journ. Polar Seas, II, 83, 1824. **Zänker-Indianer.**—Buschmann, Spuren der aztek. Sprache, 713, 1859.

Kutchlok. A former Aleut village on Unalaska, Aleutian ids., Alaska.

Ikutchlok.—Coxe, Russ. Discov., 160, 1787. **Kutchlok.**—Ibid., 158.

Kutek. A settlement of East Greenland Eskimo on the s. e. coast of Greenland, lat. 60° 45′.—Meddelelser om Grönland, X, 24, 1888.

Kutenai (corrupted form, possibly by way of the language of the Siksika, of *Kútonâqa*, one of their names for themselves). A people forming a distinct linguistic stock, the Kitunahan family of Powell, who inhabit parts of s. e. British Columbia and n. Montana and Idaho, from the lakes near the source of Columbia r. to Pend d'Oreille lake. Their legends and traditions indicate that they originally dwelt e. of the Rocky mts., probably in Montana, whence they were driven westward by the Siksika, their hereditary enemies. The two tribes now live on amicable terms, and some intermarriage has taken place. Before the buffalo disappeared from the plains they often had joint hunting expeditions. Recollection of the treatment of the Kutenai by the Siksika remains, however, in the name they give the latter, Sahantla ('bad people'). They entertained also a bad opinion of the Assiniboin (Tlutlamaeka, 'cut-throats'), and the Cree (Gutskiawe, 'liars').

The Kutenai language is spoken in two slightly differing dialects, Upper and Lower Kutenai. A few uncertain points of similarity in grammatical structure with the Shoshonean tongues seem to exist. The language is incorporative both with respect to the pronoun and the noun object. Prefixes and suffixes abound, the prefix *aq(k)*- in nouns occurring with remarkable frequency. As in the Algonquian tongues, the form of a word used in composition differs from that which it has independently. Reduplication is very rare, occurring only in a few nouns, some of which are possibly of foreign origin. There are a few loan-words from Salishan dialects.

The Upper Kutenai include the following subdivisions: Akiskenukinik, Akamnik, Akanekunik, and Akiyenik.

The Lower Kutenai are more primitive and nomadic, less under the influence of the Catholic church, and more given to gambling. They have long been river and lake Indians, and possess peculiar bark canoes that resemble some of those used in the Amur region in Asia (Mason in Rep. Nat. Mus., 1899). Of late years many of them have taken to horses and are skillful in their management. The Upper Kutenai keep nearer the settlements, often obtaining a living by serving the settlers and miners in various ways. Many of them have practically ceased to be canoemen and travel by horse. Both the Upper and the Lower Kutenai hunt and fish, the latter depending more on fish for food. Physically, the Kutenai are well developed and rank among the taller tribes of British Columbia. Indications of race mixture seem to be shown in the form of the head. Their general character from the time of De Smet has been reported good. Their morality, kindness, and hospitality are noteworthy, and more than any other Indians of the country they have avoided drunkenness and lewd intercourse with the whites. Their mental ability is comparatively high, and the efforts of the missionaries have been rewarded with success. They are not excessively given to emotional instability, do not lack a sense of interest, and can concentrate attention when necessary. Their social system is simple, and no evidence of the existence of totems or secret societies has been found. The chieftainship, now more or less elective, was probably hereditary, with limitations; slavery of war prisoners was formerly in vogue; and relatives were responsible for the debts of a deceased person. Marriage was originally polygamous; divorced women were allowed to marry again, and adultery was not severely punished. Adoption by marriage or by residence of more than a year was common. Women could hold certain kinds of property, such as tents and utensils. A wergild was customary. Religion was a sort of sun worship, and the belief in the ensoulment of all things and in reincarnation prevailed. The land of the dead was in the sun, from which at some time all the departed would descend to L. Pend d'Oreille to meet the Kutenai then living. In the old days the medicine-men were very powerful, their influence surviving most with the Lower Kutenai, who still paint their faces on dance occasions; but tattooing is rare. Except a sort of reed pipe, a bone flute, and the drum, musical instruments were unknown to them; but they had gambling, dancing, and medicine songs. The Lower Kutenai are still exceedingly addicted to gambling, their favorite being a noisy variety of the widespread guess-stick game. The Kutenai were in former days great buffalo hunters. Firearms have driven out the bow and arrow, save as children's toys or for killing birds. Spearing, the basket trap, and wicker weirs were much in use by the Lower Kutenai. Besides the bark canoe, they had dugouts; both skin and rush lodges were built; the sweat house was universal. Stone hammers were still in use in parts of their country in the last years of the 19th century. The Lower Kutenai are still noted for their water-tight baskets of split roots. In dress they originally resembled the Plains Indians rather than those of the coast; but contact with the whites has greatly modified their costume. While fond of the white man's tobacco, they have a sort of their own made of willow bark. A large part of their food supply is now obtained from the whites. For food, medicine, and economical purposes the Kutenai use a large number of the plant products of their environment (Chamberlain in Verh. d. Berl. Ges. f. Anthr., 551–6, 1895). They were gifted also with esthetic appreciation of several plants and flowers. The diseases from which the Kutenai suffer most are consumption and ophthalmic troubles; venereal diseases are rare. Interesting maturity ceremonies still survive in part. The mythology and folklore of the Kutenai consist chiefly of cosmic and ethnic myths, animal tales, etc. In the animal tales the coyote, as an adventurer and deceiver, is the most prominent figure, and with him are often associated the chicken-hawk, the grizzly bear, the fox, the cricket, and the wolf. Other creatures which appear in these stories are the beaver, buffalo, caribou, chipmunk, deer, dog, moose, mountain lion, rabbit, squirrel, skunk, duck, eagle, grouse, goose, magpie, owl, snowbird, tomtit, trout, whale, butterfly, mosquito, frog, toad, and turtle. Most of the cosmogonic legends seem to belong to the N. W. Pacific cycle; many of the coyote tales belong to the cycle of the Rocky mt. region, others have a Siouan or Algonquian aspect in some particulars. Their deluge myth is peculiar in several respects. A number of tales of giants occur, two of the legends, "Seven Heads" and "Lame Knee," suggesting Old World analogies. The story of the man in the moon is probably borrowed from French sources.

While few evidences of their artistic ability in the way of pictographs, birch-bark drawings, etc., have been reported, the Kutenai are no mean draftsmen. Some of them possess an idea of map making and have a good sense of the physical features of the country. Some of their drawings of the horse and the buffalo are characteristically lifelike and quite accurate. The ornamentation of their moccasins and other articles, the work of the women, is often elaborate, one of the motives of their decorative art being the Oregon grape. They do not seem to have made pottery, nor to have indulged in wood carving to a large extent. The direct contact of the Kutenai with the whites is comparatively recent. Their word for white man, Sūyäpi, is identical with the Nez Percé Suĕapo (Parker, Jour., 381, 1840), and is probably borrowed. Otherwise the white man is called Nūtlu′qenē, 'stranger.' They have had few serious troubles with the whites, and are not now a warlike people. As yet the Canadian Kutenai are not reservation Indians. The United States seems to have made no direct treaty with the tribe for the extinguishment of their territorial rights (Royce in 18th Rep. B. A. E., 856).

Within the Kutenai area, on the Columbia lakes, live a colony of Shushwap (Salishan) known as Kinbaskets, numbering 56 in 1904. In that year the Kutenai in British territory were reported to number 553, as follows: Lower Columbia Lake, 80; Lower Kutenai (Flatbow), 172; St Mary's (Ft Steele), 216; Tobacco Plains, 61; Arrow Lake (West Kutenai), 24. These returns indicate a decrease of about 150 in 13 years. The United States census of 1890 gave the number of Kutenai in Idaho and Montana as 400 to 500; in 1905 those under the Flathead agency, Mont., were reported to number 554. The Kutenai have given their name to Kootenai r., the districts of East, West, and North Kootenay, Brit. Col., Kootenai lake, Brit. Col., Kootanie pass in the Rocky mts., Kootenai co. and the town of Kootenai, Idaho, and to other places on both sides of the international boundary (Am. Anthrop., IV, 348–350, 1902).

Consult Boas, First Gen. Rep. on the Inds. of Brit. Col. in Rep. B. A. A. S., 1889; Chamberlain, Rep. on the Kootenay Inds. in Rep. B. A. A. S., 1892, also various articles by the same author since 1892 in Am. Anthrop., Jour. Am. Folk-lore, and Am. Antiq.; Hale in U. S. Expl. Exped., VI, 1846; Maclean, Canadian Savage Folk, 1896; Smet (1) Oregon Missions, 1847, (2) New Indian Sketches, 1863; Tolmie and Dawson, Comp. Vocabs. Brit. Col., 1884. (A. F. C.)

Catanoneaux.—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 42, 1814 (wrongly applied to Piegan; corrupt Indian with French termination). **Catawahays.**—Moore in Ind. Aff. Rep., 292, 1846, (misprint). **Cat-tan-a-hâws.**—Lewis and Clark, Discov., 57, 1806 (said to be their own name). **Cattanahâws.**—Ibid. (so called by the French). **Cattanahowes.** — Mackenzie, Voy., map, 1801. **Cautonee.**—Harmon, Jour., map, 1820. **Cautonies.**—Ibid., 313. **Contamis.**—Schoolcraft, Ind. Tribes, I, 457, 1851 (probably a misprint). **Contenay.**—Lane in Ind. Aff. Rep., 158, 1850. **Contonnés.**—Catlin, N. Am. Ind., passim, 1844 (said to be French name). **Cootanais.**—Ross, Advent., 213, 1849. **Cootanies.**—Parker, Jour., 307, 1840. **Cootneys.**—Milroy in H. R. Misc. Doc. 122, 43d Cong., 1st sess., 5, 1875. **Cootomies.**—Wilkes, Hist. Oregon, 44, 1845. **Cootonaikoon.**—Henry, MS. vocab., 1808 (so called by the Blackfeet). **Cootonais.**—Cox, Advent., II, 75, 1831. **Cootonay.**—Ibid., 154. **Cootounies.**—Robertson, Oregon, 129, 1846. **Cotones.**—Hind, Red River Exped., II, 152, 1860. **Cottonois.**—Irving, Rocky Mts., I, 187, 1837. **Counarrha.**—Vocabulaire des Kootenays Counarrha ou Skalza, 1883, cited by Pilling, Proof Sheets, 1885. **Coutanies.**—Hale in U. S. Expl. Exped., VI, 204, 1846. **Coutaria.**—Schoolcraft, Ind. Tribes, III, 402, 1853. **Coutenay.**—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 169, 1850. **Coutnees.**—Bonner, Life of Beckwourth, 226, 1856. **Coutonais.**—Maximilian, Trav., 509, 1843. **Coutonois.**—Pendleton in H. R. Rep. 830, 27th Cong., 2d sess., 21, 1842. **Coutouns.**—Morse, Rep. to Sec. War, 34, 1822. **Flatbows.**—See *Lower Kutenai*. **Kattanahaws.**—Keane in Stanford, Compend., 470, 1878 (applies to Upper Kutenai only). **Ki′tōnā′Qa.**—Chamberlain, 8th Rep. N. W. Tribes, 6, 1892. **Kit-too-nuh′-a.**—Tolmie and Dawson, Comp. Vocabs., 124B, 1884 (applied to Upper Kutenai). **Kituanaha.**—Schoolcraft, Ind. Tribes, III, 402, 1853. **Kitunaha.**—Hale in U. S. Expl. Exped., VI, 204, 535, 1846. **Kitunana.**—Stevens, Rep. on N. Pac. R. R., 440, 1854. **Kitunáχa.**—Ibid., 535. **Kodenees.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Koeetenays.**—De Smet, Letters, 170, 1843. **Koetenais.**—Ibid., 183. **Koetenay.**—Ibid., 203. **Koetinays.**—De Smet quoted in H. R. Ex. Doc. 65, 36th Cong., 1st sess., 141, 1860. **Koo-tames.**—Gibbs in Pac. R. R. Rep., I, 417, 1855. **Kootanaise.** — Mayne, Brit. Col., 298, 1862. **Kootanay.**—Taylor in Cal. Farmer, Feb. 27, 1863. **Kootamies.**—Stevens in Ind. Aff. Rep., 460, 1854. **Kootanie.**—Nicolet, Oregon, 143, 1846. **Kootenai.**—Brown in Beach, Ind. Misc., 77, 1877. **Kootenaies.**—Gibbs in Rep. N. Pac. R. R., 437, 1854. **Kootenays.**—De Smet, Letters, 37, 1843. **Kootenia.**—Emerson, Indian Myths, 404, 1884. **Kootenuha.**—Tolmie and Dawson, Comp. Vocabs., 124B, 1884. **Koote-nuha.**—Ibid., 5B. **Kootones.**—Henry (1811) quoted by Maclean, Canad. Sav. Folk, 138, 1896. **Kootoonais.**—Stevens in Ind. Aff. Rep., 461, 1854. **Koutaines.**—Ibid., 462. **Koutanis.**—Duflot de Mofras, Explor., II, 173, 1844. **Koutonais.**—H. R. Rep. 98, 42d Cong., 3d sess., 429, 1873. **Kúspĕlu.**—Gatschet, MS., B. A. E. (Nez Percé name: 'water people'). **Kutanä′.**—Maximilian, Reise, II, 511, 1841. **Kutanas.**—Maximilian, Trav., 242, 1843. **Kútani.**—Latham, Elem. Comp. Philol., 395, 1862. **Kútanis.**—Latham, Nat. Hist. Man, 316, 1850. **Kutenae.**—Maclean, Canad. Sav. Folk, 137, 1896 (Siksika name; sing., Kutenaekwan). **Kutenai.**—Mason in Rep. Nat. Mus. 1899, 529, 1901. **Kutenay.**—Brinton, Amer. Race, 108, 1891. **Kutnehä′.**—Maxmilian, Reise, II, 511, 1841. **Kutnehas.**—Maximilian, Trav., 242, 1843. **Kútona.**—Hayden, Ethnog. and Philol. Mo. Val., 256, 1862. **Kutonacha.**—Maximilian, Trav., 500, 1843. **Kutona′qa.**—Boas, 5th Rep. N. W. Tribes, 10, 1889. **Kutonas.**—Maximilian, Trav., 245, 1843. **Skaisi.**—Schoolcraft, Ind. Tribes, III, map, 200, 1853. **Skalza.**—Gibbs in Pac. R. R. Rep., I, 416, 1855. **Skalzi.**—De Smet Letters, 224, 1843. **Skalzy.**—Ibid., 203. **Skelsá-ulk.**—Gatschet, MS., B. A. E. (Salish name: 'water people'). **Skolsa.**—Gibbs in Pac. R. R. Rep., I, 416, 1855.

Kutshamakin. One of the Massachuset sachems who signed the treaties of 1643 and 1645. He was properly the sachem of the country about Dorchester, Mass., part of which he sold to the English. It was his people to whom John Eliot first preached. Though at first opposed to the English, Kutshamakin afterward became Christianized and served them in many ways, particularly as interpreter. To his killing and scalping a Pequot Indian in 1636 has been attributed (Drake, Inds. of N. A., 116, 1880) the outbreak of a horrible war. (A. F. C.)

Kutshittan ('bear house people'). Given as a subdivision of the Tlingit group Nanyaayi (q. v.), but in reality it is merely the name of the occupants of a certain house.

Qūts hit tan.—Boas in 5th Rep. N. W. Tribes Canada, 25, 1889. **Xūts! hît tān.**—Swanton, field notes, B. A. E., 1904.

Kutshundika ('buffalo eaters'). A band of the Bannock.

Buffalo-Eaters.—Schoolcraft, Ind. Tribes, I, 522, 1853. **Kutsh′ undika.**—Hoffman in Proc. Am. Philos. Soc., XXXIII, 299, 1886.

Kutshuwitthe (*Ku′-ɔu-wi′-t′çĕ*). A former Yaquina village on the s. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kutssemhaath (*Ku′tssEmhaath*). A division of the Seshart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Canada, 32, 1890.

Kutul. A Kaiyuhkhotana village on Yukon r., Alaska, 50 m. above Anvik; pop. 16 in 1844.

Hultulkakut.—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 25, 1871. **Khutulkakat.**—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884. **Kutul.**—Baker, Geog. Dict. Alaska, 1902.

Kuuanguala. A former pueblo of the Pecos tribe, more commonly known as Las Ruedas (Span.: 'the wheels'), situated a few miles S. E. of Pecos, near Arroyo Amarillo, at the present site of the village of Rowe, N. Mex. In the opinion of Bandelier it is not unlikely that this pueblo, together with Seyupaella, was occupied at the time of Espejo's visit in 1583.

Ku-uäng-ual-a.—Bandelier in Arch. Inst. Papers, IV, 125, 1892. **Kuuang Ua-la.**—Ibid., III, 128, 1890. **Pueblo de las Ruedas.**—Ibid.

Kuu-lana (*K!ū′u lā′na*). A Haida town occupied by the Koetas, in Naden harbor, Graham id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Kuyama. A former Chumashan village near Santa Inez mission, Santa Barbara co., Cal.

Cuyama.—Taylor in Cal. Farmer, Oct. 18, 1861. **Kuyam.**—Ibid.

Kuyamskaiks (*Kuyám-Skä-iks*, 'crawfish trail'). A branch of the Klamath settlement of Yaaga, on Williamson r., Lake co., Oreg.—Gatschet in Cont. N. A. Ethnol., II, pt. I, xxix, 1890.

Kuyanwe. The extinct Turquoise Earpendant clan of the Tewa pueblo of Hano, N. E. Ariz. See *Kungya*.

Ku-yan-we.—Fewkes in Am. Anthrop., VII, 166, 1894. **Kuyanwe-tó-wa.**—Hodge, ibid., IX, 352, 1896 (*tó-wa* = 'people').

Kuyedi ('people of Kuiu'). A Tlingit division on the Alaskan island which bears their name.

Kujēĕdi.—Krause, Tlinkit Ind., 120, 1885.

Kuyikanuikpul. An Ikogmiut Eskimo village on the right bank of Yukon r., below Koserefski, Alaska.—Raymond (1869) quoted by Baker, Geog. Dict. Alaska, 1902.

Kuyuidika ('sucker-eaters'). A Paviotso band formerly living near the site of Wadsworth, on Truckee r., w. Nev.

Coo-er-ee.—Campbell in Ind. Aff. Rep., 119, 1866. **Coóyuweeweɛit.**—Powers in Smithson. Rep., 450, 1876. **Ku-yu-i′-di-ka.**—Powell, Paviotso MS. vocab., B. A. E., 1881. **Wun-a-muc-a's (the Second) band.**—Ind. Aff. Rep. 1859, 374, 1860.

Kvichak. An Aglemiut Eskimo village on the river of the same name in Alaska; pop. 37 in 1890.

Kivichakh.—Eleventh Census, Alaska, 164, 1893. **Kvichak.**—Baker, Geog. Dict. Alaska, 1902.

Kvigatluk. A Kaialigmiut Eskimo village in the lake district N. W. of Kuskokwim r., Alaska; pop. 30 in 1880.

Kvigathlogamute.—Petroff in 10th Census, Alaska, map, 1884. **Kvigatluk.**—Baker, Geog. Dict. Alaska, 1902. **Kwigathlogamute.**—Petroff, Rep. on Alaska, 54, 1881. **Kwigathlogumut.**—Nelson in 18th Rep. B. A. E., map, 1899.

Kvigimpainag. A Jugelnute Eskimo village, of 71 persons in 1844, on the E. bank of the Yukon, 20 m. from Kvikak, Alaska.

Kvigimpainagmute.—Zagoskin quoted by Petroff in 10th Census, Alaska, 37, 1884 (the people).

Kviguk. A Malemiut Eskimo village at the mouth of Kviguk r., N. shore of Norton bay, Alaska.

Kvieg-miut.—Tikhmenief (1861) quoted by Baker, Geog. Dict. Alaska, 1902. **Kvieguk-miut.**—Ibid. **Kviguk.**—Baker, ibid. **Kvigukmut.**—Zagoskin, Desc. Russ. Poss. Am., pt. I, 72, 1847.

Kvikak. An Ikogmiut Eskimo village on Yukon r., 30 m. above Anvik, Alaska; formerly a Kaiyukhotana village.

Kvikak.—Baker, Geog. Dict. Alaska, 1902. **Kvikhagamut.**—Nelson in 18th Rep. B. A. E., map, 1900.

Kvinkak. A Malemiut Eskimo village on a river of the same name at the upper end of Norton sd., Alaska; pop. 20 in 1880.

Kvinghak-mioute.—Zagoskin in Nouv. Ann. Voy., XXI, map, 1850. **Kvinkhakmut.**—Zagoskin, Descr. Russ. Poss. Am., pt. 1, 72, 1847. **Ogowinagak.**—Nelson in 18th Rep. B. A. E., map, 1899. **Ogowinanagak.**—Petroff, Rep. on Alaska, 59, 1881.

Kwachelanokumae. The name of an ancestor of a gens of the Mamaleḷekala, a Kwakiutl tribe; also applied to the gens itself.—Boas in Petermanns Mitt., pt. 5, 130, 1887.

Kwae (*Kwā′-e*). A summer village of the Tsawatenok at the head of Kingcome inlet, Brit. Col.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 73.

Kwahari ('antelopes'). An important division of the Comanche, whose members frequented the prairie country and Staked plains of Texas, hence the name. They were the last to come in after the surrender in 1874. (J. M.)

Antelope-eaters.—Robinson, letter to J. O. Dorsey, 10, 1879. **Antelope Skinners.**—Leavenworth in H. R. Misc. Doc. 139, 41st Cong., 2d sess., 6, 1870. **Kua'hadi.**—Hoffman in Proc. Am. Philos. Soc., XXIII, 300, 1886. **Kwa'hădi.**—Mooney in 14th Rep. B. A. E., 1045, 1896. **Kwahare tetchaχane.**—Gatschet, Comanche MS. vocab., B. A. E., 1884 ('antelope skinners'). **Kwa'hări.**—Mooney, op. cit. **Llaneros.**—Mayer, Mexico, II, 123, 1853. **Noonah.**—Butler and Lewis (1846) in H. R. Doc. 76, 29th Cong., 2d sess., 6, 1847 (probably identical). **People of the Desert.**—Ibid. **Quaahda.**—Sec. War in Sen. Ex. Doc. 7, 42d Cong., 3d sess., 1, 1872. **Quahada Comanches.**—Battey, Advent., 83, 1876. **Quahadas.**—Ind. Aff. Rep. 1869, 101, 1870. **Quahade-Comanches.**—Alvord in Sen. Ex. Doc. 18, 40th Cong., 3d sess., 35, 1869. **Quaha-dede-chatz-Kenna.**—Ibid., 9 (a careless combination of Kwahari, or Kwahadi, and Ditsakana). **Qua-ha-de-dechutz-Kenna.**—Ibid., 6. **Quahades.**—Ibid., 10. **Qua-ho-dahs.**—Hazen, ibid., 38. **Quarrydechocos.**—Walkley, ibid., 19. **Quor-ra-da-chor-koes.**—Leavenworth in H. R. Misc. Doc. 139, 41st Cong., 2d sess., 6, 1870. **Staked Plain Indians.**—Ibid. **Staked Plains Omaions.**—Hazen in Sen. Ex. Doc. 18, 40th Cong., 3d sess., 38, 1869. **Staked Plains Onawas.**—Hazen (1868) in H. R. Ex. Doc. 240, 41st Cong., 2d sess., 150, 1870.

Kwahlaonan (*Kwa-'hlâonan*). A division of one of the clans of the pueblo of Taos, N. Mex. (F. W. H.)

Kwahu. The Eagle clan of the Pakab (Reed) phratry of the Hopi.

Kuâja.—Bourke, Snake Dance, 117, 1884. **Kwa.**—Voth, Oraibi Summer Snake Ceremony, 283, 1903. **Kwa'-hü.**—Stephen in 8th Rep. B. A. E., 39, 1891. **Kwahu wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900. **Kwa'-hü wüñ-wû.**—Fewkes in Am. Anthrop., VII, 403, 1894.

Kwaiailk. A body of Salish on the upper course of Chehalis r., above the Satsop and on the Cowlitz, Wash. In 1855, according to Gibbs, they numbered 216, but were becoming amalgamated with the Cowlitz.

Kwai-aílk.—Eells in letter, B. A. E., Feb. 1886 (own name). **Kwū-teh-ni.**—Gibbs in Cont. N. A. Ethnol., I, 172, 1877 (Kwalhioqua name). **Nū-so-lupsh.**—Ibid. (so called by Sound Indians, referring to the rapids of their stream). **Stak-ta-mish.**—Ibid. ('forest people'). **Staktomish.**—Schoolcraft, Ind. Tribes, V, 701, 1855. **Upper Chihalis.**—Gibbs in Pac. R. R. Rep., I, 435, 1855. **Upper Tsihalis.**—Gibbs in Cont. N. A. Ethnol., I, 172, 1877.

Kwaiantikwokets ('on the other side of the river'). An isolated Paiute band, formerly living in N. W. Arizona, E. of Colorado r. Pop. 62 in 1873. They affiliated largely with the Navaho.

Kuraintu-kwakats.—Ingalls in H. R. Ex. Doc. 66, 42d Cong., 3d sess., 2, 1873 (misprint). **Kwai-an'-ti-twok-ets.**—Powell in Ind. Aff. Rep. 1873, 50, 1874.

Kwaitshi (*Kwa-ai'-tc'ĭ*). A former Yaquina village on the s. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kwaituki. The ruins of a former village of the Hopi, on the W. side of Oraibi arroyo, 14 m. above Oraibi, N. E. Ariz.—Mindeleff in 8th Rep. B. A. E., 57, 1891.

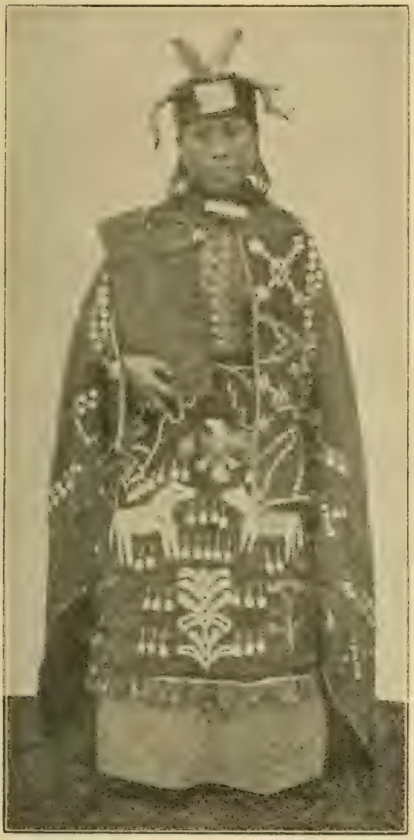
Kwakina ('town of the entrance place'). A ruined pueblo of the Zuñi, 7 m. s. w. of Zuñi pueblo, W. N. Mex. It formed one of the Seven Cities of Cibola, and was possibly the Aquinsa of Oñate, in 1598. The town is mentioned in Zárate-Salmeron's relation, *ca.* 1629, hence must have been abandoned subsequently to that date and prior to 1680, when but 4 of the cities of Cibola remained. Cf. *Pinawan.*

Aguinsa.—Bancroft, Ariz. and N. Mex., 136, 1889 (misquoting Oñate). **Aquinsa.**—Oñate (1598) in Doc. Inéd. XVI, 133, 1871. **Cuakyina.**—Bandelier in Arch. Inst. Pap., III, 133, 1890. **Kua-kyi-na.**—Ibid., V, 171, 1890. **Kwá-ki-na.**—Cushing in Compte-rendu Internat. Cong. Amér., VII, 156, 1890. **Kyakuina.**—Bandelier in Arch. Inst. Pap., IV, 339, 1892. **Quakyina.**—Ibid., III, 133, 1890. **Quat-china.**—Fewkes in Jour. Am. Eth. and Arch., I, 101, 1891.

Kwakinawan ('town of the entrance place'). A former Zuñi pueblo S. S. E. of Thunder mt., which lies about 4 m. E. of Zuñi pueblo, N. Mex. It is distinct from Kwakina, although not unlikely it was built and for a time inhabited by the people formerly occupying the latter village after one of the descents of the Zuñi from their stronghold on Thunder mt. and the abandonment of the Seven Cities of Cibola. (F. H. C.)

KWAKIUTL MAN. (AM. MUS. NAT. HIST.)

Kwakiutl (according to their own folk-etymology the name signifies 'smoke of the world', but with more probability it means 'beach at the north side of the river'). In its original and most restricted sense this term is applied to a group of closely related tribes or septs living in the neighborhood of Ft Rupert, Brit. Col. These septs are the Guetela, Komkutis, Komoyue, and Walaskwakiutl, and their principal village Tsahis, surrounding Ft Rupert. Other former towns were Kalokwis, Kliksiwi, Noohtamuh, Tsaite, and Whulk, of which the last two were summer villages shared with the Nimkish during the salmon season. Those who encamped at Tsaite belonged to the Komoyue sept. In comparatively recent times a portion of the Kwakiutl separated from the rest and are known as Matilpe. These and the Komoyue are enumerated separately by the Canadian Department of Indian Affairs, thus limiting the term Kwakiutl to the Guetela, Komkutis, and Walaskwakiutl. In one place it is applied to the Guetela alone. The population of the Kwakiutl proper in 1904 was 163.



KWAKIUTL CHIEFTAINESS IN CEREMONIAL COSTUME. (BOAS)

In more extended senses the term Kwakiutl is applied to one of the two great division of the Wakashan linguistic stock (the other being the Nootka), and to a dialect and a subdialect under this. The following is a complete classification of the Kwakuitl divisions and subdivisions, based on the investigations of Boas: Haisla dialect—Kitamat and Kitlope. Heiltsuk dialect—Bellabella, China Hat, Nohuntsitk, Somehulitk, and Wikeno. Kwakiutl dialect—*Koskimo subdialect*—Klaskino, Koprino, Koskimo, and Quatsino. *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala. *Kwakiutl subdialect*—Awaitlala, Goasila, Guauaenok, Hahuamis, Koeksotenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas were an extinct Kwakiutl division the minor affinities of which are unknown.

The total population of the Kwakiutl branch of the Wakashan stock in 1904 was 2,173, and it appears to be steadily decreasing.

Consult Boas, Kwakiutl Inds., Rep. Nat. Mus. 1895, 1897. For further illustrations, see *Koskimo*. (J. R. S.)

Coquilths.—Dunn, Hist. Oregon, 239, 1844. **Fort Rupert Indians.**—Scott in H. R. Ex. Doc. 65, 36th Cong., 1st sess., 115, 1860. **Kwā′g·uł.**—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 2, 271, 1902. **Kwagutl.**—Eighty-first Rep. Brit. and For. Bib. Soc., 380, 1885. **Kwahkewlth.**—Powell in Can. Ind. Aff., 119, 1880. **Kwakiool.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Kwa′-kiutl′.**—Gibbs in Cont. N. A. Ethnol., I, 144, 1877. **Kwā-kuhl.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Kwat-kewlth.**—Sproat in Can. Ind. Aff., 147, 1879. **Kwaw-kewlth.**—Can. Ind. Aff., 270, 1889. **Kwaw-kwelch.**—Ibid., 189, 1884. **Qā gūtl.**—Hall, St. John in Qā-gutl, Lond., 1884. **Quackeweth.**—Can. Ind. Aff., 316, 1880. **Quackewlth.**—Can. Ind. Aff., 92, 1876. **Quackolls.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **Qua-colth.**—Kane, Wand. in N. Am., app., 1859. **Quacós.**—Galiano, Relacion, 103, 1802. **Quagheuil.**—Scouler in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Quahkeulth.**—Can. Ind. Aff., 52, 1875. **Qualquilths.**—Lord, Natur. in Brit. Col., I, 165, 1866. **Quaquiolts.**—Taylor in Cal. Farmer, July 19, 1862. **Quawguults.**—Mayne, Brit. Col., 251, 1861. **Quoquoulth.**—Sproat, Savage Life, 311, 1868.

Kwakokutl (*Kwā′kōk·ūʟ*). A gens of the Nakoaktok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 330, 1897.

Kwakowenok (*Kwā′kōwēnôx*). A gens of the Guauaenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Kwakukemlaenok (*KwākūqEmāl′ēnôx*). A gens of the Koskimo, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 329, 1897.

Kwakwakas (*Kwa-kwa-kas*). A former village on the w. coast of Gilford id., Brit. Col., probably belonging to the Koeksotenok.—Dawson in Can. Geol. Surv., map, 1887.

Kwaleki (*Kwá-le-ki*). A former Kawia village in the San Jacinto mts., s. Cal.—Barrows, Coahuilla Ind., 27, 1900.

Kwalewia (*Qwalē′wīa*; named from a large bowlder in the stream close by). A former village or camp of the Pilalt, a Cowichan tribe of lower Chilliwack r., Brit. Col.—Hill-Tout in Ethnol. Surv. Can., 48, 1902.

Kwalhioqua (from *Tkulxiyo-goā′îkc :kulxi*, 'at a lonely place in the woods', their Chinook name.—Boas). An Athapascan tribe which formerly lived on the upper course of Willopah r., w. Wash. Gibbs extends their habitat E. into the upper Chehalis, but Boas does not believe they extended E. of the Coast range. They have been confounded by Gibbs and others with a Chinookan tribe on the lower course of the river called Willopah (q. v.). The place where they generally lived was called Nq!ulā′was. The Kwalhioqua and Willopah have ceded their land to the United States (Royce in 18th Rep. B. A. E., pt. 2, 832, 1899). In 1850 two males and several females survived. Hale (Ethnog. and Philol., 204, 1846), who estimated them at about 100, said that they built no permanent habitations, but wandered in the woods, subsisting on game, berries, and roots, and were bolder, hardier, and more savage than the river and coast tribes.

GiLā′q!ulawas.—Boas, letter, 1904 (from name of the place where they generally lived, Nq!ulā′was). **Kivalhioqua.**—Buschmann in König. Akad. der Wiss. zu Berlin, III, 546-86, 1860. **Kwalhiokwas.**—Morice in Trans. Can. Inst., IV, 13, 1893. **Kwalhioqua.**—Hale, Ethnog. and Philol., 204, 1846. **Kwaliokwa.**—Latham in Trans. Philol. Soc. Lond., 70, 1856. **Ouillequegaws.**—Schoolcraft, Ind. Tribes, III, map, 96, 1853. **Owhillapsh.**—Gibbs in Cont. N. A. Ethnol., I, 164, 1877 (applied erroneously; see *Willopah*). **Ówilapsh.**—Gatschet, Kalapuya MS., 280, B. A. E. (erroneously given as Kalapuya name; see *Willopah*). **Qualhioqua.**—Keane in Stanford, Compend., 532, 1878. **Qualioguas.**—Hale, Ethnog. and Philol., 198, 1846. **Qualquioqua.**—Kingsley, Stand. Nat. Hist., pt. G, 142, 1885. **Quilleoueoquas.**—Schoolcraft, Ind. Tribes, III, map, 200, 1853. **Quillequaquas.**—Ind. Aff. Rep., 214, 1851. **Quillequeognas.**—Pres. Mess. in Ex. Doc. 39, 32d Cong., 1st sess., 5, 1852. **Quillequeoqua.**—Dart in Ex. Doc. 53, 32d Cong., 1st sess., 2, 1852. **Tilhalumma.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 235, 1848 (probably this tribe). **TkulHiyogoā′ikc.**—Boas in 10th Rep. N. W. Tribes Can., 67, 1895 (Chinook name). **Tkulx̣iyogoā′îkc.**—Boas, inf'n, 1904.

Kwalwhut. A rancheria in n. Lower California, whose occupants speak the Hataam dialect of Diegueño.—Henshaw, MS. vocab., B. A. E., 1884.

Kwamk (*Kwămk*‘). A former Alsea village on the s. side of Alsea r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kwan. The Agave clan of the Patki (Water-house) phratry of the Hopi.

Kwan wiñwû.—Fewkes in 19th Rep. B. A. E., 583, 1901 (*wiñwû*=‘clan’). **Kwan wüñ-wû.**—Fewkes in Am. Anthrop., VII, 402, 1894.

Kwanaken (*Kwāna′ken*, ‘hollow in mountain’). A Squawmish village community on Squawmisht r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kwane (*Kwā-nē*). A former village at C. Scott, n. end of Vancouver id., probably occupied by the Nakomgilisala.—Dawson in Can. Geol. Surv., map, 1887.

Kwantlen. An important Cowichan tribe between Stave r. and the mouth of the s. arm of Fraser r., Brit. Col. Pop. 125 in 1904. Villages: Kikait, Kwantlen, Skaiametl, Skaiets, and Wharnock. Kikait and Skaiametl were the original Kwantlen towns before the advent of the Hudson's Bay Company. (J. R. S.)

Kaitlen.—Dall, after Gibbs, in Cont. N. A. Ethnol., I, 241, 1877. **Koā′antEl.**—Boas in Rep. 64th Meeting B. A. A. S., 454, 1894. **Kuôôlt-e.**—Wilson in Jour. Ethnol. Soc. Lond., 329, 1866. **Kwahnt-len.**—Gibbs, MS. vocab., B. A. E., no. 281. **Kwaitlens.**—De Smet, Oregon Miss., 58, 1847. **Kwa′ntlEn.**—Hill-Tout in Ethnol. Surv. Can., 53, 1902. **Kwantlin.**—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884. **Kwantlum.**—Mayne, Brit. Col., 243, 1861. **Kwantlun.**—Ibid., 295. **Quaitlin.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 234, 1848. **Quant-lums.**—Fitzhugh in Ind. Aff. Rep. 1857, 329, 1858. **Quā′tl.**—Wilson in Jour. Ethnol. Soc. Lond., 278, 1866.

Kwantlen. The main Kwantlen village, situated at Ft Langley, on lower Fraser r., Brit. Col.; pop. 39 in 1904.

Kwa′ntlEn.—Hill-Tout in Ethnol. Surv. Can., 54, 1902. **Langley.**—Can. Ind. Aff., pt. II, 72, 1902.

Kwapahag. Mentioned in a letter sent by the Abnaki to the governor of New England, in 1721, as one of the divisions of their tribe.

K8apahag.—Abnaki letter (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 262, 1819.

Kwashkinawan (‘is-there-no-water town’). A ruined Zuñi pueblo not far from the Manuelito road, 15 m. n. w. of Zuñi pueblo, near the Arizona and New Mexico boundary. (F. H. C.)

Kwatami (‘on the gulf’). A subdivision of the Tututni, formerly living on or near Sixes r., Oreg., but now on Siletz res. Parker (Jour., 257, 1840) regarded them as a part of the Umpqua. Parrish (Ind. Aff. Rep. 1854, 496, 1855) placed them in 3 villages on the Pacific coast s. of Coquille r., near the mouth of Flores cr., at Sixes r., and at Port Orford. In 1854 they were governed by a principal chief, Hahhultalah, living at Sixes r., and a subchief, Tayonecia, residing at Port Orford. This band claimed all the country between the coast and the summit of the Coast range, from the s. boundary of the Nasumi to Humbug mt., 12 m. s. of Port Orford. In 1854 (Ind. Aff. Rep., 495, 1855) the Kwatami consisted of 53 men, 45 women, 22 boys, and 23 girls; total, 143. In 1877 (Ind. Aff. Rep., 300, 1877) they numbered 72.

Godamyon.—Framboise (1835) quoted by Gairdner in Jour. Geog. Soc. Lond., XI, 256, 1841. **Klantlalas.**—Ind. Aff. Rep. 1856, 219, 1857 (possibly identical). **Kwa′-ʇa′-me ʇûnnĕ′.**—Dorsey in Jour. Am. Folk-lore, III, 233, 1890 (‘people on the gulf’). **Kwa-ʇa′-mi.**—Ibid. **K’watûmäti′-tĕne′.**—Everett, Tututĕne MS. vocab., B. A. E., 183, 1882 (=‘people by the little creek’). **Port Orford Indians proper.**—Kautz, MS. Census, B. A. E., 1855. **Quahtah-mah.**—Ibid. **Quah-to-mah.**—Parrish in Ind. Aff. Rep. 1854, 495, 1855. **Quakoumwahs.**—Domenech, Deserts N. Am., I, map, 1860. **Quakouwahs.**—Schoolcraft, Ind. Tribes, III, 96, map, 1853. **Quatomah.**—Hubbard (1856) in Cal. Farmer, June 8, 1860. **Qua-tou-wah.**—Dart (1851) in Ex. Doc. 57, 32d Cong., 1st sess., 59, 1852. **Quattamya.**—Parker, Jour., 257, 1840. **Saquaacha.**—Schoolcraft, Ind. Tribes, VI, 702, 1857. **Sequalchin.**—Dorsey in Jour. Am. Folk-lore, III, 233, 1890 (popular name). **Sequarchin.**—Ibid. **Se-queh-cha.**—Gibbs, MS. on Coast tribes, B. A. E. **Shix river.**—Abbott in Ind. Aff. Rep. 1854, 482, 1855. **Sik′ses-tĕne′.**—Everett, Tututene MS. vocab., 183, 1882 (‘people by the far north country’). **Siquitchib.**—Gairdner (1835) in Jour. Geog. Soc. Lond., XI, 256, 1841. **Six.**—Ind. Aff. Rep. 300, 1877. **Sixes.**—Abbott, MS. Census, B. A. E., 1858. **Suc-qua-cha-to-ny.**—Ibid. **Sûk-kwe′-tcĕ.**—Dorsey in Jour. Am. Folk-lore, III, 233, 1890 (Naltunne name). **T’ĕ-ʇa′ ʇûnnĕ.**—Dorsey, Chetco MS. vocab., B. A. E., 1884 (=‘northern language’: Chetco name).

Kwatanakyanaan (*Kwá-tâ-na K’ya-na-an*, ‘town of the cave-enclosed spring’). A ruined pueblo of the Zuñi, about 40 m. s. w. of Zuñi pueblo, N. Mex. (F. H. C.)

Kwatchampedau ('petota [a plant] lying on the ground'). A Maricopa village on the Rio Gila, Ariz.—ten Kate, inf'n, 1888.

Kwatsei. The Shell-bead clan of San Ildefonso pueblo, N. Mex.

Kwatsei-tdóa.—Hodge in Am. Anthrop., IX, 352, 1896 (*tdóa*='people').

Kwatsi. A Kwakiutl village at Pt Macdonald, Knight inlet, Brit. Col., inhabited by the Tenaktak and Awaitlala; pop. 171 in 1885.

Kwā-tsi.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **Qoatse.**—Boas in Bul. Am. Geog. Soc., 229, 1887.

Kwaustums (*Gwā′ᵋyasdᴇmsē*, 'feasting place.'—Boas). A winter village of the Koeksotenok on Gilford id., Brit. Col.; pop. 263 in 1885.

Gwā′ᵋyasdᴇmsē.—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 1, 156, 1902. **Kwā-us-tums.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 73. **Qoaiastems.**—Boas in Bul. Am. Geog. Soc., 228, 1887. **Qua-ya-stums.**—Ibid.

Kwayo. The Hawk clan of the Pakab phratry of the Hopi.

Kwa′-yo.—Stephen in 8th Rep. B. A. E., 39, 1891. **Kwayo wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû*='clan'). **Kwa′-yo wüñ-wû.**—Fewkes in Am. Anthrop., VII, 403, 1894.

Kwazackmash. Mentioned as one of the tribes that participated in the treaty of Pt Elliott, Wash., in 1855. Perhaps the Suquamish. They numbered 42 in 1870.

Kwa-zackmash.—Ross in Ind. Aff. Rep., 17, 1870.

Kweakpak. A Magemiut Eskimo village in the tundra s. of the Yukon delta, Alaska; pop. 75 in 1890.

Queakhpaghamiut.—Eleventh Census, Alaska, 110, 1893.

Kwehtlmamish. A Salish division on upper branches of Snohomish r., Wash., now officially included under the Snohomish on Tulalip res. Pop. 66 in 1870.

Kwehtl-ma-mish.—Gibbs in Cont. N. A. Ethnol., I, 179, 1877. **Kwent-le-ah-mish.**—Winans in Ind. Aff. Rep., 17, 1870. **N'Quentl-ma-mish.**—U. S. Ind. Treat., 378, 1873. **N'Quentlmaymish.**—Taylor in Sen. Ex. Doc. 4, 40th Cong., spec. sess., 3, 1867. **N'quutl-ma-mish.**—Stevens in Ind. Aff. Rep., 458, 1854. **Nugh-Kwetle-babish.**—Mallet, ibid., 198, 1877. **Qunkmamish.**—Gibbs in Pac. R. R. Rep., I, 436, 1855.

Kwekweakwet ('blue'). A Shuswap village near upper Fraser r., 11 m. above Kelley cr., Brit. Col. Probably the town of the High Bar band, which numbered 54 in 1904.

High Bar.—Can. Ind. Aff., 274, 1902. **Kwē-kwē-a-kwēt′.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891.

Kweleluk. A Kuskwogmiut Eskimo village on a small river in the tundra N. of Kuskokwim bay, Alaska; pop. 112 in 1890.

Kweleluk.—Baker, Geog. Dict. Alaska, 1902. **Quelelochamiut.**—Eleventh Census, Alaska, 109, 1893.

Kwengyauinge (Tewa: 'blue turquoise house'). A large pueblo ruin; attributed to the Tewa, situated on a conical hill, about 150 ft high, overlooking Chama r. at a point known as La Puenta, about 3 m. below Abiquiu, Rio Arriba co., N. Mex.—Hewett in Bull. 32, B. A. E., 26, 1906.

Kwesh. One of the divisions of the Tonkawa. (A. S. G.)

Kweundlas (*Q!wē ᵋ′ᴀnʟ̣as*, 'muddy stream'). A former Haida town on the w. coast of Long id., Alaska. It appears in John Work's list (1836-41) as Quià-han-less, with 8 houses and 148 people. Petroff gives the number of inhabitants in 1880-81 as 62, but the town site is now used only for potato patches. It was occupied by the Yehlnaas-hadai, a branch of the Yaku-lanas. (J. R. S.)

Gu-ai-hendlas-hādē.—Krause, Tlinkit Indianer, 304, 1885. **Koianglas.**—Petroff in 10th Census, Alaska, 32, 1884. **Kwaihāntlas Hāadē.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895. **Qui a han less.**—Schoolcraft, Ind. Tribes, V, 489, 1855 (after Work, 1836-41). **Q!wē ᵋA′nʟ̣as.**—Swanton, Cont. Haida, 282, 1905.

Kwewu. The Wolf clan of the Hopi.

Kwe′-wû-üh wüñ-wû.—Fewkes in Am. Anthrop., VII, 403, 1894 *wiñwû*='clan'). **Kwewû wñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900 (misprint).

Kwiahok. A Chnagmiut Eskimo village at the s. mouth of the Kwikluak pass of the Yukon, Alaska.

Kweé-ahogemut.—Dall, Alaska, 264, 1870.

Kwichtenem (*Kwi′tctenᴇm*). A Squawmish village community on the w. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kwiengomats (*Kwi-en′-go-mats*). A Paiute band, numbering 18 in 1873, at which time they dwelt at Indian spring, s. Nev.—Powell in Ind. Aff. Rep. 1873, 50, 1874.

Kwigunts. A Paiute band in s. Utah.—Ingalls in H. R. Ex. Doc. 66, 42d Cong., 3d sess., 2, 1873.

Kwik ('river'). A Kuskwogmiut Eskimo village on the right bank of Kuskokwim r., Alaska, 10 m. above Bethel; pop. 215 in 1880.

Kooigamute.—Petroff in 10th Census, Alaska, 17, 1884. **Kwégamut.**—Kilbuck cited by Baker, Geog. Dict. Alaska, 1902. **Kwigamute.**—Petroff, op. cit., map. **Kwik.**—Baker, Geog. Dict. Alaska, 1902.

Kwik. A Malemiut Eskimo village on a stream near the head of Norton sd., Alaska; pop. 30 in 1880.

Kooigamute.—Petroff, Rep. on Alaska, 53, 1881. **Kuikli.**—Map cited by Baker, Geog. Dict. Alaska, 259, 1902. **Kvigmut.**—Zagoskin, Desc. Russ. Poss. in Am., pt. 1, 72, 1847. **Kvikh.**—Petroff in 10th Census, Alaska, map, 1884. **Kviougmioute.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Kwik.**—Baker, op. cit. **Kwikh.**—Petroff in 10th Census, Alaska, map, 1884.

Kwik. A Malemiut village on the w. side of Bald Head, Norton bay, Alaska.

Isaacs.—Map cited by Baker, Geog. Dict. Alaska, 1902. **Kwik.**—Ibid.

Kwik. A Nunivagmiut Eskimo village onthe s. shore of Nunivak id., Alaska; pop. 43 in 1890.

Kweegamute.—Eleventh Census, Alaska, map, 1893. **Kwigamiut.**—Ibid., 111. **Kwik.**—Baker, Geog. Dict. Alaska, 1902.

Kwikak. A Kuskwogmiut Eskimo village on upper Kuskokwim r., Alaska; pop. 314 in 1880.

Kwigalogamut.—Nelson in 18th Rep. B. A. E., map, 1899. **Kwigalogamute.**—Petroff in 10th Census, Alaska, 17, 1884. **Kwikagamut.**—Geol. Surv. quoted by Baker, Geog. Dict. Alaska, 1902. **Kwikak.**—Baker, ibid. **Queékagamut.**—Kilbuck quoted by Baker, ibid.

Kwikak. A Chnagmiut Eskimo village on the coast of the Yukon delta, s. of Black r., Alaska.

Kwikagamiut.—Coast Surv. (1898) quoted by Baker, Geog. Dict. Alaska, 1902. **Kwikak.**—Baker, ibid.

Kwikluagmiut. One of the two divisions into which Holmberg divided the Ikogmiut of the Yukon delta; so named because they inhabit Kwikluak slough or pass.

Kwikhluágemut.—Dall, Alaska, 407, 1870. **Kwithlūäg′emūt.**—Holmberg quoted by Dall in Cont. N. A. Ethnol., I, 17, 1877.

Kwikoaenok (*Kwi′koaēnôx*, 'those at the lower end of the village'). A gens of the Guauaenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Kwikooi. A Shuswap village at the outlet of Adams lake, at the head of Thompson r., interior of British Columbia; pop., with Slahaltkam (q. v.), 190 in 1904.

Adams Lake.—Can. Ind. Aff., 259, 1882. **Kwī-kooi′.**—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44.

Kwikpagmiut. One of the two divisions into which Holmberg divided the Ikogmiut of the Yukon delta, Alaska; so named because they inhabit Kwikpak slough or pass. The name has also been applied to the Ikogmiut generally.

Kwikhpag′emūt.—Holmberg quoted by Dall in Cont. N. A. Ethnol., I, 17, 1877. **Kwikhpágmut.**—Dall, Alaska, 407, 1870.

Kwilaishauk (*Kwĭl-aic′-auk*). A former Yaquina village on the s. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kwilchana (*Qwîltca′na*, sig. doubtful). A village of the Nicola band of the Ntlakyapamuk, on Nicola lake, Brit. Col.; pop. 111 in 1901, the last time the name appears.

Kinsaatin.—Can. Ind. Aff., 302, 1893. **Kōiltca′na.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Kuisaatin.**—Can. Ind. Aff., 313, 1892. **Quinshaatin.**—Ibid., pt. II, 166, 1901. **Qwîltca′na.**—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900.

Kwilokuk. An Eskimo village in the Kuskokwim district, Alaska; pop. 12 in 1890.

Quilochugamiut.—Eleventh Census, Alaska, 164, 1893.

Kwilsieton. A division of the Chasta on Rogue r., Oreg., in 1854, which J. O. Dorsey (MS., B. A. E.) thought may be identical with the Kushetunne of the Tututni.

Quil-si-eton.—U. S. Ind. Treat. (1854), 23, 1873.

Kwinak. A Kuskwogmiut Eskimo village and Moravian mission in Alaska, on the E. side of Kuskokwim r., at its mouth; pop. 83 in 1880, 109 in 1890.

Kwinak.—Sarichef (1826) quoted by Baker, Geog. Dist. Alaska, 1902. **Kwygyschpainagmjut.**—Holmberg, Ethnog. Skizz., 5, 1855. **Quinchaha.**—Post-route map, 1903. **Quinehaha.**—Bruce, Alaska, map, 1885. **Quinehahamute.**—Petroff, Rep. on Alaska, 53, 1881. **Quinhaghamiut.**—Eleventh Census, Alaska, 100, 1893.

Kwineekcha (*Kwin-eek′-cha*, 'long body'). A subclan of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Kwingyap. The Oak clan of the Asa phratry of the Hopi.

Kwi′ñobi.—Stephen in 8th Rep. B. A. E., 39, 1891. **Kwiñ-yap wüñ-wû.**—Fewkes in Am. Anthrop., VII, 405, 1894 (*wüñ-wû*='clan'). **Quingoi.**—Bourke, Snake Dance, 117, 1884.

Kwisaesekeesto (*Kwis-aese-kees′-to*, 'deer'). A subclan of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Kwitchakutchin ('people of the steppes'). A Kutchin tribe inhabiting the country between Mackenzie and Anderson rs., lat. 68°, British America.

Kodhell-vén-Kouttchin.—Petitot, Autour du lac des Esclaves, 361, 1891 (='people of the margin of the sterile Eskimo lands'). **Kūtch′-ä kūtch′ĭn.**—Ross, MS. notes on Tinne, B.A.E. (='people in a country without mountains'). **Kwitcha-Kuttchin.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Kwitchia-Kutchin.**—Petitot, in Bul. Soc. de Géog. Paris, chart, 1875.

Kwiumpus ('bear river people'). A Paiute tribe formerly living in the vicinity of Beaver, s. w. Utah; pop. 29 in 1873.—Powell in Ind. Aff. Rep. 1873, 50, 1874. Cf. *Cumumbah*.

Kwohitsauk. See *Wovoka*.

Kwolan (*K·wo′lān*, 'ear'). A Squawmish village community on the right bank of Squawmisht r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kwoneatshatka. An unidentified division of the Nootka near the N. end of Vancouver id.—Hale in U. S. Expl. Exped., VI, 569, 1846.

Kworatem. A locality and a camp or village at the confluence of Klamath and Salmon rs., N. W. Cal., on the E. bank of the former and the s. bank of the latter. The name is not Karok, in whose territory the place is situated, but from the Yurok language spoken farther down Klamath r. According to the Yurok custom, Kworatem, being the name of the place nearest the mouth of Salmon r., was used for the river itself, though always with the addition of a term like *umerneri*, 'stream.' The name Quoratem was erroneously used by Gibbs for the Karok Indians, and was adopted by Powell in the adjectival form Quoratean (q. v.) as the name of the linguistic family constituted by the Karok. (A. L. K.)

Cor-a-tem.—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 163, 1853. **Quoratem.**—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 151, 1853. **Quoratems**—Ibid.

Kwotoa. A division of the Maidu at Placerville, Eldorado co., Cal.

Kwo-to′-a.—Powers in Cont. N. A. Ethnol., III, 315, 1877. **Quotoas.**—Powers in Overland Mo., XII, 22, 1874.

Kwsichichu (*Kwsi′-ʇci-ʇcu′*). A former Siuslaw village s. of Eugene City, Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kwulaishauik (*Kwŭl-ai′-cau-ĭk*). A former Yaquina village on the N. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kwulchichicheshk (*Kwŭl-tci′-tci-tcĕck*). A former Yaquina village on the s. side of Yaquina r., below Elk City, Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kwulhauunnich (*Kwŭl-hau′-ŭn-nĭtc′*). A former Siuslaw village on Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kwulisit (*Kwû-li′-sĭt*). A former Alsea village on the s. side of Alsea r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kwullaish (*Kwŭl-laic′*). A former Yaquina village on the s. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 922, 1890.

Kwullakhtauik (*Kwŭl′-laq-t′au′ĭk*). A former Yaquina village on the s. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kwultsaiya (*Kwûl-ȷsai′-yă*). A former Siuslaw village on Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kwunnumis (*Kwŭn′-nŭ-mĭs′*). A former Siuslaw village on Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kwusathlkhuntunne (‘people who eat mussels’). A former village of the Tututni. Kautz, in 1855, placed it at the mouth of Mussel cr., 5 m. s. of Mt Humbug, Oreg. In 1854 (Ind. Aff. Rep., 495, 1855) it numbered 27 persons. If any survive they live on Siletz res., Oreg.

Co-soott-hen-ten.—Kautz, MS. Toutouten Census, B. A. E., 1855. **Cosotoul.**—Palmer in Ind. Aff. Rep., 217, 1856. **Cosulhentan.**—Schoolcraft, Ind. Tribes, VI, 702, 1857. **Cosulhenten.**—Taylor in Cal. Farmer, June 8, 1860. **Cosutheuten.**—Parrish in Ind. Aff. Rep. 1854, 496, 1855. **Co-sutt-heu-tun.**—Ibid., 495. **Ko-sul-te-me.**—Gibbs, MS. on coast tribes, B. A. E. **Kwûs-açl′ qûn ȷûnnĕ′.**—Dorsey in Jour. Am. Folk-lore, III, 233, 1890.

Kwuskwemus (*K′wŭs′-k′wê-mŭs′*). A former Siuslaw village on Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kwutichuntthe (*Kwût′-ti-tcun′-t′çĕ*). A former Yaquina village on the s. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kyakyali. The Eagle clan of the Zuñi of New Mexico.

K‘yä′k‘yäli-kwe.—Cushing in 13th Rep. B. A. E., 368, 1896 (*kwe*=‘people’).

Kyalishi-ateuna (*K′yälishi-áteuna*, ‘those of the westernmost’). A phratry embracing the Suski (Coyote) and Poye (Chaparral-cock) clans of the Zuñi of New Mexico. (F. H. C.)

Kyamaisu (*Kyä-mai′-su*). A former Alsea village at the mouth of Alsea r., Oreg., on the N. side.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kyamakyakwe (‘snail-shell houses’). A massive ruined pueblo, built of lava blocks, situated 47 m. s. s. w. of Zuñi, N. Mex. According to Zuñi tradition this settlement, together with Pikyaiawan and Kyatsutuma, was the northernmost home of the Snail people, whose dance is annually performed by members of the Black-corn clan of the Zuñi, who claim descent from the Kyamakyakwe people. The towns mentioned formed the northern outposts of the “Kingdom of Marata” (see *Matyata*), and were conquered by the Zuñi prior to Coronado’s visit in 1540, the “Corn captives” being spared on account of their ceremonies and their advancement in agriculture. (F. H. C.)

Cha-ma-kia.—Fewkes in Jour. Am. Eth. and Arch., I, 100, 1891. **Kyamakyakwe.**—Cushing, inf’n, 1892.

Kyana. The extinct Water clan of Zuñi pueblo, N. Mex.

K‘yána-kwe.—Cushing in 13th Rep. B. A. E., 368, 1896 (*kwe*=‘people’).

Kyatiikya (*K′yätiik′ya*, ‘water drops come out’). A ruined pueblo at the mouth of the canyon opposite the E. end of Thunder mt., near Zuñi, N. Mex.; so named because the water on which its inhabitants depended oozed from the canyon walls. (F. H. C.)

Chat-e-cha.—Fewkes in Jour. Am. Eth. and Arch., I, 100, 1891. **K’yätiik’ya.**—Cushing, inf’n, 1892.

Kyatsutuma (*K′yä-tsu-tu-ma*, ‘town of the dewdrops’). A former town which, with Kyamakyakwe and Pikyaiawan, was the northernmost home of the Snail people and one of the outposts or strongholds of Matyata (q. v.), which were conquered by the Zuñi in late prehistoric times. (F. H. C.)

Kyaukuhu (*Kyau′-ku-hu*). A former Yaquina village on the N. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Kyawana-tehuatsana (*K′yáwana-téhua-tsana*, ‘little gateway of Zuñi river’). A prehistoric Zuñi village, now in ruins, about 7 m. E. of Zuñi pueblo, on a mesa above the “gateway,” whence its name.

Cha-wa-na.—Fewkes in Jour. Am. Eth. and Arch., I, 100, 1891. **Ky-a-wa-na Tehua-tsana.**—Ibid., 96. **K’yawana Tehua-tsana.**—Cushing, Zuñi Folk Tales, 297, 1901.

Kyekykyenok (*K·ek·k·′ēnôx*). A gens of the Awaitlala, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Kyiahl. The Crow clan of Jemez pueblo, N. Mex. A corresponding clan existed at the former related pueblo of Pecos.

Kyiá‘hl+.—Hodge in Am. Anthrop., IX, 350, 1896 (Pecos name; +=*ash*, or *tsaásh*, ‘people’). **Kyialish.**—Ibid. (Jemez name).

Kyunggang. The Hawk clan of San Ildefonso pueblo, N. Mex.

Kyu^{n}gä^{n}-tdóa.—Hodge in Am. Anthrop., IX, 351, 1896 (*tdóa*=‘people’).

Kyunu. The Corn clan of Jemez pueblo, N. Mex. A corresponding clan existed at the former related pueblo of Pecos.

Kyunu’+.—Hodge in Am. Anthrop., IX, 349, 1896 (Pecos form; +=*ash*, or *tsaásh*, ‘people’). **Kyunutsa-ásh.**—Ibid. (Jemez form).

Kyuquot. A Nootka tribe on Kyuquot sd., w. coast of Vancouver id.; pop. 305 in 1902, 281 in 1904. Its principal villages are Aktese and Kukamukamees.

Cayoquits.—Armstrong, Oregon, 136, 1857. **Cayuquets.**—Jewitt, Narr., 77, 1849. **Kayō'kath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Kayokuaht.**—Brit. Col. map, 1872. **Kȳcŭ-cūt.**—Mayne, Brit. Col., 251, 1861. **Ky-u-kaht.**—Can. Ind. Aff., 276, 1894. **Ky-uk-ahts.**—Ibid., 52, 1875. **Kyuquot.**—Swan, MS., B. A. E. **Ky-wk-aht.**—Can. Ind. Aff., 188, 1883. **Ky-yoh-quaht.**—Sproat, Sav. Life, 308, 1868.

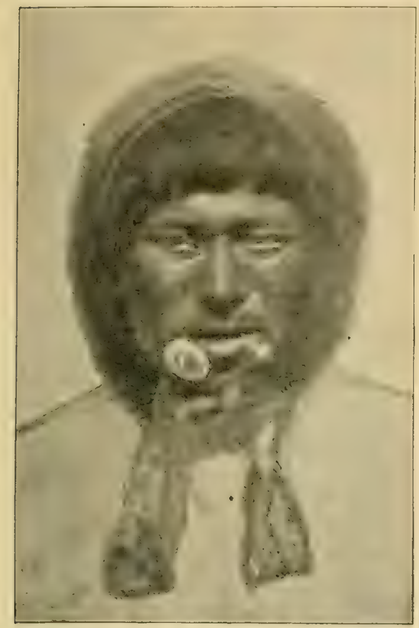
Kyuwatkal (*Kyu'-wăt-käl*). A former Yaquina village on the N. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Laalaksentaio. A gens of the true Kwakiutl, embracing the subdivisions Laalaksentaio, Alkunwea, and Hehametawe.
Laa'laqsEnt'aiō.—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Lā'alaxsEnt'aiō.**—Boas in Rep. Nat. Mus. 1895, 330, 1897. **Lálachse̥nt'aiō.**—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Labor, Division of. The common impression that the Indian woman was a mere slave and drudge for her husband is an error due to ignorance of the Indian division of labor in accordance with the necessities of savage life. Briefly stated, it was the man's business to provide meat and skins from the forest and plain and to protect the home from enemies, while the woman attended to the household duties of preparing the food, arranging the house interior, and caring for the children. The preparation of the food implied also the principal work of cultivation among the agricultural tribes, with the bringing of the wood and water, while household work included the making of pottery, basketry, and mats. The men themselves frequently made their own buckskin dress, and almost always their ceremonial costume. Among the Pueblos the greater part of the buckskin clothing, including leggings and moccasins, for both sexes, was made by the men. The heavier part of the Pueblo weaving also was the work of the men, the women confining themselves for the greater part to the production of belts and other small pieces. Among the Navaho, on the other hand, the weaving work was about evenly divided. The men fashioned their weapons, and the articles of more laborious construction, as stone hatchets, canoes, fish weirs, etc. As tribes were constantly at war one with another and the pursuit of game carried the hunter into disputed territory, the first business of every man was to be a warrior, forever on the alert for danger. This condition left him very little leisure for other pursuits excepting during the season when his enemies also were unable to travel. His wife, recognizing this fact, took up her share of the burden cheerfully, and would have scorned as effeminate the husband who took any other view of the situation. Among the more sedentary and agricultural tribes, where the procuring of food did not necessitate hostile collision with other tribes, the men usually did their fair share of the home work, laboring in the fields together with the women. In general, it may be said that the man assumed the dangerous duty, the woman the safer routine work. The frequent sacrifice ordeals, intended to win the favor of the gods of the tribe, were borne almost entirely by the men, the part of the women being chiefly that of applauding spectators. The woman remained mistress of the home, and in spite of the variety of her duties, the number of women's games furnish testimony that she enjoyed her leisure in her own way. See *Popular fallacies*, *Women*. (J. M.)

Labrets. Ornaments worn in holes that are pierced through the lips. Cabeza de Vaca notes of Indians of the Texas coast: "They likewise have the nether lip bored, and within the same they carry a piece of thin cane about half a finger thick." It is quite certain that this custom prevailed for some distance inland along the Colorado r. of Texas and in neighboring regions, while large labrets were also found by Cushing among the remains on the W. coast of Florida. Outside of this region they were almost restricted to an area in the N. W., the habitat of the Aleut, Haida, Heiltsuk, Tlingit, Tsimshian, and Eskimo tribes, extending from Dean inlet to Anderson r. on the Arctic coast. They were also adopted by some of the western Athapascans. Here the lower lip alone was pierced. While the southern tribes made a single aperture in the middle of the lip, and consequently used but one labret, the Aleut and Eskimo usually punctured a hole below each corner of the mouth and inserted two. Moreover, among the southern tribes the ornament was worn only by women, while Aleut men used it occasionally and Eskimo men more and more generally, as one proceeded northward, until beyond the Yukon the use of labrets was confined to males. Among the Haida, Heiltsuk, Tlingit, and Tsimshian the labret was a mark of high birth, superseding in this respect the head-flattening of the tribes living farther S. The piercing was consequently done during potlatches, a small aperture being bored first, which was enlarged from year to year until it sometimes became so great that the lip proper was reduced to a narrow ribbon, which was liable to break, and sometimes did. The labrets were made of wood, stone, bone, or abalone shell, often inlaid, and present two general types, namely, a long piece inserted into the lip at one end, or a round or oval stud hollowed on each side and protruding but slightly from the face. George Dixon noted one of this latter type that was 3⅞ in. long by 2⅝ in. broad. The last labrets used were small plugs of silver, and the custom has now been entirely abandoned. On account of the use of these ornaments the Tlingit were called Kolosch by their northern neighbors and the Russians, whence the name Koluschan, adopted for the linguistic stock.

Among the Eskimo and Aleut bone labrets predominated, though some very precious specimens were of jade. They were shaped like buttons or studs, or, in the case of some worn by women, like sickles. The lips of men were pierced only at puberty, and the holes were enlarged successively by means of plugs, which were often strung together afterward and preserved. For further illustration of the use of labrets, see *Adornment*.


LABRETS, WESTERN ESKIMO. (NELSON)

Consult Dall (1) in 3d Rep. B. A. E., 1884, (2) in Cont. N. A. Ethnol., I, 1877; Dawson, Rep. on Queen Charlotte Ids., Geol. Surv. Canada, 1880; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899. (J. R. S.)

Lacame. A province visited by Moscoso, of De Soto's expedition, toward the close of the year 1542; probably in s. w. Arkansas.

Lacame.—Biedma (1544) in French, Hist. Coll. La., II, 108, 1850. **Lacane.**—Gentl. of Elvas in Hakluyt Soc. Pub., IX, 135, 1851.

Lacayamu. Two former Chumashan villages, one on Santa Cruz id., the other in Ventura co., Cal.

Lacayamu.—Taylor in Cal. Farmer, Apr. 24, July 24, 1863. **Lucuyumu.**—Bancroft, Native Races, I, 459, 1874.

Lac Court Oreilles. A Chippewa band, named from the lake on which they lived, at the headwaters of Chippewa r., in Sawyer co., Wis. In 1852 they formed a part of the Betonukeengainubejig division of the Chippewa, and in 1854 were assigned a reservation. In 1905 they were officially reported to number 1,214, to whom lands had been allotted in severalty.

Lac Court d'Oreille band.—Ind. Aff. Rep., 254, 1877. **Lac Court Oreille band.**—U. S. Stat. L., X, 223, 1854. **Lac Court Orielles.**—La Pointe treaty (1854) in U. S. Ind. Treat., 224, 1873. **Lac Court, Orville.**—Fitch in Ind. Aff. Rep. 1857, 28, 1858. **Lac Coutereille.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 191, 1885. **Ottawa lake men.**—Ibid., 39.

Lachalsap. A village of the Hwotsotenne on Bulkley r., Brit. Col.; pop. 157 in 1904.

Lachalsap.—Can. Ind. Aff., pt. 2, 70, 1902. **Lackalsap.**—Ibid., 1903, pt. 2, 73, 1904. **Moricetown.**—Ibid., 70, 1902.

Lackawanna. A variety of coal. From *Lackawanna*, the name of a tributary of the Susquehanna and a county in Pennsylvania, which represents *lechauwanne* in the Lenape (Delaware) dialect, signifying 'the stream forks'; from *lechau*, 'fork', and *-hanne*, 'stream,' 'river'. (A. F. C.)

Lackawaxen (*Lechauwêksink*, 'the forks of the road'). Mentioned by Alcedo (Dic. Geog., II, 565, 1787) as a former Indian (Delaware?) settlement on the E. branch of Delaware r., Pa. The E. branch of the Delaware is in New York, and the settlement, if ever existing, was probably on Lackawaxen cr., a tributary of the Delaware in N. E. Pennsylvania. Heckewelder (Trans. Am. Philos. Soc., IV, 359, 1834) mentions this as the Delaware name for two places, one in Wayne co. and the other in Northampton co., Pa.

Lechavaksein.—Alcedo, op. cit. **Lechawaxen.**—Heckewelder, op. cit.

Lacrosse. See *Ball play*.

Ladles.—See *Dishes*, *Gourds*, *Receptacles*.

Lady Rebecca. See *Pocahontas*.

Laenukhuma (*Laē′nuχuma*). Given by Boas (Petermanns Mitt., pt. 5, 131, 1887) as the ancestor of a gens of the Quatsino; also applied to the gens itself.

La Flesche, Francis. Son of Estamaza, or Joseph La Flesche, former head chief of the Omaha, born in Thurston co., Nebr., Dec. 25, 1857. He attended the Presbyterian mission school on the Omaha res., where he laid the foundation of his later education. In 1878–79 he accompanied the Ponca chief Standing Bear on his eastern tour and interpreted his presentation of the wrongs his people had suffered in the removal from their home in South Dakota. During an investigation of the Ponca removal by a committee of the U. S. Senate he served again as interpreter and attracted the attention of the chairman by the impartial manner in which he performed his work. In

1881, when Hon. S. J. Kirkwood, the chairman of that committee, became Secretary of the Interior, he called Mr La Flesche to Washington and gave him a position in the Office of Indian Affairs, where he remains. In 1893 he was graduated from the National University Law School. The memory of the tribal life of his childhood stimulated him to study his people, for which his father's position gave him unusual advantage. His mastery of English has enabled him accurately to set forth the results of his ethnological investigations, in which he is still actively engaged. His published writings have appeared in the Journal of American Folk-lore and other scientific periodicals, in the "Study of Omaha Indian Music," by Alice C. Fletcher (Peabody Museum Pub.), and in popular magazines. He is the author also of "The Middle Five," a book giving the story of his school days. Mr La Flesche has made ethnological collections for the University of Berlin, the University of California, the Peabody Museum of American Archæology and Ethnology, and other institutions of learning. He is a fellow of the American Association for the Advancement of Science, and a member of the American Anthropological Association and of the Anthropological Society of Washington. In 1906 Mr La Flesche married Miss Rosa Bourassa, of Chippewa descent. (A. C. F.)

La Flesche, Susette. See *Bright Eyes.*

Lagcay. A former Chumashan village near Santa Barbara, Cal.

Laco.—Taylor in Cal. Farmer, Apr. 24, 1863. **Lagcay.**—Ibid.

Lagrimas de San Pedro (Span.: 'tears of St Peter'). A former group of Alchedoma rancherias, on or near the Rio Colorado, in California, more than 50 m. below the mouth of Bill Williams fork. They were visited and so named by Fray Francisco Garcés in 1776.—Garcés, Diary, 427, 1900.

Laguna (Span.: 'lagoon', on account of a large pond west of the pueblo; aboriginal name Ka-waik′, an old Keresan word of unknown signification). A Keresan tribe whose principal pueblo, which bears the same popular name, is situated on the s. bank of San José r., Valencia co., N. Mex., about 45 m. w. of Albuquerque. It was formerly the seat of a Spanish mission, dating from its establishment as a pueblo in July, 1699, and having Acoma as a visita after 1782. The lands of the Lagunas consist of a Spanish grant of 125,225 acres, mostly of desert land. The Laguna people are composed of 19 clans, as follows, those marked with an asterisk being extinct: Kohaia (Bear), Ohshahch (Sun), Chopi (Badger), Tyami (Eagle), Skurshka (Water-snake), Sqowi (Rattlesnake), Tsushki (Coyote), Yaka (Corn; divided into Kochinish-yaka, or Yellow-corn, and Kukinish-yaka, or Red-corn), Sits (Water), Tsina (Turkey), Kakhan (Wolf), Hatsi (Earth)*, Mokaiqch (Mountain lion)*, Shawiti (Parrot), Shuwimi (Turquoise), Shiaska (Chaparral-cock), Kurtsi (Antelope), Meyo (Lizard), Hapai (Oak). Most of the clans constitute phratral groups, as follows: (1) Bear, Badger, Coyote, and Wolf; (2) Mountain-lion and Oak; (3) Water-snake, Rattlesnake, Lizard, and Earth; (4) Antelope and Water. According to Laguna tradition, the Bear, Eagle, Water, Turkey, and Corn clans, together with some members of the Coyote clan, came originally from Acoma; the Badger, Parrot, Chaparral-cock, and Antelope clans, and some members of the Coyote clan, came from Zuñi; the Sun people originated probably in San Felipe; the Water-snake in Sia; the Rattlesnake probably in Oraibi; the Wolf and Turquoise in Sandia; the Earth clan in Jemez; the Mountain-lion and Oak people claim to have come from Mt Taylor; the Lizard clan is of unknown origin. Laguna therefore is not only the most recent of the New Mexican pueblos, but its inhabitants are of mixed origin, being composed of at least four linguistic stocks—Keresan, Tanoan, Shoshonean, and Zuñian. It is said that formerly the people were divided into two social groups, or phratries, known as Kapaits and Kayomasho, but these are now practically political parties, one progressive, the other conservative. Until 1871 the tribe occupied, except during the summer season, the single pueblo of Laguna, but this village is gradually becoming depopulated,

JOSÉ PAISANO—LAGUNA

the inhabitants establishing permanent residences in the former summer villages of Casa Blanca, Cubero, Hasatch, Paguate, Encinal, Santa Ana, Paraje, Tsiama, and Puertecito. Of these, Paguate is the oldest and most populous, containing 350 to 400 inhabitants in 1891. Former villages were Shinats and Shunaiki. The Laguna people numbered 1,384 in 1905. See *Keresan Family*, *Moquino*, *Pueblos*, *Rito*, *Shumasitscha*, and the villages above named. (F. W. H.)

Biérai.—Gatschet, Isleta MS. vocab., 1885 (Isleta name of pueblo). **Biéride.**—Ibid. (pl. Biérnin; Isleta name of people). **Ka-hua-i-ko.**—Jouvenceau in Cath. Pion., I, no. 9, 13, 1906. **Kairaikome.**—Kingsley, Stand. Nat. Hist., VI, 183, 1885. **Kaiwáika.**—Stephen in 8th Rep. B. A. E., 30, 1891 (Hopi name of pueblo). **Kan-Ayko.**—Loew in Wheeler Surv. Rep., app. LL, 178, 1875 (Laguna name of pueblo, *n=u*). **Ka-uay-ko.**—Bandelier in Arch. Inst. Papers, III, 260, 1890 (Laguna name of pueblo). **Kawáhykaka.**—Voth, Traditions of the Hopi, 11, 1895 (Hopi name). **Kawaíhkaa.**—Ibid., 143. **Kawaík'.**—Hodge, field notes, B. A. E., 1895 (Laguna name of pueblo). **Ka-waik'.**—ten Kate, Synonymie, 7, 1884 (Laguna name of pueblo). **Ka-waikă'.**—Ibid. **Káwaikama.**—Hodge, field notes, B. A. E., 1895 (Santa Ana name of tribe). **Kawáikăme.**—ten Kate, Reizen in N. A., 230, 1885 (Laguna name of tribe). **Kawaik'-ka-me.**—ten Kate, Synonymie, 7, 1884 (Laguna name of tribe). **Kawaikomė.**—Powell in Am. Nat., XIV, 604, Aug. 1880 (mentioned distinctly from Laguna). **Kó-iks.**—Lummis, Man who Married the Moon, 202, 1894 (native name of Laguna). **Ko-stété.**—Loew in Wheeler Surv. Rep., VII, 339, 1879 (given as proper name of pueblo). **Kŭhkweaí.**—Hodge, field notes, B. A. E., 1895 (Isleta and Sandia name: see *Bierai*, above). **K'ya-na-thlana-kwe.**—Cushing, inf'n, 1891 (Zuñi name: 'people of the great pool or pond'). **Lagana.**—Gatschet in Wheeler Surv. Rep., VII, 405, 1879 (misprint). **Lagouna.**—Gallatin in Nouv. Ann. Voy., 5th s., XXVII, 297, 1851. **Laguna.**—MS. of 1702 quoted by Bandelier in Arch. Inst. Papers, V, 189, 1890; Villa-Señor, Theatro Am., pt. 2, 421, 1748. **Lagune.**—Gatschet in Mag. Am. Hist., 263, Apr. 1882. **Lagunes.**—Simpson in Rep. Sec. War, 150, 1850. **Lagunians.**—ten Broeck (1852) in Schoolcraft, Ind. Tribes, IV, 81, 88, 1854. **La haguna.**—Domenech, Deserts N. Am., I, 443, 1860. **Layma.**—ten Broeck in Schoolcraft, Ind. Tribes, IV, 77, 1854 (misprint). **Saguna.**—Klett in Pop. Sci. Monthly, V, 584, 1874 (misprint). **San José de la Laguna.**—Ward in Ind. Aff. Rep. 1867, 213, 1868 (mission name). **San Josef de La Laguna.**—Alencaster (1805) in Prince, N. Mex., 37, 1883. **Seguna.**—Pike, Exped., 3d map, 1810 (misprint). **Sitsimé.**—Gatschet in Mag. Am. Hist., 263, Apr. 1882 (Laguna name for themselves). **Taguna.**—Wallace, Land of the Pueblos, 45, 1888 (misprint). **To-žăn'-ne'.**—ten Kate, Synonymie, 6, 1884 ('much water': Navaho name). **Tozjánne.**—ten Kate, Reizen in N. A., 231, 1885 (Navaho name). **Tuzhláni.**—Hodge, field notes, B. A. E., 1895 (Navaho name of people).

Laguna. A Pomo band on the w. shore of Clear lake, Cal.—Revere, Tour of Duty, 120, 1849. See *Clear Lake Indians*.

Laguna. A Diegueño village in w. San Diego co., Cal. (Jackson and Kinney, Rep. Miss. Ind., 24, 1883). The name is now applied to one of the so-called Campo reservations, comprising 320 acres, mostly of desert land, and containing only 5 inhabitants in 1906 (Kelsey, Rep., 25, 1906).

Lahanna. A name applied by Lewis and Clark in 1805 to a body of Indians, said to number 2,000 in 120 houses, on both sides of Columbia r. about Clarke's fork. This is in the country of the Pend d'Oreilles and Senijextee, but Lahanna corresponds to no known division.

Lahama.—Bancroft, Nat. Races, I, 314, 1882 (misquoting Morse). **Lahanna.**—Lewis and Clark, Exped., II, 475, 1814. **La-hânna.**—Orig. Jour. Lewis and Clark, VI, 119, 1905.

Lahaui (*Lā'qauī*). A village of the Nicomen tribe of Cowichan at the mouth of Wilson cr., on the s. side of Fraser r., Brit. Col.—Boas in Rep. Brit. A. A. S., 454, 1894.

Lahoocat. Mentioned by Lewis and Clark as an old Arikara village, occupied in 1797, abandoned about 1800. It was situated on an island in Missouri r., below the present Cheyenne River agency, S. Dak., and when occupied consisted of 17 lodges arranged in a circle and walled.

Lahoocat.—Lewis and Clark, Exped., I, 97, 1814. **La hoo catt.**—Orig. Jour. Lewis and Clark, I, 179, 1904.

Laidukatuwiwait (*Lai'-du-ka-tu-wi-wait*). A Paviotso band formerly living about the sink of the Humboldt, in w. Nevada.—Powell, Paviotso MS., B. A. E., 1881.

Laimon. Venegas (Hist. Cal., I, 55, 1759) states that the Indians of Loreto-Concho mission have specific names for the tribes of Lower California according to the regions occupied by them, as the Edu, Eduu, or Edues in the s.; that they call themselves Monquis, and those n. of Loreto are called Laymones; the latter are in fact Cochimi, the Edues virtually Pericui, though both, the Edues and the Laymones, contain some tribes of the Monquis. Cagnaguet and Kadakaman are given as Laimon divisions.

Lamoines.—Taylor in Cal. Farmer, May 18, 1860. **Layamon.**—Latham in Trans. Philol. Soc. Lond., 88, 1856. **Laymon.**—Prichard, Nat. Hist. Man., II, 553, 1855. **Laymóna.**—Baegert in Smithson. Rep. 1864, 393, 1865. **Laymones.**—Venegas, Hist. Cal., I, 55, 1759. **Limonies.**—Taylor in Browne, Res. Pac. Slope, app., 54, 1869.

Lajas (Span.: 'stone slabs,' translation of the native name). A Tepehuane pueblo, of 900 inhabitants, in the extreme n. part of the territory of Tepic, Mexico, about lat. 23°, lon. 105°. The children of the town, who prior to about 1890 had never seen a white person, are now instructed in Spanish and the rudiments of civilization and Christianity.

Eityam.—Lumholtz, Unknown Mexico, I, 457, 1902 (native name). **Lajas.**—Orozco y Berra, Geog., 319, 1864. **San Francisco Lajas.**—Ibid. (full Spanish name).

La Joya (Span.: 'the jewel'). A Luiseño village n. of San Luis Rey, in San Diego co., Cal., from which 180 Indians are said to have been present at the Temecula meeting in 1865 (Lovett in Rep. Ind. Aff., 124, 1865). The settlement is now on Potrero res., 75 m. from Mission Tule River agency.

La Jolla.—Jackson and Kinney, Rep. Mission Inds., 29, 1883. **La Joya.**—Hayes (1850) quoted by Bancroft, Nat. Races, I, 460, 1882.

Lajuchu. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Lake Indians. A term used by English writers of the 18th century to designate the Indians living on the great lakes, especially the Chippewa and the Ottawa.

Lakisumne. A village of California whose language, according to Pinart, showed differences from that of the Cholovone (Mariposan stock), but was understood by them. If not related to the Cholovone, this village was probably Moquelumnan.

Lacquesumne.—Pinart, Cholovone MS., B. A. E., 1880. **Lakisumne.**—Bancroft, Nat. Races, I, 450, 1874. **Sakisimme.**—Ibid.

Lakkulzap ('on the town'). A modern Chimmesyan town, founded in 1872 by a Mr Green from Niska, the inhabitants having been drawn from the villages of Kitaix and Kitkahta. Pop. 183 in 1902, 145 in 1904.

Greenville.—Can. Ind. Aff. for 1889, 272 (name given by whites). **Kach-als-ap.**—Dorsey in Am. Antiq., XIX, 281, 1897 (misquoted from Can. Ind. Aff.). **Lachalsap.**—Can. Ind. Aff., 416, 1898. **Lack-al-sap.**—Ibid., 272, 1889. **Lak-kul-zap.**—Dorsey in Am. Antiq., XIX, 281, 1897.

Lakloukst (*Laqlō'ukst*). A Niska division of the Lakskiyek clan, living in the town of Kitwinhilk, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Lakmiut. A Kalapooian tribe formerly residing on a river of the same name, a western tributary of the Willamette, in Oregon. They are now on Grande Ronde res., where they were officially stated to number 28 in 1905. They are steadily decreasing. The following were Lakmiut bands as ascertained by Gatschet in 1877: Ampalamuyu, Chantkaip, Chepenafa, Mohawk, Tsalakmiut, Tsampiak, Tsantatawa, and Tsantuisha.

Alakĕma'yuk.—Gatschet, Atfalati MS., B. A. E. (Atfalati name). **Chelukamanches.**—Ind. Aff. Rep. 1864, 503, 1865. **Chelukimaukes.**—Ind. Aff. Rep., 221, 1861. **Lákmiuk.**—Gatschet in Jour. Am. Folk-lore, XII, 213, 1899. **Lakmiut.**—Gatschet, Atfalati MS., B. A. E., 1877 (own name). **Luck-a-mi-ute.**—Pres. Mess., Sen. Ex. Doc. 39, 32d Cong., 1st sess., 2, 1852. **Luckamuke.**—Palmer in Ind. Aff. Rep. 1856, 196, 1857. **Luckamutes.**—Keane in Stanford, Compend., 519, 1878. **Luckiamut.**—Smith in Ind. Aff. Rep., 56, 1875. **Luckiamute.**—Victor in Overland Monthly, VII, 346, 1871. **Luckimiute.**—McClane in Ind. Aff. Rep., 184, 1887. **Luckimute.**—Huntington in Ind. Aff. Rep. 1867, 62, 1868. **Lukemayuk.**—Gatschet, Atfalati MS., B. A. E., 1877 (Atfalati name). **Sackanoir.**—Schoolcraft, Ind. Tribes, VI, 701, 1857 (after Lane). **Suchamier.**—Ibid., 689. **Suck-a-mier.**—Lane in Ind. Aff. Rep., 161, 1850.

Lakseel (*Laqsē'el*, 'on the ocean'). A Niska division belonging to the Kanhada clan, living in the towns of Andeguale and Kitlakdamix on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Lakskiyek (*Laqskī'yek*, 'on the eagle'). One of the 4 Chimmesyan clans. Local subdivisions bearing the same name are found in the Niska towns of Lakkulzap and Kitlakdamix, and in the Kitksan town of Kitwingach.—Boas in 10th Rep. N. W. Tribes Can., 49, 50, 1895.

Laktiaktl (*Laqt'iâ'k·tl*). A Niska division of the Lakyebo (Wolf) clan, settled in the town of Kitwinshilk, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Laktsemelik (*Laqts'ᴇmē'lîʜ*, 'on the beaver'). A Niska division of the Lakskiyek clan, living in the town of Kitlakdamix, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Lakungida (perhaps a Haida name). A Niska town near the mouth of Nass r., Brit. Col. In 1870 its inhabitants exceeded 400, but in 1897 it contained not more than 50.—Dorsey in Am. Antiq., XIX, 279, 1897.

Lakweip (Niska: *Lāq'uyî'p*, 'on the prairie.'—Boas). An isolated Athapascan tribe, related to the Tahltan, formerly living on Portland canal, Alaska, but having quarreled with the Niska are now on the headwaters of Stikine r., Brit. Col. Their chief village is Gunakhe.

Lackweips.—Scott in Ind. Aff. Rep. 1869, 563, 1870. **Laq'uyî'p.**—Boas in 10th Rep. N. W. Tribes Can., 34, 1895. **Naqkyina.**—Ibid. (Tsetsaut name: 'on the other side').

Lakyebo (*Laqkyebō*, 'on the wolf'). One of the 4 clans into which all the Chimmesyan are divided. The name is applied specifically to various local subdivisions as well, there being one such in the Niska town of Lakkulzap and another in the Kitksan town of Kishpiyeoux.—Boas in 10th Rep. N. W. Tribes Can., 49, 50, 1895.

Lalauitlela (*Lā'lāuiʟᴇla*, 'always crossing the sea'). A gens of the Tlatlasikoala, subdivided into the Gyegyote and Hahekolatl.—Boas in Rep. Nat. Mus. 1895, 329, 1897.

Lamasconson. One of several tribes or bands displaced from their homes in St Mary and Charles cos., Md., in 1651, and settled on a reservation at the head of Wicomico r. (Bozman, Maryland, II, 421, 1837). Perhaps a small branch of the Conoy.

Lamochattee. See *Weatherford, William*.

La Montagne (Fr.: 'the mountain'). A mission village established in 1677 for Caughnawaga and other Catholic Iroquois on a hill on Montreal id., Quebec. They were afterward joined by others, many of whom were not Christians. The village was temporarily deserted in 1689 on account of the Iroquois. In 1696 a part of the converts established a new mission village at Sault au Recollet, and were joined by the others until in 1704 La Montagne was finally abandoned. (J. M.)

The Mountain.—Shea, Cath. Miss., 309, 1855.

Lamps. See *Illumination*.

Lamsim. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Lamtama. A Nez Percé band living on White Bird cr., a tributary of Salmon r., Idaho, so called from the native name of the stream.—Gatschet, MS., 1878, B. A. E.
Buffalo Indians.—Owen in Ind. Aff. Rep. 1859, 424, 1860. **Lamtama.**—Gatschet, MS., 1878, B. A. E. **White Bird Nez Percés.**—Ibid. (so called from the name of their chief).

Lana-chaadus (*Lā'na tcā'adᴀs*). A family of low social rank belonging to the Eagle clan of the Haida. Before becoming extinct they occupied, with the Gitingidjats, a town on Shingle bay, Queen Charlotte ids., Brit. Col. Some are said to have lived with the Kaiiahl-lanas.—Swanton, Cont. Haida, 274, 1905.

Lanadagunga (*Lā'na dā'gᴀña*, 'bad [or common] village'). A former Haida town, owned by the Saki-kegawai, on the coast of Moresby id., s. of Tangle cove, Queen Charlotte ids., Brit. Col. It was so called by the people of Hagi, opposite, because the Lanadagunga people used to talk against them.—Swanton, Cont. Haida, 277, 1905.

Lanagahlkehoda (*Lānā'ga łqē'xoda*, 'town that the sun does not shine on'). A Haida town on a small island opposite Kaisun, w. coast of Moresby id., Queen Charlotte ids., Brit. Col. It was so named because it faces N. This is a semi-mythical town, said to have been occupied by the Kas-lanas.—Swanton, Cont. Haida, 280, 1905.

Lanagukunhlin-hadai (*Lā'na gu qᴀ'n-łîn xā'da-i*, 'resting-the-breast-on-a-town people'). A subdivision of the Chaahl-lanas, a family of the Eagle clan of the Haida. Lanagukunhlin was the name of a chief.—Swanton, Cont. Haida, 276, 1905.

Lanahawa (*Lā'na xā'wa*, 'swampy village'). A former Haida town on the w. coast of Graham id., opposite Hippa id., Queen Charlotte group, Brit. Col. It was also called Lanaheguns (*Lā'-na xē'-gᴀns*, 'town where there is a noise [of drums]') and Lanahltungua (*Lā'-na łᴀ'ngua*, 'town where there are plenty of feathers'). It was occupied by the Skwahladas and Nasto-kegawai before they moved to Rennell sd., and afterward by the Kianusili.—Swanton, Cont. Haida, 280, 1905.

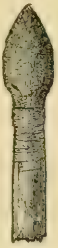
Lanahawa. A former Haida town on the w. coast of Burnaby id., Queen Charlotte ids., Brit. Col., s. of the Ninstints town of Ket.—Swanton, Cont. Haida, 278, 1905.

Lanahilduns (*Lā'na hī'ldᴀns*, 'moving village'; also called Chahlolnagai, from the name of the inlet on which it was situated). A former Haida town on the s. w. side of Rennell sd., Graham id., Queen Charlotte group, Brit. Col.; occupied by the Nasto-kegawai or the Skwahladas family group.—Swanton, Cont. Haida, 280, 1905.

Lanaslnagai (*Lā'nas lnagā'-i*, 'peoples' town'). The name of three distinct Haida towns on Queen Charlotte ids., Brit. Col. One stood on the E. coast of Graham id., s. of C. Ball, and was owned by the Naikun-kegawai; another belonged to the Kuna-lanas and was on the w. side of Masset inlet where it broadens out; the third, which belonged to the Yagunstlan-lnagai, was on Yagun r.—Swanton, Cont. Haida, 280, 281, 1905.

Lanaungsuls (*Lā'na ᵋᴀ'ñsᴀls*, 'town [that] hides itself'). A Haida town on Masset inlet, Queen Charlotte ids., Brit. Col., belonging to the Aoyaku-lnagai.—Swanton, Cont. Haida, 281, 1905.

Lances. As an implement of the chase or of war the lance had a wide distribution among the ancient and the modern tribes of the United States. Though none of the objects of chipped stone called lance-heads that have been found in numbers on widely separated archeological sites are attached to shafts, there is reason to believe that many of the leaf-shaped blades were lance-heads. The only survivals of the use of the ancient lance are found among the Hupa of California and the western Eskimo, but earlier writers have mentioned their existence among various tribes. Lances for the chase were used occasionally in war by the Eskimo, but the Plains Indians, whenever possible, used two distinct varieties for war and for hunting, the hunting lance blade being shorter and heavier. The lance appears to have originated through the need of striking animals from some distance in order to escape personal danger and to produce surer results than were possible with a stone knife or other implement used at close quarters. The efficiency and range of the lance when thrown from the hand was increased by the throwing stick (q. v.), and the original lance or spear developed into a number of varieties under the influences of environment, the habits of animals, acculturation, etc. The greatest number of forms sprang up among the Eskimo, whose environment was characterized by a great variety and alternation of animal life, while in most other regions a simple lance was perpetuated.


LANCE HEAD; WESTERN ESKIMO. (MURDOCH)

The Plains tribes, as a rule, living in a region conducive to warfare and aggression through its lack of physical boundaries, made more use of the lance in war than did coast, woodland, desert, or mountain tribes. Since the general occupancy of the plains appears to have been coincident with the introduction of the horse, the use of the war lance has been associated with that animal, but it is evident that the tribes that occupied the plains were acquainted with the lance with a stone head as a hunting implement before they entered this vast region. A Kiowa lance in the National Museum is headed with a part of a sword blade and is reputed to have killed 16 persons.

In accord with the tendency of objects designed for especially important usage to take on a religious significance, the lance has become an accessory of ceremonies among the Plains Indians. Elaborately decorated sheaths were made for lances, varying according to the society or office of the owner. At home the lance was leaned against the shield tripod, tied horizontally above the tipi door, or fastened lengthwise to an upright pole behind the tipi. In both earlier and recent times offerings of lance-heads were made to springs, exquisitely formed specimens having been taken from a sulphur spring at Afton, Okla.

Consult Holmes (1) in 15th Rep. B. A. E., 1897, (2) in Am. Anthrop., IV, 108–129, 1902; Mooney in 14th Rep. B. A. E., 988–990, 1896. See *Arrowheads*, *Hunting*, *Spears*, *War and War discipline*. (W. H.)

Land tenure. The Indian conceived of the earth as mother, and as mother she provided food for her children. The words in the various languages which refer to the land as "mother" were used only in a sacred or religious sense. In this primitive and religious sense land was not regarded as property; it was like the air, it was something necessary to the life of the race, and therefore not to be appropriated by any individual or group of individuals to the permanent exclusion of all others. Other words referring to the earth as "soil" to be used and cultivated by man, mark a change in the manner of living and the growth of the idea of a secular relation to the earth. Instead of depending on the spontaneous products of the land the Indian began to sow seeds and to care for the plants. In order to do this he had to remain on the soil he cultivated. Thus occupancy gradually established a claim or right to possess the tract from which a tribe or an individual derived food. This occupancy was the only land tenure recognized by the Indian; he never of himself reached the conception of land as merchantable, this view having been forced on his acceptance through his relations with the white race. Tecumseh claimed that the Northwest Territory, occupied by allied tribes, belonged to the tribes in common, hence a sale of land to the whites by one tribe did not convey title unless confirmed by other tribes. Furthermore, among most of the Algonquian tribes, at least, according to Dr William Jones, if land were ceded to the whites, the cession could not be regarded as absolute, i. e., the whites could hold only to a certain depth in the earth such as was needful for sustenance. Each tribe had its village sites and contiguous hunting or fishing grounds; as long as the people lived on these sites and regularly went to their hunting grounds, they could claim them against all intruders. This claim often had to be maintained by battling with tribes less favorably situated. The struggle over the right to hunting grounds was the cause of most Indian wars. In some tribes garden spots were claimed by clans, each family working on its own particular patch. In other tribes the favorable localities were preempted by individuals regardless of clan relations. As long as a person planted a certain tract the claim was not disputed, but if its cultivation were neglected anyone who chose might take it. Among the Zuñi, according to Cushing, if a man, either before or after marriage, takes up a field of unappropriated land, it belongs strictly to him, but is spoken of as the property of his clan, or on his death it may be cultivated by any member of that clan, though preferably by near relatives, but not by his wife or children, who must be of another clan. Moreover, a man cultivating land at one Zuñi farming settlement of the tribe can not give even of his own fields to a tribesman belonging to another farming village unless that person should be a member of his clan; nor can a man living at one village take up land at another without the consent of the body politic of the latter settlement; and no one, whatever his rank, can grant land to any member of another tribe without consent of the Corn and certain other clans.

During the early settlement of the country absolute title was vested in the Crown by virtue of discovery or conquest, yet the English acknowledged the Indian's right of occupancy, as is shown by the purchase of these rights both by Lord Baltimore in 1635 and by William Penn in 1682, although colonizing under royal grants. The Puritans, however, coming without royal authority, were necessitated to bargain with the Indians. Absolute right to the Indian lands was fully stated in a proclamation by George III in 1763. In 1783 the Colonial Congress forbade private purchase or acceptance of lands from Indians. On the adoption of the Constitution the right of eminent domain became vested in the United States, and Congress alone had the power to extinguish the Indian's right of occupancy. The ordinance of 1787, relative to all territory N. W. of the Ohio, made the consent of the Indians requisite to the cession of their lands. Until the passage of the act of Mar. 3, 1871, all cession was by treaty, the United States negotiating with the tribes as with foreign nations; since then agreements have been less formal, and a recent decision of the U. S. Supreme Court makes even the agreement or consent of the Indians unnecessary. The tribes living in Arizona, California, Nevada, New Mexico, and Utah came under the provisions of the treaty of Guadalupe Hidalgo, most of the Pueblos holding their lands under Spanish grants. All Indian reservations have been established either by treaty or by order of the President, but in both cases the Indian's tenure is that of occupancy only. "They may not cut growing timber, open mines, quarry stone, etc., to obtain lumber, coal, building material, etc., solely for the purpose of sale or speculation. In short, what a tenant for life may do upon the lands of a remainder-man the Indians may do upon their reservations, but no more." In a few cases reservations have been patented to tribes, as those of the Five Civilized Tribes, and a limited number of tribes have had their lands apportioned and received patents for individual holdings, yet no general change in the Indian land tenure took place until the passage of the severalty act in 1887. This act provided for the allotment to each man, woman, and child of a certain portion of the tribal land and the issuance of a patent by which the United States holds the allotment in trust, free of taxation and encumbrance, for 25 years, when the allottee is entitled to a patent in fee simple. On the approval of their allotments by the Secretary of the Interior the Indians become citizens of the United States and subject to its laws. Seventy-three tribes already hold their lands under this tenure. See *Governmental policy*, *Legal status*, *Reservations*, *Treaties*, *Social organization*.

Consult Adair, Hist. Am. Indians, 282, 1775; Bandelier in Archæol. Inst. Papers, III, 201, 272, 1890; Cushing in Millstone, IX, 55, 1884; Dawson, Queen Charlotte Islands, 117, 1878; Fletcher, Indian Education and Civilization, 1888; Grinnell in Am. Anthrop., IX, no. 1, 1907; Jenks in 19th Rep. B. A. E., 1900; Powell in 7th Rep. B. A. E., 39–41, 1891; Royce, Indian Land Cessions, 18th Rep. B. A. E., 1889; Willoughby in Am. Anthrop., VIII, no. 1, 1906. (A. C. F.)

Languages. The American languages show considerable variety in phonetics and structure. While some are vocalic and appear melodious to our ear, others contain many consonant sounds to which we are unaccustomed and which seem to give them a harsh character. Particularly frequent are sounds produced by contact between the base of the tongue and the soft palate, similar to the Scotch *ch* in *loch*, and a number of explosive *l*'s, which are produced by pressing the tongue against the palate and suddenly expelling the air between the teeth. Harshness produced by clustering consonants is peculiar to the N. W. coast of America. Sonorous vocalic languages are found in a large part of the Mississippi basin and in California. Peculiar to many American languages is a slurring of terminal syllables, which makes the recording of grammatical forms difficult.

Contrary to the prevalent notion, the vocabularies are rich and their grammatical structure is systematic and intricate. Owing to the wealth of derivatives it is difficult to estimate the number of words in any American language; but it is certain that in every one there are a couple of thousand of stem words and many thousand words, as that term is defined in English dictionaries.

A considerable variety of grammatical structure exists, but there are a few common traits that seem to be characteristic of most American languages. The complexity of grammar is often great because many ideas expressed by separate words in the languages of other continents are expressed by grammatical processes in the languages of the Indians. The classification of words differs somewhat from the familiar grouping in Indo-European languages. The demarcation between noun and verb is often indistinct, many expressions being both denominative and predicative. Often the intransitive verb and the noun are identical in form, while the transitive verb only is truly verbal in character. In other languages the transitive verb is nominal, while the intransitive only is truly verbal. These phenomena are generally accompanied by the use of possessive pronouns with the nominal and of personal pronouns with the verbal class of words. In other cases the verbal forms are differentiated from the noun, but the close relationship between the two classes is indicated by the similarity of the pronominal forms. The intransitive verb generally includes the ideas which Indo-European languages express by means of adjectives. Independent pronouns are often compounds, and the pronoun appears in most cases subordinated to the verb.

In the singular are distinguished self (or speaker), person addressed, and person spoken of; in the plural, corresponding to our first person, are often distinguished the combination of speaker and persons addressed, and speaker and persons spoken of, the so-called inclusive and exclusive forms.

The demonstrative pronouns are analogous to the personal pronoun in that they are generally developed in three forms, indicating respectively the thing near me, near thee, near him. Their development is sometimes even more exuberant, visibility and invisibility, present and past, or location to the right, left, front and back of, and above and below the speaker, being distinguished.

The subordination of the pronoun to the verb is often carried to extremes. In many languages the pronominal subject, the object, and the indirect object are incorporated in the verb, for which reason American languages have often been called "incorporating languages." There are, however, numerous languages in which this pronominal subordination does not occur. In some the process of incorporation does not cease with the pronoun; but the noun, particularly the nominal object, is treated in the same manner. Where such incorporation is found the development of nominal cases is slight, since the incorporation renders this unnecessary.

The occurrence of other classes of words depends largely on the development of another feature of American languages, which is probably common to them all, namely, the expression of a great number of special ideas by means of either affixes or stem modification. On account of the exuberance of such elements American languages have been called "polysynthetic." The character of the subordinated elements shows great variations. In some languages most of the ideas that are subordinated are instrumental (with the hand, the foot, or the like; with the point or the edge of something, etc.); in others they include all kinds of qualifying ideas, such as are generally expressed by auxiliary verbs, verbal compounds, and adverbs. The Eskimo, for instance, by composition of other elements with the stem "to see," may express "he only orders him to go and see"; a Chimmesyan composition with the verb to go is, "he went with him upward in the dark and came against an obstacle." The existence of numerous subordinate elements of this kind has a strong effect in determining the series of stem words in a language. Whenever this method of composition is highly developed many special ideas are expressed by stems of very general significance, combined with qualifying elements. Their occurrence is also the cause of the obviousness of Indian etymologies. These elements also occur sometimes independently, so that the process is rather one of coordinate composition than of subordination. The forms of words that enter composition of this kind sometimes undergo considerable phonetic modification by losing affixes or by other processes. In such cases composition apparently is brought about by apocope, or decapitation of words; but most of these seem to be reducible to regular processes. In many languages polysynthesis is so highly developed that it almost entirely suppresses adverbs, prepositions, and conjunctions.

The categories of Indo-European languages do not correspond strictly to those of Indian languages. This is true particularly of the ideas of gender and plurality. Grammatical gender based on sex distinction is very rare in America. It is based on other qualities, as animate and inanimate, or noble and ignoble, and often relates only to shape, as round, long, or flat. Complete absence of such classification is frequent. Plurality is seldom clearly developed; it is often absent even in the pronoun; its place is taken by the ideas of collectivity and distribution, which are expressed more often than plurality. Tense is also weakly developed in many languages, although others have a complex system of tenses. Like other adverbial ideas tense is often expressed by affixes. Moods and voice of the verb are also sometimes undeveloped and are expressed by adverbial elements.

In the use of grammatical processes there is great diversity. Suffixes occur almost everywhere; prefixes are not quite so frequent. Infixes seem to be confined to the Siouan languages, although infixation by metathesis occurs in other languages also. Reduplication is frequent, sometimes extending to triplication; but in some groups of languages it does not occur at all. Other forms of modification of stem also occur.

Indian languages tend to express ideas with much graphic detail in regard to localization and form, although other determining elements which Indo-European languages require may be absent. Those languages are, therefore, not so well adapted to generalized statements as to lively description. The power to form abstract ideas is nevertheless not lacking, and the development of abstract thought would find in every one of the languages a ready means of expression. Yet, since the Indian is not given to purely abstract speculation, his abstract terms always appear in close connection with concrete thought; for instance, qualities are often expressed by nominal terms, but are never used without possessive pronouns.

According to the types of culture served by the languages we find holophrastic terms, expressing complex groups of ideas. These, however, are not due to a lack of power to classify, but are rather expressions of form of culture, single terms being intended for those ideas that are of prime importance to the people.

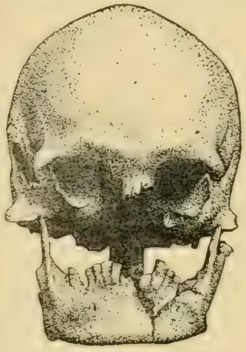
The differentiation of stocks into dialects shows great variation, some stocks comprising only one dialect, while others embrace many that are mutually unintelligible. While the Eskimo have retained their language in all its minor features for centuries, that of the Salish, who are confined to a small area in the N. Pacific region, is split up into innumerable dialects. The fate of each stock is probably due as much to the morphological traits of the language itself as to the effects of its contact with other languages. Wherever abundant reduplication, phonetic changes in the stem, and strong phonetic modifications in composition occur, changes seem to be more rapid than where grammatical processes are based on simple laws of composition. Contact with other languages has had a far-reaching effect through assimilation of syntactic structure and, to a certain extent, of phonetic type. There is, however, no historical proof of the change of any Indian language since the time of the discovery comparable with that of the language of England between the 10th and 13th centuries.

A few peculiarities of language are worth mentioning. As various parts of the population speaking modern English differ somewhat in their forms of expression, so similar variations are found in American languages. One of the frequent types of difference is that between the language of men and that of women. This difference may be one of pronunciation, as among some Eskimo tribes, or may consist in the use of different sets of imperative and declarative particles, as among the Sioux, or in other differences of vocabulary; or it may be more fundamental, due to the foreign origin of the women of the tribe. In incantations and in the formal speeches of priests and shamans a peculiar vocabulary is sometimes used, containing many archaic and symbolic terms. See *Chinook jargon*, *Linguistic families*, *Sign language*. (F. B.)

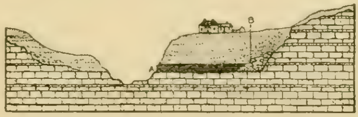
Languntennenk. A village of Moravian Delawares founded in 1770 on Beaver r., probably near the present Darlington, in Beaver co., Pa., by Indians who removed from Lawunkhannek. In 1773 they abandoned the village and joined the other Moravians on the Muskingum, in Ohio. The missionaries called it Friedensstadt, q. v. (J. M.)

Langundowi-Oteey.—Loskiel (1794) cited by Rupp, West. Pa., 47, 1846. **Languntennenk.**—Crantz cited, ibid., 47. **Languntouenünk.**—Zeisberger (1791), Diary, II, 234, 1885. **Languntoutenuenk.**—Crantz, Hist. of the Brethren, 594, 1780.

Lansing Man. The name given to a partially dismembered human skeleton found in 1902 under 20 ft of undisturbed silt, 70 ft from the face of the Missouri r. bluff, near Lansing, Kans. The remains lay partly under a large limestone slab imbedded in a mass of talus at the foot of a shale and limestone cliff, against which the silt was deposited. The position of the bones denoted an intentional burial, and not the accidental lodgment of a body at this point. In the walls of the excavations made in the formation there was no indication of slipping, sliding, caving, or prolonged surface wash from a higher level; no indication of direct wind or wave action, except a narrow thin layer of dark clay at one part; no distinct lamination, stratification, or assortment of material; no indication that vegetation had ever taken hold; in short, no evidence that the mass of silt was due to any other process than a slow, steady accumulation, mainly or wholly in quiet water. There were small patches of gravel at irregular intervals, many snail shells, angular fragments of limestone up to 3 or 4 in. thick, small scraps of shale, a few pebbles of glacial drift origin, and a number of pieces of charcoal, some with fractures and angles not in the least worn. These facts point to an upbuilding partly by wash, partly by winds, partly by creep from the adjacent hills, and partly by sediment from the Missouri. It appears that this deposit could have accumulated within a comparatively short period. Even allowing the utmost limit of time that can be reasonably claimed, namely, that the river has cut its way from the top of the silt deposit to its present grade, the time necessary for accomplishing this will fall very far within the period that must have elapsed since the existing topography was created, in part at least by streams that could not begin their work until after glacial floods had ceased to act. The bones themselves do not favor the theory of great antiquity for the remains. According to Hrdlicka (Am. Anthrop., v, 323, 1903) the skull and bones are not perceptibly fossilized, and are practically identical in their physical characters with the crania and bones of some of the historic Indians of the general region. The cranium has been placed for safe-keeping in the U. S. National



LANSING SKULL, FRONTAL VIEW



SECTION OF BLUFF SHOWING LOCATION OF SKELETON
(*a*, ENTRANCE TO TUNNEL; *b*, POSITION OF REMAINS)

Museum by its owner, Mr M. C. Long, of Kansas City, Mo.

As the geologists who examined the site when the deep trenches cut by the Bureau of American Ethnology were open hold widely divergent opinions with respect to the age of the formation inclosing the remains, some of them considering it true loess, further investigation is necessary ere the question of antiquity can be finally settled.

Of the geologists referred to, those favoring great antiquity are Upham (Am. Antiq., xxiv, 413, 1902, and Am. Geologist, Sept. 1902, 135); Winchell (Am. Geologist, Sept. 1902); Williston (Science, Aug. 1, 1902), and Erasmus Haworth, Professor of Geology, University of Kansas. Those favoring a comparatively recent date are Chamberlin (Jour. of Geology, x, 745, 1903); Holmes (Smithson. Rep., 455, 1902); R. D. Salisbury, Professor of Geology, University of Chicago; Samuel Calvin, State Geologist of Iowa, and Gerard Fowke, who conducted the excavations on the site for the Bureau of American Ethnology. See *Antiquity*, *Archeology*. (G. F.)

Lapapu. A former Miwok village on Tuolumne r., Tuolumne co., Cal.

La-pap-poos.—Johnson in Schoolcraft, Ind. Tribes, iv, 407, 1854. **Lapappu.**—Latham in Trans. Philol. Soc. Lond., 81, 1856.

La Piche. A small rancheria, probably Luiseño, on Potrero res., 75 m. from Mission Tule River agency, s. Cal. With La Joya the population was officially given as 225 in 1903. Cf. *Apeche*.

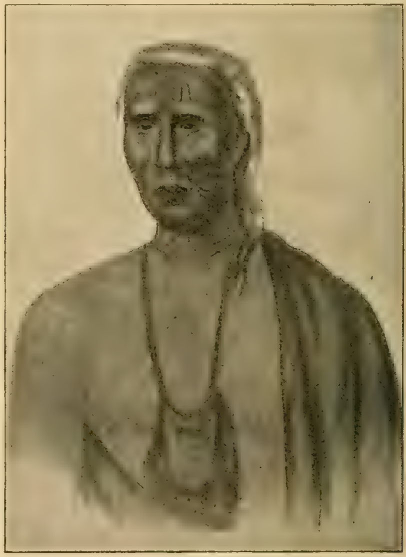
La Posta (Span.; probably here meaning 'post station'). A reservation of 238.88 acres of unpatented desert land occupied by 19 so-called Mission Indians, situated 170 m. from Mission Tule River agency, s. Cal.

Lappawinze ('getting provisions'). A Delaware chief—one of those who were induced to sign at Philadelphia the treaty of 1737, known as the "walking purchase," confirming the treaty of 1686, which granted to the whites land extending from Neshaming cr. as far as a man could walk in a day and a half. When the survey was made under this stipulation the governor of Pennsylvania had a road built inland and employed a trained runner, a proceeding that the Delawares denounced as a fraud. See Pa. Archives, 1st ser., i, 541, 1852; Thompson, Inquiry into Alienation of Delaware and Shawnee Inds., 69, 1759.

La Prairie. The first mission village of the Catholic Iroquois, established in 1668 on the s. bank of the St Lawrence, at La Prairie, La Prairie co., Quebec. The first occupants were chiefly Oneida with other Iroquois, but it soon contained members of all the neighboring Iroquoian and Algonquian tribes. The Mohawk, from Caughnawaga, N. Y., finally gained the leading position and their language came into vogue in the settlement. In 1676 the Indians removed to Portage r., a few miles distant, and built the present Caughnawaga, q. v.

Laprairie.—Shea, Cath. Miss., 262, 1855. **La Prairie de la Madelaine.**—Frontenac (1674) in N. Y. Doc. Col. Hist., ix, 116, 1855. **Laprairie de la Madelaine.**—Letter of 1756, ibid., x, 480, 1858. **La Prairie de la Magdelaine.**—La Barre (1683), ibid., ix, 202, 1855. **Saint-François-Xavier-des-Prés.**—Jes. Rel., iii, index, 1858. **St. Francis Xavier des Près.**—Shea, Cath. Miss., 268, 1855 (mission name). **St. François Xavier à Laprairie de la Magdeleine.**—Jes. Rel. (1675) quoted by Shea, Cath. Miss., 304, 1855. **S. Xavier des Praiz.**—Jes. Rel. 1671, 12, 1858. **S. Xavier des Prez.**—Ibid., 1672, 16, 1858.

Laptambif. Probably a band of the Calapooya proper. In 1877 the name was borne by "Old Ben," at Grande Ronde res., Oreg., who came from Mohawk r., Lane co.


LAPPAWINZE. (MCKENNEY AND HALL)

Laptambif.—Gatschet, Atfalati MS., B. A. E., 368, 1877. **Long-tongue-buff.**—Ross, Adventures, 236, 1849.

La Punta (Span.: 'the point'). A former Diegueño rancheria near San Diego, s. Cal.—Ortega (1775) quoted by Bancroft, Hist. Cal., i, 253, 1884.

Lapwai. A Nez Percé band formerly living near the mouth of Lapwai cr., Idaho, now under the Lapwai school superintendent.

Las Flores (Span.: 'the flowers'). A former Luiseño village in n. San Diego co., Cal. (Hayes, 1850, quoted by Bancroft, Nat. Races, i, 460, 1882). Arguello (H. R. Ex. Doc. 76, 34th Cong., 3d sess., 117, 1857) mentions a Las Flores as a Diegueño pueblo in San Diego co., established after the secularization act of 1834, which may be the same.

Las Mulas (Span.: 'the mules'). A rancheria near the presidio of La Bahia and the mission of Espíritu Santo de Zúñiga on the lower Rio San Antonio, Tex., in 1785, at which date it had only 5 inhabitants (Bancroft, No. Mex. States, I, 659, 1886), who were probably of Karankawan affinity.

Lassik (*Las'-sik*, the name of their last chief). A people of the Athapascan family formerly occupying a portion of main Eel r., Cal., and its E. tributaries, Van Duzen, Larrabee, and Dobbin crs., together with the headwaters of Mad r. They had for neighbors toward the N. the Athapascan inhabitants of the valley of Mad r. and Redwood cr.; toward the E. the Wintun of Southfork of Trinity r.; toward the S. the Wailaki, from whom they were separated by Kekawaka cr.; toward the W. the Sinkine on Southfork of Eel r. They occupied their regular village sites along the streams only in winter. Their houses were conical in form, made of the bark of Douglas spruce. They had neither sweat lodges nor dance houses. The basketry was twined, but differed considerably from that of the Hupa in its decoration. Beside the methods employed elsewhere for securing deer and elk, the Lassik used to follow a fresh track until the animal, unable to feed or rest, was overtaken. They intermarried with the Wintun, to whom they were assimilated in mourning customs, etc. Powers (Cont. N. A. Ethnol., III, 121, 1877) gives the impression that the Lassik belong with the Wintun in language, but this is a mistake. Their dialect resembles the Hupa in its morphology and the Wailaki in its phonology. The majority of them perished during the first few years of the occupancy of their country by white people, a bounty being placed on their heads and the traffic in children for slaves being profitable and unrestrained. A few families of them are still living in the neighborhood of their former homes. (P. E. G.)

Latcha Hoa. Noted on the West Florida map (*ca.* 1775) as a Chickasaw settlement on Latcha Hoa run, an affluent of Ahoola Ihalchubba, a W. tributary of Tombigbee r., N. E. Miss.

Late-Comedu. An unidentified Dakota division, mentioned by Gale, Upper Miss., 252, 1867.

Lathakrezla. A Nataotin village on the N. side of Babine lake, Brit. Col.

Lathakrəzla.—Morice in Trans. Roy. Soc. Can. 1892, 109, 1893. **Na-tal-kuz.**—Dawson in Geol. Surv. Can., 26B, 1881. **Ni-to-atz.**—Ibid., 27B.

Laulewasikaw. See *Tenskwatawa.*

Law. See *Government.*

Lawilvan. A Kawia village in Cahuilla valley, S. Cal.; perhaps identical with Alamo Bonito, q. v.

Alamo.—Barrows, Ethno.-Bot. Coahuilla Ind., 34, 1900. **La-wil-van.**—Ibid. **Si-vel.**—Ibid.

Lawokla. A Choctaw clan of the Kushapokla phratry.—Morgan, Anc. Soc., 162, 1877.

Lawunkhannek. A village of Moravian Delawares established in 1769 on Allegheny r., above Franklin, Venango co., Pa. In 1770 the inhabitants removed to Languntennenk. It seems probable that the village contained also some Seneca. (J. M.)

Lauanakanuck.—Day, Penn., 172, 1843. **Lawanakanuck.**—Loskiel (1794) quoted by Day, Penn., 644, 1843. **Lawenakanuck.**—Ibid., 102-3. **Lawunahhannek.**—Loskiel (1794) quoted by Rupp West. Pa., app., 353, 1846. **Lawunakhannek.**—Crantz, Hist. of the Brethren, 594, 1780. **Lawunkhannek.**—Loskiel (1794) quoted by Rupp, op. cit., 46.

Laycayamu. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, Apr. 24, 1863.

League. See *Confederation, Government.*

Lean Bear. An unidentified Dakota band formerly living below L. Traverse, Minn. (Ind. Aff. Rep. 1859, 102, 1860); apparently named after the chief.

Leatherlips (native name *Shă'teiaro*^{n}'-*hiă'*, 'Two clouds of equal size.'—Hewitt). A Huron (Wyandot) chief of the Sandusky tribe of Ohio who, in Aug., 1795, signed the treaty of Greenville in behalf of his people. His honorable character and friendship for the whites inflamed the jealousy of Tecumseh, who ruthlessly ordered him to be killed on the plea that he was a wizard, Tecumseh's fanaticism being so overmastering that he assigned the execution of Shateiaronhia to another Huron chief named Roundhead. He was apprised of his condemnation by his brother, who was sent to him with a piece of bark on which a tomahawk was drawn as a token of his death. The execution took place near his camp on the Scioto, about 14 m. N. of Columbus, in the summer of 1810, there being present a number of white men, including a justice of the peace, who made an effort to save the life of the accused, but without success. He was tomahawked by a fellow tribesman while kneeling beside his grave, after having chanted a death song. The Wyandot Club of Columbus, Ohio, in 1888, erected a granite monument to Shateiaronhia in a park surrounded by a stone wall, including the spot where he died. See Curry in Ohio Archæol. and Hist. Quar., XII, no. 1, 1906; Drake, Life of Tecumseh, 1852; Heckewelder, Hist. Ind. Nat., 1876; Howe, Hist. Coll. Ohio, I, 611, 1898.

Leatherwood (Leatherwood's Town). A former Cherokee settlement at or near the present Leatherwood village in the N. part of Franklin co., N. E. Ga. The name was probably that of a prominent chief or mixed-blood. (J. M.)

Ledyanoprolivskoe. Perhaps a town of the Tlingit, locality not given, numbering 200 in 1835.

Laydanoprodevskie.—Elliott, Cond. Aff. Alaska, 227, 1875 (transliterated from Veniaminoff). **Ledyanoprolivskoe.**—Veniaminoff, Zapiski, II, pt. III, 29, 1840.

Leekwinai (*Lee-kwin-ă-ĭ'*, 'snapping turtle'). A subclan of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Leelahs. Supposed to be a division of the Kalapooian family; not identified.—Slocum in H. R. Rep. 101, 25th Cong., 3d sess., 42, 1839.

Leeshtelosh (*Leesh-te-losh*). Probably a Kalapooian band, said to have lived near the headwaters of Willamette r., Oreg.—Hunter, Captivity, 73, 1823.

Legal status. The act of July 22, 1790, contains the earliest provision relating to intercourse with Indians. By it any offense against the person or property of a peaceable and friendly Indian was made punishable in the same manner as if the act were committed against a white inhabitant (U. S. Stat., I, 138). The act of May 19, 1796, empowered the President to arrest within the limits of any state or district an Indian guilty of theft, outrage, or murder (ibid., 472). During the next 20 years the idea that the Indian tribes were distinct nations, having their own form of government and power to conduct their social polity, took form and was distinctly stated in treaties. The Indians' right to punish intruding white settlers was stipulated in treaties made with the Cherokee, Chickasaw, Chippewa, Choctaw, Creeks, Delawares, Ottawa, Potawatomi, Shawnee, Hurons, and other tribes. The act of Mar. 3, 1817, provided that the power given to the President under the act of May 19, 1796, "should not be so construed as to affect any treaty in force between the United States and any Indian nation or to extend to any offense committed by one Indian against another within any Indian boundary." The courts decided that for the United States to assume "to exercise a general jurisdiction over Indian countries within a state is unconstitutional and of no effect." The crime of murder charged against a white man for killing another white man in the Cherokee country, within the state of Tennessee, it was decided, could not be punished in the courts of the United States (U. S. *v.* Bailey, McLean's C. Cls. Rep., I, 234). In the case of the Cherokee Nation *v.* the State of Georgia (5 Peters, 1) the court states: "It may well be doubted whether those tribes which reside within the acknowledged boundaries of the United States can with strict accuracy be denominated foreign nations. They may more correctly, perhaps, be denominated domestic dependent nations. They occupy a territory to which we assert title independent of their will, which must take effect in point of possession when their right of possession ceases; meanwhile they are in a state of pupilage. Their relation to the United States resembles that of a ward to his guardian." This confused relation—neither dependence nor independence—led to many difficulties. From time to time appeals were made by the Indian Commissioner for the extension of the laws of the land over Indian reservations. On Mar. 3, 1885, an act was passed extending the law over Indians to a limited extent (U. S. Stat. L., XXIII, 385): "The right of the Indians to the reservation ordinarily occupied by them is that of occupancy alone. They have the right to apply to their own use and benefit the entire products of the reservation, whether the result of their own labor or of natural growth, so they do not commit waste. If the lands in a state of nature are not in a condition for profitable use they may be made so; if desired for the purpose of agriculture, they may be cleared of their timber to such an extent as may be reasonable under the circumstances, and the surplus timber taken off by the Indians . . . may be sold by them. The Indians may also cut dead and fallen timber and sell the surplus not needed for their own use; they may cut growing timber for fuel and for use upon the reservation; they may open mines and quarry stone for the purpose of obtaining fuel and building material; they may cut hay for the use of the live stock, and may sell any surplus . . . They may not, however, cut growing timber, open mines, quarry stone, etc., to obtain lumber, coal, building material, etc., solely for the purpose of sale or speculation. In short, what a tenant for life may do upon lands of a remainder-man the Indians may do on their reservations (Instructions, sec. 262, 1880; U. S. *v.* Cook, 19 Wallace, 591; acts of Mar. 22 and 31, 1882; Rep. Sec. Interior, May 19, 1882, 9636; Reg. Ind. Dept., sec. 525, 526, 527).

By their treaty of July 31, 1855, the Chippewa of Michigan were permitted to receive the title to lands taken up under the act of Aug. 4, 1854 (U. S. Stat., x, 574) without "actual occupancy or residence," in order to dispose of them (ibid., XI, 627). An act promulgated in Mar., 1875, permitted Indians to homestead land (ibid., XVIII, 240). Those Indians who had availed themselves of this act were by the act of July 4, 1884, to receive from the Government a trust patent, to the effect that the United States would hold the land for 25 years, and at the expiration of that period convey it in fee to the Indian who had made entry or to his heirs "free of all charge or incumbrance whatever" (ibid., XXIII, 961). "Indians can not preempt public lands and can not remove disability by declaring their intention to become citizens . . . Citizenship is not requisite for the ordinary purchase of public lands. . . . It may be done by a foreign alien and a fortiori by a mere denizen or domestic alien, such as the Indians" (Opinions Atty. Gen., VII, 753).

The severalty act of Feb. 8, 1887, made the allotted Indian subject to all the laws, civil and criminal, of the state in which he resides, and also conferred upon him citizenship. The courts have decided that those who come under the provision of this act are no longer wards or subject to the restrictive control of the Commissioner of Indian Affairs or his agents.

Members of the following tribes can become citizens by treaty stipulation: Delaware, Kaskaskia, Kickapoo, Miami, Munsee, Ottawa, Peoria, Piankashaw, Sioux, Stockbridge, Wea, Winnebago living in Minnesota, and the Pueblo Indians and other sedentary tribes that come under the treaty of Guadalupe Hidalgo and the Gadsden Purchase. The status of mixed bloods, the court has decided, is determined by that of the father (Ex parte Reynold: 5 Dillon, 394).

The courts of Kansas and Washington have held that "an Indian sustaining tribal relations is as capable of entering into binding contracts as any other alien," except that said contract shall not touch his lands, annuities, or statute benefits. "The right to contract necessarily draws after it the liability to be sued; therefore upon contracts of the aforesaid character Indians can sue and be sued" (Washington Rep., I, 325). The state court has jurisdiction of the person and property of Indians, except while such Indians or property are actually situated on a reserve excluded from the jurisdiction of the state (Kansas Rep., XII, 28). See *Agency system*, *Civilization*, *Education*, *Governmental policy*, *Land tenure*, *Office of Indian Affairs*, *Reservations*, *Treaties*. (A. C. F.)

Legends. See *Mythology*.

Leggings. See *Clothing*.

Le Have (named from Cap de la Hève, France). A Micmac village in 1760 near the mouth of Mersey r., about Lunenburg, in Lunenburg co., Nova Scotia.
Chachippé.—Jes. Rel. (1610–13), I, 153, 1896. **La Have.**—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., X, 115–116, 1809. **La Heve.**—Doc. of 1746 in N. Y. Doc. Col. Hist., X, 70, 1858. **Le Have.**—Present name of adjacent island. **Port de la Hève.**—Lescarbot (1609) quoted by Thwaites, Jes. Rel., I, 153, note, 1896.

Lehigh. A variety of coal. From Lehigh, the name of a tributary of the Delaware and a county in Pennsylvania, which represents *lechau* in the Lenape (Delaware) dialect, signifying 'fork of a river.' (A. F. C.)

Lehu. The Seed-grass clan of the Ala (Horn) phratry of the Hopi.
Le′-hü wüñ-wü.—Fewkes in Am. Anthrop., VII, 401, 1894 (*wüñ-wü*=' clan').

Leimin. A Yuit Eskimo village on the Siberian coast between East cape and St Lawrence bay.—Krause in Deutsche Geog. Blätt., V, 80, map, 1882.

Leitli ('the junction'). The village of the Tanotenne situated at the confluence of Stuart and Fraser rs., Brit. Col.
Fort George.—Morice, Notes on W. Dénés, 25, 1893. **Ʇeitli.**—Ibid. **Ʇeit′ļi.**—Morice in Trans. Roy. Soc. Can. 1892, 109, 1893.

Lejagadatcah. An unidentified band of the Miniconjou Teton Sioux.
Leja-ga-dat-cah.—Culbertson in Smithson. Rep. 1850, 142, 1851.

Lekwiltok. A large Kwakiutl tribe living between Knight and Bute inlets, Brit. Col. They were divided into five septs: Wiwekae, Hahamatses or Walitsum, Kueha, Tlaaluis, and Komenok. The last is now extinct. The towns are Husam, Tsakwalooin, Tsaiiyeuk, and Tatapowis. Total pop. 218 in 1904.
Acolta.—Poole, Queen Charlotte Ids., 289, 1872. **Enclataws.**—Can. Ind. Aff., 142, 1879. **Euclataw.**—Ibid., 92, 1876. **Euclitus.**—Downie in Mayne, Brit. Col., 448, 1861. **Laek-que-libla.**—Kane, Wand. in N. A., app., 1859. **Laich-kwil-tacks.**—Can. Ind. Aff., 142, 1879. **Leequeeltoch.**—Scouler in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Lékwiłda$^{\varepsilon}$χ^{u}.**—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 2, 318, 1902. **Lē′kwiltok·.**—Boas in 6th Rep. N. W. Tribes Can., 55, 1890 (Salish name). **Lē′kwiltoq.**—Boas in Petermanns Mitt., pt. 5, 131, 1887. **Lienkwiltak.**—Can. Ind. Aff. for 1901, pt. 2, 166. **Liew-kwiltah.**—Can. Ind. Aff. 1895, 362, 1896. **Lī-kwil-tah.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Likwiltoh.**—Ibid. **Neaquiltough.**—Brit. Col. map, 1872. **Ne-cul-ta.**—Kane, Wand. in N. A., app., 1859. **Saich-kioie-tachs.**—Can. Ind. Aff. 1883, 190, 1884. **Saich-kwil-tach.**—Sproat, ibid., 145, 1879. **Tah-cultus.**—Lord, Natur. in Brit Col., I, 155, 1866. **Toungletats.**—Smet, Oregon Miss., 56, 1847. **Ucaltas.**—Anderson quoted by Gibbs in Hist. Mag., 74, 1863. **Uchulta.**—Taylor in Cal. Farmer, July 19, 1862. **U-cle-ta.**—Mayne, Brit. Col., 74, 1862. **Ucle-tah.**—Ibid., 243. **Ucletes.**—Keane in Stanford, Compend., 541, 1878. **Uctetahs.**—St John, Sea of Mts., II, 16, 1877. **Uculta.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 74. **Ucultas.**—Lennard and Barrett, Brit. Col., 36, 1862. **Yookilta.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Yukletas.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **Yū′kwilta.**—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Lelaka (*Lē′lacha*). An ancestor of a Nakomgilisala gens who also gave his name to the gens.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Lelek (*Lᴇlᴇ′k*). A Songish band residing at Codboro bay, s. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Lelengtu. The Flute clan of the Lengya (Flute) phratry of the Hopi.
Leleñtu wiñwû.—Fewkes in 19th Rep. B. A. E., 583, 1901 (*wiñwû*='clan'). **Lenbaki.**—Stephen in 8th Rep. B. A. E., 18, 1891.

Lelewagyila (*Lē′lᴇwagila* 'the heaven makers': mythical name of the raven). A gens of the Tsawatenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Lelewayou (*Le-le-wa′-you*, 'birds' cry'). A subclan of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Lelikian. A former Nishinam village in the valley of Bear r., N. Cal.

Láylekeean.—Powers in Overland Mo., xii, 22, 1874. **Le′-li-ki-an.**—Powers in Cont. N. A. Ethnol., iii, 316, 1877.

Leliotu. The Tiny Ant (*sp. incog.*) clan of the Ala (Horn) phratry of the Hopi.

Le-li-o-tü wüñ-wü.—Fewkes in Am. Anthrop., vii, 401 1894 (*wüñ-wü*=‘clan’).

Lema. One of the more important of the old villages of the Pomo; situated in Knight's valley, about 4 m. n. w. of Hopland, Mendocino co., Cal. (S. A. B.)

Lá-ma.—Powers in Cont. N. A. Ethnol., iii, 172, 1777. **Lema.**—S. A. Barrett, inf'n, 1906.

Lemaltcha (Le-m*a*l-tcha). A former Lummi village on Waldron id., Wash. (Gibbs, Clallam and Lummi, 39, 1863). The name is the same as Lilmalche, q. v.

Lemitas. Mentioned by Villa-Señor (Theatro Am., pt. 2, 412, 1748) as a wild tribe hostile to the people of New Mexico. Possibly the local name of an Apache band or of its chief.

Lenahuon. One of the tribes formerly occupying "the country from Buena Vista and Carises lakes and Kern r. to the Sierra Nevada and Coast range," Cal. (Barbour (1852) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 256, 1853). By treaty of June 10, 1851, these tribes reserved a tract between Tejon pass and Kern r., and ceded the remainder of their lands to the United States. Kroeber suggests that the name is perhaps intended for Sanahuon, Spanish orthography of Sanakhwin, a Yokuts and perhaps other Indian corruption of *San Joaquin* or a similar Spanish geographical term.

Lenahuon.—Barbour, op. cit. **Senahuow.**—Royce in 18th Rep. B. A. E., 782, 1899.

Lenape stone. A perforated tablet of shale, of the form usually classed as gorgets, found by Bernard Hansell while plowing on his father's farm half a mile e. of Doylestown, Bucks co., Pa. A large fragment of the stone was found on the surface of the ground in the spring of 1872; and a second, the smaller piece, was picked up in 1881. The length is nearly 4½ in., and the width varies from 1½ to 1¾ in The surface on both sides has been smoothed, and on one side are carved in outline the figure of an elephant or mammoth, two rude human forms, the sun, and a number of unidentified objects. On the other are outline figures of a turtle, fishes, a bird, a pipe, etc. There are two round perforations in the tablet, about a third of its length from the ends. The specimen may possibly be genuine Indian workmanship, but the carving is apparently modern and executed after the stone had been broken. For further notice consult Mercer, The Lenape Stone, or the Indian and the Mammoth, 1885. See *Gorgets, Perforated Tablets.* (C. T.)

Lengya. The Flute phratry of the Hopi, consisting of the Flute (Lelengtu), Blue-flute (Shakwalengya), Drab-flute (Masilengya), and Mountain-sheep (Pangwa) clans, and probably others. They claim to have come from a region in s. Arizona called Palatkwabi and from Little Colorado r., and after their arrival in Tusayan joined the Ala (Horn) phratry, forming the Ala-Lengya group.—Fewkes in 19th Rep. B. A. E., 583, 587, 1901.

Leñya.—Fewkes, ibid.

Lengyanobi (‘high place of the Flute clans’). The legendary home of the Lengya (Flute) clans of the Hopi, now a large ruin on a mesa about 30 m. n. e. of Walpi, n. e. Ariz. The village is said to have been abandoned just before the arrival of the Spaniards (1540), its inhabitants becoming amalgamated with the Hopi. The people of Lengyanobi at that time belonged to two consolidated phratries, the Ala (Horn) and the Lengya (Flute), of which the latter built the village. (J. W. F.)

Lentes. Said to have been a former pueblo of the Tigua, but more likely a village established for the benefit of Genizaros (q. v.), on the w. bank of the Rio Grande near Los Lunas, N. Mex. By 1850 the natives had become completely "Mexicanized."

Lentes.—Simpson in Rep. Sec. War, 143, 1850. **Lentis.**—Calhoun in Schoolcraft, Ind. Tribes, iii, 633, 1853. **Leunis.**—Schoolcraft, ibid., i, 519, 1851. **Leutis.**—Ibid. **Los Lentes.**—Lane (1854), ibid., v, 689, 1855.

Lesamaiti. A former village of the Awani about one-fifth of a mile from Notomidula, in Yosemite valley, Mariposa co., Cal.

Laysamite.—Powers in Overland Mo., x, 333, 1874. **Le-sam′-ai-ti.**—Powers in Cont. N. A. Ethnol., iii, 365, 1877.

Leschi. A Nisqualli chief, prominent in the war which involved all the tribes of Washington and adjacent regions in 1855–58, and commonly known as the Yakima war. While Kamaiakan (q. v.) headed the Yakima and their confederates e. of the mountains, Leschi took command w. of the Cascades, particularly about Puget sd. His most notable exploit was an attack on the new town of Seattle, Jan. 29, 1856, at the head of about 1,000 warriors of several tribes. The assailants were driven off by means of a naval battery upon a vessel in the harbor. On the collapse of the outbreak Leschi fled to the Yakima, who, having already submitted, refused him shelter except as a slave. A reward was offered for his capture, and being thus outlawed, he was at last treacherously seized by two of his own men in Nov., 1856, and delivered to the civil authorities, by whom, after a long legal contest, he was condemned and hanged, Feb. 19, 1857. See Bancroft, Hist. Wash., 1890. (J. M.)

Les Noire Indians. Mentioned by Say (Long, Exped. Rocky Mts., ii, lxxxiv, 1823) as a people known to the Hidatsa, who applied to them the name At-te-shu-pe-sha-loh-pan-ga, which Matthews states is probably an attempt to give the Hidatsa word for Black-lodge people.

Letaiyo. The Gray-fox clan of the Kokop (Firewood) phratry of the Hopi.

Letaiyo wiñwû.—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû* = 'clan'). **Le-tai-yo wüñ-wû.**—Fewkes in Am. Anthrop., VII, 403, 1894.

Leush (*Le'-ush*). A former Modoc settlement on the N. side of Tule (Rhett) lake, s. w. Oreg.—Gatschet in Cont. N. A. Ethnol., II, pt. I, xxxii, 1890.

Lewistown. A village of Shawnee and Seneca, taking its name from the Shawnee chief Captain Lewis, formerly near the site of the present Lewistown, Logan co., Ohio, on lands granted to them by treaty of Sept. 29, 1817, but sold under the provisions of the Lewistown treaty of July 20, 1831. See Howe, Hist. Coll. Ohio, II, 102, 1896; Royce in 18th Rep. B. A. E., 686, 732, 1899. (J. M.)

Leyva. Located on various early maps apparently as a settlement of New Mexico, but in reality designed to indicate a point supposed to have been reached by Francisco Leyva Bonilla on an unauthorized expedition, about 1594–96, to the Quivira region, by whose inhabitants he and his party were killed. See Bancroft, Ariz. and N. Mex., 108, 1889; D'Anville, map Am. Sept., 1746; Squier in Am. Review, II, 520, 1848.

Leyza.—Güssefeld, Charte America, 1797 (misprint).

Lgalaiguhl-lanas (*L'gala'-igut lā'nas*). A former subdivision of the Gitins of Skidegate, Queen Charlotte ids., Brit. Col., a family of the Eagle clan of the Haida. It has long been extinct. The name may mean 'people of the town of Lgalai.'—Swanton, Cont. Haida, 274, 1905.

Liam. A former Chumashan village in Ventura co., Cal.—Taylor in Cal. Farmer, July 24, 1863.

Liaywas. An unidentified tribe which participated in the Yakima treaty of 1855, and was placed on Yakima res., Wash. It may have been a division of the Yakima. (L. F.)

Li-ay-was.—U. S. Ind. Treat. (1855), II, 524, 1903. **Siaywas.**—Ind. Aff. Rep., 110, 1874.

Libantone. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Lichtenau (Ger.: 'pastures of light'). A village of Moravian Delawares on the E. side of the Muskingum, 3 m. below Coshocton, Coshocton co., Ohio, established in 1776. Some time afterward it was abandoned by the Moravians on account of the hostilities of the Hurons and other warlike tribes, and reoccupied, under the name of Indaochaie, by hostile Indians, until destroyed by the Americans in 1781. See *Missions*. (J. M.)

Indaochaie.—Butterfield, Washington-Irvine Corr., 52, 1882. **Lichtenau.**—Loskiel, Hist. Miss. United Breth., pt. 3, 110, 1794; Heckewelder in Trans. Am. Philos. Soc., n. s., IV, 390, 1834.

Lichtenfels (Ger.: 'rocks of light'). A Moravian mission station in w. Greenland.—Crantz, Hist. Greenland, I, map, 1767.

Lick Town. A Shawnee (?) village, in 1776–82, on upper Scioto r., Ohio, probably near Circleville. The true name was probably Piqua or Chillicothe. (J. M.)

Lick Town.—Hutchins, map in Smith, Bouquet's Exped., 1766. **Salt Lick Town.**—Smith, ibid., 67 (not Salt Lick Town on Mahoning cr.).

Lidlipa. A former Nishinam village in the valley of Bear r., N. Cal.

Lidlepa.—Powers in Overland Mo., XII, 22, 1874. **Lid'-li-pa.**—Powers in Cont. N. A. Ethnol., III, 316, 1877.

Liebigstag. An Ahtena village on the left bank of Copper r., Alaska, lat. 61° 57', lon. 145° 45'; named from its chief.

Liebigstag's village.—Allen, Rep. on Alaska, 120, 1887.

Liesnoi (Russian: 'woody'). A Kaniagmiut village on Wood id., near Kodiak, Alaska.; pop. 157 in 1880, 120 in 1890.

Lesnoi. — Eleventh Census, Alaska, 75, 1893. **Lesnova.**—Petroff in 10th Census, Alaska, map, 1884. **Tanignagmjut.**—Holmberg, Ethnog. Skizz., map, 1855.

Liggigé. A village connected with Concho, or Loreto, 2 leagues N. of that mission, which was situated opposite the island of Carmen, lat. 26°, Lower California (Picolo in Stöcklein, Neue Welt-Bott, no. 72, 35, 1726). Not to be confounded with Liguí, about 14 leagues farther s.

Lightning stick. See *Bull-roarer*.

Lignite. See *Jet*.

Likatuit. A division of the Olamentke, occupying a part of Marin co., Cal. Their last great chief was Marin (q. v.), according to Powers, and they were among the Indians under San Rafael mission.

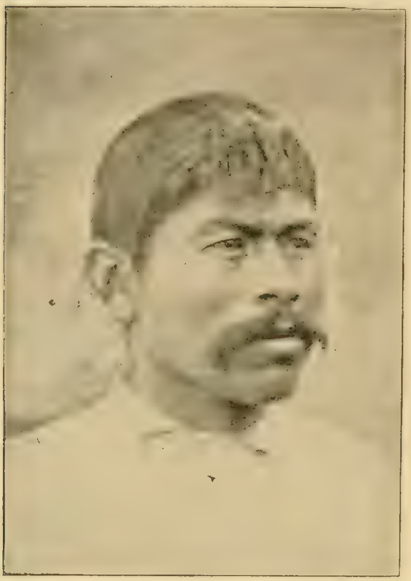
Lecatuit.—Bancroft, Nat. Races, I, 453, 1874. **Li-kat'-u-it.**—Powers in Cont. N. A. Ethnol., III, 195, 1877.

Lilibeque. A Chumashan village on one of the Santa Barbara ids., Cal., probably Santa Rosa, in 1542.

Lilibique.—Cabrillo, Narr. (1542), in Smith, Colec. Doc. Fla., 186, 1857. **Lillibique.**—Taylor in Cal. Farmer, Apr. 17, 1863.

Lillooet ('wild onion'). One of the 4 principal Salish tribes in the interior of British Columbia, situated on Fraser r. around the mouths of Cayoosh cr. and Bridge r., on Seton and Anderson lakes, and southward from them to Harrison lake. Pop. 978 in 1904. Bands: Anderson Lake, Bridge River, Cayoosh Creek (2), Douglas, Enias, Fountain, Kanlax, Lillooet (2), Mission, Niciat, Pemberton Meadows, and Schloss. It is sometimes divided into the Lower Lillooet, including the Douglas and Pemberton Meadows bands, and the Upper Lillooet, including all the rest. Consult Teit, Lillooet Indians, in Mem. Am. Mus. Nat. Hist., III, pt. 5, 1906. (J. R. S.)

Chin Nation.—Schoolcraft, Ind. Tribes, v, 173, 1855. **Lillooet.**—Can. Ind. Aff. Rep. 1889, 115, 1890. **Lilowat.**—Gibbs in Cont. N. A. Ethnol., I, 268, 1877. **Loquilt Indians.**—Mayne, Brit. Col., 299, 1862. **Sclavthamuk.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Stā'-tlum-ooh.**—Dawson in Trans. Roy. Soc. Can., sec. II, 5, 1891. **Stetlum.**—Survey map, Hydr. Office, U. S. N., 1882. **Stlat-limuh.**—Mackay quoted by Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 5. **Stla'tliumH.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889 (own name). **Stlā'tliumQ.**—Boas in 6th Rep. N. W. Tribes Can., 80, 1890. **Stlā'tlumQ.**—Boas as quoted by Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 5.



LILLOOET MAN. (AM. MUS. NAT. HIST.)

LILLOOET WOMAN. (AM. MUS. NAT. HIST.)

Lillooet. A band and town of Upper Lillooet on Fraser r., where it is joined by Cayoosh cr. The Canadian Reports on Indian Affairs give two divisions of the Lillooet band, of which one numbered 57 and the other 6 in 1904.

Lillooet.—Can. Ind. Aff. Rep., pt. II, 72, 1902. **SEtL.**—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900 (native name of the village of Lillooet).

Lilmalche (*Le̥mā'tlca*). One of the two Cowichan tribes on Thetis id., off the S. E. coast of Vancouver id.; pop. 19 in 1904. Given as a band of the Penelakut (q. v.) by the Canadian Indian Office.

Le̥mā'tlca.—Boas, MS., B. A. E., 1887. **Lilmalche.**—Can. Ind. Aff. for 1901, pt. II, 164. **Ll-mache.**—Ibid., 1897, 362, 1898. **Ll-mal-che.**—Ibid., 1898, 417. **Llmalches.**—Ibid., 1883, 190.

Lilshiknom. A branch of the Yuki who lived on the W. bank of Eel r., a short distance below the junction of Middle fork and South Eel r., N. Cal. (A. L. K.)

Lincoln Island. An island in Penobscot r., Me., near Lincoln, 37 m. above Oldtown, occupied by about 30 Penobscot Indians.

Lincoln.—So called by the whites. **Madnáguk.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name).

Linguistic families. The linguistic diversity of the Indians is perhaps the most remarkable feature of American ethnology. While certain general features, such, for example, as incorporation, use of verb and pronoun, employment of generic particles, use of nongrammatical genders, etc., usually occur, most of the languages of the New World exhibit analogies justifying their classification, on psychic grounds at least, as a single family of speech; nevertheless, the comparison of their vocabularies leads to the recognition of the existence of a large number of linguistic families or stocks having lexically no resemblance to or connection with each other. Boas (Science, XXIII, 644, 1906) is of the opinion, however, that, considering the enormous differences in the psychological bases of morphology in American Indian languages, such psychic unity in one family of speech can hardly be predicated with confidence. Also, it may be that the Paleo-Asiatic languages of Siberia may perhaps belong with the American tongues. This linguistic diversity was perceived and commented on by some of the early Spanish historians and other writers on American subjects, such as Hervas, Barton, and Adelung; but the "founder of systematic philology relating to the North American Indians" (in the words of Powell) was Albert Gallatin, whose Synopsis of the Indian Tribes within the United States East of the Rocky Mountains and in the British and Russian Possessions in North America was published in 1836 in the Transactions and Collections of the American Antiquarian Society (Archæologia Americana, II), of Worcester, Mass. The progress of research and of linguistic cartography since Gallatin's time is sketched in Powell's epoch-marking article, "Indian linguistic families" (7th Rep. B. A. E., 1-142, 1891), with accompanying map, embodying the author's own researches and those of the experts of the Bureau. Taking vocabulary and dictionary as the factors of discrimination, Powell recognized, N. of the Mexican boundary, the following 58 "distinct linguistic families" or stocks: Adaizan (since determined to be a part of the Caddoan), Algonquian, Athapascan, Attacapan, Beothukan, Caddoan, Chimakuan, Chimarikan, Chimmesyan, Chinookan, Chitimachan, Chumashan, Coahuiltecan, Copehan, Costanoan, Eskimauan, Esselenian, Iroquoian, Kalapooian, Karankawan, Keresan, Kiowan, Kitunahan, Koluschan, Kulanapan, Kusan, Lutuamian, Mariposan, Moquelumnan, Muskhogean, Natchesan, Palaihnihan (since consolidated with Shastan), Piman, Pujunan, Quoratean, Salinan, Salishan, Sastean (Shastan), Shahaptian, Shoshonean, Siouan, Skittagetan, Takilman, Tanoan, Timuquanan, Tonikan, Tonkawan, Uchean, Waiilatpuan, Wakashan, Washoan, Weitspekan, Wishoskan, Yakonan, Yanan, Yukian, Yuman, Zuñian. This is the working list for students of American languages, and, with minor variations, will remain the authoritative document on the classification of American linguistic stocks. (See Kroeber in Am. Anthrop, VII, 570-93, 1905, where modifiations are proposed.) A revised edition of the map, containing the results of the latest investigations, appears in this Handbook.

A marked feature of the distribution of Indian linguistic families N. of Mexico is the presence or former existence in what are now the states of California and Oregon of more than one-third of the total number, while some other stocks (Algonquian, Athapascan, Siouan, Shoshonean, Eskimauan) have a very wide distribution. The Pacific coast contrasts with the Atlantic by reason of the multiplicity of its linguistic families as compared with the few on the eastern littoral. The distribution of the Eskimauan family along the whole Arctic coast from Newfoundland to Bering sea, and beyond it in a portion of Asia, is remarkable. The Uchean and the extinct Beothuk of Newfoundland are really the only small families of the Atlantic slope. The Catawba and related tribes in the Carolinas prove the earlier possession of that country by the primitive Siouan, whose migrations were generally westward. The Tuscarora and related tribes of Virginia and southward show the wanderings of the Iroquois, as do the Navaho and Apache those of the Athapascans.

In 1896 McGee (The Smithson. Inst., 1846-96, 377, 1897) estimated the number of tribes belonging to the various linguistic families as follows: Algonquian 36, Athapascan 53, Attacapan 2, Beothukan 1, Caddoan 9, Chimakuan 2, Chimarikan 2, Chimmesyan (Tsimshian) 8, Chinookan 11, Chitimachan 1, Chumashan 6, Coahuiltecan 22, Copehan 22, Costanoan 5, Eskimauan 70, Esselenian 1, Iroquoian 13, Kalapooian 8, Karankawan 1, Keresan 17, Kiowan 1, Kitunahan 4, Koluschan 12, Kulanapan 30, Kusan 4, Lutuamian 4, Mariposan 24, Moquelumnan 35, Muskhogean 9, Nahuatlan ?, Natchesan 2, Palaihnihan 8, Piman 7, Pujunan 26, Quoratean 3, Salinan 2, Salishan 64, Sastean 1, Serian 3, Shahaptian 7, Shoshonean 12, Siouan 68, Skitttagetan (Haida) 17, Takilman 1, Tanoan 14, Timuquanan 60, Tonikan 3, Tonkawan 1, Uchean 1, Waiilatpuan 2, Wakashan (Kwakiutl-Nootka) 37, Washoan 1, Weitspekan 6, Wishoskan 3, Yakonan 4, Yanan 1, Yukian 5, Yuman 9, Zuñian 1. Of this large number of tribes, some are of little importance, while others may be local divisions and not tribes in the proper sense of the term. This is true, for example, of two at least of the divisions of the Kitunahan family, and of not a few of the Algonquian "tribes." Some families, it will be seen, consist of but a single tribe: Beothukan, Chitimachan, Esselenian, Karankawan, Kiowan, Takilman, Tonkawan, Uchean, Washoan, Yanan, Zuñian; but of these a few (such as Zuñian and Kiowan) are very important. The amount of linguistic variation serving as an index of tribal division varies considerably, and in many cases, especially with the older writers, the delimitations are very imperfect. Researches now in progress will doubtless elucidate some of these points.

Besides the classification noted above, based on vocabulary, certain others are possible which take into consideration grammatical peculiarities, etc., common to several linguistic families. Thus, groups may be distinguished within the 56 families of speech, embracing two or more of them which seem to be grammatically or syntactically related, or in both these respects, while in nowise resembling each other in lexical content. From considerations of this sort Boas finds resemblances between several of the N. W. Pacific coast families. Grammatically, the Koluschan (Tlingit) and Skittagetan (Haida) and the Athapascan seem to be distantly related, and some lexical coincidences have been noted. The occurrence of pronominal gender in the Salishan and Chimakuan stocks is thought by Boas to be of great importance as suggesting relationship between these two families. The

Wakashan (Kwakiutl-Nootka), Salishan, and Chimakuan stocks all possess suffix-nouns and inflected adverbs, similarities pointing, perhaps, to a common source (Mem. Internat. Cong. Anthrop., 339–346, 1894). The languages of California have recently been carefully studied by Dixon and Kroeber (Am. Anthrop., v, 1–26, 1903; vii, 213–17, 1905; viii, no. 4, 1906), and the former has determined, as Gatschet had suspected, that the Sastean and Palaihnihan (Achomawi) constitute one stock, to which the Bureau of American Ethnology applies the name Shastan. A similar coalescence of the Costanoan and Moquelumnan stocks is also suggested. Taking other than lexical elements into consideration, the languages of California (exclusive of the Yuman and Yanan) may be arranged in three groups: Southwestern, or Chumash type; northwestern, or Yurok type; central, or Maidu type—the last being by far the most numerous. This systematization for California rests on pronominal incorporation, syntactical cases, etc.

Morphological peculiarities, possessed in common, according to some authorities, indicate a relationship between Piman, Nahuatlan (Mexican), and Shoshonean. The Kitunahan of N. Idaho and S. E. British Columbia has some structural characteristics resembling those of the Shoshonean, particularly the method of object-noun incorporation. Gatschet, in 1891 (Karank. Inds., 1891), suggested the probability of some relationship between the Karankawan, Pakawa (Coahuiltecan), and Tonkawan. It is nearly certain also, as supposed by Brinton, that Natchez is a Muskhogean dialect. The now extinct Beothukan of Newfoundland has been suspected of having been a mixed and much distorted dialect of one or other of the great linguistic families of the region adjacent. Brinton (Amer. Race, 68, 1891) was of opinion that "the general morphology seems somewhat more akin to Eskimo than to Algonkin examples."

The amount of material extant in the languages of the various stocks, as well as the literature about them, is in nowise uniform. Some, like the Beothukan, Esselenian, and Karankawan, are utterly extinct, and but small vocabularies of them have been preserved. Of others, who still survive in limited or decreasing numbers, like the Chimakuan, Chimarikan, Chitimachan, Chumashan, Coahuiltecan, Costanoan, Kalapooian, Mariposan, Moquelumnan, Natchesan, Pujunan, Salinan, Shastan, Takilman, Washoan, Weitspekan, Yakonan, and Yukian, the vocabularies and texts collected are not very extensive or conclusive. The Algonquian, Athapascan, Eskimauan, Iroquoian, Muskhogean, Salishan, Skittagetan, Koluschan, and Siouan families are represented by many grammars, dictionaries, and native texts, both published and in manuscript. The extent and value of these materials may be seen from the bibliographies of the late J. C. Pilling, of the Algonquian, Athapascan, Chinookan, Eskimauan, Iroquoian, Muskhogean, Salishan, Siouan, and Wakashan stocks, published as bulletins by the Bureau of American Ethnology. (A. F. C.)

Linoklusha (*Lin-ok-lŭ′-sha*, 'crayfish'). A clan of the Kushapokla phratry of the Choctaw.—Morgan, Anc. Soc., 162, 1877.

Lintchanre ('flat sides of dogs'). A clan or division of the Thlingchadinne living N. and E. of the N. arm of Great Slave lake, in Mackenzie Ter., Canada.

Klin-tchanρe.—Petitot, Autour du lac des Esclaves, 363, 1891. **Klin-tchonρèh.**—Ibid., 303. **Lin-tchanrè.**—Petitot in Bul. Soc. de Géog. Paris, chart, 1875. **'Lin-tchanρè.**—Petitot, MS. vocab., B. A. E., 1865. **L'in-tchanρè.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Plats-côtés-de-chien du fort Raë.**—Ibid.

Lintja. A former Chumashan village near Santa Barbara, Cal.

Lintja.—Taylor in Cal. Farmer, Apr. 24, 1863. **Luijta.**—Bancroft, Nat. Races, I, 459, 1874 (misquoted from Taylor).

Lions Creek. The local name for a former band of Salish under Fraser superintendency, Brit. Col.

Leon's Creek.—Can. Ind. Aff. for 1878, 78. **Lion's Creek.**—Ibid., 1879, 138.

Lipajenne. A subdivision of the Lipan.

Lipajen-ne.—Orozco y Berra, Geog., 59, 1864. **Lipanjen-né.**—Escudero, Not. Estad. de Chihuahua, 212, 1834.

Lipan (adapted from *Ipa-n'de*, apparently a personal name; *n'de*='people'). An Apache tribe, designating themselves Náizhan ('ours,' 'our kind'), which at various periods of the 18th and 19th centuries roamed from the lower Rio Grande in New Mexico and Mexico eastward through Texas to the Gulf coast, gaining a livelihood by depredations against other tribes and especially against the white settlements of Texas and Mexico. The name has probably been employed to include other Apache groups of the southern plains, such as the Mescaleros and the Kiowa Apache. The Franciscan mission of San Sabá (q. v.) was established among the Lipan in Texas in 1757, but it was soon destroyed by their enemies, the Comanche and Wichita. In 1761–62 the missions of San Lorenzo and Candelaria were also founded, but these met a like fate in 1767. In 1805 the Lipan were reported to be divided into 3 bands, numbering 300, 350, and 100 men, respectively; this apparently gave rise to their subdivision by Orozco y Berra in 1864 into the Lipajenne, Lipanes de Arriba, and Lipanes de Abajo. In 1839, under chief Castro, they sided with the Texans against the Comanche (Schoolcraft, Thirty Years, 642, 1851); they were always friends with their congeners, the Mescaleros, and with the Tonkawa after 1855, but were enemies of the Jicarillas and the Ute. Between 1845 and 1856 they suffered severely in the Texan wars, the design of which was the extermination of the Indians within the Texas border. Most of them were driven into Coahuila, Mexico, where they resided in the Santa Rosa mts. with Kickapoo and other refugee Indians from the United States, until the 19 survivors were taken to N. W. Chihuahua, in Oct., 1903, whence they were brought to the United States about the beginning of 1905 and placed on the Mescalero res., N. Mex., where they now (1905) number about 25 and are making more rapid progress toward civilization than their Indian neighbors. In addition there are one or two Lipan numbered with the 54 Tonkawa under the Ponca, Pawnee, and Oto agency, Oakland res., Okla., and a few with the Kiowa Apache in the same territory, making the total population about 35. The Lipan resemble the other Apache in all important characteristics. They were often known under the designation Cancy, Chanze, etc., the French form of the Caddo collective name (*Kä′ntsi*) for the eastern Apache tribes. (F. W. H.)

Apaches Lipanes.—MS., 1791-92, in Tex. State archives. **Ä-tagúi.**—Mooney, field notes, B. A. E., 1897 ('timber Apache': Kiowa name, used also for Mescaleros). **Canceres.**—Escudero, Not. Nuevo Méx., 84, 1849. **Cancers.**—Lewis, Trav., 195, 1809. **Cances.**—Sibley (1805), Hist. Sketches, 74, 1806 (Caddo name: 'deceivers'). **Cancey.**—Fr. Doc. of 1719 quoted by Bandelier in Arch. Inst. Papers, III, 173, 1890. **Canchy.**—Bienville (1700) in Margry, Déc., IV, 442, 1880. **Cancy.**—La Harpe (1719), ibid., VI, 277, 285, 1886. **Canecis.**—Jefferys, Am. Atlas, map 8, 1776. **Caneeci.**—Anville, map N. Am., 1752. **Canees.**—Schoolcraft, Ind. Tribes, V, 571, 1855. **Canessy.**—Iberville (1700) in Margry, Déc., IV, 374, 1880. **Cannecis.**—Baudry des Lozières, Voy. La., 242, 1802. **Cannecy.**—La Harpe (1719) in Margry, Déc., VI, 262, 1880. **Cannensis.**—French, Hist. Coll. La., II, 11, 1875. **Cannessi.**—Carte des Poss. Angloises, 1777. **Cantey.**—Joutel (1687) in Margry, Déc., III, 409, 1878. **Chancré.**—Joutel (1687) in Margry, Déc., III, 288, 1878. **Chanzes.**—Joutel (1687) in French, Hist. Coll. La., I, 138, 846. **Concee.**—Sibley, Hist. Sketches, 110, 1806. **Gipanes.**—Hamilton, Mex. Handbk., 48, 1883. **Hu-ta′-ci.**—ten Kate, Synonymie, 9, 1884 ('forest Apache': Comanche name). **Húχul.**—Gatschet, Tonkawe MS., B. A. E. (Tonkawa name). **Ipa-nde.**—Arricivita (1792) quoted by Bandelier in Arch. Inst. Papers, III, 181, 1890. **Ipandi.**—Ibid., 180. **K'ăn′-dzi.**—ten Kate, Synonymie, 10, 1884 (Caddo name). **Kantsi′.**—Gatschet, Caddo and Yatassi MS., B. A. E., 65. **Kareses.**—McKenney and Hall, Ind. Tribes, III, 79, 1858 (probably identical). **Lanecy.**—Walche, Charte von Am., 1805 (misprint). **Lapan.**—Niles' Register, LXXI, 119, 1846. **Lapanas.**—Bollaert in Jour. Ethnol. Soc. Lond., II, 276, 1850. **Lapane.**—Drake, Bk. Inds., vi, 1848. **Lapanne.**—Ibid., viii. **Lee Panis.**—Pike, Trav., 337, 1811. **Lee Pawnees.**—Pike, Exped., app., pt. 3, 29, 1810. **Lepan.**—Sen. Ex. Conf. Doc. 13, 29th Cong., 2d sess., 1, 1846. **Le Panis.**—Pike, Exped., app., pt. 3, 9, 1810. **Lipaines.**—Alegre, Hist. Comp. Jésus, I, 336, 1841. **Lipane.**—MS. in Tex. State arch., no. 155, 1792. **Lipanes Llaneros.**—Doc. of 1828 in Bol. Soc. Geog. Mex., 264, 1870. **Lipanis.**—Drake, Bk. Inds., ix, 1848. **Lipanos.**—Escudero, Not. Estad. de Chihuahua, 244, 1834. **Lipau.**—Ind. Aff. Rep., 176, 1875 (misprint). **Lipaw.**—Hoffman in Bul. Soc. d'Anthrop. de Paris, 3d s., VI, 206, 1883 (misprint). **Lippans.**—Butler and Lewis (1846) in H. R. Doc. 76, 29th Cong., 2d sess., 4, 1847 **Na′-izhă′ñ.**—Mooney, field notes, B. A. E., 1897 (own name: 'ours', 'our kind' + *dina*, 'people'; cf. Kiowa Apache). **Navóne.**—Gatschet, Comanche MS., B. A. E., 1884 (Comanche name). **Nipán.**—Ibid. (Comanche pron. of Lipan) **Ocanes.**—Uhde, Länder, 121, 1861 (probably identical). **Pawnee.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s., II, 29, 1814 (mistake). **Seepans.**—Lane (1854) in Schoolcraft, Ind. Tribes, V, 689, 1855. **Shi′ĭni.**—Mooney, field notes, B. A. E., 1897 ('summer people' (?): former Mescalero name). **Siapanes.**—Uhde, Länder, 121, 1861. **Sinapans.**—Iberville (1699) in Margry, Déc., IV, 316, 1880. **Sipan.**—Latham in Trans. Philol. Soc. Lond., 102, 1856. **Sypanes.**—Robin, Voy. Louisiane, III, 15, 1807. **Tu-tsän-nde.**—Mooney, field notes, B. A. E., 1897 ('great water people': Mescalero name). **Úχul.**—Gatschet, Tonkawe MS., B. A. E. (Tonkawa name for a spiral shell; applied to the Lipan on account of their coiled hair). **Yabipais Lipan.**—Garcés (1776), Diary, 404, 1900. **Yavipai-Lipanes.**—Garcés (1776) cited by Bandelier in Arch. Inst. Papers, III, 114, 1890.

Lipanes de Abajo (Span.: 'lower Lipans'). A former branch of the Lipan.

Lipanes de Abajo.—Orozco y Berra, Geog., 59, 1864. **Lipanes del Sur.**—Doc. of 1828 in Bol. Soc. Geog. Mex., 504, 1869.

Lipanes de Arriba (Span.: 'upper Lipans'). A former branch of the Lipan.

Lipanes de Arriba.—Orozco y Berra, Geog., 59, 1864. **Lipanes del Norte.**—Doc. of 1828 in Bol. Soc. Geog. Mex., 504, 1869.

Lipillanes. Mentioned as a division of the Llaneros. See *Gohlkahin*, *Guhlkainde*, *Kwahari*.

Lipallanes.—Escudero, Not. de Chihuahua, 226, 1834. **Lipillanes.**—Orozco y Berra, Geog., 59, 1864. **Lipiyanes.**—Escudero, Not. de Sonora y Sinaloa, 68, 1849.

Lipook. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, May 4, 1860.

Lisahuato. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Lisichi. A former Chumashan village in Ventura co., Cal.—Taylor in Cal. Farmer, July 24, 1863.

Lisuchu. A former Chumashan village near Santa Barbara Cal. (Taylor in Cal. Farmer, Apr. 24, 1863). Perhaps identical with the preceding.

Lithenca. A former village, presumably Costanoan, connected with San Juan Bautista mission, Cal.—Taylor in Cal. Farmer, Nov. 25, 1860.

Littefutchi. A former Upper Creek town at the head of Canoe cr., in St Clair co., Ala. It was burned by Col. Dyer, Oct. 29, 1813.

Littafatchee.—Royce in 18th Rep. B. A. E., Ala. map, 1899. **Littafutchee.**—Flint, Ind. Wars, 175, 1833. **Littefutchee.**—Pickett, Hist. Ala., II, 294, 1851. **Olitifar.**—Juan de la Vandera (1579) in Smith, Colec. Doc. Fla., I, 18, 1857.

Little Abraham. See *Abraham*.

Little Carpenter. See *Attakullaculla*.

Little Crow (*Chetañ wakan mañi*, 'the sacred pigeon-hawk which comes walking'). A chief of the Kaposia division of the Mdewakanton Sioux, which, under his father Little Crow, as under his grandfather Little Thunder, had its headquarters at Kaposia (Kapozha), a village on the w. bank of the Mississippi, 10 or 12 m. below the mouth of Minnesota r. In 1846, while intoxicated, he was shot and wounded by his brother; this caused him to try to discourage drinking among his followers, and probably induced him the same year to ask of the Indian agent at Ft Snelling a missionary to reside at his village, as a result of which Rev. Thomas S. Williamson was sent. Although Little Crow was a signer (under the name of Ta-oya-te-duta, 'His people are red') of the treaty of Mendota, Minn., Aug. 5, 1851, by which the Dakota ceded most of their Minnesota lands to the United States, he used the treaty as a means of creating dissatisfaction and ultimately in bringing on the disastrous outbreak of 1862. In this outbreak, during which more than a thousand settlers were killed, Little Crow was the recognized leader. Subsequent to the cession of 1851 several bands, including the Kaposia, were removed to a large reservation on the upper Minnesota, where they dwelt peacefully, professing genuine friendship for the white settlers, until they rose suddenly on Aug. 18, 1862, and spreading themselves along the frontier for more than 200 m., killed white men, women, and children without mercy. Little Crow led the fierce though unsuccessful attack on Ft Ridgely, Minn., Aug. 20–22, 1862, in which he was slightly wounded. After the defeat of the hostiles at Wood lake, Sept. 23, 1862, by Gen. Sibley, Little Crow with 200 or 300 followers fled to the protection of his kindred on the plains farther w. He was killed by a settler named Lampson, July 3, 1863, at a place N. of Hutchinson, McLeod co., Minn. He was probably nearly 60 years of age at the time of his death. Little Crow had had 6 wives and 22 children. Consult Minn. Hist. Soc. Coll., III, 1880; IV, 1876; Bryant and Murch, History of the Great Massacre by the Sioux Indians in 1862; Indian Affairs Report for 1863; Neill, Hist. Minn., 1858. (C. T.)

LITTLE CROW THE ELDER. (McKENNEY AND HALL)

LITTLE CROW THE YOUNGER

Little Forks. A Chippewa res. formerly on Tittibawassee r., in lower Michigan, sold in 1837.

Little Munsee Town. A former Munsee village a few miles E. of Anderson, Madison co., Ind., on land sold in 1818 (Royce in 1st Rep. B. A. E., map, 1881). It may be identical with Kiktheswemud.

Little Osage Village. A former Osage village on Osage res., Okla., on the W. bank of Neosho r.—McCoy (1837) in Sen. Doc. 120, 25th Cong., 2d sess., map, 952, 1838.

Little Raven (*Hósa*, 'Young Crow'). An Arapaho chief. He was first signer, for the Southern Arapaho, of the treaty of Fort Wise, Colo., Feb. 18, 1861. At a later period he took part with the allied Arapaho and Cheyenne in the war along the Kansas border, but joined in the treaty of Medicine Lodge, Kans., in 1867, by which these tribes agreed to go on a reservation, after which treaty all his effort was consistently directed toward keeping his people at peace with the Government and leading them to civilization. Through his influence the body of the Arapaho remained at peace with the whites when their allies, the Cheyenne and Kiowa, went on the warpath in 1874–75. Little Raven died at Cantonment, Okla., in the winter of 1889, after having maintained for 20 years a reputation as the leader of the progressive element. He was succeeded by Nawat, 'Left-hand'. (J. M.)

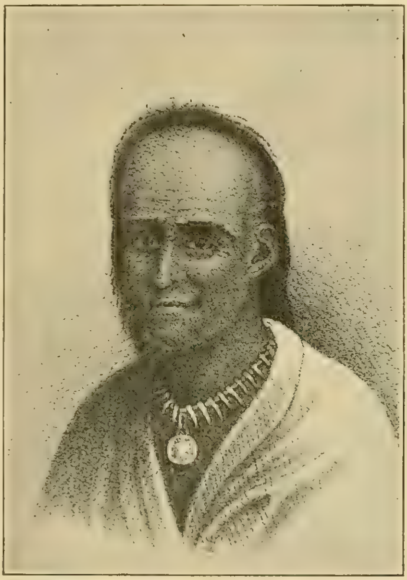
Little Rock Band. Mentioned by Parker (Minn. Handbk., 141, 1857) as a Sisseton division. Not identified.

Little Rock Village. A Potawatomi village in N. E. Illinois in 1832 (Camp Tippecanoe treaty (1832) in U. S. Ind. Treat., 698, 1873); situated on the N. bank of Kankakee r., about the boundary of Kankakee and Will cos.

Little Thunder. A Brulé Sioux chief during the middle of the 19th century. He was present at the Grattan massacre near Ft Laramie in 1854, and assumed command when chief Singing Bear was killed; he also took part in the battle of Ash Hollow, Nebr., with Gen. Harney, in 1855, and continued chief until his death some years later. Physically Little Thunder was a giant, fully six feet six inches tall and large in proportion, and is spoken of as of superior intelligence.

Little Turtle (*Michikinikwa*). A chief of the Miami tribe, born at his village on Eel r., Ind., in 1752. His father was a Miami chief and his mother a Mahican; hence, according to the Indian rule, he was a Mahican and received no advantage from his father's rank—that is, he was not chief by descent. However, his talents having attracted the notice of his countrymen, he was made chief of the Miami while a comparatively young man. Little Turtle was the principal leader of the Indian forces that defeated Gen. Harmar on Miami r. in Oct. 1790, and Gen. St Clair, at St. Marys, Nov. 4, 1791, and he and Bluejacket were among the foremost leaders of the Indians in their conflict with Gen. Wayne's army in 1795, although he had urged the Indians to make peace with this "chief who never sleeps." After their defeat by the whites he joined in the treaty at Greenville, Ohio, Aug. 3, 1795, remarking, as he signed it, "I am the last to sign it, and I will be the last to break it." Faithful to this promise he remained passive and counseled peace on the part of his people until his death at Ft Wayne, July 14, 1812. Early in 1797, accompanied by Capt. Wells, his brother-in-law, he visited President Washington at Philadelphia, where he met Count Volney and Gen. Kosciusko, the latter presenting him with his own pair of elegantly mounted pistols. Although Tecumseh endeavored to draw him away from his peaceful relations with the whites, his efforts were in vain. Llitte Turtle's Indian name as signed to different treaties varies as follows: Greenville, Aug. 3, 1795, Meshekunnoghquoh; Ft Wayne, June 7, 1803, Meseekunnoghquoh; Vincennes, Aug. 21, 1805, Mashekakahquoh; Ft Wayne, Sept. 30, 1809, Meshekenoghqua. Consult Drake, Inds. N. Am., 1880; Brice, Hist. Fort Wayne, 1868; Appleton's Cyclop. Am. Biog., III, 1894. (C. T.)

Little Turtle's Village. A former Miami village on Eel r., Ind., about 20 m. N. W. of Ft Wayne; named after the celebrated chief, Little Turtle, who was born there in 1752 and made it his home. It was in existence as late as 1812, the year of Little Turtle's death.



LITTLE TURTLE. (FROM A PAINTING BY STUART IN 1797, SINCE DESTROYED)

Lituya. A name given by Niblack to a Tlingit division living about Lituya bay, S. E. Alaska. They are properly a part of the Huna, q. v.

Lituya.—Niblack, Coast Ind. of Alaska, chart I, 1889. **Ltuiskoe.**—Veniaminoff, Zapiski, II, pt. III, 29, 1840 (a town with 200 pop.). **Shltuja.**—Holmberg, Ethnog. Skizz., map, 1855.

Livangebra. A former rancheria, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.

Livangebra.—Taylor in Cal. Farmer, Oct. 18, 1861. **Livangelva.**—Ibid. (mentioned as distinct, though seemingly identical). **Luianeglua.**—Ibid. (also mentioned as distinct).

Liwaito (Wintun: =*líwai*, 'waving'). A former village of the Patwin subfamily of the Wintun, on the site of the present town of Winters, Yolo co., Cal. The Wintun applied the name also to Putah cr. (S. A. B.)

Lewytos.—Powers in Overland Mo., XIII, 542, 1874. **Liguaytoy.**—Bancroft, Hist. Cal., IV, 71, 1886.

Li-wai′-to.—Powers in Cont. N. A. Ethnol., III, 218, 1877.

Liyam (*Li′-yăm*). A former Chumashan village on Santa Cruz id., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Llagas (Span.: 'wounds'). A former group of Cocopa rancherias on the W. side of the Rio Colorado, just below tidewater, about lat. 32°, in N. E. Lower California. Visited and so named by Fray Francisco Garcés, Sept. 17, 1771, which is given as the day of the wounds or sores of St Francis Assisi.—Garcés (1775), Diary, 188, 1900.

Llaneros (Span.: 'plainsmen'). A term indefinitely applied to the former wild tribes of the Staked plains of W. Texas and E. New Mexico, including the Kwahari Comanche (q. v.) and parts of the Jicarillas and the Mescaleros. See *Gohlkahin*, *Guhlkainde*.

Llano. A Papago village in S. Arizona; pop. 70 in 1858.

Del Llano.—Bailey in Ind. Aff. Rep., 208, 1858.

Lochchiocha. A former Seminole town 60 m. E. of Apalachicola, and near Okloknee, Fla.; Okoskaamathla was chief in 1823.—H. R. Ex. Doc. 74 (1823), 19th Cong., 1st sess., 26, 1826.

Locobo. A Costanoan village situated in 1819 within 10 m. of Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Locust Necktown. A village in Maryland, occupied in 1792 by that band of the Nanticoke known as Wiwash, q. v.

Locust Neck.—Mt Johnson conf. (1755) in N. Y. Doc. Col. Hist., VI, 983, 1855. Locust Necktown.—Gallatin in Trans. Am. Antiq. Soc., II, 53, 1836.

Lodges. See *Earth lodge*, *Grass lodge*, *Habitations*.

Lodges without horses. A former Crow band.—Culbertson in Smithson. Rep. 1850, 144, 1851.

Lofka. A former Kaiyuhkhotana settlement on the W. bank of Yukon r., Alaska. The place probably consisted of only a single hut occupied by an Indian named Lofka, at which the earliest American travelers on the Yukon used to spend the night.

Lofka's barrabora.—Dall, Alaska, 211, 1870.

Logan. A synonym of *pokeloken*, in use in Maine, and probably a corruption of that word. (A. F. C.)

Logan, John (?) (native name *Tah-gah-jute*, lit. 'his eyelashes stick out or above,' as if looking through or over something, and so could well mean 'spying.'—Hewitt). A noted Indian chief, born at Shamokin, Pa., about 1725. His father, called by the English Shikellamy and by the Moravians Shikellemus, according to Crantz (Hist. of the Brethren, 269, 1780), was a white man, taken prisoner in Canada and reared among the Indians, and was later made chief of all or a part of the Indians residing at Shamokin. He is usually spoken of as a Cayuga chief, while others call him a Mingo, the common term in the colonial period for those Iroquois living beyond their proper boundaries. Bartram says that he was a Frenchman born in Montreal, but as a prisoner was adopted by the Oneida. The same authority further states that his son (presumably Tah-gah-jute) took the name Logan from his friend James Logan, who was secretary and for a time acting governor of Pennsylvania. He lived a number of years near Reedsville, Pa., supporting himself and family by hunting and the sale of dressed skins. Later, about 1770, he removed to the Ohio and was living at the mouth of Beaver cr. when visited by Heckewelder in 1772; and in 1774, about the time of the Dunmore war, he resided at Old Chillicothe, now Westfall, on the W. bank of Sciota r., Pickaway co., Ohio. In 1774 a number of Indians, including some of Logan's relatives, were brutally massacred at the mouth of Yellow cr. by settlers on the Ohio, in retaliation, it was claimed, for the murder of white emigrants, and for a time Michael Cresap was supposed to be the leader in this massacre. There has been much controversy as to the facts in this case. A careful study of the evidence given by Jefferson in the appendix to his Notes on Virginia, by J. J. Jacob in his Biographical Sketch of the Life of Michael Cresap, and by Brantz Mayer in his Tah-gah-jute, leads to the conclusion that the massacre of the Indians was by Greathouse and a party of white settlers, and that Cresap was not present; that Logan's sister, and possibly some other relative, were killed; that his wife was not murdered, and that he had no children. It seems evident, however, that Logan was brought in some way to believe that Cresap led the attack. For several months Logan made war on the border settlements, perpetrating fearful barbarities upon men, women, and children. In the celebrated speech attributed to him he boasts of these murders. This supposed speech was probably only a memorandum written down from his statement and afterward read before the treaty meeting at Chillicothe, at which Logan was not present. His intemperate habits, begun about the time of his removal to the Ohio, grew upon him, and after the return of peace compelled him to forbear the use of the tomahawk he became an abandoned sot. On his return from a trip to Detroit in 1780 he was killed by his nephew, apparently in a quarrel. His wife, who was a Shawnee woman, survived him, but no children resulted from their union. A monument to Logan stands in Fair Hill cemetery, near Auburn, N. Y. (C. T.)

Consult Doddridge, Settlement and Indian Wars, 1821; Howe, Hist. Coll. Ohio, II, 402, 1896; Jacob, Sketch of Cresap, 1866; Jefferson, Notes on Va., 1802, 1804; Kercheval, Hist. of the Valley of Va., 1833; Loudon, Narratives, II, 1811; Mayer, Tah-gah-jute or Logan, 1867; Stevenson in W. Va. Hist. Mag., III, 144, 1903.

Logstown. An important village formerly on the right bank of Ohio r., about 14 m. below Pittsburg, in Allegheny co., Pa. It was originally settled by Shawnee and Delawares prior to 1748, and in the following year was reported by Céloron to contain 40 cabins occupied by Iroquois, Shawnee, "Loups" (Delaware, Munsee, and Mahican), as well as Iroquois from Sault St Louis and Lake of Two Mountains, with some Nipissing, Abnaki, and Ottawa. Father Bonnecamps, of the same expedition, estimated the number of cabins at 80, and says "we called it Chiningué, from its vicinity to a river of that name" (Mag. Am. Hist., II, 142, 1878); but it should not be confounded with the Shenango some distance N., on Beaver cr. Croghan in 1765 (Thwaites, Early West. Trav., I, 127, 1904) speaks of Logstown as an old settlement of the Shawnee. It was abandoned about 1750 and reoccupied by a mixed population of Mingo (chiefly Seneca), Mahican, Ottawa, and others in the English interest. About this time a new village was built with the aid of the French on a hill overlooking the old site. Logstown was an important trading rendezvous, one of Croghan's trading houses being established there; it was also the home of Half-King (Scruniyatha or Monakatuatha) in 1753–54 (although it is stated that his dwelling was situated a few miles away), and was a customary stopping place of colonial officers and emissaries, as Weiser, Gist, Croghan, Céloron, and Washington, the latter remaining here five days while on his way to Venango and Le Bœuf in 1753, and again making it a resting place while on his way to Kanawha r. in 1770. Logstown was also the scene of the treaty between the Virginia commissioners and the Indians of this section in 1752. According to the author of Western Navigation (76, 1814), and Cuming (Western Tour, 80, 1810), there was also a settlement known as Logstown on the opposite side of the Ohio. It was abandoned by the Indians in 1758, immediately after the capture of Ft Du Quesne. In addition to the authorities cited, see Darlington, Christopher Gist's Journals, 1893; Pa. Col. Rec., V, 348 et seq., 1851. (C. T.)

Chiningué.—Céloron (1749) in Mag. Am. Hist., II, 143, 1878. **Chinnigné.**—Thwaites, Early West. Trav., I, 24, note, 1904. **Lockstown.**—Narr. of Marie Le Roy and Barbara Leininger (1759) transl. in Pa. Mag. Hist. and Biog., XXIX, no. 116, 412, 1905. **Loggs Town.**—Dinwiddie Papers (1751), I, 6, 1883. **Logg's-Town.**—Hamilton (1749) in N. Y. Doc. Col. Hist., VI, 531, 1855. **Loggs-town.**—Bouquet (1764), Exped., 45, 1868. **Logs Town.**—Croghan (1748) in N. Y. Doc. Col. Hist., VII, 267, 1856. **Log's Town.**—French officer (1749), ibid., IV, 533, 1855. **Shenango.**—Thwaites, op. cit.

Lohastahni (*Lo-hâs-tâh'-ni*). A former Chumashan village in Ventura co., Cal. —Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Lohim. A small Shoshonean band living on Willow cr., a S. affluent of the Columbia, in S. Oregon, and probably belonging to the Mono-Paviotso group. They have never made a treaty with the Government and are generally spoken of as renegades belonging to the Umatilla res. (Mooney). In 1870 their number was reported as 114, but the name has not appeared in recent official reports. Ross mistook them for Nez Percés.

Lo-hĭm.—Mooney in 14th Rep. B. A. E., 743, 1896. **Low-him.**—Ross, Fur Hunters, I, 186, 1855. **Willow Creek Indians.**—Mooney, op cit.

Lojos. A former Chumashan village in Ventura co., Cal.—Taylor in Cal. Farmer, July 24, 1863.

Loka ('reeds' [*phragmites*]). A Navaho clan.

Lòka.—Matthews in Jour. Am. Folk-lore, III, 104, 1890. **Lòka¢ine.**—Ibid. (*¢ine* = 'people'). **Lóka-dĭne'.**—Matthews, Navaho Legends, 31, 1897 (*dine* = 'people').

Loko. A tribe, probably Paviotso, formerly living on or near Carson r., W. Nev.—Holeman in Ind. Aff. Rep., 152, 1852.

Loksachumpa. A former Seminole town at the head of St Johns r., Fla. Lokpoka Takoosa Hajo was chief in 1823.—H. R. Ex. Doc. 74 (1823), 19th Cong., 1st sess., 27, 1826.

Lolanko (the Sinkine name of Bull cr.). A part of the Sinkine dwelling on Bull and Salmon crs., tributaries of the S. fork of Eel r., Humboldt co., Cal.

Flonk'-o.—Powers in Cont. N. A. Ethnol., III, 113, 1877 (so called by whites). **Loloncooks.**—Bancroft, Nat. Races, I, 447, 1874. **Lo-lon'-kūk.**—Powers, op. cit. **Loolanko.**—A. L. Kroeber, inf'n, 1903 (Bull cr.).

Lolsel (*lol* 'tobacco', *sel* 'people'). The name applied to the Wintun living in and about Long valley, E. of Clear lake, Lake co., Cal. Their territory extended W. to the summit of the mountain range just E. of Clear lake and was there contiguous to Pomo territory. (S. A. B.)

Lold'-la.—Powers in Cont. N. A. Ethnol., III, 219, 1877. **Loldlas.**—Powers in Overland Mo., XIII, 542, 1874. **Lol'-sel.**—Powers in Cont. N. A. Ethnol., III, 219, 1877.

Lomavik. A Kuskwogmiut Eskimo village on the left bank of Kuskokwim r., Alaska; pop. 81 in 1880, 53 in 1900.

Lomavigamute.—Nelson (1879) quoted by Baker, Geog. Dict. Alaska, 269, 1902. **Lomavik.**—Baker, ibid. **Lomawigamute.**—Petroff, Rep. on Alaska, 53, 1881.

Lompoc. A former Chumashan village near Purísima mission, Santa Barbara co., Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Lone Wolf (*Gúipä'go*). A Kiowa chief, one of the 9 signers of the treaty of Medicine Lodge, Kans., in 1867, by which the

Kiowa first agreed to be placed on a reservation. In 1872 he headed a delegation to Washington. The killing of his son by the Texans in 1873 embittered him against the whites, and in the outbreak of the following year he was the recognized leader of the hostile part of the tribe. On the surrender in the spring of 1875 he, with a number of others, was sent to military confinement at Ft Marion, Fla., where they remained 3 years. He died in 1879, shortly after his return, and was succeeded by his adopted son, of the same name, who still retains authority in the tribe. (J. M.)

LONE WOLF

Longe. An abbreviation in common use among English-speaking people of the region of the great lakes, particularly the N. shore of L. Ontario, for *maskalonge*, a variant of *maskinonge* (q. v.). The form *lunge* represents another variant, *muskelunge*. The name is applied also to the Great Lake trout (*Salvelinus namaycush*). See *Mackinaw*. (A. F. C.)

Long Island (*Ămăyeʻlĭ-gûnăhi′ta*, from *ămăyeʻlĭ* 'island', *gûnăhi′ta* 'long'). A former Cherokee town at the Long id. in Tennessee r., on the Tennessee-Georgia line. It was settled in 1782 by Cherokee who espoused the British cause in the Revolutionary war, and was known as one of the Chickamauga towns. It was destroyed in the fall of 1794. See Royce in 5th Rep. B. A. E., map, 1887; Mooney in 19th Rep. B. A. E., 508, 526, 1900. (J. M.)

Long Lake. A former Chippewa village on Long lake, in Bayfield co., N. Wis.—Warren (1852) in Minn. Hist. Soc. Coll., v, 191, 1885.

Long Lake. A Chippewa band on Long lake, N. of L. Superior, between Nipegon lake and Pic r., Ontario; pop. 311 in 1884, 341 in 1904.

Long Sioux. The chief of one of the Dakota bands not brought into Ft Peck agency, Mont., in 1872 (H. R. Ex. Doc. 96, 42d Cong., 3d sess., 5, 1873). It had 28 tipis. Not identified.

Long Tail. In 1854 a Shawnee chief of this name ruled a band at "Long Tail's settlement" in Johnson co., Kans.—Washington treaty (1854) in U. S. Ind. Treat., 795, 1873.

Longushharkarto (*Long-ush-har-kar′-to*, 'brush log'). A sub-clan of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Lookout Mountain Town (adapted from the Cherokee *Â′tălĭ da′ndaka′nihă*, 'mountains looking at each other'). A former Cherokee town at or near the present Trenton, Dade co., N. W. Ga. It was settled in 1782 by Cherokee who espoused the British cause in the Revolutionary war, and was known as one of the Chickamauga towns. It was destroyed in the fall of 1794. (J. M.)

Â′tălî da′ndaka′nihă.—Mooney, inf'n, 1906 (full Cherokee name). **Danda′ gănû′.**—Mooney in 19th Rep. B. A. E., 514, 1900 ('Two looking at each other': Cherokee name). **Lookout Mountain.**—Doc. of 1799 quoted by Royce in 5th Rep. B. A. E., 144, 1887. **Lookout Mt. Town.**—Royce in 5th Rep. B. A. E., map, 1887. **Ottilletaraconohah.**—Ballew (1789) in Am. State Papers, Ind. Aff., I, 56, 1832.

Loolego (*Lo-o-le-go*). A Yurok village on lower Klamath r., Cal., 2 m. above the fork with the Trinity. A fish dam was regularly built here.—A. L. Kroeber, inf'n, 1904.

Lopotatimni. A division of the Miwok formerly living in Eldorado or Sacramento co., Cal.

Lapototot.—Bancroft, Nat. Races, I, 450, 1874. **Lopotalimnes.**—Gallatin in Trans. Am. Ethnol. Soc., II, 123, 1848. **Lopotatimnes.**—Hale in U. S. Expl. Exped., VI, 630, 1846. **Lopstatimnes.**—Bancroft, op. cit. (misquoted from Hale). **Sapototot.**—Ibid.

Loquasquscit. A former Wampanoag "plantation" near Pawtucket r., Providence co. (?), R. I. It was sold in 1646.

Loquasquscit.—Deed of 1646 in R. I. Col. Rec., I, 33, 1856. **Loqusquscit.**—Ibid., 32. **Loqusqusitt.**—Ibid.

Lorenzo. A former Diegueño village N. E. of San Diego, Cal.—Hayes (1850) quoted by Bancroft, Nat. Races, I, 458, 1882.

Loreto. A village, probably of the Tubare, on the N. bank of the S. fork of Rio del Fuerte, lat. 26° 45′, lon. 107° 30′, S. W. Chihuahua, Mexico.

Loreto. A Varohio village and the seat of a Spanish mission, situated N. of Chinipas valley, lat. 27° 48′, lon. 108° 30′, N. Sinaloa, Mexico.

Nuestra Señora de Loreto de Voragios.—Orozco y Berra, Geog., 324, 1864. **Sinoyeca.**—Ibid. (native name).

Lorette. A Huron village situated 8 m. N. W. of Quebec, Canada. The present village, properly distinguished as Jeune

Lorette, is some miles distant from Ancienne Lorette, the old village, w. of and nearer to Quebec, which was abandoned for the present location after 1721. The inhabitants are a remnant of the Hurons (q. v.) who fled from their country on account of the Iroquois about 1650. After stopping on Orleans id. they removed in 1693 to Ancienne Lorette. In 1884 they numbered 289; in 1904, 455. See *Huron*, *Missions*. (J. M.)

Lorett.—German Flats conf. (1770) in N. Y. Doc. Col. Hist., VIII, 229, 1857. **Loretta.**—Jefferys, Fr. Dom., pt. 1, map, 1761. **Lorette.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 276, 1855. **Loretto.**—Doc. of 1693, ibid., IX, 557, 1855. **Pematnawiak.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name).

Los Angeles. A former rancheria, inhabited apparently by both Pima Alta and Seri, on the w. bank of Rio Horcasitas, central Sonora, Mexico. It dates from early Spanish times, but is probably not now known by this name.

Angeles.—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 74, 1726. **Los Angeles.**—Doc. of 1730 quoted by Bancroft, No. Mex. States, I, 513, 1884.

Los Luceros (Span.: 'the morning stars'). A small settlement situated at the site of the ancient pueblo of Pioge, on the E. bank of the Rio Grande, near Plaza del Alcalde, Rio Arriba co., N. Mex. Mentioned by Gatschet in 1879 as a pueblo of the Tewa Indians, whereas it is a Mexican village, although it may have contained at that time a few Tewa from San Juan pueblo, about 3 m. s.

Los Leuceuros.—Yarrow in Ann. Rep. Wheeler Surv., app. LL, 143, 1875. **Los Luceros.**—Gatschet in Wheeler Surv. Rep., Archæol., VII, 417, 1879.

Lost Ten Tribes of Israel. The belief, for which no positive authority seems to exist, has long been current that in 721 B. C., Sargon, king of Assyria, the successor of Shalmaneser, carried off into captivity ten of the twelve tribes of Israel. Other deportations are attributed to Tiglath-Pileser and Shalmaneser. Not all the people were deported; nor were those who were, actually lost. Still, the assumption that they were lost has given rise to absurd theories, according to which these missing tribes have been discovered in every quarter of the globe. The most popular theories are one which identifies them with the Anglo-Saxons and another which sees their descendants in the American Indians. Father Duran in 1585 was one of the first to state explicitly that "these natives are of the ten tribes of Israel that Shalmaneser, king of the Assyrians, made prisoners and carried to Assyria." The latest variants of the theory may be met with in the present-day newspapers. Antonio de Montezinos, a Marano (secret Jew), while journeying in South America in 1641 claimed that he met savages who followed Jewish practices. This story he repeated in Holland, in 1644, to Manasseh ben Israel, who printed it in his work, Hope of Israel. From it Thomas Thorowgood, in 1652, published Digitus Dei, in which he sought to prove that the Indians were the Jews "lost in the world for the space of near 2,000 years." From this work many subsequent writers obtained their chief arguments. This theory, however, found opponents even in the 17th century. Among these were William Wood, author of the curious New England's Prospect (1634); L'Estrange in Americans no Jews (1652); Hubbard in History of New England (*ca.* 1680). The identification of the American aborigines with the "lost ten tribes" was based on alleged identities in religions, practices, customs and habits, traditions, and languages. Adair's History of the American Indians, published in 1775, was based on this theory. An enthusiastic successor of Adair was Dr Elias Boudinot, whose work, A Star in the West; or, a Humble Attempt to Discover the Long Lost Ten Tribes of Israel, Preparatory to Their Return to Their Beloved City, Jerusalem, was published at Trenton, N. J., in 1816. Lord Kingsborough's magnificent Antiquities of Mexico (9 vols., 1830–48) represents a fortune spent in efforts to sustain this theory. To-day the idea crops out occasionally in pseudo-scientific works, missionary literature, etc., while the friendly interest which the Mormon church has always taken in the Indians is said to be due to this belief. Certain identities and resemblances in customs, ideas, institutions, etc., of the American Indians and the ancient Jews are pointed out by Mallery in his Israelite and Indian: A Parallel in Planes of Culture (Proc. A. A. A. S., XXXVIII, 287–331, 1889), though the address contains many misconceptions. It may be remarked that the Jews and the Indians have no physical characteristics in common, the two races belonging to entirely distinct types. See *Popular fallacies*.

In addition to the above works consult Neubauer in Jewish Quarterly Review, I, 1889; Jacobs in Jewish Encyclopedia, XII, 249–53, 1906. (A. F. C.)

Lotlemaga (*Łō′łᴇmaga*, 'ghost-face woman.'—Boas). The ancestor of a gens of the Nakomgilisala, also applied to the gens itself.

Lō′tlemaq.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Loucheux (Fr.: 'squinters'). The Kutchin speaking the dialect of the Tukkuthkutchin. This language, which resembles more nearly the Chipewyan than the intervening Etatchogottine and Kawchogottine dialects, is spoken by the Tatlitkutchin, Vuntakutchin, Kutchakutchin, Natsitkutchin, and Trotsikkutchin (Hardisty in Smithson. Rep. 1866, 311, 1872). The term was extended by the Hudson's Bay Co. men to include all the

Kutchin, though the Tukkuthkutchin, or they and the Tatlitkutchin together, constituted the Loucheux proper.

The Loucheux of Alaska are reported by Hardisty to have been divided into three castes, Chitsah, Tangeesatsah, and Natsingh, names which seem to signify 'fair,' 'partly swarthy,' and 'swarthy,' respectively. Those of the first caste lived principally on fish, and those of the last mentioned by hunting. They occupied different districts, and marriage between two individuals of the same caste was almost prohibited. Petitot gives the names of these bands as Etchian-Kρét, 'men of the left,' Nattséïn-Kρét, 'men of the right,' and Tsendjidhaettset-Kρét, 'men of the middle.' As the children belonged to the mother's clan, but lived usually with that of the father, these people are said to have exchanged countries slowly in successive generations. The three clans or castes are now represented by the Chitsa, Tangesatsa, and Natesa. According to Strachan Jones (Smithson. Rep., op. cit., 326), this system of castes of successive rank prevailed generally among the Kutchin. For the synonymy, see *Kutchin.*

Love songs. See *Music and Musical instruments.*

Lowako ('northern (?) people'). A people mentioned in the Walam Olum record of the Delawares (Brinton, Lenape Leg., 206, 1885). Rafinesque says the name refers to the Eskimo, but Brinton says it may mean any northern people.

Lowako.—Walum Olum (1833) in Brinton, Lenape Leg., 206, 1885. **Lowaniwi.**—Ibid., 182. **Lowanuski.**—Ibid., 198. **Lowushkis.**—Rafinesque (1833) quoted by Brinton, ibid., 232.

Lower Chehalis. A collective term for the Salish tribes on lower Chehalis r. and affluents, as well as those about Grays harbor and the N. end of Shoalwater bay, Wash. It included the Satsop, Wenatchi, Whiskah, Humptulip, and other small tribes. According to Ford (Ind. Aff. Rep. 1857, 341, 1858) the term is properly restricted to the Grays Harbor Indians, and Gibbs confines it to those about the N. end of Shoalwater bay. See *Atsmitl.*

Artsmilsh.—Swan quoted by Mooney in 14th Rep. B. A. E., pl. lxxxviii, 1896. **Salt-water band.**—Simmons in Ind. Aff. Rep., 233, 1858.

Lower Chinook. Chinookan tribes of the lower Columbia r, strictly the Chinook proper and the Clatsop, who speak one language, while all the other tribes (Upper Chinook) present marked dialectic differences. Most writers include all the tribes from the mouth of the Columbia to Willamette r. under the term.

Ahei'pudin.—Gatschet, Kalapuya MS., B. A. E. (Atfalati name). **Bas-Tchinouks.**—Duflot de Mofras, Explor. de l'Oregon, II, 335, 1844. **Lower Chinook.**—Hale in U. S. Expl. Exped., VI, 215, 1846. **Tχaiχ-wā'tχsh.**—Gatschet, MS., B. A. E. (Clackama name).

Lower Creeks. The name formerly applied to that part of the Creek confederacy centering on the lower Chattahoochee and its tributaries, in South Carolina and Alabama, as distinguished from the Upper Creeks on the Coosa and Tallapoosa. They included Muscogee, Hitchiti, and Yuchi. In the 18th century the terms Coweta (Kawita) and Apalachucla (Apalachicola) were often used to designate the Lower Creeks. Bartram and other authors use the term Seminole as an equivalent, but the Seminole were an offshoot of the Lower Creeks and owed no allegiance to the confederacy. According to Rivers the Lower Creeks had 10 villages with 2,406 people in 1715, but by 1733 they had lost 2 of their 10 towns, according to the statement of a Kawita chief to Oglethorpe at the Savannah council. The chief did not give the names of the 2 lost towns, but the 8 remaining ones were Apalachicola, Chiaha, Hitchiti, Kasihta, Kawita, Oconee, Osotchi, and Eufaula. In 1764 (Smith, Bouquet's Exped., 1766) the Lower Creeks numbered 1,180 men, representing a total population of about 4,100. In 1813, according to Hawkins (Am. St. Papers, Ind. Aff., I, 842, 1832), they had 14 towns on Flint and Chattahoochee rs., but in the same year (ibid., 851) these had increased to 16. The Lower Creeks were frequently called Ucheesee, or Ochesee (Ochisi), from the town of that name. According to Barton they called the Upper Creeks "uncles," and by them were called "cousins." For a list of their towns, see *Creeks.* (A. S. G.)

Basses Rivières.—Gatschet, inf'n (French name for Lower Creeks). **Lower Creeks.**—Smith, Bouquet's Exped. 71, 1766. **Maskō'ki Hatcháta.**—Gatschet, Creek Migr. Leg., I, 237, 1884 (Creek name). **Ochesees.**—Rivers, Hist. S. C., 94, 1874. **Uchesees.**—Gussefeld, Charte der 13 Ver. Staaten, 1784.

Lower Delaware Town. A former Delaware village on the extreme headwaters of Mohican r., 5 or 6 m. directly N. of the site of the city of Ashland, in Ashland co., Ohio.—Royce in 18th Rep. B. A. E., Ohio map, 1899.

Lower Kutenai. A division of the Kutenai living on Kootenai lake and r., and in the neighboring plains of Idaho and British Columbia. From the time of their earliest contact with the whites they have been called Flatbows, for what reason is not known, but they are now generally called Lower Kootenay. They numbered 172 in British Columbia in 1904, and 79 from Idaho were connected with the Flathead agency, Montana.

Akoklako.—Tolmie and Dawson, Comp. Vocabs., 124B, 1884 (corruption of *Aqkōqtlā'tlqō*). **Akuchăklactas.**—Wilson in Trans. Ethnol. Soc. Lond., 304, 1866 (corruption of *Aqkōqtlā'tlqō*). **Aqkōqtlā'tlqō.**—Chamberlain in 8th Rep. N. W. Tribes Can., 6, 1892. **Aquqenu'kqō.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Aquqtlā'tlqō.**—Boas, ibid.

Arc Plattes.—Mayne, Brit. Col., 298, 1862. **Arcs-a-plats.**—De Smet, Oreg. Miss., 112, 1847. **Arcs-Plats.**—Duflot de Mofras, Expl., II, 335, 1844. **Arcs-plattes.**—Anderson quoted by Gibbs in Hist. Mag., 80, 1863. **Flachbogen.**—Berghaus, Physik. Atlas, map 17, 1852. **Flat Bow.**—Can. Ind. Aff. for 1902, pt. 2, 74. **Flat-bows.**—Hale in U. S. Expl, Exped., VI, 204, 1846 (said to be a translation of *Āqkōqtlātl*, the Kutenai name of Kootenai r., but this is doubtful). **Indians of the Lower Kootenay.**—Chamberlain, op. cit., 6. **Kertani.**—Kingsley, Stand. Nat. Hist., VI, 140, 1883. **Lake Indians.**—Henry (1811) quoted by Maclean, Canad. Sav. Folk, 138, 1896. **Lower Kootanais.**—Mayne, Brit. Col., 298, 1862. **Lower Kootanie.**—Tolmie and Dawson, Comp. Vocabs., 124B, 1884. **Lower Kootenay.**—Boas, op. cit., 10. **Lower Kootenays.**—Chamberlain, op. cit., 6.

Lower Quarter Indians. A tribe or division in 1700, living 10 m. from Neuse r. and 40 m. from Adshusheer town, probably about the site of Raleigh, N. C.—Lawson (1714), Hist. Car., 98, 1860.

Lower Sauratown. A Cheraw village in 1760, situated on the s. bank of Dan r., N. Car., near the Virginia border.—Mooney, Siouan Tribes of the East, Bul. B. A. E., 59, 1894.

Lower Thompson Indians. The popular name for the Ntlakyapamuk living on Fraser r., between Siska and Yale, Brit. Col.

Cañon Indians.—Teit in Mem. Am. Mus. Nat. Hist., II, 168, 1900. **Lower Thompson Indians.**—Ibid. **Lower Thompsons.**—Ibid. **Utā′mqt.**—Boas, inf'n, 1906 (own name). **Utā′mqtamux.**—Teit, op. cit. ('people below' : own name).

Lowertown. A name applied at different periods to two distinct Shawnee villages in Ohio. The one commonly so called was originally on the Ohio, just below the mouth of the Scioto, until it was carried off by a flood, when it was rebuilt on the opposite side of the Scioto, about the site of Portsmouth, Scioto co. It was here in 1750–54, but before 1766 the inhabitants removed upstream to Chillicothe, in Ross co., which was frequently known as Lowertown, or Lower Shawnee Town, to distinguish it from Lick Town, 25 m. above. See *Chillicothe*, *Scioto*. (J. M.)

Lower Shawnee Town.—Common names used by early writers. **Lowertown.**—Common name used by early writers. **Shawnoah Basse Ville.**—Esnauts and Rapilly, map, 1777.

Lowrey, George. A cousin of Sequoya and second chief of the Eastern Cherokee under John Ross, commonly known as Major Lowrey. His native name was Agiʻlĭ ('He is rising'), possibly a contraction of an old personal name, Agin′agiʻlĭ ('Rising-fawn'). He joined Ross in steadily opposing all attempts to force his people to move from their eastern lands, and later, after this had been accomplished, he was chief of council of the Eastern Cherokee at the meeting held in 1839 to fuse the eastern and western divisions into the present Cherokee Nation. See Mooney in 19th Rep. B. A. E., 115, 135, 1900.

Lowrey, John. A Cherokee chief, commonly known as Colonel Lowrey. He commanded the friendly Cherokee who helped Gen. Andrew Jackson in the war against the Creeks in 1813–14, and with Col. Gideon Morgan and 400 Cherokee surrounded and captured the town of Hillabi, Ala., Nov. 18, 1813. The two were conspicuous also in the battle of Horseshoe Bend, Mar. 27, 1814, for which they were commended. Lowrey was one of the signers of the treaties made at Washington, June 7, 1806, and Mar. 22, 1816. See Mooney in 19th Rep. B. A. E., 90, 1900.

Lowwalta. A former Seminole village, probably E. of Appalachee bay, Fla., as the map of Bartram (Travels, I, 1799) notes a Noowalta r. emptying into the bay. It was settled by Creeks from Coosa r., who followed their prophets McQueen and Francis after the war of 1813–14.—Bell in Morse, Rep. to Sec. War, 306, 1822.

Loyola. See *Etsowish Semmegee-itshin*.

Lu ('mud,' 'clay'). A former Attacapa village on L. Prien (Cyprien), in Calcasieu parish, La.

Lo.—Gatschet, Attacapa MS., B. A. E., 45, 1885. **Lu.**—Ibid.

Luchasmi. A Costanoan village situated in 1819 within 10 m. of Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Luckton. A tribe, comprising 200 people, residing in 1806 on the Oregon coast s. of the Tillamook.

Luck-tons.—Orig. Jour. Lewis and Clark, VI, 117, 1905. **Lukton.**—Amer. Pioneer, 189, 1843.

Lugups. A former Chumashan village near Santa Barbara, Cal. (Taylor in Cal. Farmer, Apr. 24, 1863); perhaps the same as Luupch, q. v.

Luidneg. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Luiseño. The southernmost Shoshonean division in California, which received its name from San Luis Rey, the most important Spanish mission in the territory of these people. They form one linguistic group with the Aguas Calientes, Juaneños, and Kawia. They extended along the coast from between San Onofre and Las Animas crs., far enough s. to include Aguas Hedionda, San Marcos, Escondido, and Valley Center. Inland they extended N. beyond San Jacinto r., and into Temescal cr.; but they were cut off from the San Jacinto divide by the Diegueños, Aguas Calientes, Kawia, and Serranos. The former inhabitants of San Clemente id. also are said to have been Luiseños, and the same was possibly the case with those of San Nicolas id. Their population was given in 1856 (Ind. Aff. Rep., 243) as between 2,500 and 2,800; in 1870, as 1,299; in 1885, as 1,142. Most of them were subsequently placed on small reservations included under the Mission Tule River agency, and no separate tribal count has been made. Their villages, past and present, are Ahuanga, Apeche, Bruno's Village, La Joya, Las Flores, Pala, Pauma, Pedro's Village, (?) Potrero, Rincon, Saboba, San Luis Rey (mission), Santa Margarita (?), Temecula, and Wahoma. Taylor (Cal. Farmer, May 11, 1860) gives the following list of villages in the neighborhood of San Luis Rey mission, some of which may be identical with those here recorded: Cenyowpreskel, Ehutewa, Enekelkawa, Hamechuwa, Hatawa, Hepowwoo, Itaywiy, Itukemuk, Milkwanen, Mokaskel, and Mootaeyuhew.

Ghecham.—A. L. Kroeber, inf'n, 1905 (from Ghech, native name of San Luis Rey mission, and sometimes appears to be applied to themselves). **Kechi.**—Gatschet in Wheeler Surv. Rep., VII, 413, 1879. **Kechis.**—Shea, Cath. Miss., 108, 1855. **Khecham.**—Kroeber, inf'n, 1905 (alternative for Ghecham). **San Louis Indians.**—Winder in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 124, 1857. **San Luisenians.**—Couts quoted by Henley in Ind. Aff. Rep. 1856, 240, 1857. **San Luiseños.**—Bancroft, Nat. Races, I, 460, 1882. **San Luisieños.**—Ibid. **San Luis Rey** [tribe].—Ind. Aff. Rep. 1871, 682, 1872.

Lukaiasta. A former village of the Kalindaruk division of the Costanoan family, connected with San Carlos mission, Cal.

Lucayasta.—Taylor in Cal. Farmer, Apr. 20, 1860.

Lukfa ('clay,' 'loam'). A former village of the Opatukla or "Eastern party" of the Choctaw, on the headwaters of a branch of Sukinatcha cr., in Kemper co., Miss.

Lookfa.—W. Florida map *ca.* 1775. **Lukfa.**—Halbert in Pub. Miss. Hist. Soc., VI, 424, 1902.

Lulakiksa. A Choctaw clan of the Kushapokla phratry.

Lulak.—Morgan, Anc. Soc., 162, 1877. **Lu-lak Ik'-sä.**—Ibid.

Lulanna. A Haida town referred to by Work in 1836–41. It is perhaps intended for Yaku, opposite Graham id., Queen Charlotte ids., Alaska, or it may have been that town and Kiusta considered as one. Its population was estimated by Work at 296 in 20 houses.

Lu lan na.—Work in Schoolcraft, Ind. Tribes, V, 489, 1855. **Su-lan-na.**—Kane, Wand. N. A., app., 1859 (misprint from Work).

Lululongturkwi (Hopi: 'plumed-serpent mound.'—Fewkes). A ruined pueblo, of medium size, situated across the Jeditoh valley from Kokopki, in the Hopi country, N. E. Arizona. It was possibly one of a group of pueblos built and occupied by the Kawaika people. See Hough in Rep. Nat. Mus. 1901, 336, pl. 82, 1903.

Lululongtuqui.—Hough, ibid., pl. 82. **Lululongturqui.**—Ibid., 336.

Lummi. A Salish tribe on and inland from Bellingham bay, N. W. Wash. They are said to have lived formerly on part of a group of islands E. of Vancouver id., to which they still occasionally resorted in 1863. According to Gibbs their language is almost unintelligible to the Nooksak, their northern neighbors. Boas classes it with the Songish dialect. The Lummi are now under the jurisdiction of the Tulalip school superintendent, Washington, and numbered 412 in 1905. Their former villages were Hutatchl, Lemaltcha, Statshum, and Tomwhiksen. The Klalakamish, of Orcas id., were a former band.

Há-lum-mi.—Gibbs, Clallam and Lummi, vi, 1863 (name given them by some other (Salish?) tribes). **Hookluhmic.**—Schoolcraft, Ind. Tribes, I, 521, 1851. **Lummas.**—Fitzhugh (1856) in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 75, 1857. **Lummi.**—Gibbs in Pac. R. R. Rep., I, 433, 1855. **Lummie.**—Stevens (1856) in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 46, 1857. **Lummi-neuk-sack.**—Shaw in Ind. Aff. Rep. 1859, 398, 1860 (two tribal names connected through error). **Nooh-lum-mi.**—Tolmie (1844) in Pac. R. R. Rep., I, 434, 1855. **Nooklulumic.**—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 173, 1850. **Nooklulumu.**—Lane in Ind. Aff. Rep., 162, 1850. **Nooklummie.**—Bauer in Am. Quar. Reg., III, 389, 1849. **Nookluolamic.**—Thornton (1849) in Schoolcraft, Ind. Tribes, VI, 701, 1857. **Noot-hum.**—Starling in Ind. Aff. Rep., 170, 1852. **Noot-hum-mic.**—Ibid., 171. **Nugh-lemmy.**—Mallet in Ind. Aff. Rep., 198, 1877. **Nūh-lum-mi.**—Gibbs in Cont. N. A. Ethnol., I, 180, 1877 (proposed as a collective name for Samish, Lummi, and Nuksak). **Nūkhlésh.**—Gibbs, Clallam and Lummi, vi, 1863 (so called by Skagit). **Nūkh'-lum-mi.**—Ibid (own name). **Qtlumi.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889.

Lunge. See *Longe, Maskinonge.*

Lunikashinga ('thunder-being people'). A Kansa gens.

Leda^n unikaci^{n}ga.—Dorsey in 15th Rep. B. A. E., 232, 1897 ('gray hawk people'). **Lo-ne'-kä-she-gä.**—Morgan, Anc. Soc., 156, 1877. **Loo nika-shing-ga.**—Stubbs, Kaw MS. vocab., B. A. E., 25, 1877. **Lu.**—Dorsey in Am. Natur., 671, 1885 ('thunder'). **Lu nikaci^{n}ga.**—Dorsey in 15th Rep. B. A. E., 232, 1897. **Thunder.**—Morgan, Anc. Soc., 156, 1877.

Lupies. Mentioned in connection with some mythical as well as existent tribes of the plains in the 17th century (Vetancurt, 1693, Teatro Am., III, 303, repr. 1871). Possibly the Pawnee Loups.

Lushapa. A former Choctaw town, evidently in Neshoba co., Miss., and possibly on Lussalaka cr., a small tributary of Kentarky cr.—Halbert in Pub. Miss. Hist. Soc., VI, 430, 1902.

Lushapa.—Romans, Florida, map, 1775. **Lusthhapa.**—West Florida map, *ca.* 1775.

Lutchapoga (Creek: *lútcha* 'terrapin', *póka* 'gathering place': 'terrapin pen'). A former Upper Creek town, of which Atchinaalgi was a branch or colony, probably on or near Tallapoosa r., Ala.

Lockoportay.—Ex. Doc. 425, 24th Cong., 1st sess., 279, 1836. **Loo-chau po-gau.**—Hawkins (1799), Sketch, 47, 1848. **Luchepoga.**—Tanner, map, 1827. **Lu chi paga.**—Parsons in Schoolcraft, Ind. Tribes, IV, 578, 1854. **Luchipoga.**—Campbell (1836) in H. R. Doc. 274, 25th Cong., 2d sess., 20, 1838. **Luchipogatown.**—Garrett (1837) in H. R. Doc. 452, 25th Cong., 2d sess., 58, 1838. **Lutchapóga.**—Gatschet, Creek Migr. Leg., I, 138, 1884.

Lutchopoga. A township in the Creek Nation, on middle Arkansas r., Okla.

Lutuamian Family. A linguistic family consisting of two branches, the Klamath and the Modoc (q. v.), residing in S. W. Oregon E. of the Cascade range and along the California border. Their former boundary extended from the Cascades to the headwaters of Pit and McCloud rs., thence E. to Goose lake, thence N. to lat. 44°, and thence W. to the Cascades. The more permanent settlements of the family were on the shores of Klamath lakes, Tule lake, and Lost r., the remainder of the territory which they claimed being hunting ground. In 1864 both divisions of the family entered into a treaty with the United States whereby they ceded the greater part of their lands to the Government and were placed on Klamath res. in Oregon. It was an attempt on the part of the Modoc to return to their former seat on the California frontier that brought about the Modoc war of 1872–73 (see *Kintpuash*). The climate and productions of their country were most favorable, edible roots and berries were plentiful, and the region abounded in game and fish. As a consequence the tribes were fairly sedentary and seem to have made no extensive migrations. They were not particularly warlike, though the Modoc had frequent struggles with the tribes to the S., and after the coming of the whites resisted the aggressions of the latter with persistence and fierceness.

Slavery seems to have been an institution of long standing, and the Modoc, assisted by the Klamath, made annual raids on the Indians of Pit r. for the capture of slaves, whom they either retained for themselves or bartered with the Chinook of Columbia r. The habitations were formerly of logs, covered with mud and circular in shape, a type of building which is still occasionally seen on the reservation. The women were noted as expert basket weavers. No trace of a clan or gentile system has been discovered among them. The family organization is a loose one and inheritance is in the male line. The language spoken by the two divisions of the Lutuamian family is ordinarily called Klamath, and while there are dialectic differences between the speech of the Klamath proper and the Modoc, they are so slight that they may be disregarded. The Lutuamian language is apparently entirely independent, though further study may disclose relationship with the Shahaptian. (L. F.)

Clamets.—Hale in U. S. Expl. Exped., VI, 218, 569, 1846 (alternative of Lutuami). **Klamath.**—Gatschet in Mag. Am. Hist., 164, 1877 (used for family). **Lutnami.**—Irving, Astoria, map, 1849. **Lutuami.**—Hale, op. cit., 199, 204. **Lutuanis.**—Domenech, Deserts of N. A., I, 442, 1860. **Lutumani.**—Latham, Opuscula, 341, 1860 (misprint). **Luturim.**—Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (misprint). **Má*k*laks.**—Gatschet in Cont. N. A. Ethnol., II, pt. I, xxxiii, 1890 (collective name for Klamath and Modoc). **Sutuami.**—Medill in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 7, 1848 (misquoted from Hale). **Tlamatl.**—Hale, op. cit., 218, 569 (alternative of Lutuami).

Luupch. A former Chumashan village in Ventura co., Cal.—Taylor in Cal. Farmer, July 24, 1863. Cf. *Lugups.*

Luúptc.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Lynx. See *Peshkewah.*

Lytton band. One of 4 subdivisions of the Upper Thompson Indians, in the interior of British Columbia. In 1904 they numbered 463, under the Kamloops-Okanagan agency.

ʟkamtci′nᴇmux.—Teit in Mem. Am. Mus. Nat. Hist., II, 170, 1900 ('people of ʟkamtci′n [Lytton]'). **Lytton band.**—Ibid. **Nʟak·a′pamux.**—Ibid. (generally used for all the Ntlakyapamuk). **Nʟak·apamux'ō′ē.**—Ibid. (the Nlak·a′pamux proper).

Maak ('loon'). A gens of the Potawatomi (q. v.).—Morgan, Anc. Soc., 167, 1877. Cf. *Mong.*

Maakoath (*Maa′kōath*). A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Maam (*Ma′-am*). Apparently a gentile organization among the Pima, belonging to the Suwuki-ohimal, or Red Ants, phratral group.—Russell, Pima MS., B. A. E., 313, 1903.

Maamtagyila. A gens of the Kwakiutl, found in two septs, the Guetela and the Matilpe.

Maa′mtag·ila.—Boas in Rep. Nat. Mus. 1895, 330, 1897. **Matakī′la.**—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Maangreet (*Mä-an′-greet*, 'big feet'). A subclan of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Maate (*Mā-ātē*). A summer village of the Koskimo on the S. side of Quatsino sd., Vancouver id.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 69.

Maawi. The extinct Antelope clan of the Zuñi of New Mexico.

Máawi-kwe.—Cushing in 13th Rep. B. A. E., 368, 1896 (*kwe*='people').

Macamo. A former Chumashan village on San Lucas id., Cal.; so named by Cabrillo in 1542.—Cabrillo (1542) in Smith, Colec. Doc. Fla., 181, 1857.

Macaque. See *Mocuck.*

Macariz. A former Yamasi (?) town a mile N. of St Augustine, Fla., existing in 1680 and with others destroyed by Col. Palmer in 1727.

Macarisqui.—Fairbanks, Hist. Fla., 189, 1858. **Mascarasi.**—Barcia, Ensayo, 240, 1723.

Maccarib. The old and original form from a cognate of which has been derived the Algonquian word *caribou*. Josselyn (N. Eng. Rar., 1672, 55, repr. 1865) wrote of "the Maccarib, Caribo, or Pohano, a kind of Deer, as big as a Stag." *Maccarib* corresponds to the Passamaquody *megalip*. See *Caribou.* (A. F. C.)

Maccoa. The name of a chief and of a small tribe living on the S. coast of South Carolina, in the vicinity of St Helena id., where they were visited by Ribault in 1562. They possibly belonged to the Cusabo group, long since extinct.

Maccoa.—Laudonnière (1562) in French, Hist. Coll. La., n. s., 205, 1869. **Maccou.**—Ibid., 209.

McGillivray, Alexander. A mixed-blood Creek chief who acquired considerable note during the latter half of the 18th century by his ability and the affection in which he was held by his mother's people. Capt. Marchand, in command of the French Ft Toulouse, Ala., in 1722, married a Creek woman of the strong Hutali or Wind clan, from which it was customary to select the chief. One of the children of this marriage was Sehoy, celebrated for her beauty. In 1735 Lachlan McGillivray, a Scotch youth of wealthy family, landed in Carolina, made his way to the Creek country, married Sehoy, and established his residence at Little Talasi, on the E. bank of Coosa r., above Wetumpka, Elmore co., Ala. After acquiring a fortune and rearing a family he abandoned the latter, and in 1782 returned to his native country. One of his children was Alexander, born about 1739; he was educated at Charleston under care of Farquhar McGillivray, a relative. At the age of 17 he was placed in a counting house in Savannah, but after a short time returned to his home, where his superior talents began to manifest themselves, and he was soon at the head of the Creek tribe. Later his authority extended also over the Seminole and the Chickamauga groups, enabling him, it is said, to muster 10,000 warriors. McGillivray is first heard of in his new rôle as "presiding at a grand national council at the town of Coweta, upon the Chattahoochie, where the adventurous Leclerc Milfort was introduced to him" (Pickett, Hist. Ala., 345, 1896). Through the advances made by the British authorities, the influence of Col. Tait, who was stationed on the Coosa, and the conferring on him of the title and pay of colonel, McGillivray heartily and actively espoused the British cause during the Revolution. His father had left him property on the Savannah and in other parts of Georgia, which, in retaliation for his abandonment of the cause of the colonists, was confiscated by the Georgia authorities. This action greatly embittered him against the Americans and led to a long war against the western settlers, his attacks being directed for a time against the people of E. Tennessee and Cumberland valley, whence he was successively beaten back by Gen. James Robertson. The treaty of peace in 1783 left McGillivray without cause or party. Proposals from the Spanish authorities of Florida through his business partner, Wm. Panton, another Scotch adventurer and trader, induced him to visit Pensacola in 1784, where, as their "emperor," he entered into an agreement with Spain in the name of the Creeks and the Seminoles. The United States made repeated overtures to McGillivray for peace, but he persistently refused to listen to them until invited to New York in 1790 for a personal conference with Washington. His journey from Little Talasi, through Guilford, Richmond, Fredericksburg, and Philadelphia, was like a triumphal march, and the prospective occasion for such display was a strong inducement for the shrewd chief to accept the invitation. According to Pickett (p. 406) there was, in addition to the public treaty, a secret treaty between McGillivray and Washington which provided "that after two years from date the commerce of the Creek nation should be carried on through the ports of the United States, and, in the meantime, through the present channels; that the chiefs of the Okfuskees, Tookabatchas Tallases, Cowetas, Cussetas, and the Seminole nation should be paid annually by the United States $100 each, and be furnished with handsome medals; that Alexander McGillivray should be constituted agent of the United States with the rank of brigadier-general and the pay of $1,200 per annum; that the United States should feed, clothe, and educate Creek youth at the North, not exceeding four at one time." The public treaty was signed Aug. 7, 1790, and a week later McGillivray took the oath of allegiance to the United States. Nevertheless he was not diverted from his intrigue with Spain, for shortly after taking the oath he was appointed by that power superintendent-general of the Creek nation with a salary of $2,000 a year, which was increased in 1792 to $3,500.

The versatile character of McGillivray was perhaps due in part to the fact that there flowed in his veins the blood of four different nationalities. It has been said that he possessed "the polished urbanity of the Frenchman, the duplicity of the Spaniard, the cool sagacity of the Scotchman, and the subtlety and inveterate hate of the Indian." Gen. James Robertson, who knew him well and despised the Spaniards, designated the latter "devils" and pronounced McGillivray as the biggest devil among them—"half Spaniard, half Frenchman, half Scotchman, and altogether Creek scoundrel." That Alexander McGillivray was a man of remarkable ability is evident from the consummate skill with which he maintained his control and influence over the Creeks, and from his success in keeping both the United States and Spain paying for his influence at the same time. In 1792 he was at once the superintendent-general of the Creek nation on behalf of Spain, the agent of the United States, the mercantile partner of Panton, and "emperor" of the Creek and Seminole nations. As opulence was estimated in his day and territory, he was a wealthy man, having received $100,000 for the property confiscated by the Georgia authorities, while the annual importations by him and Panton were estimated in value at £40,000 (Am. St. Papers, Ind. Aff., I, 458, 1832). Besides two or three plantations, he owned, at the time of his death, 60 negroes, 300 head of cattle, and a large stock of horses. In personal appearance McGillivray is described as having been six feet in height, sparely built, and remarkably erect; his forehead was bold and lofty; his fingers long and tapering, and he wielded a pen with the greatest rapidity; his face was handsome and indicative of thought and sagacity; unless interested in conversation he was inclined to be taciturn, but was polite and respectful. While a British colonel he dressed in the uniform of his rank; when in the Spanish service he wore the military garb of that country; and after Washington appointed him brigadier-general he sometimes donned the uniform of the American army, but never when Spaniards were present. His usual costume was a mixture of Indian and American garments. McGillivray always traveled with two servants, one a half-blood, the other a negro. Although ambitious, fond of display and power, crafty, unscrupulous in accomplishing his purpose, and treacherous in affairs of state, the charge that he was bloodthirsty and fiendish in disposition is not sustained. He had at least two wives, one of whom was a daughter of Joseph Curnell. Another wife, the mother of his son Alexander and two daughters, died shortly before or soon after her husband's death, Feb. 17, 1793, at Pensacola, Fla. He was buried with Masonic honors in the garden of William Panton, his partner. (C. T.)

Machapunga ('bad dust'; from *matchi* 'bad', *pungo* 'dust' (Heckewelder), or perhaps 'much dust,' from *massa* 'great', in allusion to the sandy soil of the district). An Algonquian tribe formerly living in Hyde co., N. E. N. C. In 1701 they numbered only about 30 warriors, or perhaps 100 souls, and lived in a single village called Mattamuskeet. They took part in the Tuscarora war of 1711–12 and at its conclusion the remnant, together with the Coree, were settled on a tract on Mattamuskeet lake, where the two tribes occupied one village. (J. M.)

Machapunga.—Lawson (1714), Hist. Car., 383, repr. 1860. **Matchapangos.**—Martin, N. C., I, 263, 1829. **Matchapongos.**—Ibid., 260. **Matchapungos.**—Ibid., 244. **Matchepungo.**—Letter of 1713 in N. C. Col. Rec., II, 29, 1886.

Machapunga. A village of the Powhatan confederacy in Northampton co., Va. It was nearly extinct in 1722.

Matchapunko.—Hermann, map (1670), in Rep. on Line between Va. and Md., 1873.

Machapunga. A village on Potomac r. about 1612.

Matchopongo.—Strachey (*ca.* 1612), Va., 98, 1849.

Macharienkonck. A Minisink village formerly in the bend of Delaware r., in Pike co., Pa., opposite Port Jervis.—Van der Donck (1656) quoted by Ruttenber, Tribes Hudson R., 96, 1872.

Machawa. A former Timucua town in N. W. Florida, 24 m. E. of Ayavalla fort, now Iola, on a river called Wicassa.

Machaba.—Jefferys, French Dom. Am., map, 1761. **Machaha.**—Ibid., map, 135. **Machalla.**—Roberts, Fla., 15, 1763. **Machua.**—French, Hist. Coll. La., 2d s., 255, note, 1875.

Machemni. A division of the Miwok who lived between Cosumnes and Mokelumne rs., in Eldorado and Amador cos., Cal.

Matchemnes.—Hale, Ethnog. and Philol., 630, 1846. **Omatchamne.**—Bancroft, Nat. Races, I, 450, 1874. **Omochumnies.**—Taylor in Cal. Farmer, June 8, 1860. **Omutchamne.**—Bancroft, Nat. Races, I, 450, 1874. **Omutchumnes.**—Hale, op. cit.

Machemoodus (properly *Matche-mâdosé*, 'there is a bad noise.'—Trumbull). A tract on the E. bank of Connecticut r., now included in East Haddam tp., Middlesex co., Conn., formerly the residence of a "numerous tribe," who were independent and famous for conjuring. The Indians sold the tract in 1662. For an account of the "Moodus noises" see Trumbull, Hist. Conn., II, 91, 92, 1818; Barber, Hist. Coll., 525, 1839. (J. M.)

Machamâdoset.—Doc. of 1674 cited by Trumbull, Ind. Names Conn., 18, 1881. **Machamoodus.**—Doc. of 1691, ibid. **Mache Moodus.**—Kendall, Travels, I, 100, 1809. **Machmadouset.**—Doc. of 1671 cited by Trumbull, op. cit. **Matche Moodus.**—Kendall, op. cit. **Matchi Moodus.**—Ibid. **Matchit Moodus.**—Doc. cited by Trumbull, op. cit.

Macheno. An ancient village, probably Timuquanan, in W. central Florida, lat. 29° 30′.—Bartram, Voy., I, map, 1799.

Macheto. A former village of the Awani at the foot of Indian canyon, Yosemite valley, Mariposa co., Cal.

Macháyto.—Powers in Overland Mo., X, 333, 1874. **Ma-che′-to.**—Powers in Cont. N. A. Ethnol., III, 365, 1877.

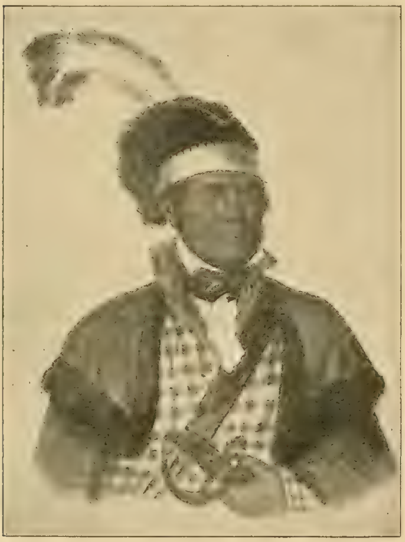
Machias ('bad little place,' referring to the current in Machias r.; from *matche* 'bad', *sis* the diminutive). A village of the Passamaquoddy on Machias r., Me.

Mechias.—Treaty rep. (1726) in Me. Hist. Soc. Coll., III, 390, 1853.

Machonee. An Ottawa village, commonly called "Machonee's village," from the name of the resident chief, formerly near the mouth of Au Vaseau r., which flows into L. St Clair, in lower Michigan, on land ceded to the United States by treaty of May 9, 1836. The chief, whose name is also spelled Machonce, Maconce, and Makonee, was drowned, while intoxicated, about the year 1825 (Mich. Pion. Coll., V, 464, 1884). (J. M.)

Machonce's village.—Detroit treaty (1807) in U. S. Ind. Treat., 194, 1873 (misprint?). **Machonee's village.**—Detroit treaty (1807) in Am. State Papers, Ind. Aff., I, 747, 1832.

MacIntosh, Chilly. A Creek chief. After his brother William was slain by Menewa for having betrayed the Creeks by "selling the graves of their ancestors," he became the head of the minority party that acquiesced in the proposed emigration to Indian Ter. As such he frequently visited Washington to treat with officials regarding the transfer of lands and acquitted himself as a capable man of business.—Stanley, Portraits Am. Inds., 13, 1852.


WILLIAM MACINTOSH. (McKENNEY AND HALL)

MacIntosh, William. A mixed-blood Creek, son of a Scotch trader and an Indian woman. The United States, in consideration of the relinquishment by Georgia of the Mississippi territories, engaged in 1802 to extinguish the Indian titles to lands within the borders of the state as early as could be peaceably done on reasonable terms. A cession was procured in 1805 by which millions of acres of Creek lands were transferred to Georgia. The people of the state constantly clamored for the fulfilment by the Government of its compact, and the Creeks, alarmed at the prospective wholesale alienation of their ancient domain, on the motion of MacIntosh made a law in general council in 1811 forbidding the sale of any of the remaining land under penalty of death. MacIntosh, who by his talents and address had risen to be chief of the Lower Creeks, led the Creek allies of the Americans in the war of 1812 with the rank of major and took the chief part in the massacre of 200 of the hostile Creeks, who were surprised at Atasi on Nov. 29, 1813. He was prominent also in the final battle with the hostiles, Mar. 27, 1814, when, at Horseshoe Bend, Ala., nearly a thousand warriors were exterminated. A large part of the territory of the conquered tribe was confiscated and opened to white settlement. In 1818 more lands were acquired by treaty, and in 1821 the fifth treaty was negotiated by Georgian citizens acting on behalf of the United States, with MacIntosh, who was in the pay of the whites, and a dozen other chiefs controlled by him, while 36 chiefs present refused to sign and made clear to the commissioners the irregularity of a cession arranged with a party representing only a tenth of the nation, which to be legal must have the consent of the entire nation assembled in council. After an attempt made by MacIntosh to convey more land in 1823 the law punishing with death any Creek who offered to cede more land was reenacted in 1824, when 15,000,000 acres had already been transferred and 10,000,000 acres remained in possession of the Creeks, who had so advanced in education and agriculture that they valued their lands far more highly than before. In the beginning of 1825 Georgian commissioners, working upon the avarice of MacIntosh, induced him and his followers to set their names to a treaty ceding what remained of the Creek domain. Although Secretary John C. Calhoun had declared that he would not recognize a treaty in which the chiefs of the Creek nation did not acquiesce, President Monroe laid it before the Senate, and after the accession of President Adams it was approved. The Creeks did not rise in rebellion, as was expected, but, in accordance with the tribal law already mentioned, formal sentence of death was passed on MacIntosh, and was executed on May 1, 1825, by a party of warriors sent for that purpose, who surrounded his house and shot him and a companion as they tried to escape. MacIntosh was a signer of the treaties of Washington, Nov. 4, 1805; Ft Jackson, Ala., Aug. 9, 1814; Creek Agency, Ga., Jan. 22, 1818; Indian Springs, Ga., Jan. 8, 1821, and Feb. 12, 1825. (J. M.)

Mackinaw. (1) A sort of bateau or large flatboat formerly much used by traders and others; also called Mackinaw boat. (2) A heavy blanket, also known as Mackinaw blanket, formerly an important item of western trade. (3) A coarse straw hat. (4) A species of lake trout (*Salvelinus namaycush*), also termed Mackinac trout. The word which has assumed all these meanings is the place name Mackinac, applied to the famous trading post between L. Huron and L. Michigan. Mackinaw, representing the Canadian French Mackinac, is identical with *makinâk*, the word for 'turtle' in Chippewa and closely related dialects of Algonquian; said also to be a reduction of Michilimackinac (q. v.), a corruption of an earlier *mitchi makinak*, signifying 'big turtle' in Chippewa. According to Dr William Jones the Chippewa of Minnesota claim the word to be a shortened form of *mishĭnĭmaʻkĭnunk*, 'place of the big wounded or big lame person.' This, however, may be an instance of folk etymology. (A. F. C.)

Macocanico ('great house'). A village on the W. bank of Patuxent r., in St Marys co., Md., in 1608.

Macocanaco.—Bozman, Maryland, I, 141, 1837. **Maco comaco.**—Tooker, Algonq. Series, VIII, 49, 1901 (misquoting Smith). **Mococanico.**—Smith (1629), Virginia, I, map, repr. 1819.

Macock gourd. See *Maycock.*

Macocks (perhaps from *mahcawq*, 'pumpkin.'—Brinton. See *Maycock*). A village located on Smith's map of 1608 (Smith, Va., I, repr. 1819) some distance N. of Chikohoki, which, according to Brinton, was near the present Wilmington, Del. This would make Macocks a Delaware village in S. E. Pennsylvania, and Brinton thinks it may have been the village of the Okahoki (q. v.), a band of the Delawares, formerly in Delaware co., Pa. (J. M.)

Macocqwer. See *Maycock.*

Macombo. A Papago village, probably in Pima co., Ariz., with 57 people in 1865.—Ind. Aff. Rep., 135, 1865.

Macousin. A Potawatomi village, named after the resident chief, on the W. bank of St Joseph r., Berrien co., S. W. Mich., in 1828.

Macousin's Village.—Royce in 18th Rep. B. A. E., Mich. map, 1899. **Macousin Village.**—U. S. Ind. Treat. (1828), 676, 1873.

Macoyahui. A settlement in Sonora, Mexico, formerly one of the principal villages of the Mayo. In 1900 it contained 182 Mayo in a total population of 972.

McQueen's Village. A former Seminole village on the E. side of Tampa bay, W. Fla.—Bell in Morse, Rep. to Sec. War, 306, 1822.

Macsinum. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Mactati. A former Diegueño rancheria near San Diego, S. Cal.

Mactati.—Ortega (1775) quoted by Bancroft, Hist. Cal., I, 254, 1884. **Magtate.**—Ibid. **San Miguel.**—Ibid.

Madawehsoos (*Mä-dä'-weh-soos*, 'porcupine'). A gens of the Abnaki (q. v.).—Morgan, Anc. Soc., 174, 1877.

Madokawando. A Penobscot chief, born in Maine about 1630, and adopted as a son by Assaminasqua, a Kennebec chief. His tribe was at peace with the English colonists until made their enemy by depredations upon his lands, when hostilities began, and, uniting with the French, war was waged against the English settlements. In 1691 he attacked York, Me., killed 77 of the inhabitants, and laid the place in ashes. This was but one of his many raids, in which he was generally aided by the French. His death occurred in 1698. It is stated that, although a determined foe, Madokawando's treatment of prisoners was humane. The wife, or perhaps more correctly the principal wife, of the notorious Baron Castine, was a daughter of Madokawando. (C. T.)

Magaehnak. An "Indian cornfield" or settlement in 1678, 6 m. from Sudbury, Middlesex co., Mass., probably belonging to the Praying Indians of the Massachuset confederacy. Mentioned by Salisbury (1678) in N. Y. Doc. Col. Hist., XIII, 520, 1881.

Magayuteshni ('eats no geese'). A band of the Mdewakanton Sioux.

Grey-Iron.—Neill, Hist. Minn., 144, note, 1858 (trans. of Mazarota, the chief's name). **Ma-ga-yu-tesh-ni.** Neill in Minn. Hist. Coll., I, 263, 1872. **Maġa-yute-šni.**—Dorsey in 15th Rep. B. A. E., 215, 1897. **Maxa-yute-cni.**—Ibid. **Ma-za-ro-ta.**—Neill, Hist. Minn., 144, note, 1858.

Magdalena. A former Spanish mission among the Indians of Lower California; consolidated with the mission of San Ignacio Kadakaman and abandoned prior to 1740. Distinct from Santa María Magdalena in the N.—Alcedo, Dic. Geog., III, 19, 1783; Taylor in Browne's Res. Pac. Slope, app., 50, 1869.

Magemiut ('mink people'). An Eskimo tribe inhabiting the lake country of Alaska from C. Romanof almost to the Yukon. They differ from the Kuskwogmiut chiefly in dialect. They are vigorous and strong, finding in the waters of the tundra plenty of blackfish to nourish them at all seasons. In winter they kill many hair seal on the floes, on which they venture with their sleds, carrying canoes on which the sleds are transported in turn when it is necessary to take to the water. They build good houses of driftwood and the bones of whales killed by the whaling fleet, and the carcasses floating ashore have long supplied them with food. The tribe numbered 2,147 in 1890. The following are Magemiut villages: Anovok, Chalit, Chifukluk, Gilak, Igiak, Kashunuk, Kipniak, Kweakpak, Nauwogaloklagak, Nunochok, Tefaknak, and Tiengak.

Ikvagmutes.—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 28, 1871. **Inkaliten.**—Wrangell quoted by Dall in Cont. N. A. Ethnol., I, 18, 1877. **Lower Kvichpaks.**—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 28, 1871. **Magagmjuten.**—Holmberg, Ethnog. Skizz., 5, 1885. **Magamutes.**—Colyer in Ind. Aff. Rep. 1869, 593, 1870. **Mágemutes.**—Dall in Proc. A. A. A. S., 267, 1869. **Magimūt.**—Wrangell quoted by Dall in Cont. N. A. Ethnol., I, 18, 1877. **Magimüten.**—Wrangell, Ethnog. Nachr., 122, 1839. **Magmiūt.**—Worman quoted by Dall in Cont. N. A. Ethnol., I, 18, 1877. **Magmjuten.**—Holmberg, Ethnog. Skizz., 5, 1855. **Magmutes.**—Elliott, Cond. Aff. Alaska, 291, 1874. **Magmutis.**—Latham in Jour. Ethnol. Soc. Lond., 183, 1848. **Mayimeuten.**—Richardson, Arct. Exped., 370, 1851 (from Wrangell). **Nunivak people.**—Worman quoted by Dall in Cont. N. A. Ethnol., I, 18, 1877.

Magic. There are authentic accounts from various observers in many parts of the New World, from the earliest historical period to the present time, that the Indians practised so-called magic arts, or sorcery. The earlier writers marveled at these arts, and evidently wished their readers to marvel. They often attributed the power of the Indians to Satan. Father Acosta, in the 16th century, spoke in awe of the Mexican magicians flying through the air, assuming any form they pleased and having telepathic knowledge of events occurring at distant places, and the same may be said in a general way of the Eskimo. The Rev. Peter Jones wrote in the first decade of the 19th century: "I have sometimes been inclined to think that, if witchcraft still exists in the world, it is to be found among the aborigines of America." His personal experience was among the Chippewa. The Nipissing were called Jongleurs by the French on account of the expertness in magic of their medicine men. Some writers of the present day marvel as much as did their predecessors; but instead of attributing the phenomena to Satan, seek the cause in spirits or something equally occult. The feats of Indian magicians, as a rule, may be easily explained as sleight-of-hand tricks, and their prophecy and telepathy as the results of collusion. Their tricks are deceptions, very ingenious when it is considered how rude their tools and appliances are, but not to be compared with the acts of civilized conjurers who make claim to no superhuman aid.

NAVAHO ARROW-SWALLOWER. (MATTHEWS)

Distinct from such tricks of illusion and deceit, there is evidence that the Indians were and still are versed in hypnotism, or, better, "suggestion." Carver (1776-78) speaks of it among the Sioux, and J. E. Fletcher observed it among the Menominee about the middle of the last century. Mooney describes and pictures the condition among modern Indians (see *Ghost dance*).

Sleight-of-hand was not only much employed in the treatment of disease, but was used on many other occasions. A very common trick among Indian charlatans was to pretend to suck foreign bodies, such as stones, out of the persons of their patients. Records of this are found among many tribes, from the lowest in culture to the highest, even among the Aztecs. Of course such trickery was not without some therapeutic efficacy, for it, like many other proceedings of the shamans, was designed to cure disease by influence on the imagination. A Hidatsa residing in Dakota in 1865 was known by the name Cherry-in-the-mouth because he had a trick of producing from his mouth, at any season, what seemed to be fresh wild cherries. He had found some way of preserving cherries, perhaps in whisky, and it was easy for him to hide them in his mouth before intending to play the trick; but many of the Indians considered it wonderful magic.

The most astonishing tricks of the Indians were displayed in their fire ceremonies and in handling hot substances, accounts of which performances pertain to various tribes. It is said that Chippewa sorcerers could handle with impunity red-hot stones and burning brands, and could bathe the hands in boiling water or syrup; such magicians were called "fire-dealers" and "fire-handlers." There are authentic accounts from various parts of the world of fire-dancers and fire-walks among barbarous races, and extraordinary fire acts are performed also among widely separated Indian tribes. Among the Arikara of what is now North Dakota, in the autumn of 1865, when a large fire in the center of the medicine lodge had died down until it became a bed of glowing embers, and the light in the lodge was dim, the performers ran with apparently bare feet among the hot coals and threw these around in the lodge with their bare hands, causing the spectators to flee. Among the Navaho performers, naked except for breechcloth and moccasins, and having their bodies daubed with a white infusorial clay, run at high speed around a fire, holding in their hands great fagots of flaming cedar bark which they apply to the bare backs of those in front of them and to their own persons. Their wild race around the fire is continued until the fagots are nearly all consumed, but they are never injured by the flame. This immunity may be accounted for by supposing that the cedar bark does not make a very hot fire, and that the clay coating protects the body. Menominee shamans are said to handle fire, as also are the female sorcerers of Honduras.

Indians know well how to handle venomous serpents with impunity. If they can not avoid being bitten, as they usually can, they seem to be able to avert the fatal consequences of the bite. The wonderful acts performed in the Snake dance (q. v.) of the Hopi have often been described.

A trick of Navaho dancers, in the ceremony of the Mountain chant, is to pretend to thrust an arrow far down the throat. In this feat an arrow with a telescopic shaft is used; the point is held between the teeth; the hollow part of the handle, covered with plumes, is forced down toward the lips, and thus the arrow appears to be swallowed. There is an account of an arrow of similar construction used early in the 18th century by Indians of Canada who pretended a man was wounded by it and healed instantly. The Navaho also pretend to swallow sticks, which their neighbors of the pueblo of Zuñi actually do in sacred rites, occasionally rupturing the esophagus in the ordeal of forcing a stick into the stomach. Special societies which practise magic, having for their chief object rain making and the cure of disease, exist among the southwestern tribes. Swallowing sticks, arrows, etc., eating and walking on fire, and trampling on cactus are performed by members of the same fraternity.

Magicians are usually men; but among the aborigines of the Mosquito coast in Central America they are often women, who are called *sukias*, and are said to exercise great power. According to Hewitt Iroquois women are reported traditionally to have been magicians.

A trick of the juggler among many tribes of the N. was to cause himself to be bound hand and foot and then, without visible assistance or effort on his part, to release himself from the bonds. Civilized conjurers who perform a similar trick are hidden in a cabinet and claim supernatural aid; but some Indian jugglers performed this feat under observation. It was common for Indian magicians to pretend they could bring rain, but the trick consisted simply of keeping up ceremonies until rain fell, the last ceremony being the one credited with success. Catlin describes this among the Mandan in 1832, and the practice is still common among the Pueblo tribes of the arid region. The rain maker was a special functionary among the Menominee.

To cause a large plant to grow to maturity in a few moments and out of season is another Indian trick. The Navaho plant the root stalk of a yucca in the ground in the middle of winter and apparently cause it to grow, blossom, and bear fruit in a few moments. This is done by the use of artificial flowers and fruit carried under the blankets of the performers; the dimness of the firelight and the motion of the surrounding dancers hide from the spectators the operations of the shaman when he exchanges one artificial object for another. In this way the Hopi grow beans, and the Zuñi corn, the latter using a large cooking pot to cover the growing plant. See *Dramatic representation*, *Medicine and Medicine-men*, *Orenda*.

Consult the works of H. H. Bancroft, Carver, Catlin, Fewkes, Fletcher, Hoffman, Peter Jones, Lummis, Matthews, Mooney, M. C. Stevenson, and others, in the Bibliography. (W. M.)

Magnus. A woman chief of the Narraganset, sister of Ninigret, one of the six sachems of their country in 1675 (Drake, Abor. Races, 248, 1880). She was killed by the English after her capture in a swamp fight near Warwick, R. I., in 1676. She was also known as Matantuck, of which Magnus is probably a corruption, and as Quaiapen. Her husband was a son of Canonicus. (A. F. C.)

Magtok. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Maguaga. A Huron village on Maguaga cr., Mich., 14 m. s. w. of Detroit, on a tract reserved for the use of the Indians by act of Feb. 28, 1809, and ceded to the United States by treaty of St Marys, O., Sept. 20, 1818.

Magaugo.—Drake, Bk. Inds., v, 125, 1848. **Maguaga**.—Brown, W. Gaz., 161, 1817. **Maguago**.—Drake, Ind. Chron., 196, 1836. **Maguagua**.—Royce in 18th Rep. B. A. E., Mich. map, 1899. **Maguawgo**.—Doc. of 1809 in Am. St. Pap., Ind. Aff., I, 796, 1832. **Maugaugon**.—Miami Rapids treaty (1819) in U. S. Ind. Treaties, 201, 1873. **Menquagon**.—Wyandot petition (1812) in Am. State Papers, op. cit., 795. **Monguagon**.—Howe, Hist. Coll., 262, 1851.

Maguhleloo ('caribou'). A gens of the Abnaki, q. v.

Magalibô.—J. D. Prince, inf'n, 1905 (modern St Francis Abnaki form). **Mä-guh-le-loo′**.—Morgan, Anc. Soc., 174, 1877.

Maguiaqui. A division of the Varohio, in s. Sonora, Mexico, on the w. bank of Rio Mayo, N. of Alamos, lat. 27° 25′, lon. 109° 20′. They occupied a village of the same name, and some of them lived with the Chinipas at San Andrés Chinipas.—Orozco y Berra, Geog., 58, 324, 1864.

Maguina. A pueblo in w. Chihuahua, Mexico, probably between lat. 28° and 29°. As it is on the border land of the Nevome and Tarahumare and not far from the main habitat of the Tepehuane, it doubtless contains or contained a mixed population. The village has therefore been assigned by various writers to one or another of those tribes. Orozco y Berra's map includes the village in Nevome country.

San Juan B[autista]. **Maguina.**—Orozco y Berra, Geog., 324, 1864.

Magunkaquog (originally *Magwonkkomuk*, 'place of the gift,' or 'granted place' (Eliot), possibly afterward changed by the Indians to the present form, meaning 'place of great trees.'—Trumbull). A village of Christian Indians in Nipmuc territory, at Hopkinton, Middlesex co., Mass., in 1674. On the name, see Trumbull and Tooker, cited below. Cf. *Mangunckakuck*.

Magoncog.—Livingston (1678) in N. Y. Doc. Col. Hist., XIII, 528, 1881. **Magꝏnkkomuk.**—Eliot (1669) quoted by Tooker, Algonq. Ser., X, 26, 1901. **Maguncog.**—Rawson (1678) in N. Y. Doc. Col. Hist., XIII, 521, 1881. **Magunkahquog.**—Trumbull, Ind. Names Conn., 18, 1881. **Magunkakook.**—Tooker, Algonq. Ser., X, 27, 1901. **Magunkaquog.**—Gookin (1674) in Mass. Hist. Soc. Coll., 1st s., I, 188, 1806. **Magunkoag.**—Gookin (1677) in Trans. Am. Antiq. Soc., II, 443, 1836. **Magunkog.**—Ibid., 470. **Majunkaquog.**—Eliot quoted by Tooker, Algonq. Ser., X, 25, 1901. **Makunkokoag.**—Gookin (1677) in Trans. Am. Antiq. Soc., II, 435, 1836. **Mogkunkakauke.**—Tooker, op. cit., 27. **Moogunkawg.**—Stone (1767) in Mass. Hist. Soc. Coll., 1st s., X, 82, 1809.

Magwa (*Ma-gwä'*, 'loon'). A gens of the Shawnee (q. v.).—Morgan, Anc. Soc., 168, 1877.

Maha ('caterpillar'). Given by Bourke (Jour. Am. Folk-lore, II, 181, 1889) as a clan of the Mohave, q. v.

Mahackemo. The principal chief of a small band on Norwalk r., s. w. Conn., which sold lands in 1640 and 1641. See *Norwalk*.

Mahackemo.—De Forest, Inds. of Conn., 177, 1851. **Mahackeno.**—De Forest as quoted by Ruttenber, Tribes Hudson R., 82, 1872.

Mahahal. A former Chumashan village on San Cayetano ranch, Ventura co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Mahala mats. A California name of *Ceanothus prostratus*, also known as squaw's carpet. *Mahala*, more often *mohale*, is often used as synonymous with "squaw" in California by the whites. If not from Spanish *mujer*, 'woman,' it is from Yokuts *muk'ela*, having the same meaning. (A. F. C. A. L. K.)

Maharolukti (*Mä-har-o-luk'-ti*, 'brave'). A subclan of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Mahaskahod. A hunting village of the Manahoac in 1608, on Rappahannock r., Va., at the limit of the Powhatan confederacy, probably near Fredericksburg.

Mahaskahod.—Smith (1629), Va., I, map, repr. 1819. **Mohaskahod.**—Simons in Smith, ibid., 186.

Mahcoah. The principal village of the Toquart (q. v.) on Village passage, Barclay sd., w. coast of Vancouver id.—Can. Ind. Aff., 263, 1902.

Mahewala. A village formerly on the lower Mississippi, destroyed about the close of 1681 or early in 1682; perhaps a settlement of the Tangibao, q. v.

Mahehoualaima.—La Salle (1682) in Margry, Déc., II, 198, 1877. **Maheouala.**—Ibid., 190. **Maheoula.**—La Métairie (1682) quoted by French, Hist. Coll. La., II, 23, 1875.

Mahican ('wolf'). An Algonquian tribe that occupied both banks of upper Hudson r., in New York, extending N. almost to L. Champlain. To the Dutch they were known as River Indians, while the French grouped them and the closely connected Munsee and Delawares under the name of Loups ('wolves'). The same tribes were called Akochakaneñ ('stammerers') by the Iroquois. On the w. bank they joined the Munsee at Catskill cr., and on the E. bank they joined the Wappinger near Poughkeepsie. They extended E. into Massachusetts and held the upper part of Housatonic valley. Their council fire was at Schodac, on an island near Albany, and it is probable that they had 40 villages within their territory. The name, in a variety of forms, has been applied to all the Indians from Hudson r. to Narragansett bay, but in practical use has been limited to two bodies, one on lower Connecticut r., Conn., known dialectically as Mohegan (q. v.), the other, on Hudson r., known as Mahican. They were engaged in a war with the Mohawk, their nearest neighbors on the w., when the Dutch appeared on the scene, which lasted until 1673. In 1664 the inroads of the Mohawk compelled them to remove their council fire from Schodac to Westenhuck, the modern Stockbridge, Mass. As the settlements crowded upon them the Mahican sold their territory piecemeal, and about 1730 a large body of them emigrated to Susquehanna r. and settled near Wyoming, Pa., in the vicinity of the Delawares and Munsee, with whom they afterward removed to the Ohio region, finally losing their identity. A previous emigration had formed the main body of the mixed tribe of the Scaticook. As early as 1721 a band of Mahican found their way to Indiana, where they had a village on Kankakee r. In 1736 those living in Housatonic valley were gathered into a mission at Stockbridge, Mass., where they maintained a separate existence under the name of Stockbridge Indians. These are the only Mahican who have preserved their identity. In 1756 a large body of Mahican and Wappinger removed from the Hudson to the E. branch of the Susquehanna, settling, with the Nanticoke and others, under Iroquois protection at Chenango, Chugnut, and Owego, in Broome and Tioga cos., N.Y. They probably later found their way to their kindred in the W. A few Mahican remained about their ancient homes on the Hudson for some years after the Revolution, but finally disappeared unnoticed. If any remain they are included among the Stockbridge.

According to Ruttenber the Mahican confederacy comprised at least 5 divisions or subtribes—the Mahican proper, Wiekagjoc, Mechkentowoon, Wawyachtonoc, and Westenhuck (Stockbridges). It is impossible to estimate their population, as the different bands were always confounded or included with neighboring tribes, of whom they afterward became an integral part.

According to Ruttenber's account the government of the Mahican was a democracy, but his statement that the office of chief sachem was hereditary by the lineage of the wife of the sachem, which appears to be correct, does not indicate a real democracy. His statement in regard to the duties of the sachem and other officers is as follows: "The sachem was assisted by counselors, and also by one hero, one owl, and one runner; the rest of the nation were called young men or warriors. The sachem, or more properly king, remained at all times with his tribe and consulted their welfare; he had charge of the *mnoti*, or bag of peace, which contained the belts and strings used to establish peace and friendship with different nations, and concluded all treaties on behalf of his people. The counselors were elected, and were called chiefs. Their business was to consult with their sachem in promoting the peace and happiness of their people. The title of hero was gotten only by courage and prudence in war. When a war-alliance was asked, or cause for war existed with another tribe, the sachem and the counselors consulted, and if they concluded to take up the hatchet, the matter was put in the hands of the heroes for execution. When peace was proposed, the heroes put the negotiations in the hands of the sachem and counselors. The office of owl was also one of merit. He must have a strong memory, and must be a good speaker. His business was to sit beside his sachem, and proclaim his orders to the people with a loud voice; and also to get up every morning as soon as daylight and arouse the people, and order them to their daily duties. The business of runner was to carry messages, and to convene councils."

The Mahican were generally well built. As fighting men they were perfidious, accomplishing their designs by treachery, using stratagem to deceive their enemies, and making their most hazardous attacks under cover of darkness. The women ornamented themselves more than the men. "All wear around the waist a girdle made of the fin of the whale or of sewant." The men originally wore a breechcloth made of skins, but after the Dutch came those who could obtain it wore "between their legs a lap of duffels cloth half an ell broad and nine quarters long," which they girded around their waists and drew up in a fold "with a flap of each end hanging down in front and rear." In addition to this they had mantles of feathers, and at a later period decked themselves with "plaid duffels cloth" in the form of a sash, which was worn over the right shoulder, drawn in a knot around the body, with the ends extending down below the knees. When the young men wished to look especially attractive they wore "a band about their heads, manufactured and braided, of scarlet deer hair, interwoven with soft shining red hair." According to Van der Donck, the women wore a cloth around their bodies fastened by a girdle which extended below the knees, but next to the body, under this coat, they used a dressed deerskin coat, girt around the waist. The lower body of this skirt they ornamented with strips tastefully decorated with wampum which was frequently worth from 100 to 300 guilders ($40 to $120). They bound their hair behind in a club, about a hand long, in the form of a beaver's tail, over which they drew a square wampum-ornamented cap; and when they desired to be fine they drew around the forehead a band also ornamented with wampum, which was fastened behind in a knot. Around their necks they hung various ornaments; they also wore bracelets, curiously wrought and interwoven with wampum. Polygamy was practised to some extent, though mostly by chiefs. Maidens were allowed to signify their desire to enter matrimonial life, upon which a marriage would be formally arranged; widows and widowers were left to their own inclinations. In addition to the usual manifestations of grief at the death of a relative or friend, they cut off their hair and burned it on the grave. Their dead, according to Ruttenber, were usually interred in a sitting posture. It was usual to place by the side of the body a pot, kettle, platter, spoon, and provisions; wood was then placed around the body, and the whole was covered with earth and stones, outside of which pickets were erected, so that the tomb resembled a little house. Their houses were of the communal sort and differed usually only in length; they were formed by long, slender, hickory saplings set in the ground in a straight line in two rows. The poles were then bent toward each other in the form of an arch and secured together, giving the appearance of a garden arbor; the sides and roof were then lathed with split poles, and over this bark was lapped and fastened by withes to the lathing. A smoke-hole was left in the roof, and a single doorway was provided. These houses rarely exceeded 20 ft in width, but they were sometimes 180 ft long. Their so-called castles were strong, firm structures, and were situated usually on a steep, high, flat-topped hill, near a stream. The top of the hill was inclosed with a strong stockade, having large logs for a foundation, on both sides of which oak posts, forming a palisade, were set in the ground, the upper ends being crossed and joined together. Inside the walls of such inclosures they not infrequently had 20 or 30 houses. Besides their strongholds they had villages and towns which were inclosed or stockaded and which usually had woodland on one side and corn land on the other. Their religious beliefs were substantially the same as those of the New England Indians.

Barton gives the Mahican 3 clans: Muchquauh (bear), Mechchaooh (wolf), Toonpaooh (turtle). According to Morgan they had originally the same clans as the Delawares and Munsee—the Wolf, Turtle, and Turkey; but these ultimately developed into phratries, subdivided into clans as follows: The Tooksetuk (wolf) phratry into the Nehjao (wolf), Makwa (bear), Ndeyao (dog), and Wapakwe (opossum) clans; the Tonebao (turtle) phratry into the Gakpomute (little turtle), ——— (mud turtle), Tonebao (great turtle), and Wesawmaun (yellow eel) clans; ———, the Turkey phratry into the Naahmao (turkey), Gahko (crane), and ——— (chicken) clans.

The villages of the Mahican, so far as their names have been recorded, were Aepjin, Kaunaumeek (Stockbridge), Maringoman's Castle, Monemius, Potic, Scaticook (3 villages in Dutchess and Rensselaer cos., N. Y., and Litchfield co., Conn.), Schodac, Wiatiac, Wiltmeet, Winooskeek, and Wyantenuc.

(J. M. C. T.)

Agotsaganes.—Clark quoted by Brinton, Lenape Leg., 255, 1885 ('stutterers,' 'those who speak a strange tongue': Mohawk name). **Agotsagenens**.—Jogues (*ca.* 1640) quoted by Shea, Miss. Val., 165, 1852. **Agozhagàuta**.—Ettwein (1848) quoted by Brinton, op. cit., 14. **Akochakaneñ'**.—Hewitt, inf'n, 1906 (Iroquois name). **Aquatsagané**.—Esnauts and Rapilly, map, 1777. **Aquatzagane**.—Schoolcraft, Ind. Tribes, III, 532, 1853. **Atsayongky**.—De Laet (1633) in N. Y. Hist. Soc. Coll., 2d s., I, 315, 1841. **Canoe Indians**.—Gale, Upper Miss., 169, 1867 (so called by whites). **Hikanagi**.—Gatschet, Shawnee MS., B. A. E. (Shawnee name). **Loo's**.—Coffen (1754) in N Y. Doc. Col. Hist., VI, 836, 1855. **Loups**.—French doc. of 1665, ibid., IX, 38, 1855. **Machicans**.—Hendricksen (1616), ibid., I, 14, 1856. **Machingans**.—Jefferys, French Doms., pt. 1, 136, 1761. **Mahakanders**.—Markham (1691) in N. Y. Doc. Col. Hist., III, 809, 1853. **Mahakans**.—Hazard, Coll. Am. State Papers, I, 520, 1792. **Mahckanders**.—Dongan (1687) in N. Y. Doc. Col. Hist., III, 439, 1853 (misprint). **Mahegan**.—Vaillant (1688), ibid., 521. **Maheingans**.—Iberville (1699) in Margry, Déc., IV, 342, 1880. **Mahekanders**.—Livingston (1687) in N. Y. Doc. Col. Hist., III, 481, 1853. **Mahhekaneew**.—Vater, Mith., pt. 3, sec. 3, 268, 1816. **Mahicanders**.—Doc. of 1646 in N. Y. Doc. Col. Hist., I, 184, 1856. **Mahicanni**.—Barton, New Views, xxxi, 1797. **Mahicans**.—Map *ca.* 1614 in N. Y. Doc. Col. Hist., I, 1856. **Mahiccanni**.—Heckewelder quoted by Thompson, Long. Id., I, 76, 1843. **Mahiccans**.—Barton, New Views, xxxix, 1797. **Mahiccon**.—Thomson (*ca.* 1785) quoted by Barton, ibid., xxxii. **Mahicon**.—Barton, ibid., xi, 1798. **Mahigan**.—Vaillant (1688) in N. Y. Doc. Col. Hist., III, 522, 1853. **Mahiganathicoit**.—Champlain (1619), Voy., II, 142, 1830. **Mahiganaticois**.—Champlain (1627), Œuvres, V, pt. 2, 135, 1870. **Mahigan-Aticois**.—Ibid., 209. **Mahigane**.—La Salle (1681) in Margry, Déc., II, 148, 1877. **Mahiggins**.—Clobery (1633) in N. Y. Doc. Col. Hist., I, 78, 1856. **Măhik'**.—Hewitt, inf'n. 1886 (Tuscarora name). **Mahikan**.—Doc. of 1644 in N. Y. Doc. Col. Hist., I, 151, 1856. **Mahikanders**.—Doc. of 1651, ibid., 542. **Mahikkanders**.—Romer (1700), ibid., IV, 799, 1854. **Mahillendras**.—Dongan (1688), ibid., III, 533, 1853 (misprint?). **Mahinganak**.—Jes. Rel. for 1646, 3, 1858. **Mahinganiois**.—Jes. Rel. for 1652, 26, 1858. **Mahingans**.—Jes. Rel. for 1646, 3, 1858. **Mahingaus**.—Richardson, Arct. Exped., II, 39, 1851 (misprint). **Mahycander**.—Doc. of 1660 in N. Y. Doc. Col. Hist., XIII, 165, 1881. **Maicanders**.—Doc. (*ca.* 1643), ibid., I, 196, 1856. **Maikans**.—Wassenaar (*ca.* 1626) quoted by Ruttenber, Tribes Hudson R., 58, 1872. **Maikens**.—Wassenaar (1632) quoted by Ruttenber, ibid. **Makicander**.—Nicolls (1678) in N. Y. Doc. Col. Hist., XIII, 516, 1881. **Makihander**.—Boudinot, Star in the West, 99, 1816. **Makimanes**.—Map of 1616 in N. Y. Doc. Col. Hist., I, 1856. **Makingans**.—Jefferys, French Doms., pt. I, 11, 1761. **Malukander**.—Glen (1699) in N. Y. Doc. Col. Hist., IV, 558, 1854 (misprint). **Manhikani**.—De Laet (1633) quoted by Vater, Mith., pt. 3, sec. 3, 390, 1816. **Manhikans**.—Vater, ibid. **Manhingans**.—Ruttenber, Tribes Hudson R., 57, 1872. **Manikans**.—De Laet (*ca.* 1633) quoted by Jones, Ind. Bull., 6, 1867. **Mankikani**.—De Laet quoted by Barton, New Views, xxxi, 1797. **Mauraigans**.—Bacqueville de la Potherie, III, 126, 1753. **Mauraygans**.—Writer of 1691 in N. Y. Doc. Col. Hist., IX, 513, 1855. **Mayekanders**.—De Vries (1655) quoted by Ruttenber, Tribes Hudson R., 105, 1872. **Mayganathicoise**.—Champlain (*ca.* 1619) in Shea, Miss. Val., 165, 1852. **Maykanders**.—Doc. of 1650 in N. Y. Doc. Col. Hist., I, 412, 1856. **Mehihammers**.—New York conf. (1753), ibid., VI, 782, 1855. **Mhíkana**.—Gatschet, Shawnee MS., B. A. E., 1880 (Shawnee form). **Miheconders**.—Canajoharie conf. (1759) in N. Y. Doc. Col. Hist., VII, 393, 1856. **Mihicanders**.—Ft Johnson conf. (1756), ibid., 50. **Moheakanneews**—Morse, Mod. Geog., I, 54, 1814. **Moheakenunks**.—Clark, Onondaga, I, 18, 1849. **Moheakounuck**.—Doc. of 1774 quoted by Ruttenber, Tribes Hudson R., 269, 1872. **Moheakunnuks**.—Morse, Rep. to Sec. War., 76, 1822. **Mohecan**.—Dawson in Drake, Bk. Inds., V, 77, 1848. **Moheckons**.—Peters (1761) in Mass. Hist. Soc. Coll., 4th s., IX, 440, 1871. **Moheconnock**.—Doc. of 1791 quoted by Schoolcraft, Ind. Tribes, V, 668, 1855. **Mo-heegan**.—Stiles (1756) quoted by Brinton, Lenape Leg., 35, 1885. **Mohekin**.—Letter of 1771 quoted by Ruttenber, Tribes Hudson R., 191, 1872. **Mo-he-kun-e-uk**.—Morgan, Anc. Soc., 113, 1877. **Mo-he'-kun-ne-uk**.—Morgan, Consang. and Affin., 289, 1870. **Mohekunnuks**.—Morgan, League Iroq., 45, 1851. **Mohekunuh**.—Belknap and Morse in Mass. Hist. Soc. Coll., 1st s., V, 12, 1816. **Mohicander**.—Johnson (*ca.* 1756) quoted by Ruttenber, Tribes Hudson R., 231, 1872. **Mohicands**.—Lovelace (1669) in N. Y. Doc. Col. Hist., XIII, 439, 1881. **Mohican^{rs}**.—Doc. of 1676, ibid., XIV, 718, 1883. **Mohicans**.—Michaelius (1628), ibid., II, 769, 1858. **Mohiccons**.—Hutchins (1768) quoted by Jefferson, Notes, 142, 1825. **Mohickan**.—Doc. of 1755 quoted by Rupp, Northampton Co., 88, 1845. **Mohickanders**.—Johnson (1756) in N. Y. Doc. Col. Hist., VII, 136, 1856. **Mohicken**.—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 378, 1871. **Mohickons**.—Weiser (1748) quoted by Rupp, West. Penn., app., 16, 1846. **Mohigon**.—Yong (1634) in Mass. Hist. Soc.

Coll., 4th s., IX, 129, 1871. **Mohikan.**—Bouquet (1761), ibid., 431. **Mohikander.**—Ft Johnson conf. (1756) in N. Y. Doc. Col. Hist., VII, 152, 1856. **Mohikonders.**—Johnson (1756), ibid., 118. **Mohikons.**—Hutchins map in Smith, Bouquet's Exped., 1766. **Mohingans.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Mohingaus.**—Ibid. **Mohocanders.**—Salisbury (1678) in N. Y. Doc. Col. Hist., XIII, 520, 1881. **Mohogans.**—Owaneco's Rep. (1700), ibid., IV, 614, 1854. **Mohokanders.**—Deed quoted by Ruttenber, Tribes Hudson R., 88, 1872. **Mohuccons.**—Boudinot, Star in the West, 127, 1816. **Mohuccories.**—Ibid. **Morahicanders.**—Louwrensen (1658) in N. Y. Doc. Col. Hist., XIII, 90, 1881. **Moraigane.**—La Salle (1681) in Margry, Déc., II, 148, 1877. **Moraiguns.**—Doc. of 1759 in N. Y. Doc. Col. Hist., X, 982, 1858. **Moraingans.**—Vaudreuil (1757), ibid., 579. **Morargans.**—Vaudreuil (1760), ibid., 1091. **Mourigan.**—Boudinot, Star in the West, 99, 1816. **Muckhekanies.**—Ibid., 127. **Muhekannew.**—Vater, Mith., pt. 3, sec. 3, 391, 1816. **Muhheakunneuw.**—Holmes (1804) in Mass. Hist. Soc. Coll., 1st s., IX, 100, 1804. **Muhheakunnuk.**—Ibid. **Muhheconnuck.**—Pickering (1791) in Am. State Pap., Ind. Aff., I, 169, 1832. **Muhheeckanew.**—Ruttenber, Tribes Hudson R., 41, 1872. **Muh-hee-kun-eew.**—Stockbridge letter, H. R. Misc. Doc. 69, 32d Cong., 1st sess., 1, 1852. **Muhhekaneew.**—Edwards (1788) in Mass. Hist. Soc. Coll., 2d s., X, 84, 1823. **Muhhekaneok.**—Ibid. (pl. of Muhhekaneew). **Muhhekanew.**—Edwards (1801) quoted by Kendall, Trav., II, 305, 1809. **Muhhekaniew.**—Schoolcraft quoted by Ruttenber, Tribes Hudson R., 51, 1872. **Muhhekanneuk.**—Boyd, Ind. Local Names, 27, 1885. **Muhhekanok.**—Hopkins quoted by Ruttenber, Tribes Hudson R., 320, 1872. **Muhhekenow.**—Clinton quoted by Schoolcraft, Trav., 29, 1821. **Muhhekunneau.**—Daggett (1821) in Mass. Hist. Soc. Coll., 2d s., IX, xli, 1822. **Muhhekunneyuk.**—Holmes (1804), ibid., 1st s., IX, 100, 1804 (plural). **Muhkekaneew.**—Drake, Bk. Inds., II, 87, 1848. **Mukickans.**—Weiser (1748) quoted by Schoolcraft, Ind. Tribes, IV, 605, 1854. **Mukkekaneaw.**—Boudinot, Star in the West, 99, 1816. **Nhíkana.**—Gatschet, Shawnee MS., B. A. E., 1880 (Shawnee name). **Orunges.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 554, 1853. **Ouiagies.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Ourages.**—Macauley, N. Y., II, 162, 1829. **Ouragies.**—Colden (1727), Five Nations, 95, 1747. **Poh-he-gan.**—Stiles in Mass. Hist. Soc. Coll., 1st s., IX, 76, 1804. **River Indians.**—Early Dutch name. **Tumewand.**—Rafinesque, Am. Natious, I, 138, 1836. **Uragees.**—Colden (1727), Five Nations, 102, 1747.

Mahktosis. The principal village of the Ahousaht (q. v.), on Matilda cr., Clayoquot sd., w. coast of Vancouver id.—Can. Ind. Aff., 264, 1902.

Mahoa. Probably the same as Maxua, the chief of the Maamtagyila, a Kwakiutl gens, but applied by Galiano (Relacion, 103, 1802), in the Spanish form Majoa, to his village or to the gens itself.

Mahohivas (*Máhohĭvás*, 'red shield'). A warrior society of the Cheyenne (q. v.); also sometimes known as Hotóa-nŭtqiu, 'Buffalo-bull warriors.' (J. M.)

Red Shield.—Dorsey in Field Columb. Mus. Pub., no. 99, 15, 1905.

Mahoning ('at the lick.'—Heckewelder). A Delaware village in 1764 on the w. bank of Mahoning r., perhaps between Warren and Youngstown, Trumbull co., Ohio. (J. M.)

Mahoning.—Hutchins' map (1764) in Smith, Bouquet's Exped., 1766. **Mahónink.**—Heckewelder in Trans. Am. Philos. Soc., n. s., IV, 365, 1834 (correct form). **Mahony Town.**—Ibid., 390.

Mahow. A Chumashan village placed by Taylor at José Carrillo's rancho, Ventura co., Cal. Perhaps the site was the Las Posas rancho, as stated by Ventura Indians in 1884.

Ma-hau.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884 (name from Indian in 1884). **Mahow.**—Taylor in Cal. Farmer, May 4, 1860 (name from 1856).

Mahoyum (*Má-ho-yum*, 'red tipi'). The name of a special heraldic tipi belonging to the Cheyenne, erroneously given by Clark (Cheyenne MS.) as the name of a band. (J. M.)

Miayŭma.—Clark quoted by Mooney in 14th Rep. B. A. E., 1026, 1896.

Mahsolamo. Given as the name of a body of Salish on the s. side of Chemanis lake, near the E. coast of Vancouver id.—Brit. Col. map, Ind. Aff., Victoria, 1872.

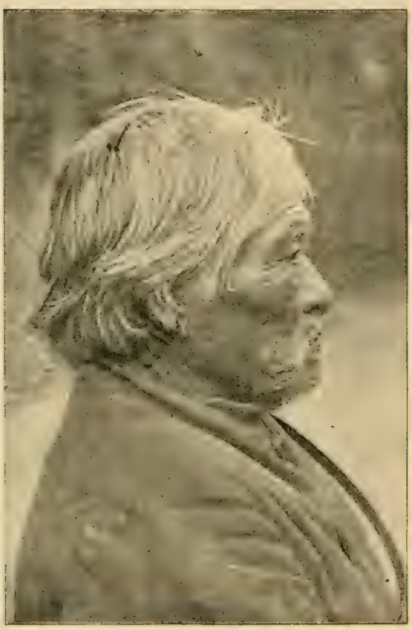
Mahtoiowa ('the bear that whirls, 'Whirling Bear'). A Brulé Teton Sioux chief. While the Brulés, Oglala, and Miniconjou Sioux were camped near Ft Laramie, Wyo., in 1854, having come to receive the annual presents from the Government, an ox belonging to some Mormon emigrants was killed by the Indians. According to the most reliable information, obtained by Grinnell from Wm. Rowland, who was at Ft Laramie during the trouble, the commandant demanded the surrender of the offender, and Mahtoiowa, in response, pointed out the tipi of the guilty Indian, informing Lieut. Grattan that he might arrest him; but Grattan insisted that Mahtoiowa should bring the man out and deliver him. When the chief declined to do so, Grattan ordered his men to fire a howitzer at the lodge in the middle of the village. A shell killed an Indian, and 17 of the 18 soldiers were at once shot down with arrows, the single survivor escaping by the aid of an Indian friend. The Sioux besieged Ft Laramie until it was relieved. Mahtoiowa was killed in an action before the fort, and the war, which was the beginning of Sioux hostilities, was carried on by Little Thunder.

Mahusquechikoken. A former village, under Iroquois rule, situated on Allegheny r., Pa., about 20 m. above Venango, and inhabited chiefly by Seneca and Munsee Delawares; it was destroyed by Broadhead in 1779. This village, together with Buckaloon and Cowawago, formed a settlement 8 m. in length along Allegheny r., the 3 villages together containing about 35 large houses (Broadhead (1779) in Jour. Mil. Exped. of Maj. Gen. Sullivan, 308, 1887). (J. N. B. H.)

Maicoba. A settlement of the Nevome and the seat of a mission established in 1676; situated on or near the upper Rio Yaqui, in E. Sonora, Mexico. In 1678 the population numbered 153. The town now consists of a mixed population of whites, Pima, Yaqui, and a few Mayo, numbering in all 199 in 1900.

Maicoba.—Orozco y Berra, Geog., 351, 1864. **S. Francisco Borja Maicoba.**—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 345, 1857.

Maidu ('man', 'Indian'). A tribe formerly dwelling in Sacramento valley and the adjacent Sierra Nevada in California. This single tribe constitutes the entire Pujunan linguistic family of Powell, all the divisions of which called themselves Maidu, and distinguished themselves one from another by their local names only. The Maidu proper, comprising the divisions N. of Bear r. valley, were formerly considered a different stock from the Nishinam, who are now recognized as the southern branch of the family. The names of the Maidu villages and of the inhabitants were usually local place names. It may be doubted if, in the following list of the divisional and village names, the former have a greater value than the latter or were in fact anything more than the larger villages with perhaps outlying settlements of a more or less temporary character. Divisions: Cohes, Cushna, Hoitda, Honkut, Kiski, Konkau, Kulomum, Molma, Nimsewi, Pakamali, Tsaktomo, Tsamak, Tsulumsewi, Tummeli, Ustoma, Willi, Yumagatok, and Yunu. Villages: Bamom, Bauka, Bayu, Benkomkomi, Botoko, Eskini, Hembem, Hoako, Hoholto, Hokomo, Hopnomkoyo, Indak, Kalkalya, Kotasi, Kulaiapto, Kulkumish, Michopdo, Mimal, Molma, Nakankoyo, Oidoingkoyo, Okpam, Ola, Ololopa, Onchoma, Opok, Otaki, Paki, Panpakan, Pitsokut, Pulakatu, Sekumne, Sisu, Silongkoyo, Siwim Pakan, Sunusi, Tadoiko, Taikus, Taisida, Tasikoyo, Tchikimisi, Tishum, Tomcha, Totoma, Tsam Bahenom, Tsekankan, Tsuka, Wokodot, Yalisumni, Yamako, Yauko, Yiikulme, Yodok, Yotammoto, Yumam, and Yupu. Consult Dixon in Bul. Am. Mus. Nat. Hist., XVII, pt. 3, 1905. See *Pujunan Family.*



OLD MAIDU MAN. (UNIVERSITY OF CALIFORNIA)

Mai′-deh.—Powers in Cont. N. A. Ethnol., III, 282, 1877. **Mai′-du.**—Ibid. **Meidoos.**—Powers in Overland Mo., XII, 21, 1874. **Midu.**—Merriam in Science, n. s., XIX, 914, June 15, 1904 (pron. Mi-doo). **Wa-wáh.**—Powers, Inds. West Nevada, 14, 1876 ('strangers': Paiute name for all Sacramento r. tribes).

Mailam-ateuna ('those of the lowermost'). A Zuñi phratry consisting of the Takya (Toad) and Chitola (Rattlesnake) clans. (F. H. C.)

Maitheshkizh ('Coyote pass,' referring to the pueblo of Jemez). A Navaho clan, descended from a captive Jemez girl and now affiliated with the Tsedzhinkini.

Mai¢eckíj.—Matthews in Jour. Am. Folk-lore, III, 104, 1890. **Mai¢eckíjni.**—Ibid. **Mai*d*ě*s*kĭ′*z*.**—Matthews, Navaho Legends, 30, 1897. **Mai*d*ě*s*kĭ′*z*ni.**—Ibid.

Maitho ('Coyote spring'). A Navaho clan.

Maiçò‘.—Matthews in Jour. Am. Folk-lore, III, 103, 1890. **Maiçò‘¢ine.**—Ibid. **Mai*t*ó‘.**—Matthews, Navaho Legends, 30, 1897. **Mai*to′d*ĭne‘.**—Ibid.

Maize (from the Arawak *marise*, changed to *maysi* and *mahiz* in the Antilles). This giant cereal, known in the United States and Canada as 'Indian corn,' or simply 'corn,' and to botanists as *Zea mays* Linn., was the great food plant of those American Indians who sought the aid of cultivation in obtaining food. It is now generally supposed to have been derived from native grasses—the *Euchlæna mexicana* of s. Mexico and *E. luxurians* of Guatemala, the latter approximating most nearly the cultivated corn. These are the only known species of North American endogens from which the numerous varieties now in use could have been developed. Harshberger says linguistic evidence shows that maize was introduced into the United States from the tribes of Mexico and from the Carib of the West Indies, but the time of this introduction can only be conjectured. That it was long before the appearance of Europeans, however, is evident, not only from its early and widespread cultivation by tribes of the area now embraced in the United States, but from the fact that indications of its cultivation are found in mounds and in the ancient pueblo ruins and cliff dwellings, while corroborative evidence is found in the fact that several varieties of maize had already been developed at the time of discovery, four being mentioned as in use among the Indians of Virginia (Beverley, Hist. Virginia, 125–128, 1722). Jacques Cartier, the first European to enter the St

Lawrence, observed large fields of growing maize at Hochelaga (now Montreal) in 1534, and Champlain in 1604 found it in cultivation at almost every point visited from Nova Scotia to upper Ottawa r. The supplies of maize obtained from the Indians by the New England and Virginia colonists are well known. Hennepin, Marquette, Joliet, La Salle, and other early French explorers of the Mississippi valley found all the tribes they visited, from the Minnesota r. to the Gulf, and even into Texas, cultivating maize; and the same was true of the tribes between n. w. Mexico and the plains of Kansas when visited by Coronado in 1540–42. Even the Mandan and Arikara on the upper Missouri had their maize patches when first seen by the whites. How far northward on the Pacific slope the cultivation of maize had extended at the time of the discovery is not known. Evidence that it or anything else was cultivated in California w. of the Rio Colorado valley is still lacking. Brinton (Am. Race, 50, 1891) expresses the opinion that maize "was cultivated both north and south to the geographical extent of its productive culture." Such at least appears to have been true in regard to its extent northward on the Atlantic slope, except in the region of the upper Mississippi and the Red r. of the North.

The ease with which maize can be cultivated and conserved, and its bountiful yield, caused its rapid extension among the Indians after it first came into use. With the exception of better tillage the method of cultivation is much the same to-day among civilized men as among the natives. Thomas Hariot, who visited Virginia in 1586, says the Indians put four grains in a hill "with care that they touch not one another." The extent to which the cereal was cultivated in prehistoric times by the Indians may be inferred from these facts and from the observations of early explorers. It seems evident from the history of the expeditions of De Soto and Coronado (1540–42) that the Indians of the Gulf states and of the Pueblo region relied chiefly on maize for food. It is also probable that a moiety of the food supply of the Indians of Virginia and the Carolinas, and of the Iroquois and Huron tribes, was from the cultivation of corn. Du Pratz says the Indians "from the sea [Gulf] as far as the Illinois" make maize their principal subsistence. The amount of corn of the Iroquois destroyed by Denonville in 1687 has been estimated at more than a million bushels (Charlevoix, Hist. Nouv. France, ii, 355, 1744), but this estimate is probably excessive. According to Tonti (French, Hist. Coll. La., i, 70, 1846), who took part in the expedition, the army was engaged seven days in cutting up the corn of four villages. Thaumer de la Source (Shea, Early Voy. Miss., 81, 1861) says, "the Tounicas [Tonika] live entirely on Indian corn." Gen. Wayne, writing in 1794 of the Indian settlements, asserts that "the margins of these beautiful rivers, the Miamis of the Lake and the Au Glaize, appear like one continued village for a number of miles, both above and below this place, Grand Glaize, nor have I ever before beheld such immense fields of corn in any part of America from Canada to Florida" (Manypenny, Ind. Wards, 84, 1880). From the Indians are derived ash-cake, hoe-cake, succotash, samp, hominy, the hominy mortar, etc., and even the cribs elevated on posts are patterned after those of the Indians of the Southern states. Corn was used in various ways by the natives in their ceremonies, and among some tribes the time of planting, ripening, and harvesting was made the occasion for festivities. See *Agriculture*, *Food*.

Consult Carr, Mounds of the Mississippi Historically Considered, 1883; Cushing, Zuñi Breadstuffs; Harshberger, Maize: a Botanical and Economic Study, 1893; Payne, Hist. New World, i, 1892; Stickney in Parkman Club Pub., no. 13, 1897; Thomas in 12th Rep. B. A. E., 614–622, 1894. (c. t.)

Majalayghua. A former Chumashan village near Los Prietos, adjacent to Santa Barbara, Cal.

Inajalayehua.—Bancroft, Nat. Races, i, 459, 1874 (misquoted from Taylor). **Majalayghua.**—Taylor in Cal. Farmer, Apr. 24, 1863.

Makache ('owl'). An Oto gens.

Ma-ka'-tce.—Dorsey in 15th Rep. B. A. E., 240, 1897. **Mä'-kotch.**—Morgan, Anc. Soc., 156, 1877.

Makah ('cape people'). The southernmost tribe of the Wakashan stock, the only one within the United States. They belong to the Nootka branch. According to Swan the Makah claimed the territory between Flattery rocks, 15 m. s., and Hoko r., 15 m. e. of C. Flattery, Wash., also Tatoosh id., near the cape. Their winter towns were Baada, Neah, Ozette, Tzues, and Waatch; their summer villages, Ahchawat, Kiddekubbut, and Tatooche. Gibbs (MS., B. A. E.) mentions another, called Kehsidatsoos. They now have two reservations, Makah and Ozette, Wash., on which, in 1905, there were respectively 399 and 36, a total of 435 for the tribe. In 1806 they were estimated by Lewis and Clark to number 2,000. By treaty of Neah bay, Wash., Jan. 31, 1855, the Makah ceded all their lands at the mouth of the Strait of Juan de Fuca except the immediate area including C. Flattery. This reservation was enlarged by Executive order of Oct. 26, 1872, superseded by Executive order of Jan. 2, 1873, and in turn revoked by Executive order of Oct. 12 of the same year, by which the Makah res. was definitely defined. The Ozette res. was established by order of Apr. 12, 1893.

Ba-qa-ŏ.—McCaw, Puyallup MS. vocab., B. A. E., 1885 (Puyallup name). **Cape Flattery.**—Lane in Ind. Aff. Rep., 162, 1850. **Classet.**—Farnham, Trav., II, 310, 1843 (Nootka name: 'outsiders'). **Clatset.**—Dunn, Hist. Oregon, 231, 1844. **Clossets.**—Starling in Ind. Aff. Rep., 171, 1852. **Flattery.**—Ibid., 170. **Klaizarts.**—Armstrong, Oregon, 136, 1857. **Kla-iz-zarts.**—Jewitt, Narr., 75, 1849. **Klasset.**—Swan in Smithson. Cont., XVI, 1, 1870. **Kwe-nēt-che-chat.**—Ibid. (own name: 'cape people'). **Kwe-nēt-sat'h.**—Ibid. (Salish name). **Macau.**—Lane in Ind. Aff. Rep., 162, 1850. **Ma-caw.**—Starling in Ind. Aff. Rep., 170, 1852. **Maccaws.**—Hanna in Ind. Aff. Rep. 1857, 337, 1858. **Mackahs.**—Taylor in Cal. Farmer, Aug. 1, 1862. **Makahs.**—Gibbs, Clallam and Lummi, V, 1863. **Makans.**—Stevens in Ind. Aff. Rep., 448, 1854. **Makas.**—Simmons in Ind. Aff. Rep., 335, 1857. **Makaw.**—Lane in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 173, 1850. **Makha.**—U. S. Ind. Treat. (1855), 461, 1873. **Mak-kah.**—Swan in Smithson. Cont., XVI, 1, 1870. **Mi-caws.**—Jones (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 7, 1857. **Quenait chechat.**—Swan, inf'n, Feb. 1886. **Que-nait′-sath.**—Swan, N. W. Coast, 211, 1857. **Quinechart.**—Orig. Jour. Lewis and Clark (1806), VI, 70, 1905. **Quin-na-chart.**—Ibid., IV, 169, 1905. **Quinnechant.**—Lewis and Clark, Exped., II, 120, 1814. **Quinnechart.**—Ibid., 474. **Tatouche.**—Nicolet, Oregon, 143, 1846. **Tlā′asath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890 ('outside people': Nootka name). **Yacaws.**—Schoolcraft, Ind. Tribes, VI, 689, 1857.

Makak. An Ikogmiut Eskimo village on the right bank of the Yukon below Anvik, Alaska; pop. 121 in 1880, 50 in 1890.

Akka.—Baker, Geog. Dict. Alaska, 226, 1902. **Makagamute.**—Raymond in Sen. Ex. Doc. 12, 42d Cong., 1st sess., 25, 1871. **Makag′mūt.**—Dall in Cont. N. A. Ethnol., I, 17, 1877. **Makeymut.**—Nelson in 18th Rep. B. A. E., map, 1899. **Makeymute.**—Petroff, Rep. on Alaska, 57, 1881. **Makki.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Manki.**—Raymond, op. cit., 31 (so called by whites).

Makak. See *Mocuck*.

Makan ('medicine'). A Ponca gens, in two subgentes: Real Ponka and Gray Ponka.

Maʞaⁿ.—Dorsey in 15th Rep. B. A. E., 228, 1897. **Noh′-ga..**—Morgan, Anc. Soc., 155, 1877. **ʟe-sĭnde-it'ajĭ.**—Dorsey, op. cit. ('does not touch buffalo tails').

Makataimeshekiakia. See *Black Hawk*.

Makatananamaki. See *Black Thunder*.

Makatapi ('black men.'—Hewitt). A name given in the Walam Olum of the Delawares as that of a tribe encountered by them during their migrations.—Brinton, Lenape Leg., 190, 1885.

Makawichia (*Ma-ka-wi-chia′*, 'place of many doves'). A Tarahumare rancheria near Palanquo, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Makay. An unidentified village formerly on Pamlico r., N. C., marked on the map of the Homann heirs, 1756.

Makhelchel. A name applied by Powers to the people of the vicinity of Lower lake, one of the southern arms of Clear lake, Lake co., Cal. The name was used particularly to designate the people of Lower Lake id., who were supposed by Powers (Cont. N. A. Ethnol., III, 214, 1877) to belong to the Copehan (Wintun) linguistic stock, but who have been found to belong to the Kulanapan (Pomo) stock. The people inhabiting this island called the island and the village itself Koi. (S. A. B.)

Hesley.—Powers in Cont. N. A. Ethnol., III, 214, 1877 (from *hösch′-la*, 'island', in the Makhelchel dialect; applied by the whites both to the island and its original inhabitants). **Hessler.**—Ibid. **Kelsey.**—Ibid. **Kessler.**—Ibid. **Makh′-el-chel.**—Ibid.

Makhenikashika (*Maqe-nikaci′ɣa*, 'upper world people'). A Quapaw gens; probably identical with the Wakantaenikashika.—Dorsey in 15th Rep. B. A. E., 230, 1897.

Makhpíya-lúta. See *Red Cloud*.

Makhpiyamaza ('iron cloud'). A band of the Matantonwan division of the Mdewakanton Sioux, named from its chief. It numbered 153 in 1836 and 123 in 1859, at which latter date they resided on the w. bank of the Mississippi, above the mouth of St Croix, at the site of the present Hastings, Minn.

Iron-Cloud.—Neill, Hist. Minn., 144, note, 1858. **Iron Cloud's Village.**—Royce in 18th Rep. B. A. E., Minn. map, 1899. **Marcpeeah Mahzah.**—Schoolcraft, Ind. Tribes, III, 612, 1853. **Ma-rpi-ya-ma-za.**—Neill, op. cit.

Makhpiyawichashta ('cloud man'). A village of the Mdewakanton Sioux in Minnesota in 1836, numbering 157; named from the chief.

Cloud Man's band.—Ind. Aff. Rep. 1859, 100, 1860. **Marc pee wee Chastah.**—Schoolcraft, Ind. Tribes, III, 612, 1853. **Sky-Man.**—Neill, Hist. Minn., 144, note, 1858.

Maklykaut. An Eskimo missionary station on Disko bay, w. Greenland.

Maklykout.—Crantz, Hist. Greenland, I, map, 1767.

Makokos. See *Maycock*.

Makoma. A name used, evidently owing to some confusion on the part of early writers, for the Indians who formerly lived in the vicinity of Clear lake and the mountains of Napa and Mendocino cos., Cal., but they are said by Wrangell (Ethnog. Nachr., 80, 1839) to have dwelt northward of Ft Ross in Russian r. valley. The term undoubtedly comes from Maiyákma, the name of a prominent Yukian Wappo village near Calistoga, Napa co. (S. A. B.)

Maiyákma.—S. A. Barrett, inf'n, 1906 (correct name). **Mayacmas.**—Bancroft, Nat. Races, I, 451, 1874. **Mayacomas.**—Ibid., 363. **Mipacmas.**—Ibid., 362. **Myacmas.**—Taylor in Cal. Farmer, June 22, 1860. **Myacomaps.**—Ibid., June 7, 1861.

Makomitek. An Algonquian tribe or band mentioned in 1671 as residing in the vicinity of Green bay, Wis. Tailhan identifies them with the Makoukuwe, which is doubtful.

Makamitek.—Sieur de St Lusson (1671) in N. Y. Doc. Col. Hist., IX, 803, 1855. **Makomiteks.**—Prise de Possession (1671) in Tailhan, Perrot Mém., 293, 1864.

Makoua ('bear'). A tribe or band living near the village of St Michel, in central Wisconsin, in 1673; probably a division or gens of the Foxes.

Makou.—Lapham, Inds. of Wis., 4, 1870. **MaKoua.**—Jes. Rel. (1672), LVIII, 40, 1899.

Makoukuwe. A band or gens, probably of the Foxes, found living near Green bay, Wis., in 1673.

MaKoucoué.—Jes. Rel. (1673), LVIII, 40, 1899. **Makoueoue.**—Jes. Rel. quoted by Shea in Wis. Hist. Soc. Coll., III, 131, 1857. **Makoukoué.**—MS. Jes. Rel. of 1673 quoted by Tailhan, Perrot Mém., 293, 1864. **Makoukoueks.**—Ibid.

Maktlaiath (*Mā'ktl' aiath*). A sept of the Seshart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Makushin. An Aleut village on Makushin bay, Unalaska id., Alaska. Pop. 35 in 1834, according to Veniaminoff; 49 in 1874, according to Shiesnekov; 62 in 1880; 51 in 1890.

Makooshenskoi.—Elliott, Cond. Aff. Alaska, 225, 1875. **Makooshin.**—Elliott, Our Arct. Prov., map, 1886. **Makuschinskoje.**—Holmberg, Ethnog. Skizz., map, 142, 1855. **Makushin.**—Petroff in 10th Census, Alaska, 23, 1884. **Makushinsk.**—Coxe, Russ. Discov., 163, 1787. **Makushinskoe.**—Veniaminoff, Zapiski, II, 202, 1840. **Makuski.**—Coxe, Russ. Discov., 158, 1787.

Makwa ('bear'). According to Morgan, one of the 11 clans of the Mahican. According to Barton it is one of the 3 divisions of the Mahican, corresponding to Morgan's phratries. Morgan gives the wolf, turtle, and turkey; Barton gives the wolf, turtle, and bear, and puts the bear first. (J. M.)

Mä'-kwä.—Morgan, Anc. Soc., 174, 1877. **Much-quanh.**—Keane in Stanford, Compend., 523, 1878 (misprint). **Much-quauh.**—Barton, New Views, xxxix, 1798. **Muk-wah.**—Warren in Minn. Hist. Soc. Coll., v, 44, 1885.

Makwa ('bear'). A gens of the Chippewa, q. v.

Mä-kwä'.—Morgan, Anc. Soc., 166, 1877. **Muk-kwaw.**—Tanner, Narrative, 314, 1830. **Muk-wah.**—Ramsey in Ind. Aff. Rep., 91, 1850.

Makwisuchigi ('they who go by the name of the bear'). The "royal" (ruling) gens of the Foxes. (W. J.)

Ma-kwis-so-jik.—Morgan, Anc. Soc., 170, 1877. **Ma'kwisutcig^{i}.**—Wm. Jones, inf'n, 1906.

Malahue. A former Chumashan village in Ventura co., Cal., at the Rancho de Maligo.

Hu-ma-li-wu.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884. **Malahu.**—Taylor in Cal. Farmer, July 24, 1863.

Malaka. A tribe of the Patwin division of the Copehan family that formerly lived in Lagoon valley, Solano co., Cal.

Malaccas.—Powers in Overland Mo., XIII, 542, 1874. **Ma-lak'-ka.**—Powers in Cont. N. A. Ethnol., III, 218, 1877.

Malakut (*Mā'lexaL*). A Salish tribe on Saanich inlet, S. E. end of Vancouver id., speaking the Cowichan dialect; pop. 14 in 1901, 10 in 1904.

Mal-a-hut.—Can. Ind. Aff. 1889, 270, 1890. **Malakut.**—Ibid., 1901, pt, II, 164. **Mā'leqa*tl*.**—Boas, MS., B. A. E., 1887.

Malashaganay. A name of the sheepshead or fresh-water drum (*Haplodinotus grunniens*). Through Canadian French *malashigané* or *malashigane*, from *manashigan* in the Chippewa-Nipissing dialects of the Algonquian stock, signifying 'ugly ashigan.' The *ashigan* is the black bass of American English. (A. F. C.)

Male (*Mā'lē*). A village of the Musqueam, a Cowichan tribe, situated N. of Sea id., in the delta of Fraser r., Brit. Col. According to Hill-Tout it was claimed by the Squawmish.

Mā'lē.—Hill-Tout in Rep. Brit. A. A. S., 54, 1894. **Mā'-li.**—Ibid., 473, 1900.

Malecite. Various explanations of this name have been given. According to Chamberlain it is from their Micmac name *Malisit*, 'broken talkers'; Tanner gives the form as *Mahnesheets*, meaning 'slow tongues'; Baraga derives it through the Cree from *mayisit* or *malisit*, 'the disfigured or ugly foot'; Lacombe (Dict. Cris, 707) agrees with Baraga and gives the etymology as *mayi* or *mal*, 'deformed,' and *sit*, 'foot.' Maurault's explanation is radically different from all, as he says it is from *Maroudit* or *Malouidit*, 'those who are of Saint Malo.' Vetromile says it "comes from *malike*, which in old Abnaki and also in Delaware means witchcraft," but adds, "hence the French name Micmac is a substitute for *Mareschite*," as he writes the name. According to Chamberlain the name they apply to themselves is *Wulastuk-wiuk*, 'dwellers on the beautiful river,' or, as given by Maurault, *Ouarastegouiaks*, 'those of the river whose bed contains sparkling objects.'

The Malecite belong to the Abnaki group of the Algonquian stock. Maurault makes a distinction between the Malecite and the Etchimin, but adds that "the remnants of this tribe and the Etchimins are called at the present day Malecites." Their closest linguistic affinity is with the Passamaquoddy, the language of the two being almost identical, and is closely allied to the New England dialects, but more distant from that of the Micmac.

Although the New Brunswick coast was visited by or soon after the middle of the 16th century, and St John r. located on maps as early as 1558, making it quite probable that the people of this tribe had come in contact with the whites at that early date, the earliest recorded notice of them is in Champlain's narrative of his voyage of 1604. He found the country along the banks of the St John in the possession of Indians named "Les Etchemons," by whom his party was received with hospitality and rejoicing, and says they were the "first Christians" who had been seen by these savages, which may have been true of the particular party he met, but doubtful in the broader sense. That these were Malecite there is no reasonable doubt. "When we were seated," says Champlain, "they began to smoke, as was their custom, before making any discourse. They made us presents of game and venison. All that day and the night following they continued to sing, dance, and feast until day reappeared. They were clothed in beaver skins."

Early in the 17th century Ft La Tour was built on St John r., which became the rallying point of the tribe, who there learned the use of firearms, and first obtained cooking vessels of metal and the tools and instruments of civilized life. The few French settlers on this river intermarried with the Indians, thus forming a close alliance, which caused them to become enemies of the New England settlers, between whom and the French there was almost constant warfare. After the English came into possession of the country there were repeated disputes between them and the Malecite in regard to lands until 1776. Afterward lands were assigned them. In 1856, according to Schoolcraft, "the Tobique river, and the small tract at Madawaska, Meductic Point, and Kingsclear, with their small rocky islands near St John, containing 15 acres," constituted all the lands held or claimed by them in the country which was formerly their own. In 1884 they numbered 767, of whom 584 were in New Brunswick and the others in Quebec province. According to the report of Canadian Indian Affairs for 1904 their number was 805, of whom 103 were in Quebec province and 702 in New Brunswick. (J. M. C. T.)

Amalecites.—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1052, 1855. **Amalicites.**—Clinton (1749), ibid., VI, 540, 1855. **Amalingans.**—Shea, Cath. Miss., 144, 1855. **Amalistes.**—Am. Pioneer, I, 257, 1842. **Amelestes.**—Buchanan, N. Am. Inds., 156, 1824. **Amelicks.**—Smith (1785) in Schoolcraft, Ind. Tribes, III, 553, 1853. **Amelingas.**—Vetromile, Abnakis, 50, 1866. **Amelistes.**—Hutchins (1764) in Schoolcraft, Ind. Tribes, III, 553, 1853. **Amelistis.**—Imlay, West Terr., 293, 1797. **Amenecis.**—Writer of 1757 in Lettres Edifiantes, I, 698, 1838. **Amilicites.**—Keane in Stanford, Compend., 522, 1878. **Canoemen.**—Gallatin in Trans. Am. Antiq. Soc., II, 31, 1836. **Echemins.**—Am. Pioneer, I, 408, 1842. **Estechemains.**—Champlain (1603), Œuvres, II, 49, 1870. **Estecheminès.**—Barton (probably from De Laet, 1633), New Views, xxxvii, 1797. **Estechemins.**—Champlain, Œuvres, II, 8, 1870. **Etchemins.**—La Galissonière (1750) in N. Y. Doc. Col. Hist., X, 227, 1858. **Etchemons.**—Champlain (*ca.* 1604) in Schoolcraft, Ind. Tribes, V, 674, 1855. **Etchimins.**—Ibid., 22 (said to be derived from *tchinem*, 'men'). **Etchmins.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Etechemies.**—Bobé (1723) in N. Y. Doc. Col. Hist., IX, 913, 1855. **Etechemin.**—Jes. Rel. 1611, 5, 1858. **Etechemines.**—Vater, Mith., pt. 3, sec. 3, 389, 1816. **Etecheminii.**—Du Creux map (1660), *fide* Vetromile, Abnakis, 21, 1866. **Etecheneus.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Etemânkiaks.**—Maurault, Histoire des Abenakis, 5, 1866 ('those of the country of the skins for rackets'). **Eteminquois.**—Jes. Rel. 1611, 8, 1858. **Etichimenes.**—Lords of Trade (1721) in N. Y. Doc. Col. Hist., V, 592, 1855. **Etschimins.**—Vetromile, Abnakis, 130, 1866. **Kiukuswĕskitchimi-ûk.**—Chamberlain, Malesit MS., B. A. E., 1882 (='muskrat Indians'; one of the names applied to them by the Micmac, on account of their hunting the muskrat). **Mahnesheet.**—James in Tanner, Narrative, 333, 1830. **Malacite.**—French trans. in N. Y. Doc. Col. Hist., VI, 564, 1855. **Malecetes.**—Dawson, Inds. of Canada, 2, 1877. **Maléchites.**—Baraga, Eng.-Otch. Dict., 299, 1878. **Malecites.**—Vaudreuil (1722) in N. Y. Doc. Col. Hist., IX, 912, 1855. **Málesít.**—Chamberlain, Malesit MS., B. A. E., 1882. **Malicetes.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Malicites.**—Begon (1715) in N. Y. Doc. Col. Hist., IX, 932, 1855. **Malisít.**—Chamberlain, Malesit MS., B. A. E., 1882 (Micmac name; pl., Malisítchik). **Maneus.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1052, 1855. **Marachite.**—Drake, Bk. Inds., vi, 1848. **Marashites.**—Wood (1769) quoted by Hawkins, Missions, 361, 1845. **Marechites.**—Macauley, N. Y., II, 162, 1829. **Mareschites.**—Vetromile, Abnakis, 23, 1866 (old French name). **Marisizis.**—Cadillac (1692) in N. Y. Doc. Col. Hist., IX, 548, 1855. **Melecites.**—Schoolcraft, Ind. Tribes, V, 38, 1855. **Melicite.**—Chamberlain, Malesit MS., B. A. E., 1882. **Melisceet.**—Brinton, Lenape Legends, 11, 1885. **Milicetes.**—Keane in Stanford, Compend., 522, 1878. **Milicite.**—Schoolcraft, Ind. Tribes, V, 674, 1855. **Mouskouasoaks.**—Rouillard, Noms Géographiques, 11, 1906 ('water-rats': Abnaki name). **8arasteg8iaks.**—Maurault, Histoire des Akenakis, 6, 1866 (includes Norridgewock in part). **St. John's (tribe).**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 123, 1824. **St. John's river [Indians].**—Gyles (1726) in Me. Hist. Soc. Coll., III, 357, 1853. **Ulastĕkwi.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name; pl. Ulastekwiak). **Wu'lastûk'-wiûk.**—Chamberlain, Malesit MS., B. A. E., 1882 (='dwellers on the beautiful river'; name used by themselves. Boyd (Ind. Local Names, 1885) gives the Indian name of the river as Looshtook, 'long river').

Malemiut. An Eskimo tribe occupying the coast of Norton sd., N. of Shaktolik and the neck of Kaviak penin., Alaska. They have established permanent or summer settlements at points on Kotzebue sd., where they have become mixed with tribes of Kaviak penin. and the islands that visit their villages for barter and social enjoyment. Those of pure blood present the squat type of the Arctic Eskimo, with scant hair, broad flat noses, and high cheek bones with a thick covering of flesh. The tribe numbered 630 in 1900. Once more numerous and powerful, its villages now lie scattered among those of the Unaligmiut and Kavigmiut. Subdivisions are the Attenmiut, Inglutaligemiut, Koyugmiut, Kugaramiut, Kungugemiut, Shaktoligmiut, and Tapkachmiut. Their villages are Akchadak, Atten, Chamisso, Kongik, Koyuktolik, Kugaluk, Kviguk, Kvinkak, Kwik (2), Nubviakchugaluk, Nuklit, Shaktolik, Taapkuk, Ulukuk, and Ungalik.

Mahlemoöt.—Elliott, Our Arctic Prov., 444, 1886. **Mahlemutes.**—Dall in Proc. Am. A. A. S., 266, 1869 (between Kotzebue sd. and Norton bay). **Mahlemuts.**—Dall in Proc. Cal. Acad. Sci., IV, 35, 1873. **Malegmjuti.**—Erman quoted by Dall in Cont. N. A. Ethnol., 17, 1877. **Maleigmjuten.**—Holmberg, Ethnog. Skizz., 6, 1855. **Maleïmioute.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, map, 1850. **Malemukes.**—Whymper in Jour. Roy. Geog. Soc., 220, 1868. **Malemut.**—Nelson in 18th Rep. B. A. E., passim, 1899. **Malemutes.**—Whymper, Trav. in Alaska, 143, 318, 1868. **Māliegmūt.**—Holmberg quoted by Dall in Cont. N. A. Ethnol., I, 16, 1877. **Malimiūt.**—Wrangell quoted by Dall, ibid. **Malimuten.**—Wrangell, Ethnog. Nachr., 122, 1839. **Malimyut.**—Turner in 11th Rep. B. A. E., 178, 1894. **Malmiut.**—Tikhmenief quoted by Dall in Cont. N. A. Ethnol., I, 16, 1877. **Mamelute.**—Whymper in Trans. Ethnol. Soc. Lond., VII, 167, 1869. **Tschuagmuti.**—Erman quoted by Dall in Cont. N. A. Ethnol., I, 16, 1877.

Malhokshe (*Mal-hok-ce*). A former Chumashan village in the interior of Ventura co., Cal., at a place called Cuesta de la Mojonera.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Maliacones. An unidentified tribe mentioned by Cabeza de Vaca as living near the Avavares, in Texas, in 1528-34, and speaking a different tongue. Possibly they are identical with the Meracouman of Joutel and the Manico of Manzanet.

Maliacones.—Cabeza de Vaca, Rel., Smith trans., 125, 137, 1871. **Malicans.**—Harris, Voy. and Trav., II, 276, 1705. **Maliconas.**—Herrera, Hist. Gen., V, 95, 1726. **Malicones.**—Cabeza de Vaca (1542) quoted by Barcia, Ensayo, 13, 1723. **Maticones.**—Harris, Voy. and Trav., 803, 1705.

Malica. A village N. of the mouth of St Johns r., Fla., in 1564. De Bry's map locates it inland, S. of the mouth.

Malica.—Laudonnière in French, Hist. Coll. La., N. S., 331, 1869. **Mallica.**—Martin, N. C., I, 87, 1829.

Malico. A former Chumashan village near Somo hills, Ventura co., Cal.—Taylor in Cal. Farmer, July 24, 1863.

Malika (*Ma-li-ka*). Given by Bourke (Jour. Am. Folk-lore, II, 181, 1889) as a clan of the Mohave, q. v.

Malito (*Ma-li-'tö*). A former Chumashan village in Ventura co., Cal., in a locality called Punta del Pozito.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Malki. A Kawia village on the Potrero res., in Cahuilla valley, E. of Banning, S. Cal.

Mal-ki.—Barrows, Ethno.-Bot. Coahuilla Ind., 33, 1900. **Potrero.**—Ibid.

Mallin. A Costanoan village situated in 1819 within 10 m. of Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

Mallopeme. One of the tribes of W. Texas, some at least of whose people were neophytes of the mission of San José y San Miguel de Aguayo.—MS. in Texas State archives, Nov., 1790.

Malockese. Mentioned by Blue Jacket as a tribe or band at a conference held at Greenville, Ohio, in 1807. Possibly the Mequachake division of the Shawnee, although apparently distinct.—Drake, Tecumseh, 94, 1852. (J. M.)

Malssum ('wolf'). A gens of the Abnaki, q. v.

Mals'-sŭm.—Morgan, Anc. Soc., 174, 1877. **Môlsem.**—J. D. Prince, inf'n, 1905 (modern St Francis Abnaki form).

Maltshokamut (*Mal-tsho'-qa-mūt*, 'valley people': Chugachigmiut name). An unidentified division of the Knaiakhotana of Cook inlet, Alaska.—Hoffman., MS., B. A. E., 1882.

Maluksilak (*Maluksilaq*). A settlement of the Aivilirmiut Eskimo on Lyons inlet, Hudson bay, Canada.—Boas in 6th Rep. B. A. E., 476, 1886.

Malulowoni (*Mal-u-lö-wö'-ni*). A former Chumashan village in the interior of Ventura co., Cal., at a place called Cuesta Santa Rosa.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Malvaitac. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Mamakume (*Mā'-mak·ume*). A village of the Matsqui tribe of Cowichan on the S. side of Fraser r., Brit. Col., opposite Matsqui reserve.—Boas in 64th Rep. Brit. A. A. S., 454, 1894.

Mamalelekala. A Kwakiutl tribe on Village id., Brit. Col. According to Boas they were divided into four gentes: Temtltemtlels, Wewamaskem, Walas, and Mamalelekam. Their only town is Memkumlis, which they occupy jointly with the Koeksotenok. The population was estimated at about 2,000 in 1836-41; in 1904 it numbered 111.

Mah-ma-lil-le-kulla.—Sproat in Can. Ind. Aff., 145, 1879. **Mah-ma-lil-le-kullah.**—Can. Ind. Aff. 1884, 189, 1885. **Mahmatilleculaats.**—Brit. Col. map, 1872. **Mamaleilakitīsh.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Mamaleilakulla.**—Ibid. **Ma'malēlek·ala.**—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Mā'malēlēqala.**—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Mama-lil-a-cula.**—Mayne, Brit. Col., 249, 1862. **Ma-ma-lil-li-kulla.**—Can. Ind. Aff. 1894, 279, 1895. **Mā'-me-li-li-a-ka.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **Mam-il-i-li-a-ka.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Mar-ma-li-la-cal-la.**—Kane, Wand. in N. Am., app., 1859.

Mamalelekam. A gens of the Mamalelekala.

Mā'lēlēqala.—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Mā'malēlēk·am.**—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Ma'malēleqala.**—Boas in Rep. Nat. Mus. for 1895, 330, 1897.

Mamalty. Mentioned in the narrative of Marie Le Roy and Barbara Leininger (Pa. Mag. Hist. and Biog., XXIX, 412, 1905) as a (Delaware?) village in W. Pennsylvania or E. Ohio in 1759.

Mamanahunt. A village of the Powhatan confederacy in 1608, on Chickahominy r., Charles City co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Mamanassy. A village of the Powhatan confederacy in 1608, at the junction of Pamunkey and Mattapony rs., in King and Queen co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Mamekoting. A chieftaincy of the Munsee, formerly living in Mamakating valley, W. of the Shawangunk mts. in Ulster co. (?), N. Y. It was one of the 5 Esopus tribes.—Ruttenber, Tribes Hudson R., 95, 1872.

Mameoya ('fish-eaters'). A (former?) division of the Kainah tribe of the Siksika, q. v.

Fish Eaters.—Culbertson in Smithson. Rep. for 1850, 144, 1851. **Mä-me-o'-ya.**—Morgan, Anc. Soc., 171, 1877. **Mum-i'-o-yiks.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862.

Mamikininiwug ('lowland people'). A subdivision of the Paskwawininiwug, or Plains Cree.

Mamikiwininiwag.—Wm. Jones, inf'n, 1906. **Mamikiyiniwok**.—Lacombe, Dic. Langue Cris, x, 1874.

Mamorachic. A Tarahumare settlement in Chihuahua, Mexico; definite locality unknown.—Orozco y Berra, Geog., 322, 1864.

Mamtum. Given as the name of a body of Indians on Cowitchin lake, s. end of Vancouver id. (Brit. Col. map, Ind. Aff., Victoria, 1872). Perhaps the Quamichan or the Comiakin of Cowitchin valley.

Mamun-gitunai (*Mā′m^{A}n gît^{A}nā′-i*, 'Gî′-tuns of Mamun r.'). The most important division of the Gituns, a family of the Eagle clan of the Haida, living at Masset, Queen Charlotte ids., Brit. Col. They derived their name from that of a small stream which falls into Masset inlet near its head, where they used to camp. A subdivision in the town of Yaku was called Ao-gitunai.—Swanton, Cont. Haida, 275, 1905.

Manabush, Manabozo. See *Nanabozo*.

Manahoac (Algonquian: 'they are very merry.'—Tooker). A confederacy or group of small tribes or bands, possibly Siouan, in n. Virginia, in 1608, occupying the country from the falls of the rivers to the mountains and from the Potomac to North Anna r. They were at war with the Powhatan and Iroquois, and in alliance with the Monacan, but spoke a language different from any of their neighbors. Among their tribes Smith mentions the Manahoac, Tanxnitania, Shackaconia, Ontponea, Tegninateo, Whonkenti, Stegaraki, and Hassinunga, and says there were others. Jefferson confounded them with the Tuscarora. Mahaskahod is the only one of their villages of which the name has been preserved. Others may have borne the names of the tribes of the confederacy. The Mahocks mentioned by Lederer in 1669 seem to be identical with them. See Mooney, Siouan Tribes of the East, 18, 1894.

Manahoac. A tribe or band of the Manahoac group. According to Jefferson they lived on Rappahannock r. in Stafford and Spottsylvania cos., Va.

Mahoc.—Lederer, Discov., 2, 1672 (possibly identical, although given as distinct). **Mahocks.**—Lederer (1669) as quoted by Hawks, N. C., II, 44, 1858. **Managog.**—Lederer, Discov., 2, 1672 (misprint). **Manahoacks.**—Loudon, Selec. Int. Nar., II, 235, 1808. **Manahoacs.**—Jefferson, Notes on Va., 134, 1794. **Manahoaks.**—Am. Pioneer, II, 189, 1843. **Manahocks.**—Simons in Smith, Va., I, 188, 1819. **Manahokes.**—Smith, Va., I, 74, 1819. **Mannahannocks.**—Kingsley, Stand. Nat. Hist., pt. 6, 151, 1883. **Mannahoacks.**—Strachey, Va., 37, 1849. **Mannahoags.**—Domenech, Deserts N. Am., I, 442, 1860. **Mannahoaks.**—Strachey, Va., 104, 1849. **Mannahocks.**—Ibid., 41. **Mannahokes.**—Smith, Va., I, 120, 1819. **Monahoacs.**—Jefferson quoted by Bozman, Md., I, 113, 1837.

Manam. A tribe that formerly lived on the road from Coahuila to the Texas country; possibly the people elsewhere referred to as Mazames, and probably belonging to the Coahuiltecan linguistic stock.—Manzanet, MS. (1690), cited by H. E. Bolton, inf'n, 1906.

Manamoyik. A former Nauset village near Chatham, Barnstable co., Mass. In 1685 it contained 115 Indians over 12 years of age. In 1762 the population had become reduced to fewer than 30 under the chief Quasson and were known as the Quasson tribe. (J. M.)

Manamoiak.—Bradford (*ca.* 1650) in Mass. Hist. Soc. Coll., 4th s., III, 97, 1856. **Manamoick.**—Drake, Bk. Inds., bk. 2, 15, 1848. **Manamoyck.**—Winslow (1622) in Mass. Hist. Soc. Coll., 1st s., VIII, 249, 1802. **Manamoyet.**—Hinckley (1685), ibid., 4th s., V, 133, 1861. **Manamoyik.**—Bourne (1674), ibid., 1st s., I, 197, 1806. **Mannamoyk.**—Gookin (1674), ibid., 148. **Maramoick.**—Mourt (1622), ibid., 2d s., IX, 53, 1822. **Monamoy.**—Treat (1687), ibid., 4th s., V, 186, 1861. **Monamoyik.**—Drake, Bk. Inds., bk, 2, 118, 1848. **Monimoy.**—Rawson and Danforth (1698) in Mass. Hist. Soc. Coll., 1st s., X, 133, 1809. **Monomoy.**—Freeman (1685), ibid., 4th s., V, 132, 1861. **Monymoyk.**—Stiles (1762?), ibid., 1st s., X, 114, 1809. **Quasson.**—Stiles (1762), ibid.

Mañanosay. See *Maninose*.

Manato (*Ma-na-to′*, 'snake'). A gens of the Shawnee (q. v.).—Morgan, Anc. Soc., 168, 1877.

Manchaug (Tooker suggests derivation from *menuhkhikook*, 'ye shall be strengthened'). A village of Christian Indians, in 1674, in Nipmuc territory, near the present Oxford, Worcester co., Mass.

Manchage.—Gookin (1674) in Mass. Hist. Soc. Coll., 1st s. I, 189, 1806. **Manchauge.**—Gookin (1677) in Trans. Am. Antiq. Soc., II, 467, 1836. **Mauchage.**—Gookin in Mass. Hist. Soc. Coll., 3d s., II, 59, 1830 (misprint). **Mauchaug.**—Barber, Hist. Coll., 593, 1839 (misprint?). **Mônuhchogok.**—Eliot quoted by Trumbull, Ind. Names Conn., 21, 1881.

Manckatawangum. A former Iroquois town near the site of Barton, Bradford co., Pa., about 10 m. below Tioga.

Fitzgerald's Farm.—Lieutenant Beatty's Journal (1779) in Jour. Mil. Exped. Maj. Gen. Sullivan, 25, 1887. **Mackatowando.**—Campfield (1779), ibid., 55. **Macktowanuck.**—Major Norris' Journal (1779), ibid., 230. **Manckatawangum.**—Note to Beatty's Journal, ibid., 25 (misprint). **Mauckatawangum.**—Lieutenant Jenkin's Journal (1779), ibid., 171, **Mohontowonga.**—Map cited, ibid., 25.

Mandan. A Siouan tribe of the northwest. The name, according to Maximilian, originally given by the Sioux is believed by Matthews to be a corruption of the Dakota *Mawatani*. Previous to 1830 they called themselves simply Numakiki, 'people' (Matthews). Maximilian says "if they wish to particularize their descent they add the name of the village whence they came originally." Hayden gives Miah̆′tanēs, 'people on the bank,' as the name they apply to themselves, and draws from this the inference that "they must have resided on the banks of the Missouri at a very remote period." According to Morgan (Syst. Consang. and Affin., 285), the native name of the tribe is Metootahäk, 'South villagers.' Their relations, so far as known historically and traditionally, have been most intimate with the Hidatsa; yet, judged by the linguistic test, their position must be nearer the Winnebago. Matthews appears to consider the Hidatsa and Mandan descendants from the same immediate stem. Their traditions regarding their early history are scant and almost entirely mythological. All that can be gathered from them is the indication that at some time they lived in a more easterly locality in the vicinity of a lake. This tradition, often repeated by subsequent authors, is given by Lewis and Clark, as follows: "The whole nation resided in one large village underground near a subterraneous lake; a grapevine extended its roots down to their habitation and gave them a view of the light; some of the most adventurous climbed up the vine and were delighted with the sight of the earth, which they found covered with buffalo and rich with every kind of fruits; returning with the grapes they had gathered, their countrymen were so pleased with the taste of them that the whole nation resolved to leave their dull residence for the charms of the upper region; men, women, and children ascended by means of the vine; but when about half the nation had reached the surface of the earth, a corpulent woman who was clambering up the vine broke it with her weight, and closed upon herself and the rest of the nation the light of the sun. Those who were left on earth made a village below, where we saw the nine villages; and when the Mandan die they expect to return to the original seats of their forefathers, the good reaching the ancient village by means of the lake, which the burden of the sins of the wicked will not enable them to cross." Maximilian says: "They affirm that they descended originally from the more eastern nations, near the seacoast." Their linguistic relation to the Winnebago and the fact that their movements in their historic era have been westward up the Missouri correspond with their tradition of a more easterly origin, and would seemingly locate them in the vicinity of the upper lakes. It is possible that the tradition which has long prevailed in the region of N. W. Wisconsin regarding the so-called "ground-house Indians" who once lived in that section and dwelt in circular earth lodges, partly underground, applies to the people of this tribe, although other tribes of this general region formerly lived in houses of this character. Assuming that the Mandan formerly resided in the vicinity of the upper Mississippi, it is probable that they moved down this stream for some distance before passing to the Missouri. The fact that when first encountered by the whites they relied to some extent on agriculture as a means of subsistence would seem to justify the conclusion that they were at some time in the past in a section where agriculture was practised. It is possible, as Morgan contends, that they learned agriculture from the Hidatsa, but the reverse has more often been maintained. Catlin's theory that they formerly lived in Ohio and built mounds, and moved thence to the N.W. is without any basis. The traditions regarding their migrations, as given by Maximilian, commence with their arrival at the Missouri. The point where this stream was first reached was at the mouth of White r., S. Dak. From this point they moved up the Missouri to Moreau r., where they came in contact with the Cheyenne, and where also the formation of "bands or unions" began. Thence they continued up the Missouri to Heart r., N. Dak., where they were residing at the time of the first known visit of the whites, but it is probable that trappers and traders visited them earlier.

MERAPARAPA ("LANCE")—MANDAN

The first recorded visit to the Mandan was that by the Sieur de la Verendrye in 1738. About 1750 they were settled near the mouth of Heart r. in 9 villages, 2 on the E. and 7 on the W. side. Remains of these villages were found by Lewis and Clark in 1804. Having suffered severely from smallpox and the attacks of the Assiniboin and Dakota, the inhabitants of the two eastern villages consolidated and moved up the Missouri to a point opposite the

Arikara. The same causes soon reduced the other villages to 5, whose inhabitants subsequently joined those in the Arikara country, forming 2 villages, which in 1776 were likewise merged. Thus the whole tribe was reduced to 2 villages, Metutahanke and Ruptari, situated about 4 m. below the mouth of Knife r., on opposite sides of the Missouri. These two villages were visited by Lewis and Clark in 1804. In 1837 they were almost destroyed by smallpox, only 31 souls out of 1,600, according to one account, being left, although other and probably more reliable accounts make the number of survivors from 125 to 145. After that time they occupied a single village. In 1845, when the Hidatsa removed from Knife r., some of the Mandan went with them, and others followed at intervals. According to Matthews, some moved up to the village at Ft Berthold as late as 1858. By treaty at the Mandan village, July 30, 1825, they entered into peaceable relations with the United States. They participated in the Ft Laramie (Wyo.) treaty of Sept. 17, 1851, by which the boundaries of the tribes of the N. W. were defined, and in the unratified treaty of Ft Berthold, Dak., July 27, 1866. By Executive order of Apr. 12, 1870, a large reservation was set apart for the Mandan, Hidatsa, and Arikara Indians in North Dakota and Montana, along Missouri and Little Missouri rs., which included the Mandan village, then situated on the left bank of the Missouri in lat. 47° 34′, lon. 101° 48′. By agreement at Ft Berthold agency, Dec. 14, 1866, the Mandan, Arikara, and Hidatsa ceded that portion of their reservation N. of lat. 48°, and E. of a N. and S. line 6 m. W. of the most westerly point of the big bend of Missouri r., S. of lat. 48°. Provision was also made for allotment in severalty of the remaining portion.

According to Maximilian the Mandan were vigorous, well made, rather above medium stature, many of them being robust, broad-shouldered, and muscular. Their noses, not so long and arched as those of the Sioux, were sometimes aquiline or slightly curved, sometimes quite straight, never broad; nor had they such high cheek bones as the Sioux. Some of the women were robust and rather tall, though usually they were short and broad-shouldered. The men paid the greatest attention to their headdress. They sometimes wore at the back of the head a long, stiff ornament made of small sticks entwined with wire, fastened to the hair and reaching down to the shoulders, which was covered with porcupine quills dyed of various colors in neat patterns. At the upper end of this ornament an eagle feather was fastened horizontally, the quill end of which was covered with red cloth and the tip ornamented with a bunch of horsehair dyed yellow. These ornaments varied and were symbolic. Tattooing was practised to a limited extent, mostly on the left breast and arm, with black parallel stripes and a few other figures.

The Mandan villages were assemblages of circular clay-covered log huts placed close together without regard to order. Anciently these were surrounded with palisades of strong posts. The huts were slightly vaulted and were provided with a sort of portico. In the center of the roof was a square opening for the exit of the smoke, over which was a circular screen made of twigs. The interior was spacious. Four strong pillars near the middle, with several crossbeams, supported the roof. The dwelling was covered outside with matting made of osiers, over which was laid hay or grass, and then a covering of earth. "The beds stand against the wall of the hut; they consist of a large square case made of parchment or skins, with a square entrance, and are large enough to hold several persons, who lie very conveniently and warm on skins and blankets." They cultivated maize, beans, gourds, and the sunflower, and manufactured earthenware, the clay being tempered with flint or granite reduced to powder by the action of fire. Polygamy was common among them. Their beliefs and ceremonies were similar to those of the Plains tribes generally. The Mandan have always been friendly to the United States, and since 1866 a number of the men have been enlisted as scouts.

In Lewis and Clark's time the Mandan were estimated to number 1,250, and in 1837 1,600 souls, but about the latter date they were reduced by smallpox to between 125 and 150. In 1850 the number given was 150; in 1852 it had apparently increased to 385; in 1871, to 450; in 1877 the number given was 420; it was 410 in 1885, and 249 in 1905.

There were, according to Morgan (Anc. Soc., 158, 1877), the following divisions, which seem to have corresponded with their villages before consolidation: (1) Horatamumake (Kharatanumanke), (2) Matonumake (Matonumanke), (3) Seepooshka (Sipushkanumanke), (4) Tanatsuka (Tanetsukanumanke), (5) Kitanemake (Khitanumanke), (6) Estapa (Histapenumanke), and (7) Meteahke.

In addition to the works cited, see Catlin (1) North American Indians, 1841, (2) O-kee-pa, 1867; Coues, Lewis and Clark Exped., 1893; Orig. Jour. Lewis and Clark, 1904–05; Dorsey (1) A Study of Siouan Cults, 11th Rep. B. A. E., 1894, (2) Siouan Sociology, 15th Rep. B. A. E., 1897; Hayden, Ethnog. and Philol. Mo. Val., 1862; McGee in 15th Rep. B. A. E., 1897; Matthews, Hidatsa Inds., 1877; Will and Spinden, The Mandans, 1906. (J. O. D. C. T.)

Å-răch-bo̊-cŭ.—Long, Exped. Rocky Mts., II, lxxxiv, 1823 (Hidatsa name). **As-a-ka-shi.**—Hayden, Ethnog. and Philol. Mo. Val., 402, 1862 (Crow name). **How-mox-tox-sow-es.**—Henry, Blackfoot MS. vocab., 1808 (Hidatsa name). **Huatanis.**—Rafinesque in Marshall, Hist. Ky., I, 28, 1824. **Kanit'.**—Hayden, Ethnog. and Philol. Mo. Val., 357, 1862 (Arikara name). **Kwowahtewug.**—Tanner, Narr., 316, 1830 (Ottawa name). **Les Mandals.**—Maximilian, Trav., 334, 1843 (so called by the French Canadians). **Madan.**—Orig. Jour. Lewis and Clark (1804), I, 202, 1904. **Mahna-Narra.**—Maximilian, Trav., 335, 1843 ('the sulky': so called because they left the rest of their nation and went higher up Missouri r.). **Mandams.**—U. S. Stat., XIV, 493, 1868. **Mandan.**—Lewis and Clark, Discov., 6, 1806. **Mandane.**—Orig. Jour. Lewis and Clark (1805), I, 256, 1904. **Mandanes.**—Du Lac, Voy. dans les Louisianes, 262, 1805. **Mandani.**—Capellini, Trav., 226, 1867. **Mandanne.**—Gass, Voy., 80, 1810. **Mandannes.**—Du Lac, Voy. dans les Louisianes, 225, 1805. **Mandan's.**—Brackenridge, Views of La., 70, 1814. **Mandaus.**—Sen. Misc. Doc. 53, 45th Cong., 3d sess., 85, 1879 (misprint). **Mandens.**—Orig. Jour. Lewis and Clark (1804), I, 188, 1904. **Mandians.**—Janson, Stranger in Am., 233, 1807. **Mandins.**—Orig. Jour. Lewis and Clark (1804), I, 201, 1904. **Mandon.**—Mass. Hist. Coll., 1st s., III, 24, 1794. **Mand^{s}.**—Orig. Jour. Lewis and Clark (1804), I, 203, 1904. **Mantanes.**—Verendrye (1738) in Margry, Déc., VI, 590, 1886. **Manton.**—Neill, Hist. Minn., 173, 1858. **Maŋ-wa'-ta-niŋ.**—Cook, Yankton MS. vocab., B. A. E., 184, 1882 (Yankton name). **Maudaus.**—Mitchell (1854) in Schoolcraft, Ind. Tribes, V, 686, 1855 (misprint). **Mawadc^{n}¢in.**—Dorsey, Ȼegiha MS., B. A. E., 1880 (Omaha and Ponca name). **Ma-wa'-ta-daŋ.**—Riggs, Dak. Gram. and Dict., 137, 1852 (Santee name). **Mawatani.**—Iapi Oaye, XIII, no. 9, 33, Sept. 1884 (Yankton name). **Ma-wa'-taŋna.**—Riggs, Dak. Gram. and Dict., 137, 1852 (Yankton name). **Maw-dân.**—Sibley (1804) in Am. St. Pap., Ind. Aff., I, 710, 1832. **Meandans.**—Gale, Upper Miss., 182, 1867. **Me-too'-ta-häk.**—Morgan, Consang. and Affin., 285, 1871 (own name: sig. 'south villagers'). **Métutahanke.**—Matthews, Ethnog. Hidatsa, 14, 1877 (own name since 1837, after their old village). **Mi-ah'-ta-nēs.**—Hayden, Ethnog. and Philol. Mo. Val., 426, 1862 ('people on the bank'). **Mo-no'-ni-o.**—Ibid., 290 (Cheyenne name). **Nohar-taney.**—Corliss, Lacotah MS. vocab., B. A. E., 106, 1874 (Teton name). **Numakaki.**—Matthews, Ethnog. Hidatsa, 14, 1877 ('men', 'people': own name prior to 1837). **Numakshi.**—Maximilian, Trav., 364, 1843. **Numangkake.**—Ibid., 335. **Núweta.**—Matthews, Ethnog. Hidatsa, 14, 1877 ('ourselves': used sometimes in speaking of themselves and the Hidatsa together). **U-ka'-she.**—Hayden, Ethnog. and Philol. Mo. Val., 402, 1862 ('earth houses': Crow name). **Us-suc-car-shay.**—Crow MS. vocab., B. A. E. (Crow name). **Wahtani.**—Keane in Stanford, Compend., 520, 1878 (see *Mawatani*, above).

Mandhinkagaghe ('earth makers'). An Omaha gens on the Inshtasanda side of the camp circle. The subgentes given are Inewakhubeadhin, Khube, Minghasanwetazhi, Mikasi, and Ninibatan.

Earth-lodge.—Dorsey in Bul. Philos. Soc. Wash. 130, 1880. **Madhinka-gaghe.**—Dorsey, Omaha MS., B. A. E., 1878. **Ma^{n}'¢iñka-gáxe.**—Dorsey in 3d Rep. B. A. E., 219, 1885. **Mikasi-unikaci^{n}ga.**—Dorsey, Omaha MS., op. cit. ('prairie-wolf people'). **Mon-eka-goh-ha.**—Long, Exped. Rocky Mts., I, 327, 1823. **O-non-e'-kä-gä-hä'.**—Morgan, Anc. Soc., 155, 1877 ('many seasons'). **Prairie-Wolf people.**—Dorsey, Omaha MS., B. A. E., 1878. **Wolf People.**—Dorsey in Bul. Philos. Soc. Wash., 130, 1880.

Manexit (perhaps from *manunne*, 'meekness,' 'gentleness': *Manunne-es-it*, 'place of meekness.'—Tooker. Cf. Trumbull, below). A village of Christian Indians in 1674, in Nipmuc territory, near the present Thompson, Windham co., Conn. It was about 6 m. N. of Quantisset. (J. M.)

Maanexit.—Gookin (1674) in Mass. Hist. Soc. Coll., 1st s., I, 190, 1806. **Manänexit.**—Trumbull, Ind. Names Conn., 28, 1881. **Manexit.**—Mass. Hist. Soc. Coll., 1st s., VI, 205, 1800. **Mayaneexit.**—Trumbull, op. cit. **Mayanexit.**—Ibid. **Myanexit.**—Ibid. **Wanexit.**—Drake, Bk. Inds., bk. 3, 88, 1848.

Mangachqua (*Mang-ach-qua*). A Potawatomi village on Peble (?) r., in s. Michigan, on a tract sold in 1827.—Potawatomi treaty (1827) in U. S. Ind. Treat., 675, 1873.

Mangas Coloradas (Span: 'red sleeves'). A Mimbreño Apache chief. He pledged friendship to the Americans when Gen. S. W. Kearny took possession of New Mexico in 1846. The chief stronghold of the Mimbreños at that time was at the Santa Rita copper mines, s. w. N. Mex., where they had killed the miners in 1837 to avenge a massacre committed by white trappers who invited a number of Mimbreños to a feast and murdered them to obtain the bounty of $100 offered by the state of Chihuahua for every Apache scalp. When the boundary commission made its headquarters at Santa Rita trouble arose over the taking from the Mimbreño Apache of some Mexican captives and over the murder of an Indian by a Mexican whom the Americans refused to hang on the spot. The Mimbreños retaliated by stealing some horses and mules belonging to the commission, and when the commissioners went on to survey another section of the boundary the Indians conceived that they had driven them away. In consequence of indignities received at the hands of miners at the Pinos Altos gold mines, by whom he was bound and whipped, Mangas Coloradas collected a large band of Apache and became the scourge of the white settlements for years. He formed an alliance with Cochise to resist the Californian volunteers who reoccupied the country when it was abandoned by troops at the beginning of the Civil war, and was wounded in an engagement at Apache pass, s. E. Ariz., that grew out of a misunderstanding regarding a theft of cattle. His men took him to Janos, in Chihuahua, and left him in the care of a surgeon with a warning that the town would be destroyed in case he were not cured. According to one account, soon after his recovery he was taken prisoner in Jan., 1863, by the Californians and was killed while attempting to escape, goaded, it is said, with a red-hot bayonet (Dunn, Massacres of Mts., 365, 374, 382, 1886), while Bell (New Tracks, II, 24, 1869) states that in 1862 he was induced to enter Ft McLane, N. Mex., on the plea of making a treaty and receiving presents. The soldiers imprisoned him in a hut, and at night a sentry shot him under the pretext that he feared the Indian would escape. Consult also Bancroft, Ariz. and N. Mex., 1889; Bartlett, Pers. Narr., I–II, 1854.

Mange. A Pima rancheria on the Rio Gila, s. Ariz., visited and named by Kino (after Juan Mateo Mange) about 1697.—Bernal quoted by Bancroft, Ariz. and N. Mex., 356, 1889.

Mangoraca. A village of the Powhatan confederacy in 1608, on the N. bank of the Rappahannock, in Richmond co., Va.—Smith (1629), Va., I, map, repr. 1819.

Mangunckakuck ('place of great trees.'—Trumbull). A village in 1638, occupied by conquered Pequot subject to the Mohegan. It seems to have been on Thames r. below Mohegan, New London co., Conn.—Williams (1638) in Mass. Hist. Soc. Coll., 4th s., VI, 251, 1863. Cf. *Magunkaquog*.

Manhasset ('an island sheltered by other islands' (Jones, Ind. Bull., 14, 1867), referring to Shelter id.). A small tribe or band, belonging to the Montauk group, formerly living on Shelter id., at the E. end of Long Island, N. Y. Their chief, according to some authorities, lived at Sachem's Neck on Shelter id., but according to Tooker either at Cockles Harbor or Menantic cr. For the application of the name to Shelter id., see Tooker, Algonq. Ser., VII, 1901. (J. M.)

Manhanset.—Wood in Macauley, N. Y., II, 252, 1829. **Manhasset.**—N. Y. Doc. Col. Hist., II, 145, 1888. **Manhassett.**—Deed (1648) in Thompson, Long Id., 181, 1839. **Mohansick.**—Writer *ca.* 1650 in Drake, Bk. Inds., bk. 2, 74, 1848 (probably the Manhasset, or perhaps the Montauk). **Monhauset.**—Trumbull, Conn., I, 146, 1818.

Manhattan ('the hill island,' or 'the island of hills,' from *manah* 'island', *-atin* 'hill.'—Tooker). A tribe of the Wappinger confederacy that occupied Manhattan id. and the E. bank of Hudson r. and shore of Long Island sd., in Westchester co., N. Y. Early Dutch writers applied the name also to people of neighboring Wappinger tribes. The Manhattan had their principal village, Nappeckamack, where Yonkers now stands, and their territory stretched to Bronx r. From their fort, Nipinichsen, on the N. bank of Spuyten Duyvil cr., they sallied out in two canoes to attack Hendrik Hudson when he returned down the river in 1609. Manhattan id. contained several villages which they used only for hunting and fishing. One was Sapohanikan. The island was bought from them by Peter Minuit on May 6, 1626, for 60 guilders' worth of trinkets (Martha J. Lamb, Hist. City of N. Y., I, 53, 1877). Their other lands were disposed of by later sales. See Ruttenber, Ind. Tribes Hudson R., 77, 1872. (J. M.)

Mahatons.—Boudinot, Star in the West, 127, 1816. **Manathanes.**—De Laet, Nov. Orbis, 72, 1633.—**Manathe.**—La Honton, New Voy., I, 47, 1703. **Manathens.**—La Salle (1681) in Margry, Déc., II, 148, 1877. **Manhates.**—Dutch map (1616) in N. Y. Doc. Col. Hist., I, 1856. **Manhatesen.**—De Rasières (1628) in Ruttenber, Tribes Hudson R., 77, 1872. **Manhattae.**—De Laet, Nov. Orbis, 72, 1633. **Manhattanese.**—Schoolcraft, Ind. Tribes, II, 23, 1852. **Manhattes.**—Map *ca.* 1614 in N. Y. Doc. Col. Hist., I, 1856. **Manhattons.**—Boudinot, Star in the West, 127, 1816. **Monatons.**—Ruttenber, Tribes Hudson R., 362, 1872. **Monatuns.**—Schoolcraft in N. Y. Hist. Soc. Proc., 96, 1844. **Rechgawawanc.**—Treaty of 1643 in N. Y. Doc. Col. Hist., XIII, 14, 1881 (so called after their chief). **Rechkawick.**—N. Y. Doc. Col. Hist., XIII, 147, 1881. **Rechkawyck.**—Treaty of 1660, ibid. **Reckawancks.**—Ruttenber, Tribes Hudson R., 106, 1872. **Reckawawanc.**—Treaty (1643) quoted by Ruttenber, ibid., 110. **Reckewackes.**—Breeden Raedt (*ca.* 1635), ibid., 78. **Reckgawawanc.**—Doc. of 1643 quoted by Winfield, Hudson Co., 42, 1874. **Reweghnoncks.**—Doc. of 1663 in N. Y. Doc. Col. Hist., XIII, 303, 1881.

Manhazitanman (*Ma^{n}'hazi'ta^{n}ma^{n}*, 'village on a yellow cliff'). A former Kansa village on Kansas r., near Lawrence, Kans.—Dorsey, Kansas MS. vocab., B. A. E., 1882.

Manhazulin (*Ma^{n}'hazúli^{n}*, 'village at the yellow bank'). A former Kansa village on Kansas r., one of those occupied before the removal to Council Grove, Kans., in 1846.—Dorsey, Kansas MS. vocab., B. A. E., 1882.

Manhazulintanman ('village where they dwelt at a yellow cliff'). One of the last villages of the Kansa, on Kansas r., Kans.

Ma^{n}'hazúli^{n} ta^{n}'ma^{n}.—Dorsey, Kansas MS. vocab., B. A. E., 1882. **Mi^{n}'qudje-i^{n}' ts'e.**—Ibid. (='where Minkhudjein died').

Manhukdhintanwan (*Ma^{n}ɥuɥ¢i^{n}'-ta^{n}wa^{n}*, 'dwelling place at a cliff village'). An ancient Osage village on a branch of Neosho r., Kans.—Dorsey, Osage MS. vocab., B. A. E., 1883.

Manico. A tribe mentioned by Manzanet (MS., 1690, cited by H. E. Bolton, inf'n, 1906) as living on the road from Coahuila to the Texas country. Perhaps identical with the Maliacones of Cabeza de Vaca and the Meracouman of Joutel.

Maninose. A name used in Maryland for the soft-shell clam (*Mya arenaria*), called *mananosay* in more northerly parts of the Atlantic coast. Dr L. M. Yale, of New York (inf'n, 1903), states that the local name at Lewes, Del., is *mullinose.* The word appears also as *mannynose.* The word is derived from one of the southern Algonquian dialects, Virginian or Delaware; probably the latter. The derivation seems to be from the radical *man-*, 'to gather.' (A. F. C.)

Manistee. Mentioned as if an Ottawa village in Michigan in 1836, of which Keway Gooshcum (Kewigushkum) was then chief (U. S. Ind. Treaties, 656, 1837). Kewigushkum is earlier mentioned as an Ottawa chief of L'Arbre Croche (Waganakisi), in which vicinity, on Little Traverse bay, Manistee may have been.

Maniti (*Mani-ti*, 'those who camp away from the village'). A Sisseton band; an offshoot of the Kakhmiatonwan.—Dorsey in 15th Rep. B. A. E., 217, 1897.

Manito. The mysterious and unknown potencies and powers of life and of the universe. As taken over from Algonquian into the vocabulary of the white man, it has signified spirit, good, bad, or indifferent; Indian god or devil, demon, guardian spirit, genius loci, fetish, etc. The spelling manitou indicates French influence, the earlier writers in English using manitto, manetto, manitoa, etc. Cuoq says that the Nipissing manito was formerly pronounced manitou. Some writers use manito, or good manito, for Good or Great Spirit, and evil manito for the devil. It is declared by some that the signification of such terms as Kitchi manito, Great Spirit, has been modified by missionary influence. The form manito of English literature comes from one of the E. Algonquian dialects, the Massachuset *manitto*, he is a god, the Narraganset (Williams, 1643) *manit*, god, or the Delaware *manitto*. The form *manitou* comes with French intermediation from the central dialects, the Chippewa, and Nipissing or Cree *manito* (Trumbull in Old and New, I, 337, 1870). The term has given rise to many place names in Canada and the United States. For a discussion of *manito* from the Indian point of view, consult Jones in Jour. Am. Folk-lore, XVIII, 183-190, 1905. See *Mythology*, *Orenda*, *Religion*. (A. F. C.)

Manitsuk. An Eskimo village on the S. E. coast of Greenland, about lat. 62° 30′; pop. 8 in 1829.

Maneetsuk.—Graah, Exped. Greenland, map, 1837.

Mankato (properly *Ma-ka′-to*, 'blue earth'). A former band and village of the Mdewakanton Sioux, probably at or near the site of the present Mankato, at the mouth of Blue Earth r., Faribault co., Minn., named from a chief known as Old Mankato. A later Mdewakanton chief who bore the name Mankato, the son of Good Road, was a member of the delegation who signed the Washington treaty of June 18, 1858, in which his name appears as "Makawto (Blue Earth)," and he is referred to also in the Indian Affairs Report for 1860, in connection with his band, as under the Lower Sioux Agency, Minn. He took an active part in the Sioux outbreak of 1862, and was one of the leaders in the second attack, in Aug. 1862, on Ft Ridgely, Minn., in which, it is said, about 800 Sioux and Winnebago were engaged. He participated also in the fight at Birch Coolie, Minn., on Sept. 3 of the same year, and was killed by a cannon ball at the battle of Wood (or Battle) lake, Sept. 23. (C. T.)

Blue Earth band.—Gale, Upper Miss., 261, 1867. **Makato's band.**—Ind. Aff. Rep., 68, 1860.

Mankoke ('owl'). An Iowa gens, now extinct.

Mä′-kotch.—Morgan, Anc. Soc, 156, 1877. **Mañ′-ko-ke.**—Dorsey in 15th Rep. B. A. E., 239, 1897.

Mannynose. See *Maninose*.

Manomet. A village of Christian Indians in 1674 near the present Monument, Sandwich township, Barnstable co., Mass. It may have belonged to the Nauset or to the Wampanoag. In 1685 it contained 110 Indians over 12 years of age.

Manamet.—Doc. in Smith (1622), Va., II, 235, repr. 1819. **Manamete.**—Bradford (*ca.* 1650) in Mass. Hist. Soc. Coll., 4th s., III, 234, 1856. **Mananiet.**—Bourne (1674), ibid., 1st s., I, 198, 1806. **Mannamett.**—Hinckley (1685), ibid., 4th s., V, 133, 1861. **Mannamit.**—Bourne (1674), ibid., 1st s., I, 198, 1806. **Manomet.**—Winslow (1623), ibid., VIII, 252, 1802. **Manumit.**—Freeman (1792), ibid., I, 231, 1806. **Monomete.**—Doc. in Smith (1622), Va., II, 233, repr. 1819. **Monument.**—Freeman (1792) in Mass. Hist. Soc. Coll., 1st s., I, 231, 1806. **Monumet.**—Davis, ibid., VIII, 122, 1802.

Manosaht ('houses-on-spit people'). A Nootka tribe formerly dwelling at Hesquiat pt., between Nootka and Clayoquot sds., W. coast of Vancouver id. In 1883, the last time their name appears, they numbered 18.

Mānnă-wōusŭt.—Mayne, Brit. Col., 251, 1862. **Man-oh-ah-sahts.**—Can. Ind. Aff., 52, 1875. **Mā′nōosath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Manosaht.**—Sproat, Sav. Life, 308, 1868. **Manosit.**—Swan, MS., B. A. E. **Mau-os-aht.**—Can. Ind. Aff. 1883, 188, 1884.

Manos de Perro (Span.: 'dog-feet,' lit. 'dog hands'). One of the tribes formerly living near the lower Rio Grande in Texas; mentioned by Garcia (Manual, title, 1760) among those speaking the Coahuiltecan language, for which his Manual was prepared.

Manos Prietas (Span.: 'dark hands'). A former tribe of N. E. Mexico or S. Texas, probably Coahuiltecan, although farther inland than the best determined Coahuiltecan tribes. They were found in the neighborhood of the Rio Grande and in 1677 were gathered into the mission of Santa Rosa de Nadadores.

Manos Prietas.—Fernando del Bosque (1675) in Nat. Geog. Mag., XIV, 340, 1903. **Manosprietas.**—Orozco y Berra, Geog., 302, 1864.

Manshkaenikashika ('crawfish people'). A Quapaw gens.

Hañ′ʞa tañʞa.—Dorsey in 15th Rep. B. A. E., 230, 1897 ('large Hañ′ka'). **Ma^{n}cka′ e′nikaci′ʞa.**—Ibid.

Manso (Span.: 'mild'). A former semi-sedentary tribe on the Mexican frontier, near El Paso, Tex., who, before the coming of the Spaniards, had changed their former solid mode of building for habitations constructed of reeds and wood. Their mode of government and system of kinship were found to be the same as those of the Pueblos proper—the Tigua, Piros, and Tewa—from whom their rites and traditions clearly prove them to have come. They are divided into at least four clans—Blue, White, Yellow, and Red corn—and there are also traces of two Water clans. This system of clanship, however, is doubtful, since it bears close resemblance to that of the Tigua, with whom the Mansos have extensively intermarried.

According to Bandelier it is certain that the Mansos formerly lived on the lower Rio Grande in New Mexico, about Mesilla valley, in the vicinity of the present Las Cruces, and were settled at El Paso in 1659 by Fray Garcia de San Francisco, who founded among them the mission of Nuestra Señora de Guadalupe de los Mansos, the church edifice being dedicated in 1668. At this date the mission is reported by Vetancurt (Teatro Mex., III, 309, 1871) to have contained upward of 1,000 parishioners. About their idiom nothing is known. They have the same officers as the Pueblos, and, although reduced to a dozen families, maintain their organization and some of their rites and dances, which are very similar to those of the northern Pueblo peoples, whom the Mansos recognize as their relatives. They are now associated with the Tigua and Piros in the same town.

The term "manso" has also been applied by the Spaniards in a general sense to designate any subjugated Indians. (See Bandelier in Arch. Inst. Rep., V, 50, 1884; Arch. Inst. Papers, III, 86, 165–68, 248, 1890; IV, 348–49, 1892.)

Gorretas.—Zarate-Salmeron (*ca.* 1629) in Land of Sunshine, 183, Feb. 1900 (Span.: 'little caps'); Benavides, Memorial, 9, 1630. **Gorrites.**—Linschoten, Descr. de l'Amérique, map 1, 1638. **Lanos.**—Perea (1629) quoted by Vetancurt, Teatro Mex., III, 300, 308, 1871 (or Mansos). **Maises.**—Linschoten, Descr. de l'Amérique, map 1, 1638. **Mansa.**—Benavides, Memorial, 9, 1630. **Manses.**—Sanson, L'Amérique, 27, map, 1657. **Mansos.**—Benavides, Memorial, 9, 1630. **Manxo.**—Oñate (1598) in Doc. Inéd, XVI, 243, 1871 ("sus primeras palabras fueron *manxo, manxo, micos, micos*, por decir mansos y amigos"). **Xptianos Manssos.**—Doc. of 1684 quoted by Bandelier in Arch. Inst. Papers, III, 89, 1890 (i. e., 'Christian Mansos').

Manta (Brinton believed this to be a corruption of Monthee, the dialectic form of Munsee among the Mahican and Indians of E. New Jersey). Formerly an important division of the New Jersey Delawares, living on the E. bank of Delaware r. about Salem cr. According to Brinton they extended up the river to the vicinity of Burlington, as well as some distance inland, but early writers locate other bands in that region. Under the name of Manteses they were estimated in 1648 at 100 warriors. About the beginning of the 18th century they incorporated themselves with the Unami and Unalachtigo Delawares. They have frequently been confounded with the latter division, and Chikohoki (q. v.) has also been used as synonymous with Manta, but Brinton thinks they were a southern branch of the Munsee. (J. M.)

Frog Indians.—Proud, Pa., II, 294, 1798. **Mandes.**—Ibid., 295. **Mantaas.**—Herrman, map (1670) in Maps to Accompany the Rep. of the Comrs. on the Bndry. Line bet. Va. and Md., 1873 (refers to the river). **Mantaes.**—Hudde (1662) in N. Y. Doc. Col. Hist., XII, 370, 1877 ("Mantaeshoeck"). **Mantaesy.**—De Laet (1633) in N. Y. Hist. Soc. Coll., 2d s., I, 315, 1841. **Mantas.**—Doc. of 1656 in N. Y. Doc. Col. Hist., I, 598, 1856. **Mantaws.**—Macauley, N. Y., II, 293, 1829. **Mantes.**—Boudinot, Star in the West, 127, 1816. **Manteses.**—Evelin (*ca.* 1648) in Proud, Pa., I, 113, 1797. **Mantos.**—Brinton, Lenape Leg., 44, 1885. **Maritises.**—Sanford, U. S., cxlvi, 1819 (misprint). **Salem Indians.**—Proud, Pa., II, 295, 1798.

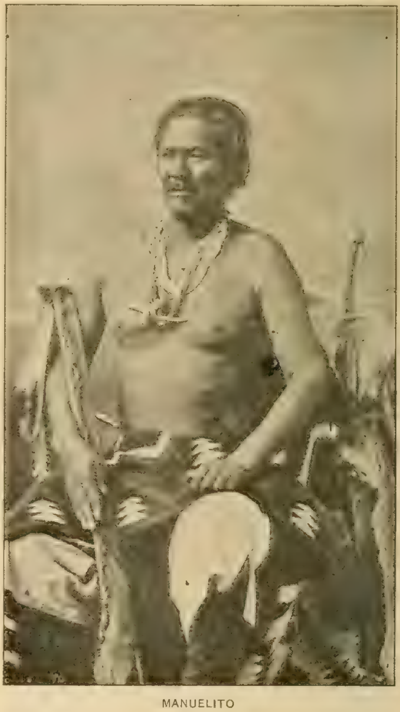
Mantouek. A tribe, possibly the Mdewakanton Sioux or its Matantonwan division, known to the French missionaries; placed by the Jesuit Relation of 1640 N. of a small lake W. of Sault Ste Marie, and by the Relation of 1658 with the Nadouechiouek (Nadowessioux, Dakota), the two having 40 towns 10 days' travel N. W. of the mission St Michael of the Potawatomi.

Mantoughquemec. A village of the Powhatan confederacy, in 1608, on Nansemond r., Nansemond co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Mantuenikashika ('those who made or adopted the grizzly bear as their mark or means of identification as a people.'—La Flesche). A Quapaw gens.

Grizzly-bear (?) gens.—Dorsey in 15th Rep. B. A. E., 229, 1897. **Ma^{n}tu′ e′nikaci′ҳa.**—Ibid.

Manuelito. A Navaho chief. When Gov. Merriwether conferred with the Navaho in 1855 about putting an end to murders and robberies committed by members of this tribe, the head chief avowed that he could not command the obedience of his people, and resigned. The chiefs present at the council thereupon elected Manuelito to fill the place. The lawless element did not cease their depredations, and the obligation to surrender evil doers was no greater than it had been because the Senate neglected to confirm the treaty signed at the con-



MANUELITO

ference. When Col. D. G. Miles started out to punish the Navaho in 1859 he destroyed the houses and shot the horses and cattle belonging to Manuelito's band. When the Navaho finally applied themselves thoroughly to peaceful and productive pursuits, their old war chief was chosen to take command of the native police force that was organized in 1872. He died in 1893. See Dunn, Massacres of Mts., 1886; Matthews, Navaho Leg., 11, 1897.

Manufactures. See *Arts and Industries; Implements, Tools, and Utensils; Invention*, and the articles thereunder cited.

Manumaig (*Myänamäk*, 'catfish'). A gens of the Chippewa, q. v.

Cat Fish.—Morgan, Anc. Soc., 166, 1877. **Man-um-aig.**—Warren in Minn. Hist. Soc. Coll., v, 44, 1885. **Myänamäk.**—Wm. Jones, inf'n, 1906.

Many Horses. A Piegan Siksika chief, sometimes mentioned as 'Dog' and also as 'Sits in the Middle'; born about the close of the 18th century. He was noted not only for his warlike character but for the large number of horses he acquired; hence his name. According to the account given by the Indians to Grinnell (Story of the Indian, 236, 1895), he commenced to gather and to breed horses immediately after the Piegan first came into possession of them from the Kutenai (1804–06), and also made war on the Shoshoni for the purpose of taking horses from them. His herd became so extensive that they numbered more than all the others belonging to the tribe and required a large number of herders to take care of them. Many Horses was a signer of the first treaty of his tribe with the whites, on the upper Missouri, Oct. 17, 1855, which he signed as "Little Dog." He was killed in 1867 at the battle of Cypress Hill between the Piegan and the allied Crows and Atsina, at which time he was an old man. (c. t.)

Manyikakhthi (*Ma-nyi′-ka-qçi′*, 'coyote'). A subgens of the Michirache or Wolf gens of the Iowa.—Dorsey in 15th Rep. B. A. E., 238, 1897.

Manyinka ('earth lodge'). A Kansa gens, the 1st on the Ishtunga side of the tribal circle. Its subgentes are Manyinkatanga and Manyinkazhinga.

Earth.—Morgan, Anc. Soc., 156, 1877. **Ma^{n}yiñka.**—Dorsey in 15th Rep. B. A. E., 230, 1897. **Ma^{n}yiñkagaxe.**—Dorsey in Am. Natur., 671, 1885 ('earthlodge makers'). **Mo-e′-ka-ne-kä′-she-gä.**—Morgan, Anc. Soc., 156, 1877. **Moi-ka nika-shing-ka.**—Stubbs, Kansa MS. vocab., 25, 1877. **Ujañge wakixe.**—Dorsey, Kansa MS., B. A. E., 1882 ('road makers').

Manyinkainihkashina (*Ma^{n}yiñ′ka i′niuk'ăcin′a*, 'earth people'). A social division of the Osage.—Dorsey in 15th Rep. B. A. E., 235, 1897.

Manyinkatanga (*Ma^{n}yinka tañga*, 'large earth'). A subgens of the Manyinka gens of the Kansa.—Dorsey in 15th Rep. B. A. E., 230, 1897.

Manyinkatuhuudje (*Ma^{n}yiñ′ka tu̱′hu̱ üdje′*, 'lower part of the blue earth'). A former Kansa village at the mouth of Big Blue r., Kans.—Dorsey, Kansa MS. vocab., B. A. E., 1882.

Manyinkazhinga (*Ma^{n}yiñka jiñga*, 'small earth'). A subgens of the Manyinka gens of the Kansa.—Dorsey in 15th Rep. B. A. E., 230, 1897.

Manzanita (Span.: 'little apple', but referring here to *Arctostaphyla manzanita*). A reservation of 640 acres of unpatented desert land occupied by 59 so-called Mission Indians, situated 170 m. from Mission Tule River agency, s. Cal.—Ind. Aff. Rep., 175, 1902; Kelsey, Rep., 25, 1906.

Manzano (Span.: 'apple tree'). A small New Mexican village 6 m. n. w. of the ruins of Quarai and about 25 m. e. of the Rio Grande, at which is an old apple orchard that probably dates from the mission period prior to 1676. Whether the orchard pertained to the neighboring mission of Quarai, or whether the former Tigua settlement adjacent to Manzano had an independent mission, is not known. A remnant of the Tigua now living near El Paso claim to have come from this and neighboring pueblos of the Salinas country. The aboriginal name of the pueblo near Manzano is unknown. The present white village dates from 1829. Consult Bandelier in Arch. Inst. Papers, iv, 259 et seq., 1892. See *Pueblos, Tanoan, Tigua*.

Mansano.—Abert quoted in Trans. Am. Ethnol. Soc., ii, xciv, 1848. **Manzana.**—Pac. R. R. Rep., iii, pt. 4, 98, 1856. **Manzanas.**—Parke, map N. Mex., 1851. **Manzano.**—Edwards, Campaign, map, 1847.

Maon. An unidentified tribe on upper Cumberland r., at the beginning of the 18th century; perhaps the Cherokee, or possibly the Shawnee.—Tonti (*ca.* 1700) in French, Hist. Coll. La., i, 82, 1846.

Maple sugar. In some of the Eastern states and parts of Canada the production of maple sugar and sirup is one of the thriving industries of the country. The census statistics of 1900 show that during the year 1899 there were made in the United States 11,928,770 pounds of maple sugar and 2,056,611 gallons of sirup. The total values of the sugar and sirup for 1899 were respectively $1,074,260 and $1,562,451. The production of maple sirup seems to have increased somewhat, while that of maple sugar appears to have declined. This industry is undoubtedly of American Indian origin. The earliest extended notice of maple sugar is "An Account of a sort of Sugar made of the Juice of the Maple in Canada," published in the Philosophical Transactions of the Royal Society for 1684–85, where it is stated that "the savages have practiced this art longer than any now living among them can remember." In the Philosophical Transactions for 1720–21 is printed an account of sugar-making in New England by a Mr Dudley. The Indian origin of maple sugar is indicated also by notices in Joutel; Lafiteau, who states directly that "the French make it better than the Indian women, from whom they have learned how to make it"; Bossu, who gives similar details about French sugar-making in the Illinois country; and other early writers. In various parts of the country the term "Indian sugar" (Canad. Settlers' Guide, 66, 1860) has been in use, affording further proof of the origin of the art of making maple sugar among the aborigines. Some of the Indian names of the trees from which the sap is obtained afford additional evidence, while maple sap and sugar appear in the myths and legends of the Menominee, Chippewa, and other tribes. The technique of maple-sugar making also reveals its Indian origin, not merely in the utensils employed, but also in such devices as straining through hemlock boughs, cooling on the snow, etc. For maple sugar cooled on the snow the Canadian-French dialect has a special term, *tire*, besides a large number of special words, like *sucrerie*, 'maple-sugar bush'; *toque*, 'sugar snowball'; *trempette*, 'maple-sugar sop', etc. The English vocabulary of maple-sugar terms is not so numerous. *Humbo* (q. v.), a New Hampshire term for 'maple sirup,' is said to be of Indian origin. The details of the evidence of the Indian origin of this valuable food product will be found in H. W. Henshaw, "Indian Origin of Maple Sugar," Am. Anthrop., III, 341–351, 1890, and Chamberlain, "The Maple amongst the Algonkian Tribes," ibid., IV, 39–43, 1891, and "Maple Sugar and the Indians," ibid., 381–383. See also Loskiel, Hist. Miss. United Breth., 179, 1794. (A. F. C.)

Maqkuanani (*Ma'qkuana'ni*, 'red-tail hawk'). A subphratry or gens of the Menominee.—Hoffman in 14th Rep. B. A. E., pt. I, 42, 1896.

Maquanago. A former village, probably of the Potawatomi, near Waukesha, S. E. Wis., on lands ceded to the United States in 1833.—Royce in 18th Rep. B. A. E., Wis. map, 1899.

Maquantequat. A tribe or band at war with Maryland in 1639 (Bozman, Md., II, 164, 1837). The commission to Nicholas Hervey, from which Bozman obtained his information, does not give the locality of these Indians, but indicates that they resided in the territory of the colony. In the Archives (Proc. Council, 1636–67, 363, 1885), "Indians of Maquamticough" are mentioned; these are undoubtedly the same, but the locality has not been identified further than that it was on the Eastern shore. It is possible they were not Algonquian.

Mancantequuts.—Md. Archives, Proc. Council 1636–67, 87, 1885. **Maquamticough.**—Ibid., 36. **Maquantequat.**—Bozman, Md., II, 164, 1837.

Maquinanoa. A Chumashan village between Goleta and Pt Conception, Cal., in 1542.

Maquinanoa.—Cabrillo (1542) in Smith, Colec. Doc. Fla., 183, 1857. **Maquin, Nanoa.**—Taylor in Cal. Farmer, Apr. 17, 1863 (mistaken for two villages).

Maquinna. A chief of the Mooachaht, a Nootka tribe, who attained notoriety as the chief who captured the brig *Boston*, in Mar., 1803, and massacred all of her crew except the blacksmith, John Jewitt, and a sailmaker named Thompson. After being held in captivity until July, 1805, they were liberated by Capt. Hill of the brig *Lydia*, also of Boston. The story of the captivity of these two men was afterward extracted from Jewitt by Roland Alsop of Middletown, Conn., and published in America and Europe. A point near the entrance of Nootka sd. is now called Maquinna pt. See Narrative of the Adventures and Sufferings of John R. Jewitt, in various editions from 1815 to 1869. (J. R. S.)

Maracock. See *Maypop*.

Marameg (from *Man-um-aig*, Chippewa for 'catfish.'—Verwyst). Evidently a band or division of the Chippewa, which seems to have been, at the dawn of the history of the upper lake region, in the process of disintegration. The first notice of them is that given by Dablon in the Jesuit Relation of 1670, at which time they resided on L. Superior, apparently along the E. half of the N. shore. They were then in close union with the Sauteurs, or Chippewa of Sault Ste Marie. Dablon, speaking of the Chippewa of the Sault, says: "These are united with three other nations, who are more than 550 persons, to whom they granted like rights of their native country. . . . These are the Noquets who are spread along the S. side of L. Superior, where they are the originals; and the Outchibous with the Marameg of the N. side of the same lake, which they regard as their proper country." Here the Chippewa of the N. side of the lake are distinguished from those of Sault Ste Marie to the same extent as are the Marameg and Noquet. The Chippewa settlement at the Sault, where the fishing was excellent, seems to have drawn thither the other divisions, as this gave them strength and control of the food supply. The early notices of the Marameg and Noquet appear to indicate that these two tribes became absorbed by the Chippewa and their tribal or subtribal distinction lost, but there are reasons (see *Noquet* and *Menominee*) for believing that these two peoples were identical. Tailhan, in his notes on Perrot's Mémoire, assumes without question that the two tribes were incorporated with the Chippewa of the Sault, who were distinguished by the name Pahouitigouchirini. The Marameg are mentioned under the name Malamechs in the Proces-verbal of the Prise de Possession in 1671 as present at the conference on that occasion. According to Shea they are mentioned in the MS. Jesuit Relation of 1672–73 as being near the Mascoutin, who were then on Fox r., Wis. If, as supposed, the people of this tribe are those referred to by La Chesnaye (Margry, vi, 6) under the name "Malanas ou gens de la Barbue," they must have resided in 1697, in part at least, at Shaugawaumikong (the present Bayfield, Wis.), on the s. shore of L. Superior. The attempt to identify them with the "Miamis of Maramek" mentioned in a document of 1695 (N. Y. Doc. Col. Hist., ix, 619) as residing on Maramec (Kalamazoo) r., in Michigan, is certainly erroneous. (J. M. C. T.)

Gens de la Barbue.—La Chesnaye (1697) in Margry, Déc., vi, 6, 1886. **Malamechs.**—Prise de Possession (1671), ibid., i, 97, 1875. **Malanas.**—La Chesnaye, op. cit. **Marameg.**—Jes. Rel. 1669–70, Thwaites ed., liv, 133, 1899.

Maramoydos. A former Diegueño rancheria near San Diego, s. Cal.—Ortega (1775) quoted by Bancroft, Hist. Cal., i, 254, 1884.

Maraton. A Chowanoc village in 1585 on the E. bank of Chowan r., in Chowan co., N. C.

Maraton.—Smith (1629), Va., i, map, repr. 1819. **Mavaton.**—Martin, N. C., i, 13, 1829. **Waratan.**—Dutch map (1621) in N. Y. Doc. Col. Hist., i, 1856.

Marble. The various forms of the carbonates of lime and magnesia, classed as marbles, were used to some extent by the Indian tribes for carvings, utensils, and ornaments. They include many varieties of ordinary marbles such as are used for building, as well as the cave forms known as stalactite, deposited as pendent masses by dripping water, and stalagmite, which is deposited by the same agency upon the floor. Travertine formed by rivers and springs is of nearly identical character. These deposits frequently present handsome translucent and banded effects. The purer, less highly colored varieties are sometimes called alabaster (see *Gypsum*), and the compact, beautifully marked forms are known as onyx. See *Mines and Quarries*. (W. H. H.)

Maria. A Micmac settlement in Maria township, Bonaventure co., Quebec, containing 80 Indians in 1884, 93 in 1904.

Mariames. A tribe mentioned by Cabeza de Vaca as living, in 1528–34, "behind" the Quevenes, probably in the vicinity of Matagorda bay, Texas. The people subsisted mainly on roots and seem never to have enjoyed plenty except in the season of the prickly pears. They ground the bones of fish, mixed the dust with water, and used the paste as food. They are said to have killed their female infants to prevent their falling into the hands of their enemies, and also, because of their continued warfare, to avoid the temptation of marrying within their tribe. The region where the Mariames lived was within the later domain of the Karankawan tribes, which are now extinct (see Gatschet, Karankawa Inds., 46, 1891). Manzanet (1670) mentions a tribe called the Muruam, probably identical with this, and Orozco y Berra (Geog., 303, 1864) mentions the Mahuames as a former tribe of N. E. Mexico or s. Texas, which was gathered into the mission of San Juan Bautista, Coahuila, in 1699. These also may be identical. (A. C. F.)

Mahuames.—Orozco y Berra, op. cit. (identical?). **Mariames.**—Cabeza de Vaca (1542), Bandelier trans., 82, 1905. **Marianes.**—Cabeza de Vaca, Narr., Smith trans., 58, 1851. **Marians.**—Harris, Voy. and Trav., i, 802, 1705. **Mariarves.**—Cabeza de Vaca, Narr., Smith trans., 93, 1871. **Muruam.**—Manzanet (1690), MS., cited by H. E. Bolton, inf'n, 1906 (identical?).

Marian. The Christian Hurons, so called by their pagan brethren on account of their frequent repetition of the name of Mary.—Shea, Cath. Miss., 183, 1855.

Maricopa. An important Yuman tribe which since early in the 19th century has lived with and below the Pima and from about lat. 35° to the mouth of Rio Gila, s. Ariz. In 1775, according to Garcés, their rancherias extended about 40 m. along the Gila from about the mouth of the Hassayampa to the Aguas Calientes, although Garcés adds that "some of them are found farther down river." They call themselves *Pipatsje*, 'people,'

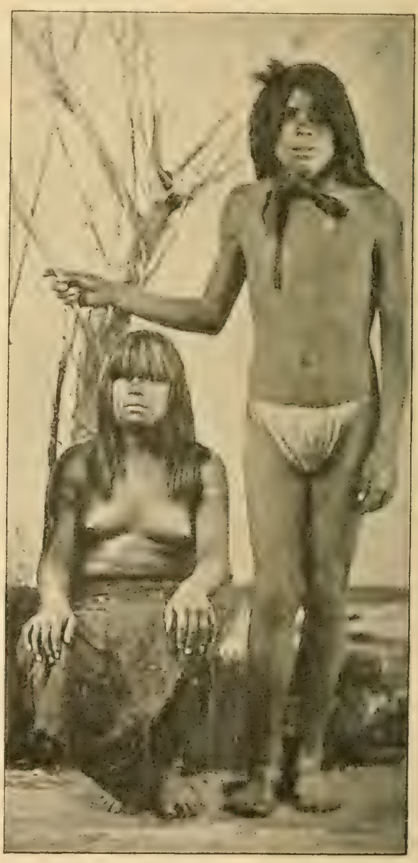
MARICOPA MAN. (AM. MUS. NAT. HIST.)

Maricopa being their Pima name. Emory states that they have moved gradually from the Gulf of California to their present location in juxtaposition with the Pima, Carson having found them, as late as 1826, at the mouth of the Gila. They joined the Pima, whose language they do not understand, for mutual protection against their kindred, but enemies, the Yuma, and the two have ever since lived peaceably together. In 1775 the Maricopa and the Yuma were at war, and as late as 1857 the latter, with some Mohave and Yavapai, attacked the Maricopa near Maricopa Wells, s. Ariz., but with the aid of the Pima the Maricopa routed the Yuma and their allies, 90 of the 93 Yuma warriors being killed. After this disaster the Yuma never ventured so far up the Gila. Heintzelman states, probably correctly, that the Maricopa are a branch of the Cuchan (Yuma proper), from whom they separated on the occasion of an election of chiefs (H. R. Ex. Doc. 76, 34th Cong., 1857). Like the Pima, the Maricopa are agriculturists, and in habits and customs are generally similar to them. Venegas (Hist. Cal., II, 182, 185, 192, 1759) states that about 6,000 Pima and Cocomaricopa lived on Gila r. in 1742, and that they extended also to the Salado and the Verde; they are also said to have had some rancherias on the w. side of Colorado r., in a valley 36 leagues long. Garcés estimated the population at 3,000 in 1775. There were only 350 under the Pima school superintendent, Arizona, in 1905.

MARICOPA WOMAN. (AM. MUS. NAT. HIST.)

By act of Feb. 28, 1859, a reservation was set apart for the Maricopa and the Pima on Gila r., Ariz.; this was enlarged by Executive order of Aug. 31, 1876; revoked and other lands set apart by Executive order of June 14, 1879; enlarged by Executive orders of May 5, 1882, and Nov. 15, 1883. No treaty was ever made with them.

The following rancherias and other settlements at different periods are judged, from their situation, to have belonged to the Maricopa tribe: Aicatum, Amoque, Aopomue, Aqui, Aquimundurech, Aritutoc, Atiahigui, Aycate, Baguiburisac, Caborh, Caborica, Cant, Choutikwuchik, Coat, Cocoigui, Cohate, Comarchdut, Cuaburidurch, Cudurimuitac, Dueztumac, Gohate, Guias, Hinama, Hiyayulge, Hueso Parado (in part), Khauweshetawes, Kwatchampedau, Norchean, Noscaric, Oitac, Ojiataibues, Pipiaca, Pitaya, Rinconada, Sacaton, San Bernardino, San Geronimo, San Martin, San Rafael, Santiago, Sasabac, Shobotarcham, Sibagoida, Sibrepue, Sicoroidag, Soenadut, Stucabitic, Sudac, Sudacsasaba, Tadeo Vaqui,



MARICOPA YOUNG MAN AND WOMAN

Tahapit, Toa, Toaedut, Tota, Tuburch, Tuburh, Tubutavia, Tucavi, Tucsani, Tucsasic, Tuesapit, Tumac, Tuquisan, Tutomagoidag, Uparch, Upasoitac, Uitorrum, Urchaoztac, and Yayahaye. (F. W. H.).

Atchihwa′.—Gatschet, Yuma-Spr., II, 123, 1877 (Yavapai name). **A′wp-pa-pa.**—Grossman, Pima and Papago vocab., B. A. E., 1871 (Pima name). **Cocamaricopa.**—Kino (*ca.* 1699) in Doc. Hist. Mex., 4th s., I, 349, 1856. **Cocomarecopper.**—Pattie, Pers. Narr., 92, 1833. **Cocomari.**—Carver, Travels, map, 1778. **Cocomaricopas.**—D'Anville, map Am. Sept., 1746. **Cocomarisepas.**—Mota-Padilla, Hist. de la Conquista, 361, 1742. **Cocomiracopas.**—Hughes, Doniphan's Exped., 220–1, 1848. **Cokomaricopas.**—D'Anville, map N. A. (Bolton's ed.), 1752. **Comaniopa.**—Villa-Señor, Theatro Am., pt. 2, 405, 1748. **Comaricopas.**—Rudo Ensayo (*ca.* 1763), 24, 103, 1863. **Coro Marikopa.**—Eastman, map (1853) in Schoolcraft, Ind. Tribes, IV, 24–25, 1854. **Mapicopas.**—Keane in Stanford, Compend., 520, 1878. **Maracopa.**—Cooke in Emory, Recon., 561, 1848. **Marecopas.**—Simpson in Rep. Sec. War, 57, 1850. **Maricopa.**—Emory, Recon., 89, 1848. **Miracopas.**—Hughes, Doniphan's Exped., 221, 1848. **Mirocopas.**—Ibid. **Oohpáp.**—ten Kate, Reizen in N. A., 160, 1885 (Oöpáp or; Pima name for). **Oöpáp.**—Ibid. **Oopas.**—Rudo Ensayo (*ca.* 1763), 24, 1863. **Opas.**—Venegas, Hist. Cal., I, 297, 301, 1759. **Ozaras.**—Zarate-Salmeron (*ca.* 1629), Rel., in Land of Sunshine, 106, Jan. 1900 (probably identical). **Ozarrar.**—Bandelier (after Salmeron) in Arch. Inst. Papers, III, 110, 1890. **Pí-pás.**—A. Hrdlicka, inf'n, 1905 (own name). **Pipátsje.**—ten Kate, Reizen in N. A., 160, 1885 ('people': own name). **Si-ke-na.**—White, MS. Hist. Apaches, 1875, B. A. E. (Apache name for Pima, Papago, and Maricopa: 'living in sand houses,' from Apache *sai* 'sand,' *ki* 'house'; pronounced Sai′kine). **Tá′hba.**—Gatschet, Yuma-Spr., 86, 1886 (Yavapai name). **Tchihogásat.**—Ibid. (Havasupai name). **Widshi itíkapá.**—Ibid., 371, 1886 (Tonto name; also applied to Pima and Papago).

Marin. A chief of the Licatiut, apparently a band or village of the Gallinomero, about the present San Rafael, Marin co., Cal., in the early part of the 19th century. The Spanish accounts relating to him are conflicting. According to the most definite authority he was defeated and captured in battle with Spanish troops in 1815 or 1816 and carried to San Francisco, but escaped and resumed hostilities from his refuge place on the Marin ids. He was retaken in 1824, and accepting his fate, retired to San Rafael mission, where he died in 1834, or, according to other accounts, as late as 1848. The county takes its name from him. See Bancroft, Hist. Cal., II, VII, 1886–1890.

Maringoman's Castle. A palisaded village, so named after a Waoranec chief who occupied it in 1635, formerly on Murderer's cr., at Bloominggrove, Ulster co., N. Y.—Ruttenber, Tribes Hudson R., 94, 1872.

Mariposan Family (adapted from Span. *mariposa*, 'butterfly,' the name of a county in California). The name applied by Powell to a linguistic stock of Indians, generally known as Yokuts, in San Joaquin valley, Cal. Their territory extended from the lower Sierra Nevada to the Coast range, and from mounts Pinos and Tehachapi to Fresno and Chowchilla rs. A separate body dwelt in the N., in a narrow strip of territory along the San Joaquin, between Tuolumne and Calaveras rs., about the site of Stockton. These were the Cholovone. The Coconoon, said to have been Mariposan, occupied an area within the limits of Moquelumnan territory.

Physically the southern members of this family, from Kaweah and Tule rs. and from Tejon, are very similar to the Yuman tribes of s. California. They are fairly tall (169 cm.) and rather shortheaded (cephalic index 82 to 83). Their superficial appearance is rather similar to that of the tribes of central California. They are not infrequently fat (Boas in Proc. A. A. A. S., XLIV, 261–9, 1896).

Their houses, especially those in the plains, were generally made of tules, and were often erected in rows, a village of the tribes about Tulare lake consisting of a row of such houses united into one. These long communal houses had an entrance and a fireplace for each family. Earth-covered sweat-houses were also built. Their implements and utensils were generally rude; the working of wood seems to have been confined to a few objects, such as bows and pipes, true wood carving not being practised. Their bows were of two types, one used for war and one for the hunt. Some of the tribes made a very crude and undecorated pottery similar to that of their Shoshonean neighbors of the mountains, which is the only occurrence of pottery in central California, and the art is probably a recent acquisition. The women were proficient basket makers, their product being predominantly of the coiled type. Shapes with a flat top and restricted opening are characteristic of this region and of the Shoshoneans immediately to the E.

The social organization of the tribes was very simple, with no trace of totemism or of any gentile system. Prohibition of marriage extended only to actually known blood relationships, entirely irrespective of groups. Chieftainship tended to be hereditary in the male line. The groups, or tribes, had more solidarity than elsewhere in California, as is shown by the occurrence of well-recognized names for the tribes. Hostilities were occasionally carried on between groups or with Shoshonean tribes, but in general the tribes were peaceful and friendly, even with their neighbors speaking alien languages. An initiation ceremony for young men consisted of a period of preparation followed by an intoxication produced by a decoction of jimson weed. A puberty ceremony for girls was not practised. The tabus and restrictions applied chiefly to childbirth and death. Death was followed by singing, dancing, and wailing. The body was buried or burned, the practice varying with the different tribes; the property of the deceased was destroyed, his house burned, and his name tabued. There was an elaborate annual mourning ceremony for the dead of the year, which took place about a large fire in which much property was consumed. This ceremony, which has been described as the Dance of the Dead, was followed by dancing of a festive character.

The Mariposan Indians were encountered by the Spaniards soon after their settlement in California, and with the other tribes of San Joaquin valley were generally known as Tulareños, etc., from the name of the lakes and of San Joaquin r., which during the Mission period bore the name Rio de los Tulares. No very considerable portion of the group seems to have come under the control of the Franciscan missionaries, but there was some intercourse and trade between the converted Indians of the coast regions and the Mariposan tribes of the interior. The Cholovone, Chukchansi, Tachi, Telamni, and other tribes were, however, at least in part, settled at San Antonio, San Juan Bautista, and other missions.

On the sudden overrunning of their country by the whites after the discovery of gold in California, the Indians of this family were either friendly or unable to make an effectual resistance. The Kaweah river tribes seem to have been the most hostile to the Americans, but no general Indian war took place in their territory, and treaties were made with all the tribes in 1851, by which they ceded the greater part of their territory (Royce in 18th Rep. B. A. E., 782, 1900). Many of the northern tribes were soon gathered on the Fresno River res., near Madera, and the southern tribes at Tejon; but the former was abandoned in 1859 and the latter in 1864. The Indians at Tejon were removed to Tule r., where, after another removal, the present Tule River res. was set apart for them in 1873 and occupied in 1876. The Indians of this reservation, mostly from Tejon and from Tule and Kaweah rs., numbered 154 in 1905. North of Tule r. the remaining Indians of this stock now live in and near their old homes; their numbers have greatly decreased and are not accurately known, while the Cholovone seem to be extinct.

About 40 tribes, each of about the numerical size of a village community, but possessing a distinct dialect, constituted the Yokuts or Mariposan family. About half of these are now extinct. These tribes, according to information furnished by Dr A. L. Kroeber, were the Cholovone, or, more correctly, Chulamni, about Stockton; the Chaushila, Chukchansi, Talinchi (properly Dalinchi), Heuchi, Toltichi, Pitkachi, Hoyima, Tumna (Dumna), and Kechayi, on San Joaquin r. and N. to Chowchilla r.; the Kassovo (Gashowu), on Dry cr.; the Choinimni, Michahai, Chukaimina, Iticha (Aiticha), Toikhichi, Wechikhit, Nutunutu, Wimilchi, Apiachi, and perhaps the Kochiyali, on Kings r.; the Tachi, Chunut, and Wowol, on Tulare lake, and the Tulamni and a tribe remembered only as Khomtinin ('southerners') on the smaller lakes to the s.; the Kawia (Gawia), Yokol or Yokod, Wikchamni, Wowolasi, Telamni, and Choinok, on Kaweah r.; and the Yaudanchi, Bokninuwad, Kumachisi, Koyeti, Paleuyami, Truhohayi, and Yauelmani, on the streams from Tule r. to Kern r.

Names given as if of Yokuts tribes, but which may be place names or may refer to Shoshonean or other groups, are Carise, Caruana, Chebontes, Cheticnewash, Holeclame, Holmiuk, Lenahuon, Montotos, Nonous, Sohonut, and Tatagua; also, entirely unidentifiable, Amonce, Kowsis, Nelcelchumnee, Noketotra or Nutrecho or Pohonatri, Nopthrinthres, Oponoche, and Ptolme.

Mariposa.—Latham in Trans. Philol. Soc. Lond., 84, 1856. **Mariposan.**—Powell in 7th Rep. B. A. E., 90, 1891. **Noaches.**—Cortez (1799) in Pac. R. R. Rep., III, pt. 3, 120, 1856. **Noche.**—Garcés (1776), Diary, 279 et seq., 1900. **Nochi.**—Font (1777), map, in Garcés, ibid. **Yocut.**—Bancroft, Native Races, I, 457, 1874. **Yo'kuts.**—Powers in Cont. N. A. Ethnol., III, 369, 1877.

Marmasece. Reported by some old Lummi as an extinct tribe on Puget sd., Wash., in about the habitat of their own people, by whom they may have been exterminated. They are also said to have killed three white men before the occupancy of the country by the Hudson's Bay Co. or the arrival of the first ships.

Mar-ma-sece.—Fitzhugh in Ind. Aff. Rep. 1857, 327, 1858.

Marracou. A town and tribe, probably Timuquanan, situated, in 1564, 40 leagues s. of the mouth of the St Johns r., Fla.—Laudonnière (1564) in French, Hist. Coll. La., n. s., 279, 1869.

Marriage. Except that marital unions depend everywhere on economic considerations, there is such diversity in the marriage customs of the natives of North America that no general description will apply beyond a single great cultural group.

The Eskimo, except those tribes of Alaska that have been led to imitate the institutions of neighboring tribes of alien stocks, have no clan organization. Accordingly the choice of a mate is barred only by specified degrees of kinship. Interest and convenience govern the selection. The youth looks for a competent housewife, the girl for a skilled hunter. There is no wedding ceremony. The man obtains the parents' consent, presents his wife with garments, and the marriage is consummated. Frequently there are child betrothals, but these are not considered binding. Monogamy is prevalent, as the support of several wives is possible only for the expert hunter. Divorce is as informal as marriage; either party may leave the other on the slightest pretext, and may remarry. The husband may discard a shrewish or miserly wife, and the wife may abandon her husband if he maltreats her or fails to provide enough food. In such cases the children generally remain with the mother.

On the N. W. coast marriage between members of the same clan is strictly forbidden. The negotiations are usually carried on by the parents. The Kwakiutl purchases with his wife the rank and privileges of her family, to be surrendered later by her father to the children with interest, depending on the number of offspring. When the debt is paid the father has redeemed his daughter, and the marriage is annulled unless the husband renews his payment. Among the other tribes of the group an actual sale of the girl is rare. The Tlingit, Tsimshian, coast Salish, and Bellacoola send gifts to the girl's parents; but presents of nearly equal or even superior value are returned. Monogamy predominates. In case of separation Salish parents divide their children according to special agreement. Among the Tlingit, Haida, Tsimshian, and Heiltsuk the children always belong to the mother. If a husband expels his wife from caprice he must return her dowry; if she has been unfaithful he keeps the dowry and may demand his wedding gifts.

On the lower Pacific coast the clan system disappears. The regulations of the Indians of California vary considerably. Some tribes have real purchase of women; others ratify the marriage merely by an exchange of gifts. Polygamy is rare. Divorce is easily accomplished at the husband's wish, and where wives are bought the purchase money is refunded. Among the Hupa the husband can claim only half of his payment if he keeps the children. Wintun men seldom expel their wives, but slink away from home, leaving their families behind.

The Pueblos, representing a much higher stage of culture, show very different marriage conditions. The clan organization is developed, there is no purchase, and the marriage is arranged by the parents or independently by the young couple. The Zuñi lover, after bringing acceptable gifts, is adopted as a son by the father of his betrothed, and married life begins in her home. She is thus mistress of the situation; the children are hers, and she can order the husband from the house should occasion arise.

Of the Plains Indians some had the gentile system, while others lacked it completely. They seem to have practised polygamy more commonly, the younger sisters of a first wife being potential wives of the husband. Among the Pawnee and the Siksika the essential feature of the marriage ceremony was the presentation of gifts to the girl's parents. In case of elopement the subsequent presentation of gifts legitimized the marriage and removed the disgrace which would otherwise attach to the girl and her family (Grinnell). The men had absolute power over their wives, and separation and divorce were common. The Hidatsa, Kiowa, and Omaha had no purchase. The women had a higher social position, and the wishes of the girls were consulted. Wives could leave cruel husbands. Each consort could remarry and the children were left in the custody of their mother or their paternal grandmother. Separation was never accompanied by any ceremony.

East of the Mississippi the clan and gentile systems were most highly developed. The rules against marriage within the clan or gens were strictly enforced. Descent of name and property was in the female line among the Iroquoian, Muskhogean, and S. E. Algonquian tribes, but in the male line among the Algonquians of the N. and W. Among some tribes, such as the Creeks, female descent did not prevent the subjection of women. As a rule, however, women had clearly defined rights. Gifts took the place of purchase. Courtship was practically alike in all the Atlantic tribes of the Algonquian stock; though the young men sometimes managed the matter themselves, the parents generally arranged the match. A Delaware mother would bring some game killed by her son to the girl's relatives and receive an appropriate gift in return. If the marriage was agreed upon, presents of this kind were continued for a long time. A Delaware husband could put away his wife at pleasure, especially if she had no children, and a woman could leave her husband. The Hurons and the Iroquois had a perfect matriarchate, which limited freedom of choice. Proposals made to the girl's mother were submitted by her to the women's council, whose decision was final among the Hurons. Iroquois unions were arranged by the mothers without the consent or knowledge of the couple. Polygamy was permissible for a Huron, but forbidden to the Iroquois. Divorce was discreditable, but could easily be effected. The children went with the mother.

Monogamy is thus found to be the prevalent form of marriage throughout the continent. The economic factor is everywhere potent, but an actual purchase is not common. The marriage bond is loose, and may, with few exceptions, be dissolved by the wife as well as by the husband. The children generally stay with their mother, and always do in tribes having maternal clans. See *Adoption*, *Captives*, *Child life*, *Clan and Gens*, *Government*, *Kinship*, *Women*.

Consult Crantz, History of Greenland, 1767; Boas, Central Eskimo, 1888; Nelson, Eskimo about Bering Strait, 1899; Krause, Tlinkit-Indianer, 1885; Boas, Reps. on N. W. Tribes of Can. to Brit. A. A. S., 1889–98; Powers, Tribes of California, 1877; J. O. Dorsey, (1) Omaha Sociology, 1884; (2) Siouan Sociology, 1897; Farrand, Basis of American History, 1904; Goddard in Univ. Cal. Pub., Am. Archæol. and Ethnol., I, no. 1, 1903; Mooney, Calendar Hist. Kiowa, 1900; Grinnell, (1) Blackfoot Lodge Tales, 1892, (2) Pawnee Hero Stories, 1889; Cushing, Adventures in Zuñi, Century Mag., 1883; Powell, Wyandot Government, 1881; Morgan, League of the Iroquois, 1851; Heckewelder, Hist. Manners and Customs Indian Nations, 1876; Voth in Am. Anthrop., II, no. 2, 1900; Owen, Musquakie Folk-lore, 1904; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Kroeber in Bull. Am. Mus. Nat. Hist., XVIII, pt. 1, 1902; Holm, Descr. New Sweden, 1834. (R. H. L. L. F.)

Marriskintom. A village marked on Esnauts and Rapilly's map of 1777 on the E. side of lower Scioto r. in Ohio. It may have belonged to the Shawnee or to the Delawares, and is distinct from Muskingum. (J. M.)

Martha's Vineyard Indians. Martha's Vineyard id., off the S. coast of Massachusetts, was called by the Indians Nope, or Capawac. These may have been the names of tribes on the island and the smaller islands adjacent. The Indians thereon were subject to the Wampanoag and were very numerous at the period of the first settlement, but their dialect differed from those on the mainland. They seem not to have suffered by the great pestilence of 1617. In 1642 they were estimated at 1,500. The Mayhews carried on active missionary work among them and succeeded in bringing nearly all of them under church regulations and secured their friendship in King Philip's war. In 1698 they were reduced to about 1,000, in 7 villages: Nashanekammuck, Ohkonkemme, Seconchqut, Gay Head, Sanchecantacket or Edgartown, Nunnepoag, and Chaubaqueduck. In 1764 there were only 313 remaining, and about this time they began to intermarry with negroes, and the mixed race increased so that in 1807 there were about 360, of whom only about 40 were of pure blood. At that time they lived in 5 villages on or near the main island, the majority being at Gay Head. Soon thereafter they ceased to have any separate enumeration as Indians. (J. M.)

Vineyard Indians.—Alden (1797) in Mass. Hist. Soc. Coll., 1st s., V, 56, 1816.

Martinez. A small village on Torres res., under the Mission agency, S. Cal.—Ind. Aff. Rep., 170, 1904.

Martoughquaunk. A village of the Powhatan confederacy, in 1608, on Mattapony r., in Caroline co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Marychkenwikingh (from *Men'achkhawik-ink*, 'at his fenced or fortified house,' referring, no doubt, to its being the residence of the sachems.—Tooker). A village formerly on the site of Red Hook, in what is now the twelfth ward of Brooklyn, Long Island, N. Y., in Canarsee territory.

Marechhawieck.—Treaty of 1645 in N. Y. Doc. Col. Hist., XIII, 18, 1881. **Marechkawick.**—Doc. of 1643 quoted by Tooker, Algonq. Ser., II, 10, 1901. **Marechkawieck.**—Doc. of 1644 in N. Y. Doc. Col. Hist., XIV, 56, 1883. **Marychkenwikingh.**—Deed of 1637, ibid., 5. **Merechkawick.**—Doc. of 1645 cited by Tooker, op. cit. **Merrakwick.**—Doc. of 1648 cited by Tooker, ibid.

Marysiche. A small Opata settlement in Sonora, Mexico.—Hrdlicka in Am. Anthrop., VI, 72, 1904.

Masacauvi. A small Opata settlement in Sonora, Mexico.—Hrdlicka in Am. Anthrop., VI, 72, 1904.

Masac's Village. A former Potawatomi village on the W. bank of Tippecanoe r., in the N. E. part of Fulton co., Ind., on a reservation sold in 1836. The name is also written Mosack. (J. M.)

Masamacush. A name of Hood's salmon (*Salmo hoodii*), found in the fresh-water lakes of the Atlantic slope of Canada (Rep. U. S. Com. Fish., 1872–73, p. 159): from *masamegos* or *masamekus*, a name of the salmon-trout in the Chippewa and Cree dialects of Algonquian. The word signifies, 'like a trout,' from *namekus*, 'trout,' and the prefix *mas-*, which has somewhat the force of the English suffix *-ish*. (A. F. C.)

Mascalonge. See *Maskinonge*.

Maschal. A Chumashan village given in Cabrillo's Narrative as on San Lucas id., Cal., in 1542; located on Santa Cruz id. by Taylor in 1863 and by San Buenaventura Indians in 1884.

Maschal.—Taylor in Cal. Farmer, Apr. 24, 1863. **Mas-tcál.**—Henshaw, Buenaventura MS. vocab., B. A. E., 1884. **Maxul.**—Cabrillo, Narr. (1542), in Smith, Colec. Doc. Fla., 181, 1857.

Mascoming. A Weapomeioc village, in 1585, on the north shore of Albemarle sd., in Chowan co., N. C., adjoining the territory of the Chowanoc. (J. M.)

Mascoming.—Smith (1629), Virginia, I, map, repr. 1819. **Muscamunge.**—Lane (1586), ibid., I, 87.

Mascoutens ('little prairie people,' from *muskuta* (Fox) or *mashcodé* (Chippewa), 'prairie'; *ens*, diminutive ending. By the Hurons they were called Assistaeronon, 'Fire people,' and by the French 'Nation du Feu.' These last names seem to have arisen from a mistranslation of the Algonquian term. In the Chippewa dialect 'fire' is *ishkote*, and might easily be substituted for *mashkodé*, 'prairie'). A term used by some early writers in a collective and indefinite sense to designate the Algonquian tribes living on the prairies of Wisconsin and Illinois; La Salle even includes some bands of Sioux under the name. The name (*Mashkótens*) is at present applied by the Potawatomi to that part of the tribe officially known as the "Prairie band" and formerly residing on the prairies of N. Illinois. The modern Foxes use the term Muskutáwa to designate themselves, the Wea, Piankashaw, Peoria, and Kaskaskia, on account of their former residence on the prairies of Illinois and Indiana. Gallatin was not inclined to consider them a distinct tribe, and Schoolcraft was of the opinion that they, together with the Kickapoo, were parts of one tribe. It is asserted by the Jesuit Allouez that the Kickapoo and Kitchigami spoke the same Algonquian dialect as the Mascoutens. Gallatin says the Sauk, Foxes, and Kickapoo "speak precisely the same language." Their close association with the Kickapoo would indicate an ethnic relation. According to an Ottawa tradition recorded by Schoolcraft there was at an early day a tribe known as Assegun (q. v.), or Bone Indians, residing in the vicinity of Michilimackinac. These, after a severe contest, were driven by the Ottawa into the southern peninsula of Michigan as far as Grand r. During this war on the eastern shore of L. Michigan the Ottawa and Chippewa, who had confederated with them, became involved in a quarrel with a people known as Mushkodainsug (or Mascoutens). From this period, according to the tradition, the Assegun and Mascoutens were confederates, and were driven still farther southward in the peninsula, after which they are lost to the tradition, except that it attributes to them the well known "garden beds" of southwestern Michigan. Although this tradition stands to a large extent alone, it is possibly not wholly unsupported. The chief items which seem to accord with it are the close relations between the Mascoutens and the Sauk, who are known to have resided at an early period in the lower Michigan peninsula, whence they passed into Wisconsin, where the two tribes were found closely associated; and the statement by Denonville (N. Y. Doc. Col. Hist., IX, 378) that Champlain, in 1612, found (heard of) the people of this tribe residing at Sakinan, or Saginaw bay. To the same locality have the Sauk been traced. Although the evidence is not entirely satisfactory, it is probable that this tribe entered Wisconsin from southern Michigan, passing around the southern end of L. Michigan.

The first mention of the Mascoutens is by Champlain, in 1616, under the name Asistagueroüon (Œuvres, IV, 58, 1870); on his map (V, 1384) he locates them, under the name Assistagueronons, beyond and s. of L. Huron, L. Michigan being unknown to him. He says the Ottawa were then at war with them. Sagard (1636) places them nine or ten days journey w. of the s. end of Georgian bay (Hist. du Canada, 194, 1866). According to the Jesuit Relation for 1640 they were then at war with the Neuters, who were allies of the Ottawa. The first actual contact of the French with the Mascoutens of which there is any record was the visit of Perrot to their village near Fox r. Wis., previous to 1669. Winsor (Cartier to Frontenac, 152) says Nicolet visited their village in 1634. That he passed up Fox r., probably to the portage, is doubtless true, but that he visited the Mascoutens is not positively known, as it is stated in the Jesuit Relation for 1646 that up to that time they had seen no European, and that the name of God had not reached them. They were visited in 1670 by Allouez and in 1673 by Marquette, both finding them in their village near the portage between Fox and Wisconsin rs., living in close relation with the Miami and the Kickapoo. After the visit by Marquette they are mentioned by Hennepin, who places them in 1680 on L. Winnebago; though Membré at the same date locates at least a part of the tribe and some of the Foxes on Milwaukee r. Marest, writing in 1712, says that a short time previous thereto they had formed a settlement on the Ohio at the mouth of the Wabash, or more likely at Old Fort Massac, whose occupants had suffered greatly from contagious disorders. In the same year the upper Mascoutens and the Kickapoo joined the Foxes against the French. In the same year the Potawatomi and other northern tribes made a combined attack on the Mascoutens and Foxes at the siege of Detroit, killing and taking prisoners together nearly a thousand of both sexes. In 1718 the Mascoutens and Kickapoo were living together in a single village on Rock r., Ill., and were estimated together at 200 men. In 1736 the Mascoutens are mentioned as numbering 60 warriors, living with the Kickapoo on Fox r., Wis., and having the wolf and deer totems. These are among the existing gentes of the Sauk and Foxes. They are last mentioned as living in Wisconsin in the list of tribes furnished to James Buchanan (Sketches N. A. Inds., I, 139) by Heckewelder, which relates to the period between 1770 and 1780. The last definite notice of them is in Dodge's list of 1779, which refers to those on the Wabash in connection with the Piankashaw and Vermilions (Kickapoo). After this the Mascoutens disappear from history, the northern group having probably been absorbed by the Sauk and Fox confederacy, and the southern group by the Kickapoo.

Notwithstanding some commendatory expressions by one or two of the early missionaries, the Mascoutens, like the Kickapoo, bore a reputation for treachery and deceit, but, like the Foxes, appear to have been warlike and restless. According to the missionaries, they worshiped the sun and thunder, but were not much given to religious rites and ceremonies, and did not honor as large a variety of minor deities as many other tribes; but such early statements regarding any tribe must be taken with allowance. Their petitions to their deities were usually accompanied by a gift of powdered tobacco.

The missions established among the Mascoutens were St Francis Xavier and St James. (J. M. C. T.)

Asistagueronon.—Champlain (1616), Œuvres, V, 1st pt., 275, 1870. **Asistagueroüon.**—Ibid. (1616), IV, 58, 1870. **Assestagueronons.**—Schoolcraft, Ind. Tribes, IV, 206, 1854. **Assista Ectaeronnons.**—Jes. Rel. 1670, 99, 1858. **Assistaeronons.**—Jes. Rel. 1670–1 quoted by Schoolcraft, Ind. Tribes, IV, 244, 1854. **Assistagueronon.**—Sagard (1636), Hist. Can., I, 194, 1864; Champlain (1632), Œuvres, V, map, 1870. **Assistaqueronons.**—Champlain (*ca.* 1630) as quoted by Schoolcraft, Ind. Tribes, IV, 244, 1854. **Athistaëronnon.**—Jes. Rel. 1646, 77, 1858. **Atsistaehronons.**—Jes. Rel. 1641, 72, 1858. **Atsistagherronnons.**—Jes. Rel. 1658, 22, 1858. **Atsistahéroron.**—Champlain, Œuvres, IV, 58, note, 1870. **Atsistarhonon.**—Sagard (1632), Can., IV, Huron Dict., 1866 (Huron name). **Attistae.**—Schoolcraft, Ind. Tribes, IV, 244, 1854 (quoted from Ragueneau's map in Jes. Rel., 1639–40). **Attistaehronon.**—Jes. Rel. 1640, 35, 1858. **Attistaeronons.**—Jes. Rel. 1640 quoted by Schoolcraft, Ind. Tribes, IV, 244, 1854. **Fire Indians.**—Drake, Bk. Inds., ix, 1848. **Fire Nation.**—Schoolcraft, Ind. Tribes, IV, 206, 1854. **Gens de Feu.**—Champlain (1616), Œuvres, IV, 58, 1870. **Little Prairie Indians.**—Schoolcraft, Ind. Tribes, I, 307, 1851. **Machkoutench.**—Jes. Rel. 1670, 99, 1858. **Machkoutenck.**—Ibid., 97. **Machkouteng.**—Ibid., 100. **Macoutens.**—Vaugondy, Map of Am., 1778. **Macoutins.**—Doc. of 1668 in French, Hist. Coll. La., II, 125, 1875. **Makoüten.**—Hervas (*ca.* 1785) in Vater, Mith., pt. 3, sec. 3, 347, 1816. **Makoutensak.**—Jes. Rel. 1658, 21, 1858. **Makskouteng.**—Ibid., 1670, 94, 1858. **Mascautins.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 554, 1853. **Masooaties.**—Boudinot, Star in the West, 99, 1816. **Mascontans.**—Morse, N. Am., 256, 1776. **Mascontenec.**—Browne in Beach, Ind. Miscel., 115, 1877. **Mascontens.**—Coxe, Carolana, 17, 1741. **Mascontins.**—Le Sueur (1692–3) in Minn. Hist. Soc. Coll., V, 419, 1885. **Mascontires.**—McKenney and Hall, Ind. Tribes, III, 115, 1854. **Mascordins.**—Buchanan, N. Am. Inds., I, 139, 1824. **Mascotens.**—Gale, Upper Miss., 43, 1867. **Mascotins.**—Schoolcraft, Ind. Tribes, I, 307, 1851. **Mascouetechs.**—Perrot (*ca.* 1721), Mémoire, 127, 1864. **Mascoutens.**—La Salle (1679) in Margry, Déc., I, 463, 1875. **Mascoutins.**—Prise de Possession (1671) in N. Y. Doc. Col. Hist., IX, 803, 1855. **Mascoutons.**—Boudinot, Star in the West, 127, 1816. **Mashkoutens.**—Baraga, Eng.-Otch. Dict., 299, 1878. **Maskoutechs.**—Bacqueville de la Potherie, Hist. Am., II, 49, 1753. **Maskoutecks.**—Ibid., 98. **Maskouteins.**—Frontenac (1672) in N. Y. Doc. Col. Hist., IX, 92, 1855. **Maskoutenek.**—La Famine Council (1684), ibid., 238. **Maskoutens.**—La Salle (1682) in Margry, Déc., II, 215, 249, 258, 1877. **Mask8tens.**—Marquette map (*ca.* 1678) in Shea, Miss. Val., 1852. **Maskoutins.**—Du Chesneau (1681) in N. Y. Doc. Col. Hist., IX, 161, 1855. **Maskuticks.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Mathkoutench.**—Jes. Rel. 1671, 25, 1858. **Mauscoutens.**—Iberville (1702) in Minn. Hist. Soc. Coll., I, 341, 1872. **Meadow Indians.**—Howe, Hist. Coll., 118, 1851. **Mécontins.**—Le Sueur (*ca.* 1690) in Shea, Early Voy., 92, 1861. **Mecoutins.**—Neill, Hist. Minn., 154, 1858. **Messcothins.**—Boudinot, Star in the West, 127, 1816. **Miscóthins.**—Hutchins (1778) in Jefferson, Notes, 144, 1825. **Miscotins.**—Croghan (1765) in Monthly Am. Jour. Geol., 272, 1831. **Moshkos.**—Ruttenber, Tribes Hudson R., 336, 1872 (same?). **Mosquitans.**—Hough, map in Ind. Geol. Rep., 1883. **Mosquitos.**—Domenech, Deserts, I, 442, 1860. **Motarctins.**—St Cosme (1699) in Shea, Early Voy., 50, 1861. **Muscoten.**—Gale, Upper Miss., map, 1867. **Muscoutans.**—Hildreth, Pioneer Hist., 129, 1848. **Mushkodains.**—Schoolcraft, Ind. Tribes, I, 307, 1851. **Mush-ko-dains-ug.**—Ibid. (Ottawa name). **Muskantins.**—Tanner, Narrative, 315, 1830 (French name). **Musketoons.**—Writer of 1778 in Schoolcraft, Ind. Tribes, III, 561, 1853 (collective term for Wea, Piankashaw, etc.). **Muskoghe.**—Maximilian, Travels, 81, 1843 (incorrectly so called). **Muskotanje.**—Tanner, Narrative, 315, 1830 (Ottawa name). **Muskoutings.**—Rasle (*ca.* 1723) in Mass. Hist. Soc. Coll., 2d s., VIII, 251, 1819. **Muskulthe.**—Dalton (1783), ibid., 1st s., X, 123, 1809. **Muskutáwa.**—Gatschet, Fox MS., B. A. E., 1882. (='prairie people': Fox name, used collectively for themselves and the Wea, Piankashaw, Peoria, and Kaskaskia). **Musquetens.**—Conf. of 1766 in N. Y. Doc. Col. Hist., VII, 860, 1856. **Musquitans.**—Writer of 1812 in Schoolcraft, Ind. Tribes, III, 554, 1853. **Musquitoes.**—Knox (1792) in Am. State Papers, Ind. Aff., I, 319, 1832. **Musquitons.**—Hutchins (1778) in Schoolcraft, Ind. Tribes, VI, 714, 1857. **Nation du Feu.**—Jes. Rel. 1641, 72, 1858. **Nation of Fire.**—Jefferys, French Doms., pt. 1, 48, 1761. **Odistastagheks.**—Boudinot, Star in the West, 99, 1816.

Masewuk. A former Chumashan village near Santa Barbara, Cal.—Taylor in Cal. Farmer, May 4, 1860.

Mashawauk (*Méshäwag*^{i}, 'elks', for *Mëshäwĭsuchĭg*^{i}, 'they who go by the name of the elk.'—W. J.). A gens of the Sauk and Foxes. See *Sauk*.

Mă-shă-wă-uk'.—Morgan, Anc. Soc., 170, 1877. **Mëshäwisútcig**^{i}.—Wm. Jones, inf'n, 1906.

Mashekakahquob. See *Little Turtle*.

Mashematak (*Mă-she'-mă-täk*, 'big tree'). A gens of the Sauk and Foxes.—Morgan, Anc. Soc., 170, 1877. See *Sauk*.

Masherosqueck. A village on or near the coast of Maine in 1616, probably belonging to the Abnaki.—Smith (1616) in Mass. Hist. Soc. Coll., 3d s., VI, 107, 1837.

Mashik. An Aleut village at Port Moller, Alaska penin., Alaska; pop. 40 in 1880, 76 in 1890.

Mashik.—Petroff, Rep. on Alaska, 45, 1881. **Meshik.**—11th Census, Alaska, 164, 1893.

Mashpee (from *massa-pee* or *missi-pi*, 'great pool.'—Kendall). A former settlement on a reservation on the coast of Marshpee tp., Barnstable co., Mass. The reservation was established in 1660 for the Christian Indians of the vicinity, known as South Sea Indians, but it was afterward recruited from all S. E. Massachusetts, and even from Long Island. In 1698 they numbered about 285, and their population generally varied from 300 to 400 up to the 19th century. They intermarried with negroes and afterward with

Hessians; in 1792 the mixed-bloods formed two-thirds of the whole body, and the negro element was then increasing, while the Indians were decreasing. In 1832 the mixed race numbered 315. (J. M.)

Marshpaug.—Cotton (1674) in Mass. Hist. Soc. Coll., 1st s., I, 204, 1806. **Marshpee.**—Coffin (1761) in Maine Hist. Soc. Coll., IV, 271, 1856. **Mashpah.**—Rawson and Danforth (1698) in Mass. Hist. Soc. Coll., 1st s., X, 133, 1809. **Mashpee.**—Bourne (1674), ibid., I, 197, 1806. **Mashpege.**—Eliot (1673), ibid., X, 124, 1809. **Mashpey.**—Hinckley (1685), ibid., 4th s., V, 133, 1861. **Masphis.**—Alcedo, Dic. Geog., III, 458, 1788. **Massapee.**—Hawley (1762) in Mass. Hist. Soc. Coll., 1st s., X, 113–14, 1809. **Old Colony Indians.**—Eliot quoted by Davis (1819), ibid., 2d s., IX, XXV, 1822. **Southern Indians.**—Ibid. **South Sea Indians.**—Freeman (1802), ibid., 1st s., VIII, 127, 1802.

Masi. The Masauu (Death-god) clan of the Hopi of Arizona.

Másauwuu.—Voth, Hopi Proper Names, 93, 1905 (trans. 'skeleton'). **Masi wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900 (*wiñwû*='clan'). **Ma-si wüñ-wû.**—Fewkes in Am. Anthrop., VII, 404, 1894. **Massauwu.**—Dorsey and Voth, Oraibi Soyal, 13, 1901 (trans. 'skeleton').

Masiaca. A settlement of the Mayo, apparently on the Rio Mayo, under the municipality of Promontorios, in the district of Alamos, s. w. Sonora, Mexico. The total population was 364 in 1900. See Orozco y Berra, Geog., 608, 1864; Censo del Estado de Sonora, 1901.

Masikota (*Masĭ′ʿkotă*, sing. *Masĭ′ʿkot*, apparently from a root denoting 'shriveled,' 'drawn up'). A principal division of the Cheyenne, q. v. (J. M.)

Grasshoppers.—Dorsey in Field Columb. Mus. Pub. no. 103, 62, 1905. **Māh sĭhk′ kū ta.**—Grinnell, Social Org. Cheyennes, 143, 1905. **Mā sĭh̄ kuh ta.**—Ibid., 136. **Matsĭ′shkota.**—Clark quoted by Mooney in 14th Rep. B. A. E., 1026, 1896.

Masilengya. The Drab Flute clan of the Hopi of Arizona.

Macileñya wiñwû.—Fewkes in 19th Rep. B. A. E., 583, 1901 (*wiñwû*='clan'). **Ma-si′-len-ya wûñ-wü.**—Fewkes in Am. Anthrop., VII, 401, 1894.

Masipa ('coyote'). Given by Bourke (Jour. Am. Folk-lore, II, 181, 1889) as a gens of the Mohave who are said to have been originally a band of the Maricopa.

Maskasinik. A division of the Ottawa, mentioned in the Jesuit Relation for 1657–58 with the Nikikouek, the Michesaking (Missisauga), and others, as nations long known to the French in Canada. There is no other known reference to them. They may possibly be the same as the Achiligouan. (J. N. B. H.)

Maskeg. See *Muskeg.*

Maskegon (*Mŭskĭgōk*, 'they of the marshes or swamps.'—W. J.). An Algonquian tribe so closely related to the Cree that they have appropriately been called a subtribe. According to Warren the Maskegon, with the Cree and the Monsoni, form the northern division of the Chippewa group, from which they separated about eight generations before 1850. The traders knew them as Swampy Crees. From the time the Maskegon became known as a distinct tribe until they were placed on reserves by the Canadian government they were scattered over the swampy region stretching from L. Winnipeg and L. of the Woods to Hudson bay, including the basins of Nelson, Hays, and Severn rs., and extending s. to the watershed of L. Superior. They do not appear to be mentioned in the Jesuit Relations or to have been known to the early missionaries as a distinct people, though the name "Masquikoukiaks" in the Proces-verbal of the Prise de Possession of 1671 (Perrot, Mém., 293, 1864) may refer to the Maskegon. Tailhan, in his notes to Perrot, gives as doubtful equivalents "Mikikoueks ou Nikikoueks," the Otter Nation (see *Amikwa*), a conclusion with which Verwyst (Missionary Labors) agrees. Nevertheless their association with the "Christinos" (Cree), "Assinipouals" (Assiniboin), and "all of those inhabiting the countries of the north and near the sea" (Hudson bay), would seem to justify identifying them with the Maskegon. If so, this is their first appearance in history.

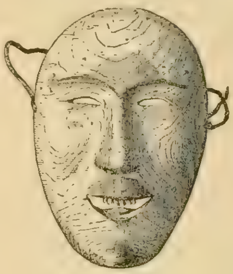
Their gentes probably differ but little from those of the Chippewa. Tanner says that the Pezhew (Besheu) or Wildcat gens is common among them. No reliable estimate can be formed of their numbers, as they have generally had no distinct official recognition. In 1889 there were 1,254 Maskegon living with Chippewa on reservations in Manitoba at Birch, Black, Fisher, Berens, and Poplar rs., Norway House, and Cross lake. The Cumberland, Shoal lake, Moose lake, Chemewawin, and Grand Rapids bands of Saskatchewan, numbering 605 in 1903, consisted of Maskegon, and they formed the majority of the Pas band, numbering 118, and part of the John Smith, James Smith, and Cumberland bands of Duck Lake agency, numbering 356. There were also some under the Manitowpah agency and many among the 1,075 Indians of St Peter's res. in Manitoba. (J. M.)

Big-Heads.—Donnelly in Can. Ind. Aff. for 1883, pt. 1, 10, 1884 (but see *Têtes de Boule*). **Coast Crees.**—Back, Arct. Land Exped., app., 194, 1836. **Cree of the lowlands.**—Morgan, Consang. and Affin., 287, 1871. **Mashkegonhyrinis.**—Bacqueville de la Potherie, Hist. Am., I, 168, 1753. **Mashkegons.**—Belcourt (*ca.* 1850) in Minn. Hist. Soc. Coll., I, 227, 1872. **Mashkégous.**—Petitot in Can. Rec. Sci., I, 48, 1884. **Mas-ka-gau.**—Kane, Wanderings of an Artist, 105, 1859. **Maskego.**—Writer of 1786 in Mass. Hist. Soc. Coll., 1st s., III, 24, 1794. **Maskegonehirinis.**—Bacqueville de la Potherie, Hist. Am., I, 177, 1753. **Maskegons.**—Henry, Trav., 26, 1809. **Maskégous.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883. **Maskègowuk.**—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 37, 1851. **Maskigoes.**—Schoolcraft, Ind. Tribes, II, 36, 1852. **Maskigonehirinis.**—Dobbs, Hudson Bay, 25, 1744. **Masquikoukiaks.**—Prise de Possession (1671) in Perrot, Mémoire, 293, 1864. **Masquikoukioeks.**—Prise de Possession (1671) in Margry, Déc., I, 97, 1875. **Meskigouk.**—Long, Exped. St Peter's R., II, 151, 1824. **Mis-Keegoes.**—Ross, Fur Hunters, II, 220, 1855. **Miskogonhirinis.**—Dobbs, Hudson Bay, 23, 1744. **Muscagoes.**—Harmon, Jour., 84, 1820. **Mus-**

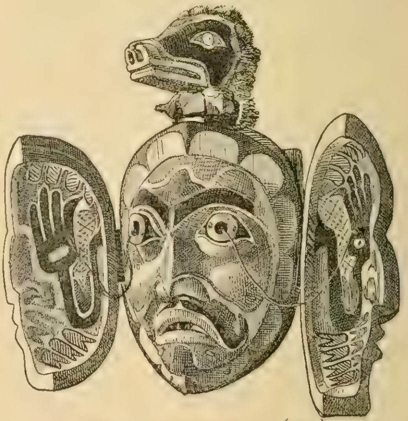
conogees.—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., ii, 11, 1814. **Muscononges.**—Pike, Exped., app. to pt. 1, 64, 1810. **Mushkeags.**—Schoolcraft, Ind. Tribes, vi, 33, 1857. **Muskagoes.**—Harmon (1801) quoted by Jones, Ojebway Inds., 166, 1861. **Mus-ka-go-wuk.**—Morgan, Consang. and Affin., 287, 1871. **Muskeegoo.**—Jones, Ojebway Inds., 178, 1861. **Muskeg.**—Hind, Red R. Exped., i, 112, 1860. **Muskeggouck.**—West, Jour., 19, 1824. **Muskegoag.**—Tanner, Narr., 315, 1830 (Ottawa name). **Muskegoe.**—Ibid., 45. **Muskegons.**—Gallatin in Trans. Am. Antiq. Soc., ii, 24, 1836. **Muskego Ojibways.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 378, 1885. **Muskegoo.**—Can. Ind. Aff. (common form). **Muskigos.**—Maximilian, Trav., ii, 28, 1841. **Musk-keeg-oes.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 45, 1885. **Mustegans.**—Hind, Labrador Penin., ii, 16, 1863. **Omashkekok.**—Belcourt (*ca.* 1850) in Minn. Hist. Soc. Coll., i, 227-8, 1872. **Omush-ke-goag.**—Warren (1852), ibid., v, 33, 1885. **Omushke-goes.**—Ibid., 85. **People of the Lowlands.**—Morgan, Consang. and Affin., 287, 1871. **Savannas.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., ix, 1054, 1855. **Savanois.**—Charlevoix, Nouv. Fr., i, 277, 1744. **Swampee.**—Reid in Jour. Anthrop. Inst. of G. Br., vii, 107, 1874. **Swampies.**—M'Lean, Hudson Bay, ii, 19, 1849. **Swamp Indians.**—West, Jour., 19, 1824. **Swampy Creek Indians.**—Hind, Labrador Penin., i, 8, 1863 (for Swampy Cree Indians). **Swampy Crees.**—Franklin, Journ. to Polar Sea, 38, 1824. **Swampy Krees.**—Keane in Stanford, Compend., 536, 1878. **Swampys.**—Hind, Labrador Penin., i, 323, 1863. **Waub-ose.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 86, 1885 ('rabbit': Chippewa name, referring to their peaceful character; applied also to the Tugwaundugahwininewug).

Maskinonge. A species of pike (*Esox estor*) found in the great lakes and the waters of the adjacent regions. The word is variously spelled maskinonge, mascalonge, muskelunge, muskellunge, etc., and abbreviated into lunge or longe. As one of the earlier forms of this word, masquinongy, and the Canadian French masquinongé and maskinongé, indicate, the terminal *e* was once sounded. The origin of the word is seen in mashkinonge or maskinonge, which in the Chippewa and Nipissing dialects of Algonquian is applied to this fish; although, as the etymology suggests, it might also be used of other species. According to Cuoq (Lex. Algonq., 194, 1886), mashkinonje is derived from *mash*, 'big,' and *kinonje*, 'fish.' This is perhaps better than the etymology of Lacombe and Baraga, which makes the first component to be *mâshk* or *mâsk*, 'ugly.' The folk-etymological *masque allongé* of Canadian French has been absurdly perpetuated in the pseudo-Latin *mascalongus* of ichthyologists. (A. F. C.)

Masks. Throughout North America masks were worn in ceremonies, usually religious or quasi-religious, but sometimes purely social in character. Sometimes the priests alone were masked, sometimes only those who took part, and again the entire company. In all cases the mask served to intensify the idea of the actual presence of the mythic animal or supernatural person. The simplest form of mask was one prepared from the head of an animal, as the buffalo, deer, or elk. These realistic masks did not stand for the actual buffalo, deer, or elk, but for the generic type, and the man within it was for the time endowed with or possessed of its essence or distinctive quality where the belief obtained that the mask enabled the wearer to identify himself for the time being with the supernatural being represented. A ceremony of purification took place when the mask was removed (Culin). Among the Eskimo the belief prevailed "that in early days all animated beings had a dual existence, becoming at will either like man or the animal form they now wear; if an animal wished to assume its human form the forearm, wing, or other limb was raised and pushed up the muzzle or beak as if it were a mask, and the creature became manlike in form and features. This idea is still held, and it is believed that many animals now possess this power. The manlike form thus appearing is called the *inua*, and is supposed to represent the thinking part of the creature, and at death becomes its shade." Many of the masks of the N. and the Pacific coast are made with double faces to illustrate this belief. "This is done by having the muzzle of the animal fitted over and concealing the face of the *inua* below, the outer mask being held in place by pegs so arranged that it can be removed quickly at a certain time in the ceremony, thus symbolizing the transformation." Sometimes the head of a bird or animal towered above the face mask; for instance, one of the sand-hill crane was 30 inches long, the head and



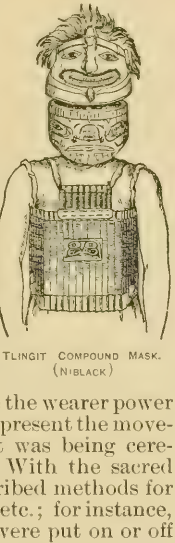
WESTERN ESKIMO MASK. (MURDOCH)



KWAKIUTL COMPOUND MASK. (BOAS)

beak, with teeth projected at right angles, about 24 inches; the head was hollowed out to admit a small lamp which shone through the holes representing the eyes; below the slender neck, on the breast, was a human face. The shaman who fashioned this mask stated that once when he was alone on the tundra he saw a sandhill crane standing and looking at him. As he approached, the feathers on the breast of the bird parted, revealing the face of the bird's *inua*. In certain ceremonies women wore masks upon the finger of one hand. "The mask festival was held as a thanksgiving to the shades and powers of earth, air, and water for giving the hunters success." (Nelson in 18th Rep. B. A. E., 1899.)

In the N., on the Pacific coast, in the S. W., among some of the tribes of the plains, and among probably all the eastern tribes, including the ancient pile dwellers of Florida, masks made of wood, basketry, pottery, or hide were carved, painted, and ornamented with shell, bark fiber, hair, or feathers. They might be either male or female. The colors used and the designs carved or painted were always symbolic, and varied with the mythology of the tribe. Frequently the mask was provided with an interior device by which the eyes or the mouth could be opened or closed, and sometimes the different parts of the mask were so hinged as to give the wearer power to change its aspect to represent the movement of the myth that was being ceremonially exemplified. With the sacred masks there were prescribed methods for consecration, handling, etc.; for instance, among the Hopi they were put on or off only with the left hand. This tribe, according to Fewkes, also observed rites of bodily purification before painting the masks. Some of the latter were a simple face covering, sometimes concealing only the forehead; to others was attached a helmet, symbolically painted. The Hopi made their masks of leather, cloth, or basketry, and adorned them with appendages of wood, bark, hair, woven fabrics, feathers, herbs, and bits of gourd which were taken off at the close of the ceremony and deposited in some sacred place or shrine. The mask was not always worn; in one instance it was carried on a pole by a hidden man. Altars were formed by masks set in a row, and sacred meal was sprinkled upon them. The mask of the plumed serpent was spoken of as "quiet"; it could never be used for any purpose other than to represent this mythical creature; nor could it be repainted or adapted to any other purpose, as was sometimes done with other masks. Masks were sometimes spoken of as *kachinas*, as many of them represented these ancestral and mythical beings, and the youth who put on such a mask was temporarily transformed into the kachina represented. Paint rubbed from a sacred mask was regarded as efficacious in prayer, and men sometimes invoked their masks, thanking them for services rendered. Some of the Hopi masks are very old; others are made new yearly. Certain masks belong to certain clans and are in their keeping. No child not initiated is allowed to look upon a kachina with its mask removed, and certain masks must never be touched by pregnant women. Among the Hopi also a mask was placed over the face of the dead; in some instances it was a mere covering without form, in others it was made more nearly to fit the face. "A thin wad of cotton, in which is punched holes for the eyes, is laid upon the face . . . and is called a rain-cloud, or prayer to the dead to bring the rain." (Fewkes in 15th Rep. B. A. E., 1897.)


TLINGIT COMPOUND MASK. (NIBLACK)

Young people sometimes indulged in festivities and made queer masks with which to disguise themselves; for example, masks of bladder or rawhide representing the head of the Thunderbird were made by the boys of the poorer classes among some of the Siouan tribes when the thunder was first heard in the spring. Covering their heads and faces with the masks, the boys proceeded to their uncles' tents and, imitating the sound of thunder, struck the doorflaps with sticks. Then with much merriment at the expense of the boys the uncles invited them in and gave them presents of leggings, moccasins, or blankets. On the N. W. coast masks were occasionally made as toys for the amusement of children. But generally the mask was a serious representation of tribal beliefs, and all over the country the fundamental idea embodied in it seems to have been that herein described.

In addition to the authorities cited, consult Boas in Rep. Nat. Mus. for 1895; Dall in 3d Rep. B. A. E., 1884; Dorsey and Voth in Field Columb. Mus. Pub. nos. 55, 66, 1901, 1902; Matthews in Mem. Am. Mus. Nat. Hist., VI, 1902; Nelson in 18th Rep. B. A., E., 1899. (A. C. F.)

Mason's Ruins. A small ruined house group, so named by Lumholtz (Unknown Mex., I, 48, 1902) from a Mexican member of his expedition; situated on the end of a ridge near Rio Bavispe, N. W. Chihuahua, Mex. The walls, which stand 3 to 5 ft high, consist of felsite blocks averaging 6 by 12 in., laid in gypsiferous clay mortar and coated with white plaster. The structure is ascribed to the Opata.

Maspeth. A small Algonquian tribe or band, a branch of the Rockaway, formerly living in a village about the site of the present Maspeth, between Brooklyn and Flushing, Long Island, N. Y. The name occurs as early as 1638. Ruttenber speaks of Mespath as a considerable Canarsee village, attacked by the Dutch in 1644. (J. M.)

Maspeth.—Thompson, Long Id., 410, 1839 (tribe). **Mespacht.**—Tienhoven (1650) in N. Y. Doc. Col. Hist., I, 426, 1856. **Mespadt.**—Ruyven (1666), ibid., II, 473, 1858. **Mespaetches.**—Doc. of 1638 quoted by Flint, Early Long Id., 162, 1896 ("Mespaetches Swamp"). **Mespat.**—Council of war (1673) in N. Y. Doc. Col. Hist., II, 591, 1858. **Mespath.**—Ruttenber, Tribes Hudson R., 114, 1872 (village). **Mespath's Kill.**—Council of 1673 in N. Y. Doc. Col. Hist., II, 661, 1858. **Mespat Kil.**—Ibid., 586. **Mespats-kil.**—Stuyvesant (1663), ibid., 448. **Metsepe.**—Flint, op. cit., 162 (given as Indian form).

Masque allongé, Masquinongé, Masquinongy. See *Maskinonge.*

Massachuset (*Massa-adchu-es-et*, 'at or about the great hill'; from *massa* 'great', *wadchu* 'hill or mountain', *es* 'small', *et* the locative.—Trumbull. In composition *wadchu* becomes *adchu* and adds *ash* for the plural. The name refers to the Blue Hills of Milton. Williams substitutes *euk* for *et* in forming the tribal designation, and uses the other as the local form. Cotton in 1708 translated the word 'a hill in the form of an arrowhead'). An important Algonquian tribe that occupied the country about Massachusetts bay in E. Massachusetts, the territory claimed extending along the coast from Plymouth northward to Salem and possibly to the Merrimac, including the entire basin of Neponset and Charles rs. The group should perhaps be described as a confederacy rather than as a tribe, as it appears to have included several minor bodies. Johnson described the group as formerly having "three kingdoms or sagamoreships having under them seven dukedoms or petty sagamores." They seem to have held an important place among the tribes of S. New England prior to the coming of the whites, their strength being estimated as high as 3,000 warriors, although it is more likely that the total population did not exceed that number. Capt. John Smith (1614) mentions 11 of their villages on the coast and says they had more than 20. In consequence of war with the Tarratine and the pestilence of 1617 in which they suffered more than any other tribe, the English colonists who arrived a few years later found them reduced to a mere remnant and most of the villages mentioned by Smith depopulated. In 1631 they numbered only about 500, and 2 years later were still further reduced by smallpox, which carried off their chief, Chickatabot. Soon thereafter they were gathered, with other converts, into the villages of the "Praying Indians," chiefly at Natick, Nonantum, and Ponkapog, and ceased to have a separate tribal existence. As they played no important rôle in the struggles between the settlers and natives, the chief interest that attaches to them is the fact that they owned and occupied the site of Boston and its suburbs and the immediately surrounding territory when the whites first settled there. In 1621, when Standish and his crew from Plymouth visited this region, they found the Indians but few, unsettled, and fearful, moving from place to place to avoid the attacks of their enemies the Tarratine.

Although the Algonquian Indians of Massachusetts, Connecticut, and Rhode Island, taken as a whole, formed a somewhat homogeneous group, yet there were linguistic differences which seem to justify De Forest (Indians Conn., 1853) in doubting Gookin's statement that the languages were so much alike that the people of the different tribes could easily understand one another. The Massachuset were more closely allied to the Narraganset than to any other of the surrounding tribes whose languages are known, the people of the two being able to understand each other without difficulty. For their customs, beliefs, etc., see *Algonquian Family.*

Following are the villages of the Massachuset Indians so far as known, some of them being more or less conjectural: Conohasset, Cowate, Magaehnak, Massachuset, Mishawum, Mystic (Middlesex co.), Nahapassumkeck, Nasnocomacack, Natick, Naumkeag (Essex co.), Neponset, Nonantum, Patuxet, Pequimmit, Pocapawmet, Punkapog, Sagoquas, Saugus, Seccasaw, Titicut, Topeent, Totant, Totheet, Wessagusset, Winnisimmet, and Wonasquam. (J. M. C. T.)

Macachusetts.—Writer *ca.* 1690 in Mass. Hist. Soc. Coll., 3d s., I, 212, 1825. **Macetuchets.**—Underhill (1640), ibid., 4th s., VII, 180, 1865. **Macetusetes.**—Underhill (1639), ibid., 178. **Mantachusets.**—Writer *ca.* 1648 in Proud, Pa., I, 115, 1797. **Masathulets.**—Higgeson (1630) in Mass. Hist. Soc. Coll., 1st s., I, 123, 1806. **Masetusets.**—Underhill, (1647), ibid., 4th s., VII, 181, 1865. **Masichewsetts.**—Hooke (1637), ibid., 195. **Massachewset.**—Smith (1616), ibid., 3d s., VI, 119, 1837. **Massachisans.**—Gorges (1658) in Me. Hist. Soc. Coll., II, 62, 1847. **Massachuselts.**—Dee in Smith (1629), Virginia, II, 263, repr. 1819 (misprint). **Massachusets.**—Smith (1616) in Mass. Hist. Soc. Coll., 3d s., VI, 119, 1837. **Massachuseuks.**—Mourt (1622), ibid., 1st s., VIII, 241, 1802. **Massachusiack.**—Josselyn (1675), ibid., 3d s., III, 343, 1833. **Massachussets.**—Dermer (1620), ibid., 4th s., III, 97, 1856. **Massachusuks.**—Morton, New Eng. Memorial, 305, 1855. **Massadzosek.**—Jesuit Rel., III, index, 1858. **Massajosets.**—Maurault, Abenakis, III, 1866. **Massathusets.**—Allyn (1666) in Mass. Hist. Soc. Coll., 3d , X, 63, 1849. **Massatuchets.**—Doc. of 1636, ibid., III, 129, 1833. **Massatusitts.**—Records (1662) in R. I. Col. Rec., I, 473, 1856. **Massechuset.**—Brewster (1635) in Mass. Hist. Soc. Coll., 4th s., III, 338, 1856. **Massetusets.**—Cleeve (1646), ibid., VII, 371, 1865. **Masstachusit.**—Dermer (1619) in Drake, Bk. Inds., bk. 2, 20, 1848. **Matachuses.**—Tinker (1639) in Mass Hist. Soc. Coll., 4th s., VII, 220, 1865. **Matachusets.**—Doc. of 1665 in R. I. Col. Rec., II, 128, 1857. **Matathusetts.**—Weare (1690) in N. H. Hist. Soc. Coll., I, 138, 1824. **Mathatusets.**—Clark (1652) in Mass. Hist. Soc. Coll., 4th s., II, 22, 1854. **Mathatusitts.**—Records (1662) in R. I. Col. Rec., I, 468, 1856. **Mathesusetes.**—Godfrey (1647) in Mass. Hist. Soc. Coll., 4th s., VII, 378, 1865. **Mattachucetts.**—Robinson (1632), ibid., 94, note. **Mattachusetts.**—Downing (1630), ibid., VI, 37, 1863. **Mattachussetts.**—Pelham (1648), ibid., VII, 140, 1865. **Mattacusets.**—Whitfield (1651), ibid., 3d s., IV, 118, 1834. **Mattathusetts.**—Weare (1690) in N. H. Hist. Soc. Coll., I, 138, 1824. **Mattatusetts.**—Nowell (1645) in R. I. Col. Rec., I, 133, 1856. **Messachusetts.**—Maverick (1666) in Mass. Hist. Soc. Coll., 4th s., VII, 312, 1865. **Messachusiack.**—Gorges patent (*ca.* 1623), ibid., 3d s., VI, 75, 1837. **Messathusett.**—Shurt (1638), ibid., 4th s., VI, 571-2, 1863. **Messthusett.**—Ibid. **Passonagesit.**—Morton (*ca.* 1625) in Drake, Bk. Inds., bk. 2, 43, 1848 (mentioned as the village over which Chickatabot was sachem).

Massachuset. One of the villages of the tribe of the same name in 1614, according to Capt. John Smith; probably the chief settlement of the tribe, which then held their territory about Massachusetts bay, Mass. In 1617 that portion of the coast extending northward into Maine was ravaged by a pestilence, so that the tribe was almost extinct before the arrival of the Puritans in 1620.

Massachuset.—Smith (1629), Hist. Va., II, 183, repr. 1819.

Massapequa ('great pond,' from *massa*, 'great,' and *peag* or *pequa*, 'pond.' It occurs frequently in dialectic forms in New England and on Long Island). An Algonquian tribe formerly on the s. coast of Long Island, N. Y., about Seaford and Babylon, extending from Ft Neck E. to Islip. Their chief village, which was probably of the same name as the tribe, appears to have been at Ft Neck. "Under constant fear of attack from their more warlike neighbors, the Indians at each end of the island had built at Ft Neck and at Ft Pond, or Konkhongauk, a place of refuge capable of holding 500 men" (Flint, Early Long Island, 1896). The stronghold of the Massapequa was destroyed in 1653 by Capt. Underhill in the only great Indian battle fought on Long Island. The women and children took refuge on Squaw id. during the battle. Until lately the remains of a quadrangular structure, its sides 90 feet in length, marked the place where the fort stood. Tackapousha, the Massapequa sachem, was a thorn in the flesh of the settlers in his vicinity, it being impossible to satisfy his demands. The records show that both the English and the Dutch were obliged to pay tribute to him time and again. He was one of the most turbulent characters known to the aboriginal history of Long Island. (J. M. C. T.)

Marospinc.—Doc. of 1644 in N. Y. Doc. Col. Hist., XIV, 56, 1883. **Marossepinck.**—Deed of 1639, ibid., 15. **Marsapeag.**—Doc. of 1669, ibid., 621. **Marsapeague.**—Wood in Macauley, N. Y., II, 252, 1829. **Marsapege.**—Doc. of 1657 in N. Y. Doc. Col. Hist., XIV, 416, 1883. **Marsapequas.**—Ruttenber, Tribes Hudson R., 73, 1872. **Marsepain.**—Doc. of 1655 in N. Y. Doc. Col. Hist., XIII, 58, 1881. **Marsepeack.**—Stuyvesant (1660), ibid., XIV, 460, 1883. **Marsepeagues.**—Note, ibid., XIII, 341, 1881. **Marsepeake.**—Doc. of 1675, ibid., XIV, 705, 1883. **Marsepeqau.**—Ruttenber, Tribes Hudson R., 155, 1872 (misprint?). **Marsepin.**—Stuyvesant (1660) in N. Y. Doc. Col. Hist., XIV, 474, 1883. **Marsepinck.**—Doc. of 1656, ibid., 369. **Marsepingh.**—Treaty of 1660, ibid., XIII, 147, 1881. **Marsepyn.**—Doc. of 1660, ibid., 184. **Marsey.**—Addam (1653) in Drake, Bk. Inds., bk. 2, 79, 1848 (same?). **Masapequa.**—Thompson, Long Island, 68, 1839. **Masepeage.**—Deed of 1643 in N. Y. Doc. Col. Hist., XIV, 530, 1883. **Mashapeag.**—Doc. of 1683, ibid., 774. **Masha-Peage.**—Andros (1675), ibid., 706. **Mashpeage.**—Doc. of 1675, ibid., 696. **Massapeags.**—Macauley, N. Y., II, 164, 1829. **Massapege.**—Deed (1657) in Ruttenber, Tribes Hudson R., 344, 1872. **Massapequa.**—Thompson, Long Island, 67, 1839. **Massepeake.**—Doc. of 1675 in N. Y. Doc. Col. Hist., XIV, 705, 1883. **Mersapeage.**—Doc. of 1657, ibid., 416. **Mersapege.**—Treaty of 1656 in Ruttenber, Tribes Hudson R., 125, 1872.

Massassauga. A western species of rattlesnake (*Sistrurus catenatus*). This reptile is more properly termed Mississauga and derives its appellation from the place and ethnic name Missisauga (Chamberlain, Lang. of Mississagas, 59, 1892), from the Chippewa *misi*, 'great,' and *sâg* or *sauk*, 'river mouth.' (A. F. C.)

Massassoit ('great chief'; proper name, Woosamequin [Wasamegin, Osamekin, etc.], 'Yellow Feather'). A principal chief of the Wampanoag of the region about Bristol, R. I., who was introduced by Samoset to the Puritans at Plymouth in 1621. He was preeminently the friend of the English. Drake (Aborig. Races, 81, 1880) says of him: "He was a chief renowned more in peace than war, and was, as long as he lived, a friend to the English, notwithstanding they committed repeated usurpations upon his lands and liberties." He had met other English voyagers before the advent of the Puritans. While ill in 1623 he was well treated by the English. In 1632 he had a brief dispute with the Narraganset under Canonicus, and in 1649 he sold the site of Duxbury to the English. His death took place in 1662. Of his sons, one, Metacomet, became famous as King Philip (q. v.), the leading spirit in a long struggle against the English. (A. F. C.)

Massawoteck. A village of the Powhatan confederacy, in 1608, on the N. bank of Rappahannock r., King George co., Va. (J. M.)

Massawoteck.—Smith (1629), Virginia, I, map, repr. 1819. **Massawteck.**—Simons, ibid., I, 185.

Masset. A Haida town on the E. side of Masset inlet, near its mouth, Queen Charlotte ids., Brit. Col. Its name in the Masset dialect is Ataiwas (ᵋatᵋē′was, 'white slope', which in the Skidegate dialect appears as Gatgai′xiwas). According to the inhabitants the sea formerly came in over the ground now occupied by houses, but the latter were then situated on higher ground just back of the present site. At that time, too, there was an independent town around a hill called Edjao (ᵋI′djao), which stands at the eastern end. Until lately the band holding possession was the Skidaokao. According to John Work's estimate, made between 1836 and 1841, there were 160 houses and 2,473 people at Masset, but this enumeration must have included all the neighboring towns, and probably numbered the smokehouses. The number of houses, enumerated by old people, in the two towns, Masset proper and Edjao (27 and 6 respectively) would indicate a total population of about 528, 432 in the former and 96 in the latter. Adding to these figures the estimated numbers in the two neighboring towns of Yan and Kayung, the grand total would be 1,056, or less than half of Work's figure. It is probable, however, that the population had decreased between Work's time and that which the old men now recall. According to the Canadian Report of Indian Affairs for 1904 there were 356 people at Masset; these include the remnant of all the families that lived once between Chawagis r. and Hippa id. A few people have moved to the neighboring town of Kayung. A mission of the Anglican Church is maintained at Masset, the oldest on the Queen Charlotte ids., and all the Indians are nominal Christians. (J. R. S.)

ᵋAtē′was.—Swanton, Cont. Haida, 281, 1905 (native name). **G·at′aiwa′s.**—Boas, Twelfth Report N. W. Tribes Canada, 23, 1898. **G̣atgax̣iwas.**—Ibid. (Skidegate dialect). **Maasets.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Masseets.**—Scouler in Jour. Roy. Geog. Soc., XI, 219, 1841. **Massets.**—Dunn, Hist. Oregon, 281, 1844. **Massett.**—Can. Ind. Aff. 1904, pt. 2, 69, 1905. **Massetta.**—Schoolcraft, Ind. Tribes, V, 489, 1855 (after Work, 1836–41). **Massettes.**—Scouler in Jour. Roy. Geog. Soc., XI, 219, 1841. **Māss hāde.**—Krause, Tlinkit Indianer, 304, 1885. **Mossette.**—Kane, Wand. in N. Am., app., 1859 (after Work, 1836–41). **Ut-te-was.**—Dawson, Q. Charlotte Ids., 183, 1880.

Massi. A former town on the E. bank of Tallapoosa r., Ala. (Bartram, Voy, I, map, 1799). Not identified, but probably Creek.

Massikwayo. The Chicken-hawk clan of the Pakab (Reed) phratry of the Hopi.
Mas-si′ kwa′-yo.—Stephen in 8th Rep. B. A. E., 39, 1891.

Massinacac. A tribe of the Monacan confederacy, formerly living in Cumberland and Buckingham cos., Va. Strachey speaks of their village as the farthest town of the Monacan.
Massinacack.—Smith (1629), Virginia, I, map, repr. 1819. **Massinacacs.**—Jefferson, Notes, 179, 1801. **Massinnacacks.**—Strachey (1612), Va., 102, 1849.

Massomuck. An Indian location in 1700, mentioned as if near the Wabaquasset country, in S. Massachusetts (Doc. of 1700 in N. Y. Doc. Col. Hist., IV, 615, 1854). Probably identical with Mashamoquet (Massamugget, Mashamugget, Mashamugket, Machi-mucket, Moshamoquett), given by Trumbull (Ind. Names Conn., 25, 1881) as the name of a tract and a small tributary of Quinebaug r. at Pomfret, N. E. Conn., and rendered by him 'at the great fishing place.'

Mastohpatakiks (*Ma-stoh′-pa-ta-kīks*, 'raven bearers'). A society of the Ikunuhkahtsi, or All Comrades, in the Piegan tribe of the Siksika.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Masut. A former northern Pomo village on Forsythe cr., one of the headwaters of Russian r., about 3 m. N. W. of the present Calpella, Mendocino co., Cal. (S. A. B.)
Masu-ta-kaya.—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 112, 1853. **Ma-su-ta-kéa.**—Ibid.

Mata. A former rancheria, probably of the Soba, N. of Caborca, which is on the Rio de la Asuncion, between Quitobac and Aribaiba, N. W. Sonora, Mexico. The place was visited by Anza and Font in 1776.
Santa Maíta.—Hardy, Travels, 422, 1829 (same?). **S. Juan de Mata.**—Anza and Font (1776) quoted by Bancroft, Ariz. and N. M., 393, 1889.

Matachic. A Tarahumare settlement on the headwaters of the Rio Yaqui, lat. 28° 45′, lon. 107° 30′, W. Chihuahua, Mexico.—Orozco y Berra, Geog., 323, 1864.

Mataguay. A former Diegueño rancheria on upper San Luis Rey r., San Diego co., Cal.; later on Agua Caliente No. 1 res., occupied by Warner's ranch. By decision of the U. S. Supreme Court the Indians were dispossessed of their lands, and by act of May 27, 1902, an additional tract was purchased at Pala, and the Mataguay people, who numbered 11 in 1903, were removed thereto in that year.
Mataguay.—Jackson and Kinney, Rep. Miss. Ind., 24, 1883. **Matahuay.**—Hayes (1850) cited by Bancroft, Nat. Rac., I, 458, 1882. **Matajuiai.**—H. R. Ex. Doc. 76, 34 Cong., 3d sess., 133, 1857. **Mootaeyuhew.**—Taylor in Cal. Farmer, May 11, 1860.

Mataitaikeok (*Ma-tái-tai-ke-ók*, 'many eagles'). A former Cree band, named from their chief, who was known to the French as Le Sonnant. In 1856 they roamed and hunted in the country along the "Montagnes des Bois," and traded with the fur companies on Red r. of the North and on the Missouri near the mouth of the Yellowstone. They numbered about 300 lodges.—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Matamo. A Diegueño rancheria near San Diego, S. Cal.; probably the same as Matmork la Puerta, represented in the treaty of 1852 at Santa Isabel.
Matamó.—Ortega (1775) cited by Bancroft, Hist. Cal. I, 253, 1884. **Matmork la Puerta.**—H. R. Ex. Doc. 76, 34th Cong., 3d sess., 132, 1857.

Matanakons. Mentioned by De Laet about 1633 (N. Y. Hist. Soc. Coll., 2d s., I, 303, 1841) as a Delaware tribe formerly in New Jersey. The name may have some connection with Manta (q. v.) or with Matiniconk, the Indian name of an island in Delaware r. Cf. *Matinecoc*. (J. M.)

Matantonwan (said to mean 'village of the great lake which empties into a small one,' and therefore probably from *mdo-te*, 'the outlet of a lake'). One of the two early primary divisions of the Mdewakanton Sioux (Neill, Hist. Minn., 144, 1858). They seem to have been a distinct tribe when visited by Perrot in 1689. They are mentioned as residing at the mouth of Minnesota r. in 1685. To this division belonged in 1858 the Khemnichan, Kapozha, Maghayuteshni, Makhpiyamaza, Kheyataotonwe, and Tintaotonwe bands. All these are now on Santee res., Nebr.

Mah-tah-ton.—Lewis and Clark, Discov., 34, 1806. **Mantantans.**—Perrot (1689), quoted by Neill, Hist. Minn., 144, 1858. **Mantantons.**—La Harpe quoted by Neill, Hist. Minn., 170, 1858. **Mantanton Scioux.**—Le Sueur (1700) quoted by Neill, ibid., 166. **Mantantous.**—Prise de Possession (1689) in Margry, Déc., V, 34, 1883. **Mantautous.**—Perrot, Mém., 304, 1864 (misprint). **Matabantowaher.**—Balbi, Atlas Ethnog., 55, 1826. **Mententons.**—Pénicaut (1700) in Minn. Hist. Soc. Coll., II, pt. 2, 6, 1864. **Mentonton.**—Pénicaut (1700) in Margry, Déc., V, 414, 1883.

Matantuck. See *Magnus*.

Matanza (Span.: 'massacre'). A name frequently appearing on early Spanish maps, and on maps derived therefrom, apparently as settlements, but in reality to mark the locality or supposed locality where a massacre had taken place. A Matanza appears on maps of the Quivira region, in which Francisco Leyva Bonilla and his companions were killed by the natives about 1594–96; and another on the E. coast of Florida, below St Augustine, where the Huguenot colonists were massacred by the Spaniards in 1565.

Matapan (probably from the Nahuatl *matlalli*, *atl*, and *pan*, which suggests 'in the blue water.'—Buelna). A subdivision of the Tehueco that inhabited a village of the same name on the lower Rio Fuerte, in N. W. Sinaloa, Mex.—Orozco y Berra, Geog., 58, 1864.

Matape. A Eudeve settlement, which evidently contained also some Coguinachi Opata, in lat. 29°, lon. 110°, central Sonora, Mexico. Identified by Bandelier with the Vacapa or Vacupa of Marcos de Niça (1539). The mission of San José de Matape was established there in 1629; it had 482 inhabitants in 1678 and but 35 in 1730. According to Davila (Sonora Histórico, 317, 1894) it was a Coguinachi pueblo. Not to be confounded with Bacapa, a Papago settlement.

Bacapa.—Coues, Garcés Diary, II, 481, 1900. **Matapa.**—Bandelier in Arch. Inst. Papers, V, 123, 1890. **Matape.**—Sonora Materiales (1730) quoted by Bancroft, No. Mex. States, I, 513, 1884. **San José de Matape.**—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 353, 1857. **S. José Matape.**—Bancroft, No. Mex. States, I, 246, 1884. **Vacapa.**—Marcos de Niça (1539) in Ternaux-Compans, Voy., IX, 259, 1838. **Vacupa.**—Niça (1539) in Hakluyt, Voy., III, 439, 1600.

Matapeake. Mentioned as a tribe that once occupied Kent id., Queen Anne co., Md. (Davis, Daystar of American Freedom, 45, 1855). They lived at one time near Indian Spring, and at another on Matapax Neck.

Matarango. A tribe living W. of Darwin, S. E. Cal.; probably an offshoot of the Panamint, as they speak a similar language. (H. W. H.)

Matatoba. A tribe or band of the Dakota, probably the Mantantonwan division of the Mdewakanton.

Matatoba.—Pachot (1722) in Margry, Déc., VI, 518, 1886. **Sioux of the Prairies.**—Ibid. (distinct from the Teton).

Mataughquamend. A village on the N. bank of the Potomac, in 1608, in Charles co., Md., probably near Mattawoman cr.—Smith (1629), Virginia, I, map, repr. 1819.

Matawachkarini ('people of the shallows.'—Hewitt). A small tribe or band living in 1640 on middle Ottawa r., but found in 1672 in the vicinity of the S. end of Hudson bay, near the Monsoni. They were doubtless one of the bands, known to the French as Algonkin, which were broken and dispersed by the Iroquois invasion about 1660. See *Mattawan*.

Madaouaskairini.—Champlain, Œuvres, III, 302, 1870. **Mataouachkariniens.**—Jes. Rel. 1643, 61, 1858. **Mataoûakirinouek.**—Ibid., 1672, 54, 1858. **Mataouchkairini.**—Ibid, III, index, 1858. **Mataouchkairinik.**—Ibid., 1658, 22, 1858. **Mataouchkairiniouek.**—Ibid., 1646, 34, 1858. **Mataouchkairiniwek.**—Ibid., 1646, 145, 1858. **Mataouchkarini.**—Ibid., 1640, 34, 1858. **Matawachkaïrini.**—Ibid., III, index, 1858. **Matawachwarini.** — Ibid. **Matou-ouescarini.** — Champlain (1613), Œuvres, III, 302, 1870.

Matawoma. A former village, probably of the Delawares, on Juniata r., Mifflin co., Pa., near the present McVeytown.—Royce in 18th Rep. B. A. E., Pa. map, 1899.

Matchasaung. A former Iroquois village on the left bank of the E. branch of Susquehanna r., about 13 m. above Wyoming, Pa.—Doc. Hist. N. Y., II, 715, 1851.

Matchcoat. During the era of trade with the Indians almost throughout the Algonquian seaboard certain garments supplied in traffic were called by the English "matchcoats," a corruption of a name belonging to one of the cloaks or mantles of the natives. The Algonquian word from which it was derived is represented by Chippewa *matshigoté*, Delaware *wachgotey*, 'petticoat.' (A. F. C.)

Matchcouchtin. A Nanticoke village in 1707, probably in Pennsylvania.—Evans (1707) in Day, Penn., 391, 1843.

Matcheattochousie. A Nanticoke village in 1707, probably in Pennsylvania.—Evans (1707) in Day, Penn., 391, 1843.

Matchebenashshewish ('ill-looking bird,' or 'ill-natured bird.'—Hewitt). A Potawatomi village, called after a chief of this name, formerly on Kalamazoo r., probably in Jackson co., Mich. The reservation was sold in 1827. The name is also written Matchebenarhshewish. (J. M.)

Matchedash. A name formerly used to designate those Missisauga living at Matchedash bay, Ontario.

Matchedach.—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1056, 1855. **Matchedash.**—Henry, Travels, 35, 179, 1809. **Matchitashk.**—Ibid. **Matechitache.**—Memoir of 1718 in N. Y. Doc. Col. Hist., IX, 889, 1855.

Matchinkoa. A village containing 600 families of Illinois, Miami, and others, situated 30 leagues from Ft Crevecœur, near Peoria, Ill., in 1682 (La Salle in Margry, Déc., II, 201, 1877). The word may be connected with Chinko (q. v.).

Matchopick ('bad bay or inlet.'—Hewitt). A village of the Powhatan confederacy, in 1608, on the N. bank of the Rappahannock, in Richmond co., Va. Cf. *Matchotic.*

Machopeake.—Purchas, Pilgrimes, IV, 1716, 1625-26. **Matchopeak.**—Simons in Smith (1629), Virginia, I, 185, repr. 1819. **Matchopick.**—Smith, ibid., map.

Matchotic ('bad inlet.'—Hewitt). A group of tribes of the Powhatan confederacy occupying the country between Potomac and Rappahannock rs. down to about the middle of Richmond co., Va., comprising the Tauxenent, Potomac, Cuttatawomen, Pissasec, and Onawmanient. They numbered pėrhaps 400 warriors in 1608, but 60 years later, according to Jefferson, had become reduced to 60 warriors. See *Appomattoc.* (J. M.)

Appamatox.—Jefferson, Notes, table, 138, 1801. **Appamatricx.**—Herrman, map (1670) in Rep. on Line between Va. and Md., 1873. **Matchoatickes.**—Archives Md., Proc. Council, 1636-67, 281, 1885. **Matchotics.**—Jefferson, op. cit. **Matox.**—Ibid.

Matchotic. A former village on the S. bank of Potomac r. in Northumberland co., Va., a short distance below Nominy inlet.

Mattschotick.—Herrman, map (1670) in Rep. on Line between Va. and Md.

Matchotic. A former village on Machodoc cr., King George co., Va.

Upper Matchodic.—Jefferson, Notes, 138, 1801. **Upper Mattschotick.**—Herrman, map (1670) in Rep. on Line between Va. and Md.

Matchut. A village of the Powhatan confederacy, in 1608, on Pamunkey r., New Kent co., Va.

Matchot.—Smith (1629), Virginia, II, 15, repr. 1819. **Matchut.**—Ibid., I, map.

Mategarele (*mategá* 'juniper', *relé* 'below': 'below the junipers'). A Tarahumare rancheria near Palanquo, Chihuahua, Mexico.—Lumholtz, inf'n, 1894.

Mathews, Mary. See *Bosomworth, Mary.*

Mathiaca. A Timuquanan tribe and village on the W. side of upper St Johns r., Fla., in the 16th century.

Mathiaca.—De Bry, Brev. Nar., II, map, 1521. **Mathiaqua.**—Laudonnière (1565) quoted by Shipp, De Soto and Fla., 525, 1881. **Matthiaqua.**—Fairbanks, Hist. Fla., 105, 1871.

Mathomauk. A village of the Powhatan confederacy, in 1608, on the W. bank of James r., in Isle of Wight co., Va.—Smith (1629) Virginia, I, map, repr. 1819.

Mathue. A tribe that traded in 1652 with Indians on Patuxent r., Md. There is no means of determining its location (Bozman, Maryland, II, 467, 1837). Possibly the Mantua, Monthees, or Munsees, or perhaps the Manta division of the Delawares. (J. M.)

Mathwa (*M'-ath-wa*, 'owl'). A gens of the Shawnee (q. v.).—Morgan, Anc. Soc., 168, 1877.

Matiliha. A large Chumashan village, said by Indians to have been on Buenaventura r., Ventura co., Cal. A village of this name is mentioned in mission archives as having been situated near Santa Inez mission.

Ma'-ti-la-ha.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884. **Matiliha.**—Taylor in Cal. Farmer, Oct. 18, 1861. **Matilija.**—Ibid., July 24, 1863.

Matilpe ('head of the Maamtagyila'). A Kwakiutl sept which has recently branched off from the rest of the true Kwakiutl. The gentes are Maamtagyila, Gyeksem, and Haailakyemae. The principal winter village is Etsekin. Pop. 55 in 1904.

Mah-tee-cetp.—Can. Ind. Aff., 189, 1884. **Mahtilpi.**—Ibid., pt. 2, 166, 1901. **Mahtulth-pe.**—Sproat in Can. Ind. Aff., 145, 1879. **Mar-til-par.**—Kane, Wand. in N. Am., app., 1859. **Matelpa.**—Tolmie and Dawson, Comp. Vocabs. Brit. Col., 118B, 1884. **Matelthpahs.**—Brit. Col. map, Victoria, 1872. **Mā-tilhpī.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **Mā'tilpē.**—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Mā'tilpis.**—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Mat-ul-pai.**—Tolmie and Dawson, Comp. Vocabs. Brit. Col., 118B, 1884. **Mur til par.**—Schoolcraft, Ind. Tribes, V, 488, 1855.

Matinecoc. An Algonquian tribe which formerly inhabited the N. W. coast of Long Island, N. Y., from Newtown, Queens co., to Smithtown, Suffolk co. They had villages at Flushing, Glen Cove, Cold Spring, Huntington, and Cow Harbor, but even before the intrusion of the whites they had become greatly reduced, probably through wars with the Iroquois, to whom they paid tribute. In 1650 Secretary Van Tienhoven reported but 50 families left of this once important tribe. Ruttenber includes them in his Montauk group, which is about equivalent to Metoac (q. v.); but the interrelationship of the tribes in the western part of Long Island has not been definitely determined. (J. M. C. T.)

Mantinacocks.—Macauley, N. Y., II, 164-65, 1829. **Mantinecocks.**—Clark, Onondaga, I, 18, 1849. **Mantinicocks.**—Macauley, N. Y., II, 292, 1829. **Martinne houck.**—Van Tienhoven (1650) in N. Y. Doc. Col. Hist, I, 366, 1856. **Matinecoc.**—Wood in Macauley, Long Id., II, 253, 1829. **Matinecocke.**—Terry (1670) in N. Y. Doc. Col. Hist., XIV, 639, 1883. **Matinecogh.**—Doc. of 1656, ibid., 369. **Matinecongh.**—Ibid. **Matinicock.**—Doc. of 1666, ibid., 589. **Matiniconck.**—Nicolls (1669), ibid., 621. **Matinnekonck.**—Doc. of 1644, ibid., 56. **Matinnicock.**—Nicolls (1666), ibid., 587. **Matninicongh.**—Nicolls (1664), ibid., 557. **Mattinacock.**—Houldsworth (1663), ibid., 530. **Mattinnekonck.**—Van Tienhoven (1655), ibid., 314.

Matironn. One of the Diegueño rancherias represented in the treaty of 1852 at Santa Isabel, S. Cal.—H. R. Ex. Doc. 76, 34th Cong., 3d sess., 133, 1857.

Matlaten (*Mat-la-ten*). A summer village of the Wiweakam between Bute and Loughborough inlets, Brit. Col.; pop. 125

in 1885.—Boas in Bull. Am. Geog. Soc., 230, 1887.

Matoaks. See *Pocahontas.*

Matomkin. A village of the Powhatan confederacy, still existing in 1722, about Metomkin inlet in Accomack co., Va. Not long before this time it had much decreased in population owing to an epidemic of smallpox.

Matampken.—Herrman map (1670) in Maps to Accompany the Rep. of the Comr's on the B'nd'ry Bet. Va. and Md., 1873 (Great and Little Matampken marked). **Matomkin.**—Beverley, Virginia, 199, 1722.

Matonumanke ('bear'). A Mandan band.

Bear.—Morgan, Anc. Soc., 158, 1877. **Mato-Mihte.**—Maximilian, Trav., 335, 1843. **Mä-to'-no-mäke.**—Morgan, op. cit. **Mato-Numangkake.**—Maximilian, op. cit. **Ma-to' nu-mañ'-ke.**—Dorsey in 15th Rep. B. A. E., 241, 1897.

Matora. An unidentified tribe placed by Marquette (Shea, Discov. Miss. Val., 268, 1852), on his map of 1673, w. of the Mississippi, about the w. border of Arkansas.

Matsaki ('salt city,' because the Zuñi Goddess of Salt is said to have made a white lake there). A ruined pueblo of the Zuñi near the N. w. base of Thunder mt., 3 m. E. of Zuñi pueblo, Valencia co., N. Mex. It was the Maçaque of Castañeda's narrative of Coronado's expedition in 1540–42, hence formed one of the Seven Cities of Cibola. It was occupied until the beginning of the Pueblo revolt of Aug., 1680, when it was permanently abandoned, the inhabitants fleeing with the other Zuñi to the summit of the adjacent Thunder mtn., there remaining for several years. During the mission period Matsaki was a visita of Halona. See Mindeleff in 8th Rep. B. A. E., 86, 1891, and the writers cited below. (F. W. H.)

Maçaque.—Castañeda (1596) in 14th Rep. B. A. E., 517, 1896. **Maçaqui.**—Bandelier in Mag. West. Hist., 669, Sept. 1886. **Macaqui.**—Oñate (1598) in Doc. Inéd., XVI, 133, 1871. **Macaquia.**—Bandelier in Arch. Inst. Papers, IV, 337, 1892 (misquoting Oñate, op. cit.). **Masaguia.**—De l'Isle, Atlas Nouveau, map 60, 1733. **Masaquia.**—De l'Isle, Carte Mexique et Floride, 1703. **Masiki.**—Peet in Am. Antiq., XVII, 352, 1895. **Ma-tsa-ki.**—Cushing in Century Mag., 38, 1883 (Zuñi name). **Mát-sa-kí.**—Cushing in Millstone, IX, 55, Apr. 1884 (Zuñi name). **Matsúki.**—ten Kate, Reizen in N. A., 290, 1885 (misquoting early Spanish form). **Matza-ki.**—Bandelier in Mag. West. Hist., 669, Sept. 1886. **Ma-tza Ki.**—Bandelier in Arch. Inst. Papers, III, 133, 1890. **Mâ-tza-qui.**—Bandelier in Revue d'Ethnographie, 201, 1886. **Matzaqui.**—Ibid., 208. **Mazaquia.**—Vetancurt (1693), Teatro Mex., III, 320, 1871. **Mazquía.**—Bancroft, Ariz. and N. Mex., 173, 1889 (misquoting Vetancurt). **Mazuqui.**—Bandelier quoted by Cushing in Millstone, IX, 55, Apr. 1884. **Mozaqui.**—Cushing in Compte-rendu Internat. Cong. Am., VII, 156, 1890. **Muzaque.**—Castañeda (1596) in Ternaux-Compans, Voy., IX, 163, 1838. **Muzaqui.**—Cushing in Compte-rendu Internat. Cong. Am., VII, 156, 1890 (misquoting Castañeda). **Salt City.**—Cushing, Zuñi Folk Tales, I, 32, 1901.

Matsnikth (*Măts-nĭk'ç'*). A former village of the Siuslaw on Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Matsqui (*Mā'çqui*). A Cowichan tribe on Fraser r. and Sumass lake, Brit. Col. Their villages are Mamakume and Kokoaeuk. Pop. 44 in 1904.

Mā'çQui.—Boas in 64th Rep. Brit. A. A. S., 454, 1894. **Maisqui.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Mamskey.**—Custer quoted by Gatschet, notes, B. A. E. **Matsqui.**—Can. Ind. Aff. for 1901, pt. II, 158.

Mattabesec (from *massa-sepuēs-et*, 'at a [relatively] great rivulet or brook.'—Trumbull). An important Algonquian tribe of Connecticut, formerly occupying both banks of Connecticut r. from Wethersfield to Middletown or to the coast and extending westward indefinitely. The Wongunk, Pyquaug, and Montowese Indians were a part of this tribe. According to Ruttenber they were a part of the Wappinger, and perhaps occupied the original territory from which colonies went out to overrun the country as far as Hudson r. The same author says their jurisdiction extended over all s. w. Connecticut, including the Mahackeno, Uncowa, Paugusset, Wepawaug, Quinnipiac, Montowese, Sukiang, and Tunxis. (J. M.)

Matabesec.—Kendall, Trav., I, 92, 1809. **Matabezeke.**—Doc. of 1646 cited by Trumbull, Ind. Names Conn., 26, 1881. **Matebeseck.**—Writer (*ca.* 1642) in Mass. Hist. Soc. Coll., 3d s., III, 161, 1833. **Matowepesack.**—Uncas deed (1665) cited by Trumbull, Ind. Names Conn., 26, 1881. **Mattabeeset.**—Stiles (1761) in Mass. Hist. Soc. Coll., 1st s., X, 105, 1809. **Mattabeseck.**—Record (1646) quoted by Trumbull, Conn., I, 510, 1818. **Mattabesett.**—Ind. deed (1673) cited by Trumbull, Ind. Names Conn., 26, 1881. **Mattabesicke.**—Haynes (1643) in Mass. Hist. Soc. Coll., 4th s., VI, 355, 1863. **Mattapeaset.**—Doc. of 1657 cited by Trumbull, Ind. Names Conn., 26, 1881. **Mattebeseck.**—Hoyt, Antiq. Res., 54, 1824. **Sequeen.**—Doc. of 1633 in N. Y. Doc. Col. Hist., II, 140, 1858 (title of chief). **Sequins.**—De Laet (1640) in N. Y. Hist. Soc. Coll., 2d s., I, 295, 1841. **Seqvins.**—Dutch map (1616) in N. Y. Doc. Col. Hist., I, 1856.

Mattabesec. The principal village of the Mattabesec, the residence of Sowheag, their head chief. It occupied the site of Middletown, Conn.

Mattabesett.—Field, Middlesex Co., 34, 1819.

Mattacock. A village of the Powhatan confederacy, in 1608, on the N. bank of York r., in Gloucester co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Mattacunt. A village of the Powhatan confederacy, in 1608, on the s. side of Potomac r., in King George co., Va.—Smith (1629), Virginia, I, map, repr. 1819.

Mattakeset. A village in E. Massachusetts, about the site of Yarmouth, Barnstable co. It is said to have been subject to the Wampanoag, but was in Nauset territory. It is mentioned in 1621, and in 1685 was still in existence, with a population of 70 Indians exceeding 12 years of age. (J. M.)

Matakees.—Gookin (1674) in Mass. Hist. Soc. Coll., 1st s., I, 148, 1806. **Matakeeset.**—Arnold and Morton (1683), ibid., 4th s., V, 86, 1861. **Matakeesit.**—Barber, Hist. Coll., 517, 1839. **Mattacheese.**—Mass. Hist. Soc. Coll., 1st s., III, 15, 1794. **Mattacheeset.**—Ibid. **Mattacheest.**—Ibid. **Mattachiest.**—Mourt (1622) quoted by Drake, Bk. Inds., bk. 2, 16, 1848. **Mattachist.**—Dee in Smith (1629), Virginia, II, 233, repr. 1819. **Mattakeese.**—Hinckley (1685) in Mass. Hist. Soc. Coll., 4th s., v, 133, 1861. **Mattakeeset.**—Humphreys (1815), ibid., 2d s., iv, 92, 1816. **Mattakesit.**—Rawson and Danforth (1698), ibid., 1st s., x, 129–34, 1809.

Mattakeset. A former village situated about the site of Duxbury, Plymouth co., Mass. It was probably subject to the Wampanoag. In 1685 it had 40 inhabitants exceeding 12 years of age. (J. M.)

Namatakeeset.—Hinckley (1685) in Mass. Hist. Soc. Coll., 4th s., v, 133, 1861.

Mattamuskeet. A village of the Machapunga, the only one belonging to the tribe in 1700–01, and containing then, according to Lawson, 30 warriors. Probably situated on the lake of the same name in Hyde co., N. C.

Marimiskeet.—Lawson (1714), Hist. Car., 383, repr. 1860. **Masammaskete.**—Col. Rec. N. C. (1713), ii, 32, 1886. **Matamaskite.**—Ibid., 29. **Matamuskeet.**—Ibid., 31. **Mattamuskeets.**—Ibid., 45. **Mattecumska.**—Col. Rec. N. C. (1713), ii, 2, 1886. **Mattemusket.**—Ibid., 168.

Mattanock. A village of the Powhatan confederacy, in 1608, on the w. side of Nansemond r., near its mouth, in Nansemond co., Va.—Smith (1629), Virginia, i, map, repr. 1819.

Mattapanient (probably of the same meaning as Mattapony, q. v.). An Algonquian tribe or band that formerly lived on Patuxent r., Md., probably in St Marys co. Their principal village, of the same name, may have been at Mattapony cr. A Catholic mission was established there in 1636. In 1651 they, with others, were removed to a tract on Wicomico r. They were possibly but a band or division of the Conoy (q. v.), and are to be distinguished from the Mattapony of Virginia, sometimes written Mattapanient. (J. M.)

Matapaman.—Map, *ca.* 1640 or 1650, in Maps to Accompany the Rept. of the Comr's on the Bnd'y bet. Va. and Md., 1873. **Matpanient.**—Bozman, Md., i, 141, 1837. **Mattapament.**—Strachey (*ca.* 1612), Virginia, 39, 1849. **Mattapanians.**—Bozman, Md., ii, 421, 1837. **Mattapanient.**—Smith (1629), Virginia, i, 118, repr., 1819. **Mattapany.**—Herrman, Map (1670), in Maps to Accompany the Rept. of the Comr's on the Bnd'y bet. Va. and Md., 1873. **Mattpament.**—Smith (1629), Virginia, i, map, repr. 1819. **Metapawnien.**—White (1639), Relatio Itineris, 63, 1874.

Mattapoiset (a form of *Mattabesec*, q. v.). A village, in 1622, near the present Mattapoisett, Plymouth co., Mass.

Matapoisett.—Deed of 1664 in Drake, Bk. Inds., bk., 3, 14, 1848. **Mattapoiset.**—Watts (1734) in Mass. Hist. Soc. Coll., 2d s., x, 31, 1823. **Mattapuist.**—Harris, Voy. and Trav., i, 856, 1705. **Mattapuyst.**—Mourt (1622) in Mass. Hist. Soc. Coll., 1st s., viii, 258, 1802.

Mattapony. The proper form of this name, both in Virginia and Maryland, appears to be Mattapaníent, although both that and Mattapament occur on Capt. John Smith's map and in his text, the latter being probably a misprint. Heckewelder's attempted interpretation of 'bad bread', or 'no bread at all', based on the theory that it contains the word *pona*, 'pone', 'bread', is evidently without value. The Mattapony is a small tribe of the Powhatan confederacy (q. v.) living in 1608, according to Smith, on Mattapony r., Va., and having 30 men, or a total of perhaps a little more than 100. On Smith's map the town "Mattapanient" appears to be located in the upper part of the present James City co., near the mouth of Chickahominy r. In 1781, according to Jefferson (Notes on Va., 1825), they still numbered 15 or 20, largely of negro blood, on a small reservation on the river of their name. These figures, however, are probably too low, as the name is still preserved by about 45 persons of mixed blood on a small state reservation on the s. side of Mattapony r., in King William co. These survivors are closely related to the Pamunkey, whose reservation is only 10 m. distant. See *Mattapanient.* (J. M.)

Mattapament.—Smith, Hist. Va. (1624), Arber ed., 347, 1884. **Mattapanient.**—Ibid., map. **Mattapomens.**—Boudinot, Star in the West, 127, 1816. **Mattapoments.**—Macauley, N, Y., ii, 168, 1829. **Mattaponies.**—Jefferson (1781), Notes, 130, 1825.

Mattawamkeag ('a bar of gravel divides the river in two.'—Vetromile). A principal Penobscot village formerly on Penobscot r., about Mattawamkeag point, Penobscot co., Me.

Madawamkee. — Gyles (1736) in Drake, Trag. Wild., 78, 1841. **Mattawamkeag.**—Godfrey in Me. Hist. Soc. Coll., vii, 4, 1876. **Mattawankeag.**—Vetromile, Abnakis, 52–53, 1866. **Metta8akik.**—Maurault, Abenakis, v, 1866. **Montawanekeag.**—Conf. (1786) in Me. Hist. Soc. Coll., vii, 10, 1876.

Mattawan ('river of shallows.'—Hewitt). A popular name for the Algonquian Indians living on Mattawan r., a branch of upper Ottawa r., Ontario. They are probably a part of the Nipissing or of the Temiscaming, q. v. Cf. *Matawachkarini.* (J. M.)

Mataoüiriou.—Jes. Rel. 1672, 46, 1858. **Mataovan.**—La Hontan (1703), New Voy., map, 1735. **Mātawáng.**—Wm. Jones, inf'n, 1905 (correct form). **Matawin**—McLean, Hudson Bay, i, 87, 1849.

Mattawottis. A former Diegueño rancheria under the mission of San Miguel de la Frontera, n. Lower California.—Taylor in Cal. Farmer, May 18, 1860.

Mattinacook. A band of the Penobscot who, in 1876, occupied Mattinacook id. in Penobscot r., near Lincoln, Penobscot co., Me.

Mattanawcook. — Me. Hist. Soc. Coll., vii, 103, note, 1876.

Mattituck (*Matuh'tugk*, 'place without wood', or 'badly wooded.'—Trumbull). A Corchaug village, about 1640, on the site of the present Mattituck, Suffolk co., Long Island, N. Y. (J. M.)

Mattatock.—Trumbull, Ind. Names Conn., 27, 1881 (early form). **Mattatuck.** — Records (1649) in Thompson, Long Id., i, 378, 1843. **Mattetuck.**—Thompson, ibid., 392.

Mattole (Wishosk name). An Athapascan tribe whose principal settlements were along Bear and Mattole rs., Cal. They resisted the white race more vigorously than the natives of this region generally did and suffered practical extermination in return. They were gathered on a reservation near C. Mendocino for a time, and some of them were afterward taken to Hupa Valley res. A few still live in their old territory. They differ somewhat from their Athapascan neighbors in language and culture; they burn the dead; the men tattoo a distinctive mark on the forehead, but in other respects they are similar to the Hupa. (P. E. G.)

Matole.—Bancroft, Nat. Races, III, 643, 1874. **Mattóal.**—Powers in Cont. N. A. Ethnol., III, 107, 1877. **Mattole.**—Ind. Aff. Rep. 1864, 119, 1865. **Tul′bush.**—Powers, op. cit., 124 ('foreigners': Wailaki name).

Mattowacca. A name of the hickory shad (*Clupea mediocris*), found from Newfoundland to Florida; probably from one of the southeastern dialects of the Algonquian stock. (A. F. C.)

Matyata (or *Mák'yana*, contracted from *Mák'yanawin*, 'country of the salt lake.'—Cushing). Described by Fray Marcos de Niza in 1539, under the name Marata, as a province S. E. of Cibola (Hakluyt, Voy., III, 440), although Coronado, in the following year, asserted that "the kingdom of Marata is not to be found, neither have the Indians any knowledge thereof." Bandelier and Cushing identify Marata with Matyata, or Makyata, "the name given by the Zuñi to a cluster of now ruined pueblos which they declare to have been occupied by a branch of their own people. After long dissensions and even warfare with the inhabitants of the Zuñi basin, those of Matyata were compelled to submit, and to join the former in their settlements. The group of ruins called Matyata or Makyata lies S. E. of Zuñi on the trail leading to Acoma; and the condition of the ruins (described by Alvarado in 1540) shows that their abandonment is more recent than that of other ancient pueblos in that region." According to Cushing descendants of the former inhabitants of Matyata are to-day residents of Zuñi. Consult Bandelier in Arch. Inst. Papers, III, 120, 1890; V, 174, 1890; and for Alvarado's description of these supposed ruins see Winship in 14th Rep. B. A. E., 1896. See *Kyamakyakwe*, *Kyatsutuma*, *Pikyaaiwan*.

Ar-che-o-tek-o-pa.—Fewkes in Jour. Am. Eth. and Arch., I, 100, 1891. **Ma′-k'ya-na.**—Cushing, inf'n, 1891 (or Ma′-k'ya-na-win: 'country of the salt lake'). **Ma-kya-ta.**—Cushing quoted by Bandelier in Arch. Inst. Papers, III, 120, 1890 (Ma-tya-ta, or). **Marata.**—Marcos de Niza (1539) in Hakluyt, Voy., III, 440, 1600. **Marta.**—Mota-Padilla, Hist. de la Conquista, 169, 1742 (Marata, or). **Ma-tya-ta.**—Cushing quoted by Bandelier, op. cit. (or Ma-kya-ta). **Ma-tyâta.**—Bandelier in Revue d'Ethnographie, 206, 1886.

Maugna. A former Gabrieleño rancheria in Los Angeles co., Cal., at a locality later called Rancho Felis.—Ried (1852) quoted by Taylor in Cal. Farmer, June 8, 1860.

Maukekose (probably for *Maᶜkons*, 'bear cub,' or 'little bear.'—W. J.). A former Potawatomi village, commonly known as Mau-ke-kose's village, from the name of its chief, near the head of Wolf cr., in Marshall co., Ind., on a reservation sold under the provisions of the treaty of Dec. 10, 1834. The name is also written Muckkose and Muck-Rose. (J. M.)

Mauls. See *Hammers*.

Maumee Towns. A common name for a group of villages formerly at the head of Maumee r., near Ft Wayne, Allen co., Ind. When destroyed by the whites in 1790 there were 7 villages, all within a few miles of each other, on the Maumee or its branches. Two of these were Miami, three Delaware, and two Shawnee. Omee was the principal one, and together they contained about 225 houses. See *Kekionga*.

Maumee towns.—So called from their situation on Maumee r. **Omee towns.**—Harmar (1790) in Rupp, West. Pa., app., 225, 1846 (commonly so called; Omee is the French Au Mi, contracted from Au Miami; Omee is given by Harmar as the name of the principal village, on the site of Kekionga, while he puts "Kegaiogue" on the opposite bank of St Joseph r.).

Maushantuxet ('at or in the little place of much wood,' or 'smaller wooded tract of land,' in contradistinction to Mashantucket, or Mashantackuck, the name of a tract on the W. side of Thames r., in Montville.—Trumbull). A Pequot settlement in 1762, at the site of the present Ledyard, New London co., Conn.

Mashantucket.—Early records quoted by Trumbull, Ind. Names Conn., 26, 1881 (an occasional form). **Maushantuxet.**—Stiles (1761) in Mass. Hist. Soc. Coll., 1st s., X, 102, 1809. **Musshuntucksett.**—Stiles quoted by Trumbull, op. cit.

Maushapogue (probably 'great pond,' from *massa*, 'great', *pog* or *peag*, 'pond'; or *massa-pe-auk*, 'great-water land'; cf. *Mashpee* and *Massapequa*). A village, probably belonging to the Narraganset, in Providence co., R. I., in 1637.

Mashapauge.—Williams (1661) in R. I. Col. Rec., I, 18, 1856. **Mashapawog.**—Doc. of 1640, ibid., 28. **Maushapogue.**—Deed of 1637, ibid., 18.

Mauthæpi ('dirty river.'—Hewitt). A Montagnais tribe in 1863 on the reservation at Manicouagan, on St Lawrence r., Quebec.—Hind, Lab. Penin., II, 124, 1863.

Mawakhota ('skin smeared with whitish earth'). A band of the Two-kettle Sioux.

Ma-wahota.—Dorsey in 15th Rep. B. A. E., 220, 1897. **Ma-waqota.**—Ibid.

Mawsootoh (*Maw-soo-toh′*, 'bringing along'). A subclan of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Mayaca. A Timuquanan district and village, about 1565, on the E. coast of N. Florida. De Bry locates it E. of upper St Johns r.; Bartram, E. of L. George.

Macoiya.—Fairbanks, Hist. Fla., 139, 1871. **Macoya.**—Barcia, Ensayo, 129, 1723. **Maquarqua.**—Shipp, De Soto and Fla., 517, 1881. **Masarquam.**—Barcia, Ensayo, 51, 1723. **Mayaca.**—Fontaneda (1575), Memoir, Smith trans., 21, 1854. **Mayaco.**—Bartram, Voy., I, map, 1799. **Mayarca.**—De Bry, Brev. Nar., II, map, 1591. **Mayarqua.**—Laudonnière (1564), L'Hist. Notable, 108, 1853,

Mayajuaca. A former Timuquanan village on the E. coast of Florida, N. of the Ais country.

Mayaguaci.—Fontaneda (1575) in Doc. Inéd., v, 544, 1866. **Mayajuaca.**—Fontaneda in Ternaux-Compans, Voy., xx, 26, 1841. **Nayajuaca.**—Ibid., 35.

Mayara. A Timucuan chief, said to have been "rich in gold and silver," and also the name of his town on lower St Johns r., Fla., in the 16th century.

Maiera.—De Bry, Brev. Nar., ii, map, 1591. **Mayara.**—Laudonnière (1564) in French, Hist. Coll. La., 242, 1869. **Mayrra.**—Laudonnière, Hist. Notable, 88, 1853.

Maycock. A sort of squash or pumpkin. According to Schele de Vere (Americanisms, 60, 1871) it is still found in Virginia. Trumbull (Sci. Pap. Asa Gray, i, 336, 1889) cites as early forms *macocks* (Smith, 1606–08), *macock* gourd (Strachey, 1610), *macokos* (Strachey), and *macocqwer* (L'Ecluse, 1591–1605). Beverley (Hist. Va., 124, 1705) identifies the *maycock* with the squash of New England. Smith (Arber ed., 359, 1884) describes *macocks* as "a fruit like unto a muske mellon, butt lesse and worse." The word is derived from a form of *mahawk*, 'gourd', in the Virginian dialect of Algonquian, cognate with the Delaware *machgachk*, 'pumpkin.' See *Macocks*. (a. f. c.)

Mayes, Joel Bryan. A prominent mixed-blood of the Cherokee tribe and twice principal chief of the nation. He was born Oct. 2, 1833, in the old Cherokee Nation, near the present Cartersville, Ga. His father, Samuel Mayes, was a white man from Tennessee, while his mother, Nancy Adair, was of mixed blood, the daughter of Walter Adair, a leading tribal officer, and granddaughter of John, one of the Adair brothers, traders among the Cherokee before the Revolution. The boy removed with the rest of his tribe in 1838 to Indian Ter., where he afterward was graduated from the male seminary at Tahlequah, and after a short experience at teaching school, engaged in stockraising until the outbreak of the Civil war in 1861, when he enlisted as a private in the First Confederate Indian Brigade, coming out at the close of the war as quartermaster. He returned to his home on Grand r. and resumed his former occupation, but was soon after made successively clerk of the district court, circuit judge (for two terms of 10 years in all), associate justice, and chief justice of the Cherokee supreme court. In 1887 he was elected principal chief of the Cherokee Nation, succeeding D. W. Bushyhead, and was reelected in 1891, but died in office at Tahlequah, Dec. 14 of that year, being succeeded by Col. C. J. Harris. Chief Mayes was of fine physique, kindly disposition, and engaging personality. He was three times married, his last wife having been Miss Mary Vann, of a family distinguished in Cherokee history. (j. m.)

Mayeye. A former Tonkawan tribe which, in the first half of the 18th century, lived near San Xavier r., Tex., apparently either modern San Gabriel or Little r. Joutel in 1687 (Margry, Déc., iii, 288, 1878) heard of the Meghey n. of Colorado r., somewhere near where the Spaniards later actually found the Mayeye. Rivera (Diario, leg. 2062, 1736) in 1727 met them at springs called Puentezitas, 15 leagues w. of the junction of the two arms of the Brazos and 35 leagues from the Colorado. In 1738 they were mentioned with the Deadoses (q. v.) of the same locality (Orobio y Basterra, letter of Apr. 26, Archivo General, MS.). About 1744 Fray Mariano Francisco de los Dolores visited a rancheria of Mayeyes, Yojuanes, Deadoses, Bidais, and others near San Xavier r. (Arricivita, Chronica, pt. 2, 322, 1792). In 1740 it had been planned to take this and the Sana (Zana) tribes to San Antonio (Descripción, 1740, Mem. Nueva España, xxviii, 203, MS.), where a few of the Sanas and Ervipiames had already been gathered. As a result of the efforts of Father Dolores, 4 chiefs of the "Yojuanes, Deadoses, Maieyes, and Rancheria Grande" went to San Antonio to ask for a mission (Despatch of the Viceroy, Mar. 26, 1751, Lamar Papers, MS.), and about 1747 the San Xavier group of missions was founded for them. When the site was abandoned, "notwithstanding the tenacity with which the Mayeyes especially had always clung to the district of San Xavier," some of them were moved to the Guadalupe, where an abortive attempt was made to reestablish them (Arricivita, op. cit., 337). Some of the Mayeye who had been baptized at San Xavier entered San Antonio de Valero mission at San Antonio, and were living there as late as 1769 (MS. Burial records). The Mayeye and their relations were bitter enemies of the Apache, and in the middle of the 18th century, when the Comanche forced the Apache southward, the Mayeye and other Tonkawans were apparently pushed to the s. e., where they mingled with the Karankawan tribes. In 1772 Mezières (Informe, July 4, 1772, MS.) said the Mayeye wandered with the Tonkawa and Yojuane between the Trinity and the Brazos; and in the same year Bonilla, quoting Mezières, associated them with the same tribes, all of whom, though in alliance with the Wichita and their congeners, were despised by the latter as vagabonds. Such has been the usual attitude of other tribes toward the Tonkawa ever since. While Bucareli existed on the Trinity, from 1774 to 1779, the Mayeye visited it. In 1778 Mezières (Carta, Mar. 18, MS.) reported 20 families of Coco and Mayeye apostates opposite Culebra id., in the

Karankawa country. In 1779 the Spanish government feared an alliance of Mayeye, Coco, Karankawa, and Arkokisa (Croix to Cabello, Dec. 4, MS.). The Mayeye were included in the census of 1790, and were in the jurisdiction of Nacogdoches. Sibley, in 1805, says the "Mayes" were then living on San Gabriel cr., near the mouth of the Guadalupe, on St Bernard bay, Tex., and numbered about 200 men; they were hostile to the Spaniards, but professed friendship for the French; they were surrounded by tribes speaking languages different from their own and were adept in the sign language. The last trace of the tribe was found by Gatschet in 1884 (Karankawa Inds., 36, 1891), when he met an old Indian who had known this people in his early days on the Texas coast, and who stated that they spoke a dialect of the Tonkawa. (A. C. F. H. E. B.)

Macheyes.—Mezières (1772) quoted by Bonilla in Tex. Hist. Ass'n Quar., VIII, 66, 1905. **Maghai.**—Joutel (1687) in French, Hist. Coll. La., I, 137, 1846. **Maheyes.**—Mezières (1772), op. cit. **Maieces.**—Orobio y Basterra (1738), op. cit. **Maieyes.**—Span. Doc., Mar. 6, 1768, in Bexar archives. **Malleyes.**—Rivera, Diario, leg. 2602, 1736. **Mayeces.**—Barrios, Informe, MS., 1771. **Mayees.**—Brackenridge, Views La., 87, 1814. **Mayes.**—Sibley, Hist. Sketches, 72, 1806. **Mayeyes.**—Census of 1790 quoted by Gatschet, Karankawa Inds., 35, 1891. **Meghay.**—Joutel cited by Shea, note in Charlevoix, New France, IV, 78, 1870. **Meghey.**—Joutel (1687) in Margry, Déc., III, 288, 1878. **Meghty.**—Joutel (1687) in French, Hist. Coll. La., I, 152, 1846. **Meihites.**—Barcia, Ensayo, 271, 1723. **Méye.**—Gatschet, op. cit., 36, 1891 (Tonkawa name). **Miyi.**—Ibid. **Muleyes.**—Morfi, Mem. Hist. Tex., *ca.* 1782.

MAYO GIRLS. (AM. MUS. NAT. HIST.)

Mayi. An important Pomo village on upper Clear lake, Cal.—A. L. Kroeber, Univ. Cal. MS., 1903.

Mayndeshkish ('Coyote pass'). An Apache clan or band at San Carlos agency and Ft Apache, Ariz., in 1881 (Bourke in Jour. Am. Folk-lore, III, 112, 1890). The corresponding clan of the Navaho is Maithesh kizh.

Mayne Island. The local name for a body of Sanetch on the S. E. coast of Vancouver id; pop. 28 in 1904.—Can. Ind. Aff. for 1902 and 1904.

Mayo ('terminus', because the Mayo r. was the dividing line between them and their enemies.—Ribas). One of the principal tribes of the Cahita group of the Piman stock, residing on the Rio Mayo, Sinaloa, Mexico. Their language differs only dialectically from that of the Yaqui and the Tehueco. The first notice of the tribe is probably that in the "Segunda Relacion Anonima" of the journey of Nuño de Guzman, about 1530 (in Icazbalceta, Coleccion de Documentos, II, 300, 1866), where it is stated that after passing over the Rio de Tamachola (Fuerte) and traveling 30 leagues (northward) they came to a river called Mayo on which lived a people of the same name. Ribas (p. 237) declares that in his day it was the most populous of all the tribes of Sinaloa, estimating their number at 30,000, some 8,000 or 10,000 of whom were warriors. He did not consider them so warlike as the surrounding tribes, but in their customs, dwellings, and other respects the Mayo resembled them. Hardy (Travels in Mexico, 424, 1829) states that at the time of his visit there were 10 towns on the Rio Mayo, with an estimated population of 10,000. According to Davila (Sonora, 315, 1894) their industries were reduced to the cultivation of the soil, the raising of sheep and domestic birds, and the manufacture of woolen shawls. He says the Mayo pueblos are larger than those of the Yaqui, but the number of people of the latter is now greater than that of the former. The

MAYO MEN. (AM. MUS. NAT. HIST.)

Mayo settlements, so far as known, are Baca, Batacosa, Camoa, Conicari, Cuirimpo, Echojoa, Huatabampo, Macoyahui, Masiaca, Navahoa, San Pedro, Santa Cruz de Mayo, Tepahue, Tesia, and Toro. See *Cahita*. (F. W. H.)

Mago.—ten Kate in Bull. Soc. d'Anthrop. de Paris, 375, 1883 (misprint). **Maya.**—Ribas, Hist. Triumphos, 237, 1645. **Mayo.**—Rel. Anonima (1530), op. cit.

Maypop. The fruit of the passion-flower (*Passiflora incarnata*). Capt. John Smith (Va., 123, repr. 1819) and Strachey (Trav. Va., 72) speak of this fruit as *maracock* and state that the Indians cultivated it before the coming of the whites. Trumbull (Sci. Pap. Asa Gray, 342, 1889) considers that *maracock* is the Brazilian Tupi *mburucuia*, related to the Carib *merécoya* (Breton, 1665), the fruit of a vine, the name and the thing having both come from South America. *Maypop* would thus ultimately represent, through *maracock*, this Tupi loan-word. (A. F. C.)

Maysonec. A village of the Powhatan confederacy, in 1608, on the n. bank of the Chickahominy, in New Kent co., Va.—Smith (1629), Va., I, map, repr. 1819.

Mazakutemani ('shoots the gun [iron] as he walks'). A chief of the Sisseton Sioux, noted for his friendship for the whites; born in 1826 or 1827. In his early manhood he followed strictly the customs of his tribe; in 1850 he was a member of the Sisseton and Wahpeton delegation to Washington, and a signer of the Traverse des Sioux treaty of July 23, 1851. When about 29 years of age (about 1855) he became a convert to Christianity and thenceforward was an ardent supporter of the missionary work of Rev. Stephen R. Riggs. It was in the spring of 1857, when the massacre at Spirit Lake, Iowa, by Inkpaduta's band occurred, that Mazakutemani particularly manifested his friendship for the whites by following the murderous band and rescuing Miss Gardener, the only surviving white captive. Again, in 1862, on receiving word of the Sioux outbreak, he employed every effort to stay the massacre and to rescue the white captives, going boldly into the hostile camps and using his oratorical powers to accomplish his purpose. The final escape of the captives from death on this occasion was due largely to Mazakutemani's efforts and his cooperation with Gen. Sibley. He was the chief speaker for the Sisseton in their tribal deliberations as well as in their treaty negotiations with the United States commissioners. In addition to the treaty of Traverse des Sioux he signed the treaties of Washington, June 19, 1858; Sisseton agency, Dak., Sept. 20, 1872, and Lac Traverse agency, Dak., May 2, 1873. His death occurred probably before 1880. Consult S. R. Riggs (1) in Minn. Hist. Soc. Coll., III, 82, 90, 1880; (2) Mary and I, 141, 1880; Heard, Hist. Sioux War, 156, 1863. (C. T.)

Mazapes. A former tribe of n. e. Mexico or s. Texas, probably Coahuiltecan, drawn from Nuevo Leon and gathered into the mission of San Antonio Galindo Moctezuma, in Coahuila. Cf. *Mahuames*.

Mazames.—Archivo General, XXXI, fol. 208, quoted by Orozco y Berra, Geog., 306, 1864 (probably identical). **Mazapes.**—Orozco y Berra, ibid., 302.

Mazapeta ('iron fire'). A chief of a village of 627 Yankton and Sisseton Sioux on Big Stone lake, Minn., in 1836. He was probably chief of the Yankton in the village, while The Grail was chief of the Sisseton.

Mahzahpatah.—Schoolcraft, Ind. Tribes, III, 612, 1853.

Mazpegnaka ('piece of metal in the hair'). A band of the Sans Arcs Sioux.—Dorsey in 15th Rep. B. A. E., 219, 1897.

Mdeiyedan (French: '*Lac qui parle*,' 'Speaking lake'). A band of the Wahpeton Sioux whose habitat was around Lac qui Parle, Minn. In 1836 (Schoolcraft, Ind. Tribes, III, 612, 1853) the band numbered 530 under Little Chief.

Lac qui Parle band.—Ind. Aff. Rep. 1859, 102, 1860. **Lacquiparle Indians.**—Sibley (1852) in Sen. Ex. Doc. 29, pt. 2, 32d Cong., 2d sess., 9, 1853. **Upper Wahpaton.**—Sibley (1873) in Minn. Hist. Soc. Coll., III, 250, 1880.

Mdewakanton ('mystery lake village,' from *mde* 'lake', *wakan* 'sacred mystery', *otonwe* 'village'). One of the subtribes composing the Santee division of the Dakota, the other 3 being the Sisseton, Wahpeton, and Wahpekute. A. L. Riggs contends that the Mdewakanton are the only Dakota entitled to the name Isanyati ('Santee'), given them from their old home on Mille Lac, Minn., called by them Isantamde, 'knife lake.' In every respect this tribe appears to be most intimately related to the Wahpeton. Wahpekute, and Sisseton. It is possible that the Mdewakanton formed the original stem from which the other 3 subtribes were developed. It is probable that the Nadowessioux mentioned by early missionaries and explorers were in most cases the people of this tribe and the tribes associated with them then living in the region of Mille Lac and the headwaters of the Mississippi. Dr Williamson, who spent years among these Indians, fixes the home of this tribe (who by tradition had once lived on Lake of the Woods and n. of the great lakes and had migrated toward the s. w.) at Mille Lac, the source of Rum r., which is apparently the ancient location of the Issati of Hennepin. This identifies the Issati with the Mdewakanton and sustains the conclusion of Riggs. After the Mdewakanton came to the Mississippi they appear to have scattered themselves along that river in several villages extending from Sauk Rapids to the mouth of Wisconsin r. and up the Minnesota 35 m. According to Neill (Minn. Hist. Coll., I, 262, 1872) this splitting into bands was due to the influence of French traders. This author asserts that the people of this division were still residing at Mille Lac at the time Le Sueur built his post near the mouth of Blue Earth r. in 1700, and that their change of location to the region of lower Minnesota r. was due to the establishment of trading posts in that section. This would indicate a later removal to that locality than Williamson supposed. Rev. G. H. Pond, as quoted by Neill, says: "When to this we add the fact that traders taught them to plant corn, which actually took the place of wild rice, nothing was wanting to bring the Mdewakantons south to the Minnesota r. Accordingly tradition tells us that this division of the Dakotas no sooner became acquainted with traders, and the advantage of the trade, than they erected their teepees around the log hut of the white man and hunted in the direction of the Minnesota r., returning in the 'rice-gathering moon' (September) to the rice swamps nearest their friends." In Le Sueur's list of the eastern Dakota tribes the name Issati is dropped and that of Mdewakanton, under the form Mendeouacantons, is used, evidently for the first time. The whites came into more intimate relation with this tribe than with any other of the Dakota group, but the history—which is not of general interest except in so far as it relates to the outbreak of 1862, in which some of them took an active part—is chiefly that of the different bands and not of the tribe as a whole. After their defeat by the United States, they and the Winnebago were removed to Crow Creek res., Dakota Ter. Subsequently the Mdewakanton and Wahpekute were transferred to the Santee res. in Nebraska. Ultimately lands were assigned them in severalty, the reservation was abolished, and the Indians became citizens of the United States. In general customs and beliefs they resemble the other divisions of the eastern Sioux. (See *Dakota*.)

The tribe joined in the following treaties with the United States: Prairie du Chien, Wis., July 15, 1830, by which they and other eastern Sioux tribes ceded a strip 20 m. wide from the Mississippi to Des Moines r., Ia. Convention at St Peters, Minn., Nov. 30, 1836, with the upper Mdewakanton, agreeing on certain stipulations regarding the treaty of July 15, 1830. Treaty of Washington, Sept. 29, 1837, by which they ceded to the United States all their interest in lands E. of the Mississippi. Treaty of Mendota, Minn., Aug. 5, 1851, by which they ceded all their lands in Iowa and Minnesota, retaining as a reservation a tract 10 m. wide on each side of Minnesota r. Treaty of Washington, June 19, 1858, by which they sold that part of their reservation N. of Minnesota r., retaining the portion S. of the river, which they agreed to take in severalty. By act of Mar. 3, 1863, the President was authorized to set apart for them a reserve beyond the limits of any state and remove them thereto, their reserve in Minnesota to be sold for their benefit. The new reserve was established by Executive order, July 1, 1863, on Crow cr., S. Dak. See *Reservations*.

Lewis and Clark (1804) estimated them at 300 fighting men or 1,200 souls; Long in 1822 (Exped. St Peter's R., 380, 1824) estimated the various bands as follows: Keoxa (Kiyuksa), 400; Eanbosandata (Khemnichan), 100; Kapozha, 300; Oanoska (Ohanhanska), 200; Tetankatane (Tintaotonwe), 150; Taoapa, 300; Weakaote (Khemnichan), 50. According to the Census of 1890 there were 869 Mdewakanton and Wahpekute on Santee reservation, Nebr., and 292 at Flandreau, S. Dak. The report for 1905 mentions as not under an agent 150 at Birch Cooley and 779 elsewhere in Minnesota. The recognized divisions are as follows: (1) Kiyuksa, (2) Ohanhanska, (3) Tacanhpisapa, (4) Anoginajin, (5) Tintaotonwe, and (6) Oyateshicha, belonging to the Wakpaatonwedan division, which seems to have constituted the whole tribe in early times, and (7) Khemnichan, (8) Kapozha, (9) Magayuteshni, (10) Mahpiyamaza, (11) Mahpiyawich-

MDEWAKANTON

asta, (12) Khêyataotonwe, and (13) Taoapa, constituting the Matantonwan division, which early French writers spoke of as a powerful tribe associated with but not a part of the Mdewakanton. The following subdivisions have not been identified: Town band Indians, Mankato, Nasiampaa, and Upper Medawakanton.

See Dorsey, Siouan Sociology, 15th Rep. B. A. E., 1897; Long, Exped. St Peter's R., 1824; Ind. Aff. Rep., 1847; Ramsey in Minn. Hist. Coll., I, 1872; Neill, Hist. Minn., 1858. (J. O. D. C. T.)

Gens de Lac.—Pike, Exped., 93, 1810. **Gens De Lai.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 40, 1814 (misprint). **Gens du Lac.**—Long, Exped. St. Peter's R., I, 380, 1824. **Mad-a-wakan-toan.**—Sweetser (1853) in Sen. Ex. Doc. 61, 33d Cong., 1st sess., 2, 1854. **Madawakanton.**—Manypenny in H. R. Rep. 138, 33d Cong., 1st sess., 10, 1854. **Manchokatous.**—Prise de Possession (1689) in Margry, Déc., V, 34, 1883. **Mandawakantons.**—Ind. Aff. Rep., 853, 1847. **Mandawakanton Sioux.**—Ibid. **Mandeouacantons.**—Le Sueur (1700) in Margry, Déc., VI, 81, 1886. **Mawtawbauntowahs.**—Carver, Trav., 60, 1778. **Mdawakontons.**—Minn. Hist. Soc. Coll., III, 86, 1880. **Mdawakontonwans.**—Ibid., 84. **M'day-wah-kaun-twan Dakotas.**—Ramsey, ibid., I, 45, 1872. **M'day-wah-kauntwaun Sioux.**—Sibley, ibid., 47. **M'daywakantons.**—Ibid., III, 250, 1880. **M'daywawkawntwawns.**—Neill, Hist. Minn., 144, note, 1858. **Mdeiyedan.**—Ashley, letter to Dorsey, Jan. 1886. **Mde-wahantonwan.**—Schoolcraft, Ind. Tribes, I, 248, 1851. **M'dewakanton.**—Nicollet, Rep. on Upper Miss. R., map, 1843. **Mde-wa-kan-ton-wan.**—Neill, Hist. Minn., 144, note, 1858. **Mdewakaŋtoŋwan.**—Riggs, Dakota Gram. and Dict., vii, 1852. **M'de-wakan-towwans.** Ramsey in Ind. Aff. Rep. 1849, 78, 1850. **M'de-wakant'wan.**—Ibid. **Md-Wakans.**—Peet in Am. Antiq., VIII, 304, 1886. **Mdwakantonwans.**—Riggs in Minn. Hist. Soc. Coll., III, 126, 1880. **Medaquakantoan.**—Ramsey (1853) in Sen. Ex. Doc. 61, 33d Cong., 1st sess., 324, 1854. **Medawah-Kanton.**—Maximilian, Trav., 507, 1843. **Med-a-wakan-toan.**—Sweetser in Sen. Ex. Doc. 61, 33d Cong., 1st sess., 2, 1854. **Medawakantons.**—Ind. Aff. Rep., 494, 1839. **Med-a-wa-kanton Sioux.**—Ind. Aff. Rep., 495, 1838. **Medawakantwan.**—Parker, Minn. Handbk., 140, 1857. **Me-da-we-con-tong.**—U. S. Ind. Treat., 368, 1826. **Medaykantoans.**—Ramsey in Sen. Ex. Doc. 61, 33d Cong., 1st sess., 337, 1854. **Med-ay-wah-kawn-t'waron.**—Ramsey in Ind. Aff. Rep. 1849, 78, 1850. **Medaywakanstoan.**—Ind. Aff. Rep., 18, 1851. **Med-ay-wa-kan-toan.**—U. S. Stat., X, 56, 1853. **Medaywokant'wans.**—Pike quoted by Neill, Hist. Minn., 288, 1858. **Me-de-wah-kan-toan.**—Sweetser in Sen. Ex. Doc. 61, 33d Cong., 1st sess., 321, 1854. **Medewakantoans.**—Sweetser in Sen. Ex. Doc. 29, 32d Cong., 2d sess., 14, 1853. **Medewakantons.**—Neill in Minn. Hist. Soc. Coll., I, 260, 1872. **Mede-wakan-t'wans.**—Ramsey in Ind. Aff. Rep. 1849, 72, 1850. **Mediwanktons.**—Keane in Stanford, Compend., 521, 1878. **Medwakantonwan.**—Minn. Hist. Soc. Coll., III, 190, 1880. **Menchokatonx.**—Perrot (1689) quoted by Neill, Hist. Minn., 144, 1858. **Menchokatouches.**—Perrot (1689) in Minn. Hist. Soc. Coll., II, pt. 2, 31, note, 1864. **Mencouacantons.**—Relation of Pénicaut (1700) in Minn. Hist. Soc. Coll., III, 6, 1880. **Mendawahkanton.**—Prescott (1847) in Schoolcraft, Ind. Tribes, II, 168, 1852. **Men-da-wa-kan-ton.**—Prescott, ibid., 170. **Mendeouacanton.**—Le Sueur (1700) in Margry, Déc., VI, 86, 1886. **Mendeouacantous.**—La Harpe (1700) in Shea, Early Voy., 104, 1861. **Mendewacantongs.**—Schoolcraft, Trav., 307, 1821. **Mende Wahkan toan.**—Long, Exped. St Peter's R., I, 378, 1824. **Mende-Wakan-Toann.**—Maximilian, Trav., 149, 1843. **Mendouca-ton.**—La Harpe (1700) in French, Hist. Coll. La., III, 27, 1851. **Menduwakanton.**—Huebschmann in Schoolcraft, Ind. Tribes, VI, 707, 1857. **Menowa Kautong.**—Boudinot, Star in the West, 127, 1816. **Menowa Kontong.**—Farnham, Trav., 32, 1843. **Midewakantonwans.**—Domenech, Deserts N. Am., II, 26, 1860. **Min'-da-wâr'-câr-ton.**—Lewis and Clark, Discov., 30, 1806. **Minokantongs.**—Schoolcraft, Trav., 308, 1821. **Minowakanton.**—Lewis and Clark, Exped., I, 145, 1814. **Minowa Kantong.**—Brown, West. Gaz., 208, 1817. **Minoway-Kantong.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 40, 1814. **Minoway Kautong.**—Ibid. (misprint). **Minow Kantong.**—Schoolcraft, Trav., 286, 1821. **Mundaywahkanton.**—McKenney and Hall, Ind. Tribes, I, 303, 1854. **Munday Wawkantons.**—Snelling, Tales of N. W., 231, 1830. **O-man-ee.**—Schoolcraft, Ind. Tribes, II, 141, 1852. **O-maum-ee.**—Warren in Minn. Hist. Soc. Coll., V, 162, 1885. **People of the Lake.**—Lewis and Clark, Exped., 145, 1814. **Siou Mendeouacanton.**—Le Sueur (1700) in Margry, Déc., VI, 80, 1886. **Sioux Mindawarcarton.**—Lewis and Clark, Discov., 28, 1806. **Sioux of the River.**—Seymour, Sketches of Minn., 133, 850. **Siouxs of the Lakes.**—U. S. Ind. Treaties (1815), 869, 1873. **Win-de-wer-rean-toon.**—Arrowsmith, map. N. Am. (1795), 1814.

Meamskinisht ('porcupine-foot grove'). A Tsimshian mission village founded in 1889 and settled by the Kitksan. In 1897 the population was about 50 —Dorsey in Am. Antiq., XIX, 280, 1897

Measurements. Among civilized people, previous to the introduction of the metric system, linear measurements were derived mostly, if not exclusively, from the human body, and although in later cenuries these measurements became standardized, it is not long since they were all determined directly from the human frame. It is still common, even for white men, in the absence of a graduated rule, to compute the inch by the transverse dimension of the terminal joint of the thumb, and for women to estimate a yard by stretching cloth from the nose to the tips of the fingers—the arm being extended and thrown strongly backward—or to estimate an eighth of a yard by the length of the middle finger. The use of the span as a standard of lineal measure is also still quite common. Within the last 30 years it has been a custom for traders to sell cloth to Indians by the natural yard or by the brace, and although this measure on a trader of small stature might be much less than 3 feet, the Indians preferred it to the yardstick. Below is given a list of what may be called natural measures which are known to have been employed by Indians. Some of the larger measures have been in general use among many tribes, while some of the smaller ones have been used by the Navaho and Pueblo shamans in making sacrificial and other sacred objects and in executing their dry-paintings. Some are also employed by Pueblo women in making and decorating their pottery.

Linear measures.—1. One finger width: the greatest width of the terminal joint of the little finger in the palmar aspect. 2. Two finger widths: the greatest width of the terminal joints of the first and second fingers held closely together, taken in the palmar aspect. 3. Three finger widths: the greatest width of the terminal joints of the first, second, and third fingers, taken as above. 4. Four finger widths: the width of the terminal joints of all four fingers of one hand, taken under the same conditions. 5. The joint: the length of a single digital phalanx, usually the middle phalanx of the little finger. 6. The palm: the width of the open palm, including the adducted thumb. 7. The finger stretch: from the tip of the first to the tip of the fourth finger, both fingers being extended. 8. The span: the same as our span, i. e., from the tip of the thumb to the tip of the index finger, both stretched as far apart as possible. 9. The great span: from the tip of the thumb to the tip of the little finger, all the digits being extended, while the thumb and little finger are strongly adducted. 10. The cubit: from the point of the elbow to the tip of the extended middle finger, the arm being bent. 11. The short cubit: from the point of the elbow to the tip of the extended little finger. 12. The natural yard: from the middle of the chest to the end of the middle finger, the arm being outstretched laterally at right angles with the body; this on a tall Indian equals 3 feet or more; among some tribes the measure is taken from the mouth to the tip of the middle finger. 13. The natural fathom, or brace: measured laterally on the outstretched arms, across the chest, from the tip of one middle finger to the tip of the other; this is twice the natural yard, or about 6 feet. The stature of white men usually equals or exceeds this measure, while among Indians the contrary is the rule—the arm of the Indian being usually proportionally longer than the arm of the white. This standard was commonly adopted by Indian traders of the N. in former days. They called it "brace," a word taken from the old French. There seems to be no evidence that the foot was ever employed by the Indians as a standard of linear measure, as it was among the European races; but the pace was employed in determining distances on the surface of the earth.

Circular measures.—1. The grasp: an approximate circle formed by the thumb and index finger of one hand. 2. The finger circle: the fingers of both hands held so as to inclose a nearly circular space, the tips of the index fingers and the tips of the thumbs just touching. 3. The contracted finger circle: like the finger circle but diminished by making the first and second joints of one index finger overlap those of the other. 4. The arm circle: the arms held in front as if embracing the trunk of a tree, the tips of the middle fingers just meeting.

Scales and weights were not known on the western continent previous to the discovery. There is no record of standards of dry or liquid measure, but it is probable that vessels of uniform size may have been used as such. See *Exchange*, and the references thereunder. (W. M.)

Mecadacut. An Indian village on the coast of Maine, between Penobscot and Kennebec rs., in Abnaki territory, in 1616.

Macadacut.—Smith (1629), Virginia, II, 183, repr. 1819. **Mecadacut.**—Smith (1616) in Mass. Hist. Soc. Coll., 3d s., III, 22, 1833. **Mecaddacut.**—Smith (1629), Virginia, II, 192, repr. 1819.

Mecastria. Mentioned by Oñate (Doc. Inéd., XVI, 114, 1871) as a pueblo of the Jemez in New Mexico in 1598. It can not be identified with the present native name of any of the ruined settlements in the vicinity of Jemez. In another list by Oñate (ibid., 102), Quiamera and Fía are mentioned. A comparison of the lists shows the names to be greatly confused, the *mera* (of Quiamera) and *fía* making a contorted form of "Mecastría."

Mechemeton. A division of the Sisseton Sioux, perhaps the Miakechakesa.

Machemeton.—Carte des Poss. Angl., 1777. **Mechemeton.**—De l' Isle, map (1703) in Neill, Hist. Minn., 164, 1858. **Mechemiton.**—Anville, map of N. Am., 1752.

Mechgachkamic. A former village, perhaps belonging to the Unami Delawares, probably near Hackensack, N. J.

Mechgachkamic.—Doc. of 1649 in N. Y. Doc. Col. Hist., XIII, 25, 1881. **Mochgeychkonk.**—Doc. of 1655, ibid., 48 (identical?).

Mechkentowoon. A tribe of the Mahican confederacy formerly living, according to Ruttenber, on the w. bank of Hudson r. above Catskill cr., N. Y. De Laet and early maps place them lower down the stream. (J. M.)

Machkentiwomi.—De Laet, Nov. Orb., 72, 1633. **Mechkentiwoom.**—Map *ca.* 1614 in N. Y. Doc. Col. Hist., I, 1856. **Mechkentowoon.**—Wassenaar (*ca.* 1630) in Ruttenber, Tribes Hudson R., 71, 1872. **Wechkentowoons.**—Ruttenber, ibid., 86 (misprint).

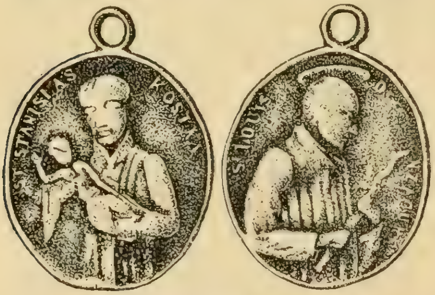
Mecopen. An Algonquian village, in 1585, s. of Albemarle sd., near the mouth of Roanoke r., N. C.

Mecopen.—Smith (1629), Virginia, I, map, repr. 1819. **Moquopen.**—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856.

Medals. From time immemorial loyalty has been rewarded by the conferring of land and titles of nobility, by the personal thanks of the sovereign, the presentation of medals, and the bestowal of knightly orders the insignia of which were hung on the breast of the recipient. With the Indian chief it was the same. At first he was supplied with copies of his own weapons, and then with the white man's implements of war when he had become accustomed to their use. Brass tomahawks especially were presented to the Indians. Tecumseh carried such a tomahawk in his belt when he was killed at the battle of the Thames, in Canada, and his chief warrior, John Naudee, removed it and the silver belt buckle from the body. There were also presented to the Indian chiefs silver hat-bands, chased and engraved with the royal arms; silver gorgets to be worn suspended from the neck and having the royal arms and emblems of peace engraved upon them; and silver belt buckles, many of which exceeded 3 in. in diameter. The potency of the medal was soon appreciated as a means of retaining the Indian's allegiance, in which it played a most important part. While gratifying the vanity of the recipient, it appealed to him as an emblem of fealty or of chieftainship, and in time had a place in the legends of the tribe.

The earlier medals issued for presentation to the Indians of North America have become extremely rare from various causes, chief among which was the change of government under which the Indian may have been living, as each government was extremely zealous in searching out all medals conferred by a previous one and substituting medals of its own. Another cause has been that within recent years Indians took their medals to the nearest silversmith to have them converted into gorgets and amulets. After the Revolution the United States replaced the English medals with its own, which led to the establishment of a regular series of Indian peace medals. Many of the medals presented to the North American Indians were not dated, and in many instances were struck for other purposes.

Spanish Medals.—Early Spanish missionaries also presented medals to the Indians; these are often found in graves in those portions of the United States once occupied by the Spanish. Several of these medals were found at the old Cayuga mission in New York, established in 1657 for the Huron refugees among the Iroquois and discontinued 30 years later. "The medals are of a religious character, and are supposed to have been given, in recognition of religious zeal or other service, by the early Catholic missionaries" (Betts, p. 32). One of these medals is as follows:



CATHOLIC MEDAL FROM A MOUND IN ALEXANDER CO., ILL.

1682. Obverse, the Virgin Mary, standing on a crescent and clouds, surrounded by a rayed glory, in field *1682;* legend, *Nuestra Señora de Guadalupe Ora Pro Nobis, Mexico.* Reverse, bust of San Francisco de Assisi in dress of a monk, a halo above; legend, *Francisco Ora Pro Nobis.* Brass and silver; size, $1\frac{13}{16}$ by $1\frac{1}{2}$ in.

In 1864 there was found at Prairie du Chien, Wis., in an Indian grave, a silver medal, now in possession of the Wisconsin Historical Society, "supposed to have been given to Huisconsin, a Sauk and Fox chief" (Betts, p. 239). This was one of the regular "service medals" awarded by Spain to members of her army.

Obverse, bust of king to left; legend, *Carolus III Rey de España e de las Indias.* Reverse, within a cactus wreath, *Por Merito.* Silver; size, $2\frac{1}{2}$ in., with loop.

French Canadian Medals.—The earliest record of peace medals in connection with the Canadian Indians is found in Canada Correspondence General, vol. iv, in which mention is made of "a Caughnawaga chief, November 27, 1670, who holds preciously a medal presented to him by the king." Leroux (p. 14) includes a medal caused to be struck by Cardinal Richelieu in 1631 for presentation to Canadian Indians. A large medal was issued in France in commemoration of the reigning family; this example proved so acceptable to the Indians that a series of six, varying slightly in design and in size from $1\frac{3}{16}$ to $3\frac{1}{16}$ in., was issued for presentation to them. Very few of the originals are now known to exist, but many restrikes have been made from the dies in the Musée Monetaire at Paris.

1693. Obverse, head of the king to right, laureated; legend, *Ludovicus Magnus Rex Christianissimus.* Reverse, four busts in field; legend. *Felicitas Domus Augustæ. Seren Dolph, Lud. D, Burg. Phid D. Card. D. Bitur. M.D.C.X.C.III.*

After the death of the Dolphin, in 1712, the reverse type was changed, two figures replacing the four busts of Louis, the Dauphin, and his two sons. Of this medal only restrikes are now known.

171-. Obverse, bust of king to right; legend, *Ludovicus XIIII, D. G. FR. NAV. REX.* Reverse, two Roman warriors; legend, *HONOR ET VIRTUS.* Silver; bronze, size, $2\frac{1}{4}$ in.

In the succeeding reign a smaller medal of similar design was issued, bearing on the obverse the head of the king to the right, draped and laureated; legend, *Louis XV Rex Christianissimus.* A copy of this medal has been found with the legend erased and *George III* stamped in its place (McLachlan, p. 9). Silver; bronze; size, 2 in.

The General De Levi medal of 1658, and that of the first Intendant-General of Canada, Jean Varin, of 1683, though included by Leroux (p. 15) among the peace medals, are excluded by Betts and other writers. Leroux (p. 17) figures the French Oswego medal of 1758 as belonging to the peace medal series. "As medals were freely distributed about this time, some of them may have been placed in Indian hands" (Beauchamp, p. 64).

1758. Obverse, head of king to left, nude and hair flowing; legend, *Ludovicus XV Orbis Imperator;* in exergue, *1758*. Reverse, in field four forts; legend, *Wesel, Oswego, Port Mahon;* in exergue, *Expung. Sti. Davidis Arce et Solo Equata*. Silver; brass; size, $1\frac{1}{4}$ in.

British Medals.—The earliest medals presented to American Indians by the English colonists are those known as the Pamunkey series. By Act 38, Laws of Virginia, in the 14th year of King Charles II, March, 1661 (see Hening's Statutes, II, 185), there were caused to be made, possibly in the colony, "silver and plated plaques to be worn by the Indians when visiting the English settlements." They were plain on the reverse, in order to permit the engraving of the names of the chiefs of the Indian towns.

1670. Obverse, bust of king to right; legend in outer circle, *Charles II, King of England, Scotland, France, Ireland and Virginia;* the center of the shield a slightly convex disk bearing the legend, the royal arms, and in one corner a tobacco plant. Encircled by ribbon of the Garter, below the disk in an oval surface, is the inscription: *The Queen of Pamaunkee;* above the disk a crown. Reverse, plain, with 5 rings attached for suspension. Silver; copper; oval; size, 4 by 6 in.

1670. Obverse, same as last; legend, *Ye King of* ——. Reverse, a tobacco plant; legend, *Piomock*. Silver; copper; oval; size, 4 by 6 in.

In a proposal made by Robert Hunter, captain-general, etc., to the chief of the Five Nations, at Albany, Aug. 16, 1710, during the reign of Queen Anne, it is recorded: "Your brothers who have been in England and have seen the great Queen and her court, have no doubt informed you how vain and groundless the French boasting has been all along. Her Majesty has sent you as pledges of her protection a medal for each nation, with her royal effigies on one side and the last gained battle on the other. She has sent you her picture, in silver, twenty to each nation, to be given to the chief warriors, to be worn about their necks, as a token that they should always be in readiness to fight under her banner against the common enemy." This was probably the silver medal struck in 1709 in commemoration of the battle and capture of Tournay by the British.

1710. Obverse, bust of Queen Anne to left, hair bound in pearls, lovelock on the right shoulder; in gown, and mantle on the right shoulder, legend, *ANNA D. G. MAG. BRI. ET HIB. REG.;* below, *J. C.* [John Crocker]. Reverse, Pallas seated, to right, resting her left hand upon a Gorgian shield and holding in her right hand a spear, murally crowned, near her a pile of arms and flags, a town in the distance; legend, *Turnace Expurgato;* in exergue, *M.D.C.C.IX.* Gold; silver; size, $1\frac{9}{16}$ in.

A series of six medals was issued during the reigns of George I and George II, of similar design, in brass and copper; sizes, $1\frac{1}{2}$ to $1\frac{7}{8}$ in. "The medals were not dated, and it is known that the later Georges used the same design" (Beauchamp, p. 27).

1714. Obverse, bust of king to right, laureated, with flowing hair, in armor, draped; legend, *George King of Great Britain.* Reverse, an Indian at right drawing his bow on a deer, standing at left on a hill, sun above, to right above tree one star, to left above Indian three stars. Brass; size, $1\frac{5}{8}$ in., with loop for suspension.

1753. Obverse, bust of king to left, laureated; legend, *Georgius II, D. G. MAG. BRI. FRA. ET HIB. REX. F. D.* Reverse, the royal arms, within the Garter, surmounted by a crown and a lion; upon ribbon, below, *DIEU ET MON DROIT.* Silver, cast and chased; size, $1\frac{7}{8}$ in., with loop and ring.

The last was one of 30 medals brought from England in 1753 by Sir Danvers Osborne, governor of New York, for presentation to friendly Indians of the Six Nations. The medals were provided with broad scarlet ribbons (Hist. Mag., Sept. 1865, p. 85; Betts, p. 177).

In July, 1721, the governor of Pennsylvania presented to the Seneca chief, Ghosont, a gold coronation medal of George I, charging him "to deliver this piece into the hands of the first man or greatest chief of the Five Nations, whom you call Kannygoodt, to be laid up and kept as a token of friendship between them" (Hawkins, II, 426).

1721. Obverse, bust of king to right, laureated, hair long, and in scale armor, lion's head on breast and mantle; legend, *Georgius. D. G. MAG. BRI. FR. ET HIB. REX.;* on truncation, *E. Hannibal*, Reverse, the king seated, to right, beneath a canopy of state, is being crowned by Britannia, who rests her hand upon a shield; in exergue, *INAUGURAT* $\frac{31}{20}$, *Oct. MDCCXIIII.*

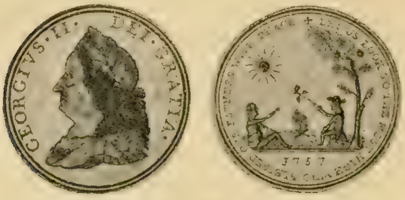
The following medal seems to have been a trader's token or store card, possibly given to the Indians to gain their good will:

1757. Obverse, a trader buying skins from an Indian; legend, *The Red Man Came to Elton Daily*. Reverse, a deer lying beneath a tree; legend, *Skins bought at Eltons;* in exergue, *1757* (Am. Jour. Numismat., VII, 90). Copper, size, $1\frac{3}{8}$ in.

The first Indian peace medal manufactured in America is thought to have been the following. It was presented by The Friendly Association for the Regaining and Preserving Peace With the Indians by Pacific Means, a society composed largely of Quakers. The dies were engraved by Edward Duffield, a watch and clock maker of Philadelphia, and the medals were struck by Joseph Richardson, a member of the society. Many restrikes have been issued.

1757. Obverse, bust of the king to right, hair long and laureated; legend, *Georgius II Dei Gratia.*

Reverse, Indian and white man seated, a council fire between them; white man offers calumet and Indian extends hand for it; above Indian a rayed sun, back of white man a tree; legend, *Let us Look to the Most High who Blessed our Fathers with Peace;* in exergue, *1757*. Silver; copper; pewter; size, 1¾ in.



INDIAN PEACE MEDAL OF 1757

On the capture of Montreal by Sir Jeffrey Amherst, Sept. 8, 1760, an interesting series of medals, known as the conquest medals, was issued. McLachlan says they "were evidently made in America, and presented to the Iroquois and Onondagas, and other chiefs who assisted in the campaign." To each of the 23 chiefs, though they did but little fighting, was presented a medal by Sir William Johnson, who, in his diary, under date of July 21, 1761, says: "I then delivered the medals sent me by the General for those who went with us to Canada last year, being twenty-three in number." Beauchamp (p. 61) says: "In 1761 Johnson had similar medals for the Oneidas, but none of them have been found."

1760. Obverse, view of a town, with bastions, on a river front, five church spires, island in river; in foreground, to left, a bastion with flag of St George; in exergue, in an incused oval, *D. C. F.;* this side is cast and chased. Reverse, in field engraved, *Montreal*, remainder plain for insertion of name and tribe of the recipient. Silver; size, $1\frac{13}{14}$ in. Pewter; size, 1⅞ in.

Beauchamp (p. 66) says: "Two medals, relating to the capture of Montreal and conquest of Canada, seem more likely to have been given by Johnson to the Indians in 1761. As the two medals have Indian symbols, and one Amherst's name, and that of Montreal, they seem to suit every way Johnson's lavish distribution of medals at Otsego, when sent by his leader."

1761. Obverse, a laureated nude figure, typifying the St Lawrence, to right, reclining, right arm resting on the prow of a galley, paddle in left hand, a beaver climbing up his left leg; in background a standard inscribed *Amherst* within a wreath of laurel, surmounted by a lion. In exergue, a shield with fleur-de-lis; above, a tomahawk, bow, and quiver; legend, *Conquest of Canada*. Reverse, a female figure, to right, seated beneath a pine tree; an eagle with extended wings standing on a rock; before the female a shield of France, with club and tomahawk; legend, *Montreal Taken, MDCCLX;* in exergue, *Soc. Promoting Arts and Commerce*. Silver; size, 1½ in.

1761. Obverse, head of King George, to right, nude, with flowing hair, laureated; legend, *George II. King*. Reverse, female figure seated beneath a pine tree, to left, weeping, typical of Canada; behind her a beaver climbing up a bank; legend, *Canada Subdued;* in exergue, *MDCCLX.;* below, *S. P. A. C.* Silver; bronze; size, 1½ in.

To commemorate the marriage of George III and Queen Charlotte a small special medal was struck, in 1761, for general distribution to insure the allegiance of the savages in the newly acquired province (McLachlan, p. 13).

1761. Obverse, bust of king and queen facing each other; above, a curtain with cords and tassels falling midway between the heads. Reverse, the royal arms, with ribbon of the Garter, and motto on ribbon below, *Dieu et Mon Droit*. Silver; size, 1½ in., pierced for suspension.

The following series of medals is supposed to have been struck for presentation to Indian chiefs in Canada at the close of the French and Indian wars. There were five in the series, differing in size and varying slightly in design; they were formed of two shells joined together; one of lead and others of pewter, with tracings of gilding, have been found.

1762. Obverse, youthful bust of king, to right, in armor, wearing ribbon of the Garter, hair in double curl over ear; legend, *Dei Gratia*. Reverse, the royal arms encircled by the ribbon of the Garter, surmounted by a crown, supported by the lion and the unicorn; legend, *Honi Soit qui Mal y Pense;* on a ribbon below the motto, *Dieu et Mon Droit*. Silver; size, 1½ by 3⅛ in.

In 1763 Pontiac rebelled against British rule, and the Government entered into treaty with the remaining friendly chiefs. A council was held at Niagara in 1764, at which time the series of three medals known as the "Pontiac conspiracy medals" was presented to the chiefs and and principal warriors.

1764. Obverse, bust of king, to left, in armor and in very high relief, long hair tied with ribbon, laureated; legend, *Georgius III. D. A. M. BRI. FRA. ET HIB. REX. F. D.* Reverse, an officer and an Indian seated on a rustic bench in foreground; on the banks of a river, to right, three houses on a rocky point; at junction of river with ocean, two ships under full sail. The Indian holds in his left hand a calumet, with his right grasps the hand of the officer; at left of Indian, in the background, a tree, at right a mountain range; legend, *Happy While United;* in exergue, *1764*. In field, stamped in two small incused circles, *D. C. F.* and *N York*. Silver; size, $3\frac{9}{16}$ by 3⅛ in.; loop, a calumet and an eagle's wing.

In 1765 a treaty was made with the British and Pontiac, and his chiefs were presented by Sir William Johnson, at Oswego, with the medals known as "the lion and wolf medals." A large number of these were distributed, and two reverse dies have been found. The design represents the expulsion of France from Canada (see Parkman, Pontiac Conspiracy, chap. xxxi; Betts, p. 238; Leroux, p. 156; McLachlan, p. 13).

1765. Obverse, bust of king to right, in armor, wearing the ribbon of the Garter; legend, *Georgius III Dei Gratia*. Reverse, to left, the British lion reposing under a tree; to right, a snarling wolf; behind lion, a church and two houses; behind wolf, trees and bushes. Silver; size, 2⅜ in.

A large body of Indians assembled in general council at Montreal, Aug. 17, 1778, representing the Sioux, Sauk, Foxes, Menominee, Winnebago, Ottawa, Potawatomi, and Chippewa. It is generally supposed that at this time the presentation of the medals took place, in consideration of the assistance rendered the British in the campaigns of Kentucky and Illinois and during the War of the Revolution. Gen. Haldimand, commander in chief of the British forces in Canada, also gave a certificate with each medal (see Hoffman in 14th Rep. B. A. E., 1896; Betts, p. 284–286).

1778. Obverse, bust of king to right, wearing ribbon of the Garter. Reverse, the royal arms, surrounded by ribbon of the Garter and motto, surmounted by a crown, supported by the lion and the unicorn; at bottom ribbon, with motto, *Dieu et Mon Droit;* shield of pretense crowned. Silver; size, $2\frac{3}{8}$ in., with loop for suspension.

The following medals were presented, until about the time of the war of 1812, to Indian chiefs for meritorious service, and continued in use possibly until replaced by those of 1814 (Leroux, p. 157):

1775. Obverse, bust of the king, to left, with hair curled, wearing ribbon of the Garter; legend, *Georgius III Dei Gratia.* Reverse, the royal arms with supporters; surmounted by crown and ribbon of the Garter; below, ribbon with motto, *Dieu et Mon Droit.* Silver; size, $2\frac{1}{4}$ in., with loop for suspension.

1794. Obverse, bust of king to right, in armor, wearing ribbon of the Garter, hair long, cloak over shoulders; two laurel branches from bottom of medal to height of shoulders of bust; legend, *Georgius III Dei Gratia;* in exergue, *1794.* Reverse, on plain field, the royal arms with supporters, surmounted by helmet and crest, encircled by ribbon of the Garter, and below ribbon and motto. Silver; size, $1\frac{1}{4}$ in.

At the close of the war of 1812, the Government, desirous of marking its appreciation of the services rendered by its Indian allies, besides making other presents and grants of land, caused the following medal, in three sizes, to be struck in silver for presentation to the chiefs and principal warriors (Leroux, p. 158):

1814. Obverse, bust with older head of king to right, laureated, draped in an ermine mantle, secured in front with a large bow of ribbon, wearing the collar and jewel of St George; legend, *Georgius III Dei Gratia Britanniarum Rex F. D.;* under bust, *T. Wyon, Jun. S.* Reverse, the royal arms of Great Britain with shield of pretense of Hanover, surmounted by a crown and crested helmet, all encircled by ribbon of the Garter and supporters, below a ribbon with motto, *Dieu et Mon Droit;* above ribbon, a rose, thistle, and shamrock; behind helmet on both sides, a display of acanthus leaves; in exergue, *1814.* Silver; size, $2\frac{3}{8}$ to $4\frac{11}{16}$ in.

The following medal, in three sizes, was struck in 1840 for participants in the early treaties of the Queen's reign. It is possible that it may have been presented also to the Indians of Lower Canada who took no part in the abortive uprising of 1837 (McLachlan, p. 36; Leroux, p. 161):

1840. Obverse, bust of Queen, to right, crowned; legend, *Victoria Dei Gratia Britanniarum Regina F. D.;* under neck *W. Wyon, R. A.* Reverse, arms of Great Britain, surmounted by crown and crested helmet, encircled by ribbon of the Garter, supported by the lion and the unicorn; below, ribbon with motto, *Dieu et Mon Droit*, the rose and thistle; in exergue, *1840.* Silver; sizes, $2\frac{3}{8}$ to $4\frac{9}{16}$ in.

The medal known as the Ashburton treaty medal was given through Lord Ashburton, in 1842, to the Micmac and other eastern Indians for services as guards and hunters, and assistance in laying out the boundary between the United States and Canada.

1842. Obverse, bust of queen in an inner dentilated circle, garland of roses around psyche knot; under bust, *B. Wyon;* no legend. Reverse, arms of Great Britain in an inner circle, surmounted by a crowned and crested helmet, encircled by the ribbon of the Garter; legend, *Victoria Dei Gratia Britanniarum Regina Fid. Def.* Ribbon in lower field backed by the rose and thistle (Betts, p. 159). Silver; size, $2\frac{9}{16}$ in.

In 1848 the Peninsular War medal was issued, to be given to any officer, noncommissioned officer, or soldier who had participated in any battle or siege from 1793 to 1814. In general orders, dated Horse Guards, June 1, 1847, were included the battles of Chateaugay, Oct. 26, 1813, and of Chrystlers Farm, Nov. 11, 1813, covering the invasion of Canada by the American army in 1813. "The medal was also conferred upon the Indians, the name of the battles engraved on clasps, and the name of the recipient on the edge of the medal, with title of warrior" (Leroux, p. 177).

1848. Obverse, bust of the queen to right, crowned; legend, *Victoria Regina;* below bust, *1848*, and *W. Wyon, R. A.* Reverse, figure of the queen in royal robes, standing on a dais, crowning with a wreath of laurel the Duke of Wellington, who is kneeling before her; by side of dais a crouching lion; in exergue, *1703–1814.* Silver; size, $2\frac{1}{4}$ in., with loop for suspension.

The Prince of Wales on his visit to Canada in 1860 was received by Indians in full ceremonial dress. Each chief was presented with a large silver medal, while the warriors received smaller medals. This medal is known as the Prince of Wales medal.

1860. Obverse, head of queen to right, undraped and crowned; legend, *Victoria D. G. Regina F. D.* In lower right-hand field, the three feathers and motto; lower left-hand field, *1860.* Reverse, the royal arms surmounted by a helmet, crown, and lion, with ribbon of the Garter, and on the ribbon below, *Dieu et Mon Droit;* at back, roses, shamrock, and thistle; in exergue, *1860.* Silver; size, 2 in., with loop for suspension.

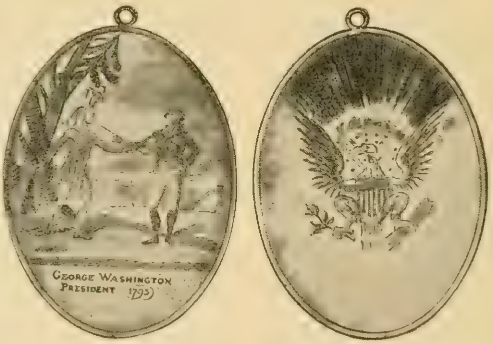
In 1860, when the Government had acquired the lands of the Hudson's Bay Company's territory and after the extinction of the Indian land titles, the following medal was presented to the Indians under Treaty No. 1. In the Report of the Commissioners it is stated: "In addition each Indian received a dress, a flag, and a medal as marks of distinction." These medals at first were not struck for this occasion.

1860. Obverse, head of the queen to right, crowned; legend, *Victoria Regina;* under bust, *J. S.* and *B. Wyon, S C.* Reverse, two branches of oak, center field plain for the engraving of name and tribe of recipient. Silver; size, $3\frac{3}{16}$ in.

The very large Confederation medal of 1867, with an extra rim soldered on it, was used in 1872 for Treaty No. 2. It was presented to the Indians subsequent to the acquisition of the Hudson's Bay Company's territory, at which time the Indian titles were extinguished. "Twenty-five were prepared, but found so cumbersome no more were used" (Leroux, p. 219).

1872. Obverse, bust of queen to right, within an inner circle having milled edge ground, with veil and necklace; legend, *Dominion of Canada;* below, *Chiefs Medal, 1872;* below bust, *S. Wyon.* Reverse, in inner circle Britannia seated with lion and four female figures, representing the four original provinces of the Canadian confederation; legend, *Juvenatus et Patrius Vigor Canada Instaurata, 1867;* in outer circle, *Indians of the North West Territories.* Silver; bronze; size, $3\frac{3}{4}$ in.

The following medal was struck especially to replace the large and inartistic medal last described, and was intended for presentation at future treaties:



THE "RED JACKET" MEDAL, DATED 1793

1873. Obverse, head of queen to right, crowned with veil and necklace, draped; legend, *Victoria D. G. Britt. REG. F. D.;* below bust, *J. S. Wyon.* Reverse, a general officer in full uniform, to right, grasping the hand of an Indian chief who wears a feather headdress and leggings; pipe of peace at feet of figures; in background, at back of Indian, several wigwams; back of officer, a half sun above horizon; legend, *Indian Treaty No. ——*, on lower edge, *187–.* Silver; size, 3 in., with loop for suspension.

A series of three medals was struck by the Hudson's Bay Company for presentation to the Indians of the great Northwest for faithful services. These were engraved by G. H. Kuchler of the Birmingham mint, 1790 to 1805.

1793. Obverse, bust of king to left, long hair and draped; legend, *Georgius III D. G. Britanniarum Rex Fidei. Def.;* under bust, *G. H. K.* Reverse, arms of the Hudson's Bay Company; argent, a cross gules, four beavers proper, to the left, surmounted by a helmet and crest, a fox supported by two stags; motto on ribbon, *Pro Pelle Cutem* (Leroux, p. 59). Silver; sizes, $1\frac{13}{16}$ by 3 in.

Medals of the United States.—The earliest known Indian medal struck within the United States is that of 1780, as follows:

1780. Obverse, arms of Virginia; legend, *Rebellion to Tyrants is Obedience to God.* Reverse, an officer and an Indian seated under a tree, the Indian holding a calumet in his hand; in the background, a sea on which are three ships, in the middle-ground, a rocky point and a house; legend, *Happy While United.* Silver; pewter; size, $2\frac{7}{8}$ in.; loop, a calumet and an eagle's wing.

The pewter medal presented by the Government to the Indians represented at the Ft Harmar treaty in Ohio, in 1789, bears on the obverse the bust of Washington with full face, and on the reverse the clasped hands and crossed calumet and tomahawk, with the date 1789, and legend, *Friendship, the Pipe of Peace.* The tribes present at the treaty were the Ottawa, Delawares, Hurons, Sauk, Potawatomi, and Chippewa.

Of the early United States medals possibly the most interesting is that known as the Red Jacket medal, presented to this celebrated Seneca by Washington at Philadelphia in 1792. This was one of several similar medals, one of which is dated 1793. Of it Loubat says: "The medals were made at the United States Mint when Dr Rittenhouse was director, 1792–1795." See *Red Jacket.*

1792. Obverse, Washington in uniform, bareheaded, facing to the right, presenting a pipe to an Indian chief, who is smoking it; the Indian is standing, and has a large medal suspended from his neck. On the left is a pine tree, at its foot a tomahawk; in the background, a farmer plowing; in exergue, *George Washington President 1792*—all engraved. Reverse, arms and crest of the United States on the breast of the eagle, in the right talon of which is an olive branch, in the left a sheaf of arrows, in its beak a ribbon with the motto *E Pluribus Unum;* above, a glory breaking through the clouds and surrounded by 13 stars. Size, $6\frac{3}{4}$ by $4\frac{3}{4}$ in.

In the Greenville treaty of 1795, between the United States and representatives of the Hurons, Delawares, Ottawa, Chippewa, Potawatomi, Sauk, and other tribes, a part of the function, as usual, involved the presentation of peace medals. The medal in this case was a facsimile of the oval Red Jacket medal, in silver, engraved and chased, with a change in the date to 1795. Size, 4 by 6 in. As there were many signers, a considerable number of these medals must have been distributed.

During the second administration of Washington, in 1796, there was issued a series of four medals, in silver and bronze, called "the Season medals," which Snowden (p. 95) states were Indian peace medals. These are as follows:

1796. No. 1. Obverse, a shepherd with staff in left hand, and a cow, two sheep, and a lamb in foreground; in background, a hill, tree, and farmhouse with open door, in which two persons are seen; on base, *C. H. Kuchler, F.;* in exergue, *U. S. A.* Reverse, legend in five parallel lines, *Second Presidency of George Washington MDCCXCVI,* within a wreath of olive branches; in bow, the letter *K.* Size, 1⅞ in.

No. 2. Obverse, interior of a room; in background, a woman; in foreground, a woman spinning, at left a child guarding a cradle, on right an open fireplace; on base, *C. H. K. F.;* in exergue, *U. S. A.* Reverse, same as No. 1.

No. 3. Obverse, in foreground, farmer sowing; in background, a farmhouse and a man plowing; on base, *Kuchler;* in exergue, *U. S. A.* Reverse, same as No. 1.

No. 4. Obverse, bust of Washington in uniform, to left, in a wreath of laurel; legend, *In War Enemies.* Reverse, bust of Franklin, to left, in wreath of laurel; legend, *In Peace Friends.* Tin; size, ⅞ in.

"Of the medals taken along and of which use was made by the explorers [Lewis and Clark] there were three sizes, or grades, one, the largest and preferred one, 'a medal with the likeness of the President of the United States'; the second, 'a medal representing some domestic animals'; the third, 'medals with the impression of a farmer sowing grain'. I have found in 'The Northwest Coast,' by James G. Swan, a cut of a medal of the third class, but I have seen no representation of the second class. The third class medal was made of pewter. These medals were given to chiefs only" (Wheeler, Trail of Lewis and Clark, 139–140).

PRESIDENT OF THE U.S.A. D. 1801
JEFFERSON
PEACE
AND
FRIENDSHIP

THE JEFFERSON MEDAL OF 1801

The following were struck especially for presentation to Indian chiefs, and had their inception, Apr. 20, 1786, when Representative McKean moved "that the Board of the Treasury ascertain the number and value of the medals received by the Commission appointed to treat with the Indians, from the said Indians, and have an equal number with the arms of the United States, made in silver and returned to the chiefs, from whom they were received." The result was the final adoption of a series of medals, each bearing on the obverse the bust of a President, and on the reverse a symbol of peace. This series began with the administration of President Jefferson. The John Adams medal was made many years after his administration, and though not so considered at first, it is now regarded as included in the series. At the time of the first issue, however, a die was made for the obverse of the Adams medal. The reverse used was that of the smaller Jefferson medal; a few were struck in soft metal, which are now exceedingly rare.

Obverse, bust of president to right, clothed, hair in curls and cue; legend, *John Adams, Pres. U. S. A.*; on truncation, *Leonard.* Reverse, two hands clasped, on cuff of one three stripes and as many buttons with displayed eagle; the other wrist has a bracelet with spread-eagle; legend, *Peace and Friendship,* and crossed calumet and tomahawk.

The medal of Adams now used is practically the same, except the arrangement of the face, and the legend, *John Adams, President of the United States;* in exergue, *A. D. 1797;* in truncation, *Furst.* Reverse, the same as last. Bronze; size, 2 in.

The Jefferson medal is as follows:

Obverse, bust of president to right; legend, *Th. Jefferson, President of the U. S. A. D. 1801.* Reverse, same as last. Silver and bronze; sizes, 4 in., 2⅞ in., 2 in.

The medals that followed were the same in design, metal, and size, with the names of the respective Presidents, until the administration of Millard Fillmore, in 1850, when the reverse was entirely changed, as follows:

An Indian in war dress and a pioneer in foreground, the latter leaning on a plow; to right a hill, in center background a river and a sailing boat; to left two cows beyond a farmhouse; American flag back of the figures; legend, *Labor, Virtue, Honor;* in exergue, *J. Wilson, F.* Silver and bronze; size, 3 in.

During the next two administrations this type was retained, but in 1862, during the administration of Abraham Lincoln, another change in the reverse was made:

In field, an Indian plowing, children playing at ball, a hill and a log cabin and a church; a river with boats and ships in background; in an outer circle, following curve of medal, an Indian scalping another; below, an Indian woman weeping, a quiver of arrows with bow and calumet. Silver and bronze; size, 2⅞ in.

The reverse was again changed during the administration of Andrew Johnson, as follows:

Figure of America clasping the hand of an Indian in war dress, before a monument surmounted by a bust of George Washington; at feet of Indian are the attributes of savage life; at feet of America those of civilization. Silver and bronze; size, 2⅜ in.

The medal issued during the administration of President Grant was entirely different:

Obverse, bust of president within a wreath of laurel; legend, *United States of America, Liberty, Justice and Equality;* below, *Let us have peace,* a calumet and a branch of laurel. Reverse, a globe resting on implements of industry with the Bible above and rays behind it; legend, *On earth peace, good will toward men.*

In 1877, during the administration of President Hayes, change was made to an oval medal:

Obverse, bust of president to right, nude; legend, *Rutherford B. Hayes, President of the United States, 1877.* Reverse, figure of a pioneer with ax in left hand and pointing with right to a cabin in right background, before which a woman is seated with a child in her lap; in middle background, a man plowing, a mountain beyond, figure of an Indian in full war dress facing pioneer, to right a tree, above in rays *Peace;* in exergue, crossed calumet and tomahawk within wreath. Silver; bronze; size, 2⅜ by 3⅛ in.

No change was made in size or type until the administration of Benjamin Harrison, when the old round form of medal was resumed:

Obverse, bust of president to right, draped; legend, *Benjamin Harrison, President of the United States, 1889.* Reverse, two hands clasped, crossed calumet and tomahawk; legend, *Peace and Friendship.* Sizes, 3 in., 2¼ in., 2 in.

This medal was continued to the administration of President Roosevelt.

The issuance of peace medals was not confined to the governments, as the various fur companies also presented to Indian chiefs medals of various kinds and in various metals, as, for example, the medals of the Hudson's Bay Company from 1790 to 1805, above described. The Chouteau Fur Company, of St Louis, caused to be given by its agents in the N. W. the following:

Obverse, bust of Pierre Chouteau, to left, clothed; legend, *Pierre Chouteau, Jr., & Co., Upper Missouri Outfit.* Reverse, in field, crossed tomahawk and calumet, and clasped hands; legend, *Peace and Friendship, 1843.* Silver; size, 3⅝ in.

Consult Beauchamp, Metallic Ornaments of the New York Indians, 1903; Betts, American Colonial History Illustrated by Contemporaneous Medals, 1894; Carr, Dress and Ornaments of Certain American Indians, 1897; Carter, Medals of the British Army, 1861; Catalogue du Musée Monetaire, 1833; Clark, Onondaga, 1849; Fisher, American Medals of the Revolution, in Mass. Hist. Soc. Coll., 3d s., VI; Halsey, Old New York Frontier, 1901; Hawkins, Medallic Illustrations of British History; Hayden, Silver and Copper Medals, in Proc. Wyo. Hist. and Geol. Soc., II, pt. 2, 1886; Irwin, War Medals, 1890; Leroux, Medaillier du Canada, 1888; McLachlan in Canadian Antiq. and Numismat. Jour., 3d s., II, 1899; Wheeler, Trail of Lewis and Clark, 1900; Miner, History of Wyoming Valley, 1845; O'Callaghan, Documentary History of the State of New York, 1856–87; Penhallow, History of the Wars of New England, 1824; Pinkerton, Medallic History of England, 1790; Snowden, Medals of Washington in the U. S. Mint, 1861.

(P. E. B.)

Medfield. In 1677 there was a settlement of Christian Indians (perhaps Nipmuc) at this place, in Norfolk co., Mass.—Gookin (1677) in Drake, Bk. Inds., bk. 2, 115, 1848.

Medicine and Medicine-men. Medicine is an agent or influence employed to prevent, alleviate, or cure some pathological condition or its symptoms. The scope of such agents among the Indians was extensive, ranging, as among other primitive peoples, from magic, prayer, force of suggestion, and a multitude of symbolic and empirical means, to actual and more rationally used remedies. Where the Indians are in contact with whites the old methods of combating physical ills are slowly giving way to the curative agencies of civilization. The white man in turn has adopted from the Indians a number of valuable medicinal plants, such as cinchona, jalapa, hydrastis, etc.

In general the tribes show many similarities in regard to medicine, but the actual agents employed differ with the tribes and localities, as well as with individual healers. Magic, prayers, songs, exhortation, suggestion, ceremonies, fetishes, and certain specifics and mechanical processes are employed only by the medicine-men or medicine-women; other specific remedies or procedures are proprietary, generally among a few old women in the tribe; while many vegetal remedies and simple manipulations are of common knowledge in a given locality.

The employment of magic consists in opposing a supposed malign influence, such as that of a sorcerer, spirits of the dead, mythic animals, etc., by the supernatural power of the healer's fetishes and other means. Prayers are addressed to benevolent deities and spirits, invoking their aid. Healing songs, consisting of prayers or exhortations, are sung. Harangues are directed to evil spirits supposed to cause the sickness, and often are accentuated by noises to frighten such spirits away. Suggestion is exercised in many ways directly and indirectly. Curative ceremonies usually combine all or most of the agencies mentioned. Some of them, such as Matthews describes among the Navaho, are very elaborate, prolonged, and costly. The fetishes used are peculiarly shaped stones or wooden objects, lightning-riven wood, feathers, claws, hair, figurines of mythic animals, representations of the sun, of lightning, etc., and are supposed to embody a mysterious power capable of preventing disease or of counteracting its effects. Mechanical means of curing consist of rubbing, pressure with the hands or feet, or with a sash or cord (as in labor or in painful affections of the chest), bonesetting, cutting, cauterizing, scarifying, cupping (by sucking), blood-letting, poulticing, clysmata, sweat bath, sucking of snake poison or abscesses, counter irritation, tooth pulling, bandaging, etc. Dieting and total abstinence from food were forms of treatment in vogue in various localities. Vegetal medicines were, and in some tribes still are, numerous. Some of these are employed by reason of a real or fancied resemblance to the part affected, or as fetishes, because of a supposed mythical antagonism to the cause of the sickness. Thus, a plant with a worm-like stem may be given as a vermifuge; one that has many hair-like processes is used among the Hopi to cure baldness. Among the Apache the sacred tule pollen known as *ha-dn-tin* is given or applied because of its supposed supernatural beneficial effect. Other plants are employed as remedies simply for traditional reasons, without any formulated opinion as to their modes of action. Finally, all the tribes are familiar with and employ cathartics and emetics; in some cases also diaphoretics, diuretics, cough medicines, etc. Every tribe has also knowledge of some of the poisonous plants in its neighborhood and their antidotes.

The parts of plants used as medicines are most often roots, occasionally twigs, leaves, or bark, but rarely flowers or seeds. They are used either fresh or dry, and most commonly in the form of a decoction. Of this a considerable quantity, as much as a cupful, is administered at a time, usually in the morning. Only exceptionally is the dose repeated. Generally only a single plant is used, but among some Indians as many as four plants are combined in a single medicine; some of the Opata mix indiscriminately a large number of substances. The proprietary medicines are sold at a high price. Some of these plants, so far as they are known, possess real medicinal value, but many are quite useless for the purpose for which they are prescribed. There is a prevalent belief that the Indians are acquainted with valuable specifics for venereal diseases, snake bites, etc., but how far this belief may be true has not yet been shown.

Animal and mineral substances are also occasionally used as remedies. Among Southwestern tribes the bite of a snake is often treated by applying to the wound a portion of the ventral surface of the body of the same snake. The Papago use crickets as medicine; the Tarahumare, lizards; the Apache, spiders' eggs. Among the Navaho and others red ocher combined with fat is used externally to prevent sunburn. The red, barren clay from beneath a campfire is used by White Mountain Apache women to induce sterility; the Hopi blow charcoal, ashes, or other products of fire on an inflamed surface to counteract the supposed fire which causes the ailment. Antiseptics are unknown, but some of the cleansing agents or healing powders employed probably serve as such, though undesignedly on the part of the Indians.

The exact manner of therapeutic action is as absolutely unknown to the Indian as it is to the ignorant white man. Among some tribes the term for medicine signifies “mystery,” but among others a distinction is made between thaumaturgic practices and actual medicines. Occasionally the term “medicine” is extended to a higher class of greatly prized fetishes that are supposed to be imbued with mysterious protective power over an individual or even over a tribe (see *Orenda*). Such objects form the principal contents of the so-called medicine-bags.

In many localities there was prepared on special occasions a tribal “medicine.” The Iroquois used such a remedy for healing wounds, and the Hopi still prepare one on the occasion of their Snake dance. Among the tribes who prepare *tiswin*, or *tesvino*, particularly the Apache, parts of a number of bitter, aromatic, and even poisonous plants, especially a species of datura, are added to the liquid to make it “stronger”; these are termed medicines.

The causation and the nature of disease being to the Indian in large part mysteries, he assigned them to supernatural agencies. In general, every illness that could not plainly be connected with a visible influence was regarded as the effect of an introduction into the body, by malevolent or offended supernatural beings or through sorcery practised by an enemy, of noxious objects capable of producing and continuing pain or other symptoms, or of absorbing the patient's vitality. These beliefs, and the more rational ones concerning many minor indispositions and injuries, led to the development of separate forms of treatment, and varieties of healers.

In every Indian tribe there were, and in some tribes still are, a number of men, and perhaps also a number of women, who were regarded as the possessors of supernatural powers that enabled them to recognize, antagonize, or cure disease; and there were others who were better acquainted with actual remedies than the average. These two classes were the “physicians.” They were oftentimes distinguished in designation and differed in influence over the people as well as in responsibilities. Among the Dakota one was called *wakan witshasha*, ‘mystery man’, the other *pejihuta witshasha*, ‘grass-root man'; among the Navaho one is *khathali*, 'singer', 'chanter', the other *izéëlini*, 'maker of medicines'; among the Apache one is *taiyin*, 'wonderful,' the other simply *izé*, 'medicine.'

The mystery man, or thaumaturgist, was believed to have obtained from the deities, usually through dreams, but sometimes before birth, powers of recognizing and removing the mysterious causes of disease. He was "given" appropriate songs or prayers, and became possessed of one or more powerful fetishes. He announced or exhibited these attributes, and after convincing his tribesmen that he possessed the proper requirements, was accepted as a healer. In some tribes he was called to treat all diseases, in others his functions were specialized, and his treatment was regarded as efficacious in only a certain line of affections. He was feared as well as respected. In numerous instances the medicine-man combined the functions of a shaman or priest with those of a healer, and thus exercised a great influence among his people. All priests were believed to possess some healing powers. Among most of the populous tribes the medicine-men of this class were associated in guilds or societies, and on special occasions performed great healing or "life (vitality) giving" ceremonies, which abounded in songs, prayers, ritual, and drama, and extended over a period of a few hours to nine days.

The ordinary procedure of the medicine-man was about as follows: He inquired into the symptoms, dreams, and transgressions of tabus of the patient, whom he examined, and then pronounced his opinion as to the nature (generally mythical) of the ailment. He then prayed, exhorted, or sang, the last, perhaps, to the accompaniment of a rattle; made passes with his hand, sometimes moistened with saliva, over the part affected; and finally placed his mouth over the most painful spot and sucked hard to extract the immediate principle of the illness. This result he apparently accomplished, often by means of sleight-of-hand, producing the offending cause in the shape of a thorn, pebble, hair, or other object, which was then thrown away or destroyed; finally he administered a mysterious powder or other tangible "medicine," and perhaps left also a protective fetish. There were many variations of this method, according to the requirements of the case, and the medicine-man never failed to exercise as much mental influence as possible over his patient. For these services the healer was usually well compensated. If the case would not yield to the simpler treatment, a healing ceremony might be resorted to. If all means failed, particularly in the case of internal diseases or of adolescents or younger adults, the medicine-man often suggested a witch or wizard as the cause, and the designation of some one as the culprit frequently placed his life in jeopardy. If the medicine-man lost several patients in succession, he himself might be suspected either of having been deprived of his supernatural power or of having become a sorcerer, the penalty for which was usually death.

These shaman healers as a rule were shrewd and experienced men; some were sincere, noble characters, worthy of respect; others were charlatans to a greater or less degree. They are still to be found among the less civilized tribes, but are diminishing in number and losing their influence. Medicine-women of this class were found among the Apache and some other tribes.

The most accomplished of the medicine-men practised also a primitive surgery, and aided, by external manipulation and otherwise, in difficult labor. The highest surgical achievement, undoubtedly practised in part at least as a curative method, was trephining. This operation was of common occurrence and is still practised in Peru, where it reached its highest development among American tribes. Trephining was also known in quite recent times among the Tarahumare of Chihuahua, but has never been found north of Mexico.

The other class of medicine men and women corresponds closely to the herbalists and the old-fashioned rural midwives among white people. The women predominated. They formed no societies, were not so highly respected or so much feared as those of the other class, were not so well compensated, and had less responsibility. In general they used much more common sense in their practice, were acquainted with the beneficial effects of sweating, poulticing, moxa, scarification, various manipulations, and numerous vegetal remedies, such as purgatives, emetics, etc. Some of these medicine-women were frequently summoned in cases of childbirth, and sometimes were of material assistance.

Besides these two chief classes of healers there existed among some tribes large medicine societies, composed principally of patients cured of serious ailments. This was particularly the case among the Pueblos. At Zuñi there still exist several such societies, whose members include the greater part of the tribe and whose organization and functions are complex. The ordinary members are not actual healers, but are believed to be more competent to assist in the particular line of diseases which are the specialty of their society and therefore may be called by the actual medicine-men for assistance. They participate also in the ceremonies of their own society. See *Anatomy, Artificial Head Deformation, Health and Disease, Physiology*.

For writings on the subject consult Hrdlicka, Physiological and Medical Observations, Bull. 33, B. A. E., 1907 (in press). (A. H.)

Medilding ('place of boats'). A Hupa village, the most important of the southern division of this people, on the E. side of Trinity r., Cal., 2 m. from the s. end of Hupa valley. (P. E. G.)

Ipupukhmam.—Goddard, inf'n, 1903 (Karok name). **Kahtetl.**—Gibbs, MS., B. A. E., 1852 (Yurok name). **Ka-la-tih.**—Meyer, Nach dem Sacramento, 282, 1855. **Ka-tah-te.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 194, 1853. **Matilden.**—Spalding in Ind. Aff. Rep., 82, 1870. **Matilton.**—Goddard, Life and Culture of the Hupa, 12, 1903. **Medildiñ.**—Ibid. **Mi-til'-ti.**—Powers in Cont. N. A. Ethnol., III, 73, 1877. **Olleppauh'l-kah-teht'l.**—Gibbs in Schoolcraft, Ind. Tribes, III, 139, 1853.

Medoctec. A former Malecite village on St John r., New Brunswick, about 10 m. below the present Woodstock. In 1721 the name occurs as that of an Abnaki tribe. (J. M.)

Madocteg.—St Maurice (1760) in N. Y. Doc. Col. Hist., X, 1064, 1858. **Medocktack.**—Gyles (1736) in Drake, Trag. Wild., 78, 1841. **Medoctec.**—Writer of 1723 in Me. Hist. Soc. Coll., VII, 5, 1876. **Medocteck.**—Memoir of 1724 in N. Y. Doc. Col. Hist., IX, 940, 1855. **Medoctek.**—Vaudreuil (1721), ibid., 904. **Medoctet.**—Beauharnois (1745), ibid., X, 13, 1858. **Médocthek.**—Iberville (1701), ibid., IX, 733, 1855 (the river). **Medoktek.**—Shea, Cath. Miss., 143, 1855. **Medostec.**—Lotter, map, *ca.* 1770.

Medvednaia (Russ.: 'bearish', from *medved*, 'bear'). A Yukonikhotana settlement on the s. side of Yukon r., Alaska; pop. 15 in 1880.—Petroff in 10th Census, Alaska, 12, 1884.

Meecombe. An Abnaki village on lower Penobscot r., Me., in 1602–09.—Purchas (1625) in Me. Hist. Soc. Coll., V, 156, 1857.

Meeshawn. A former Nauset village near Truro, Barnstable co., Mass. In 1698 it contained about 50 inhabitants.

Meeshawn.—Bourne (1674) in Mass. Hist. Soc. Coll., 1st s., I, 196, 1806. **Meshawn.**—Freeman, ibid., 1st s., VIII, 160, 1802.

Meetkeni. A former Tolowa village on the s. fork of Smith r., Cal.

Mê'-ĕt-ke'-ni.—Dorsey, Smith River MS. vocab., B. A. E., 1884 (Khaamotene name). **Mê'-rxĕt-ke.**—Dorsey, Chetco MS. vocab., B. A. E., 1884 (Chetco name).

Meggeckessou. Mentioned as if a Delaware village in 1659. The editor of the New York Colonial Documents locates it at Trenton Falls, N. J., on Delaware r.

Mecheckesiouw.—Hudde (1662) in N. Y. Doc. Col. Hist., XII, 370, 1877. **Meggeckesjouw.**—Beeckman (1663), ibid., 446. **Meggeckessou.**—Beeckman (1659), ibid., 255.

Mehashunga (*Me-hä-shun'-gă*, 'duck'). A Kansa gens.—Morgan, Anc. Soc., 156, 1877.

Meherrin. An Iroquoian tribe formerly residing on the river of the same name on the Virginia-North Carolina border. Jefferson confounded them with the Tutelo. According to official colonial documents they were a remnant of the Conestoga or Susquehanna of upper Maryland, dispersed by the Iroquois about 1675, but this also is incorrect, as they are found noted under the name "Menheyricks" in the census of Virginia Indians in 1669, at which time they numbered 50 bowmen, or approximately 180 souls (Neill, Virginia, Carolorum, 326, 1886). It is possible that the influx of refugee Conestoga a few years later may have so overwhelmed the remnant of the original tribe as to give rise to the impression that they were all of Conestoga blood. They were commonly regarded as under the jurisdiction of Virginia, although their territory was claimed also by Carolina. They were closely cognate with the Nottoway, q. v. (J. M.)

Maharim.—Newnam (1722) in Humphreys, Acct., 140, 1730. **Maherin.**—Doc. of 1705 in N. C. Col. Rec., I, 615, 1886. **Maherine.**—Doc. of 1703, ibid., 570. **Mahering.**—Boundary Com'rs (1728), ibid., II, 748. **Maherrin.**—Council of 1726, ibid., 640. **Maherring.**—Lawson (1710), Hist. Car., 383, 1860. **Maherron.**—Council of 1726 in N. C. Col. Rec., II, 640, 1886. **Meherine.**—Council of 1724, ibid., 525. **Meherins.**—Doc. of 1712, ibid., I, 891. **Meheron.**—Doc. of 1721, ibid., II, 426. **Meherries.**—Schoolcraft, Ind. Tribes, V, 36, 1855. **Meherrin.**—Council of 1726 in N. C. Col. Rec., II, 643, 1886. **Meherring.**—Doc. of 1715, ibid., 204. **Meherrins.**—Pollock (1712), ibid., I, 884. **Meherron.**—Hyde (1711), ibid., 751. **Menchærink.**—Lederer (German, 1670) in Hawks, N. C., II, 52, 1858. **Menderink.**—Ogilby map (1671), ibid. (misprint after Lederer's map). **Mendoerink.**—Lederer, map (1670), ibid. (German form misprinted). **Mendwrink.**—Lederer (1670), Discov., map, repr. 1902. **Menherring.**—Doc. of 1722 in N. C. Col. Rec., II, 475, 1886. **Menheyricks.**—Census of 1669 quoted by Neill, Va. Carolorum, 326, 1886. **Meterries.**—Keane in Stanford, Compend., 522, 1878 (misprint).

Mehkoa ('squirrel'). A gens of the Abnaki, q. v.

Meh-ko-ă'.—Morgan, Anc. Soc., 174, 1877. **Mi'kowa.**—J. D. Prince, inf'n, 1905 (modern St Francis Abnaki form).

Meipontsky. A former tribe of piedmont Virginia, probably of Siouan stock, incorporated about 1700 with the Christanna Indians. See Mooney, Siouan Tribes of the East, Bull. B. A. E., 1894.

Meipontsky.—Albany conf. (1722) in N. Y. Doc. Col. Hist., V, 673, 1855. **Meipoutsky.**—Byrd, Hist. Div. Line, II, 257, 1866.

Mejia. A hacienda 5 leagues below Isleta, N. Mex., on the Rio Grande, in 1692. At this date it probably contained a few Piros, or perhaps some Tigua from Isleta.—Vargas (1692) quoted by Davis, Span. Conq. N. Mex., 351, 1869; Bancroft, Ariz. and N. Mex., 200, 1889.

Mekadewagamitigweyawininiwak (*Mä'k-adäwāgami'tĭgwēyā-wĭnĭnĭwŭg*, 'people of the black water river.'—W. J.). A Chippewa band formerly living on Black r., S. E. Mich.

Black-River band.—Washington treaty (1836) in U.S. Ind. Treat., 227, 1873. **Mäʻkadäwāgamiʻtigwēyā-wininiwạg.**—Wm. Jones, inf'n, 1906. **Mekadewagamitigweya-wininiwak.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Wakazoo.**—Smith in Ind. Aff. Rep., 53, 1851.

Mekewe. A former Chumashan village near Santa Inez, Santa Barbara co., Cal.—Taylor in Cal. Farmer, May 4, 1860.

Mekichuntun (*Mĕ′-ki-tcûn′-tûn*). A former village of the Chastacosta on Rogue r., Oreg.—Dorsey in Jour. Am. Folk-lore, iii, 234, 1890 (given as a gens).

Mekumtk (*Me′-kŭmtk*, 'long tree moss'). A former Alsea village, the highest on the n. side of Alsea r., Oreg.—Dorsey in Jour. Am. Folk-lore, iii, 230, 1890.

Melejo. A Diegueño rancheria near San Diego, s. Cal.; probably identical with "Mileotonac, San Felipe," which was represented in the treaty of Santa Isabel in 1852.

Melejó.—Ortega (1775) quoted by Bancroft, Nat. Races, i, 253, 1884. **Mielo-to-nac, San Felipe.**—H. R. Ex. Doc. 76, 34th Cong., 3d sess. 132, 1857.

Meletecunk. Given as the name of a Delaware tribe formerly on the coast of New Jersey. Proud in 1798 applies this name to Metedeconk r. in Ocean co.

Meletecunk.—Macauley, N.Y., ii, 293, 1829. **Moeroahkongy.**—De Laet (*ca.* 1633) in N.Y. Hist. Soc. Coll., 2d s., i, 315, 1841.

Melona. A Timucuan village on the s. bank of lower St Johns r., Fla., in the 16th century.—De Bry, Brev. Nar., ii, map, 1591.

Melozikakat. A Yukonikhotana village of 30 inhabitants, on Melozikakat r., a n. affluent of the Yukon, Alaska.—Petroff in 10th Census, Alaska, 12, 1884.

Melukitz. A Kusan village or tribe on the n. side of Coos bay, coast of Oregon. Probably the village most often referred to by writers.—Milhau, Coos bay MS. vocab., B. A. E.; also MS. letter to Gibbs, B. A. E.

Melungeon. See *Croatan Indians*.

Memkumlis ('islands in front'). A village of the Mamalelekala and Koeksotenok, on Village ids., at the mouth of Knight inlet, Brit. Col.; pop. 215 in 1885.

Mēm-koom-līsh.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. ii, 65. **Mēmkumlis.**—Boas in Bull. Am. Geog. Soc., 227, 1887.

Memoggyins (*Mē′mogg·îns*, 'having salmon traps'). A gens of the Koeksotenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. for 1895, 330.

Memramcook (same as *amlamkook*, 'variegated'). Mentioned by Rand (First Reading Book in Micmac, 81, 1875) as one of the 7 districts of the Micmac country.

Memruncook.—Alcedo, Dic. Geog., iii, 147, 1788.

Menacupunt. A village of the Powhatan confederacy, in 1608, on Pamunkey r., King William co., Va.—Smith (1629), Virginia, i, map, repr. 1819.

Menaskunt. A village of the Powhatan confederacy, in 1608, on the n. bank of Rappahannock r., Richmond co., Va.—Smith (1629), Virginia, i, map, repr. 1819.

Menatonon. A chief, in 1585–86, of the Chowanoc (q. v.), an Algonquian tribe formerly living in n. e. North Carolina, but now extinct. He was prominent during the time that Ralph Layne was in charge of the party sent out by Sir Walter Raleigh to establish a colony, and was one of the chiefs from whom Layne obtained most of his information regarding the country visited, Menatonon being made a prisoner a few days for the purpose. This knowledge of the new country is included in the report sent to Raleigh. According to Layne (Hakluyt, Voy., iii, 312, 1810), Menatonon was lame, but for a savage was very grave and wise, and well acquainted not only with his own territory but with the surrounding regions and their productions. It is probable that he died soon after Layne's visit, as John White, who was in the country two years later, mentions his wife and child as belonging to Croatan, but says nothing of him. (c. t.)

Menawzhetaunaung. An Ottawa village, about 1818, on an island in the Lake of the Woods, on the s. boundary of Manitoba, Canada. (j. m.)

Me-nau-zhe-ṭau-naung.—Tanner, Narr., 202, 1830. **Me-nau-zhe-taw-naun.**—Ibid., 198. **Me-naw-zhe-tau-naung.**—Ibid., 236.

Menchú. Apparently a former Cochimi rancheria in Lower California, not far from Concho bay, on the gulf coast.—Doc. Hist. Mex. 4th s., v, 66, 1857.

Mendica. A tribe, met by Cabeza de Vaca during the earlier part of his stay in Texas (1527–34), that lived "in the rear," i. e., inland. Nothing further is known of it. The country mentioned was probably occupied by Karankawan tribes, which are now extinct. See Cabeza de Vaca, Smith trans., 84, 1851; Gatschet, Karankawa Inds., 46, 1891. (a. c. f.)

Menemesseg. A rendezvous of Nipmuc, Narraganset, and other hostile Indians in 1676, during King Philip's war, near New Braintree, Worcester co., Mass.

Meminimisset.—Fiske (1775) in Mass. Hist. Soc. Coll., 1st s., i, 258, 1806. **Menemesseg.**—Mass. Hist. Soc. Coll., 1st s., vi, 205, 1800. **Menumesse.**—Gookin (1677) in Trans. Am. Antiq. Soc., ii, 487, 1836. **Miminimisset.**—Hutchinson in Mass. Hist. Soc. Coll., 1st s., i, 259, 1806. **Mominimisset.**—Whitney in Barber, Hist. Coll., 559, 1839.

Menenquen. An unidentified tribe or band represented at the mission of San Antonio de Valeró, Texas, between 1740 and 1750. They allied in their gentile state with the Caguas (Cavas?) and Sijames, who were related to the Emets and Sanas. There is some indication that they were from the middle or lower Guadalupe country. Some words of their language are preserved (Manzanet, 1690, in Texas Hist. Ass'n Quar., ii, 309, 1899;

MS. Baptismal records of Mission Valero, partidas 564, 571, 869). See *Meracouman*. (H. E. B.)

Menanque.—Baptismal records cited, partida 869. **Menanquen.**—Ibid., 571. **Menaquen.**—Ibid., 577. **Merguan.**—Ibid., 448 (identical?). **Merhuan.**—Ibid., 455 (identical?).

Menesouhatoba. A Dakota tribe or division, probably the Mdewakanton.

Menesouhatoba.—Pachot (1722) in Margry, Déc., VI, 518, 1886. **Scioux des Lacs.**—Ibid.

Menewa ('great warrior'). A half-breed Creek, second chief of the Lower Creek towns on Tallapoosa r., Ala.; born about 1765. He was noted for trickery and daring in early life, when he was known as Hothlepoya ('crazy war hunter') and annually crossed the Cumberland to rob the white settlers in Tennessee of their horses. A murder committed in his neighborhood was charged to his band, and the people of Georgia burned one of their towns in revenge. It was suspected that MacIntosh had instigated the murder for the very purpose of stirring up trouble between the whites and his rival. When Tecumseh came to form a league against the white people, Menewa, foreseeing that MacIntosh with American aid and support would attack him in any event, readily joined in the conspiracy. He began the Creek war and was the war chief of his people, the head chief of the tribe being a medicine-man. Relying on a prophecy of the latter, Menewa made a wrong disposition of his men at the battle of the Horseshoe Bend, Gen. Jackson quickly discerning the vulnerable point in the Indian defenses. Menewa slew the false prophet with his own hand before dashing at the head of his warriors from the breastworks, already breached by the American cannon, into the midst of the Tennesseans, who were advancing to the assault. Of 900 warriors 830 were killed, and all the survivors, save one, were wounded. Menewa, left for dead on the field, revived in the night and, with other survivors, reached the hidden camp in the swamps where the women and children were waiting. The men on their recovery made their submission individually. Menewa's village was destroyed and his wealth in horses and cattle, peltry, and trade goods had disappeared. After his wounds were healed he reassumed authority over the remnant of his band and was in later years the leader of the party in the Creek Nation which opposed further cession of land to the whites and made resistance to their encroachments. MacIntosh counseled acquiescence in the proposal to deport the whole tribe beyond the Mississippi, and when for this he was condemned as a traitor, Menewa was reluctantly persuaded to execute the death sentence. In 1826 he went with a delegation to Washington to protest against the treaty by which MacIntosh and his confederates, representing about one-tenth of the nation, had at Indian Spring, Jan. 8, 1821, presumed to cede to the United States the fertile Creek country. He proposed, in ceding the Creek country to the Government for white settlement, to reserve some of the land to be allotted in severalty to such of the nation as chose to remain on their native soil rather than to emigrate to a strange region. Through his advocacy the Government was induced to parcel some of the land among the Creeks who were desirous and capable of subsisting by agriculture, to be held in fee simple after a probationary term of five years. An arbitrary method of allotment deprived Menewa of his own farm and, as the one that he drew was undesirable, he sold it and bought other land in Alabama. When some of the Creeks became involved in the Seminole war of 1836, he led his braves against the hostiles. In consideration of his services he obtained permission to remain in his native land, but nevertheless was transported with his people beyond the Mississippi. (F. H.)

Mengakonkia. A division of the Miami, living in 1682 in central Illinois with the Piankashaw and others.

Mangakekias.—Shea in Wis. Hist. Soc. Coll., III, 134, 1857. **Mangakekis.**—Bacqueville de la Potherie, II, 261, 1753. **Mangakokis.**—Ibid., 335. **MangaKonKia.**—Jes. Rel. 1674, LVIII, 40, 1899. **Megancockia.**—La Salle (1682) in Margry, Déc., II, 201, 1877.

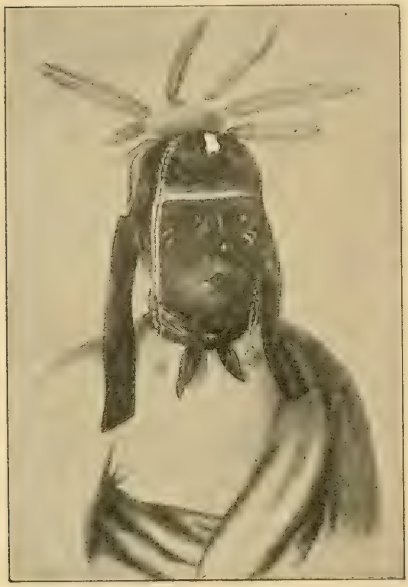
Menhaden. A fish of the herring family (*Alosa menhaden*), known also as bonyfish, mossbunker, hardhead, pauhagen, etc., found in the Atlantic coast waters from Maine to Maryland. The name is derived from the Narraganset dialect of Algonquian. Roger Williams (1643) calls *munnawhattèaug* a "fish like a herring," the word being really plural and signifying, according to Trumbull (Natick Dict., 69, 1903), 'they manure.' The reference is to the Indian custom of using these fish as manure for cornfields, which practice the aborigines of New England transmitted to the European colonists. *Menhaden* is thus a corruption of the Narraganset term for this fish, *munnawhat*, 'the fertilizer.' See *Pogy*. (A. F. C.)

Meniolagomeka. A former Delaware or Munsee village on Aquanshicola cr., Carbon co., Pa. In 1754 the inhabitants, or part of them, joined the Moravian converts at New Gnadenhuetten in the same county. (J. M.)

Meniolagamika.—Heckewelder in Trans. Am. Philos. Soc., n. s., IV, 359, 1834. **Meniolagomekah.**—Loskiel, Hist. Miss. United Breth., pt. 2, 26, 1794.

Menitegow (prob. for *Mĭnĭ tĭgunk*, 'on the island in the river.'—W. J.). A former Chippewa village on the E. bank of Saginaw r., in lower Michigan.—Saginaw treaty (1820) in U. S. Ind. Treat., 142, 1873.

Menominee (*meno*, by change from *mino*, 'good', 'beneficent'; *min*, a 'grain', 'seed', the Chippewa name of the wild rice.—Hewitt. Full name *Menominiwok ininiwok*, the latter term signifying 'they are men'). An Algonquian tribe, the members of which, according to Dr William Jones, claim to understand Sauk, Fox, and Kickapoo far more easily than they do Chippewa, Ottawa, and Potawatomi, hence it is possible that their linguistic relation is near to the former group of Algonquians. Grignon (Wis. Hist. Soc. Coll., III, 265, 1857) speaks of the Noquet as a part of the Menominee, and states that "the earliest locality of the Menominee, at the first visits of the whites, was at Bay de Noque and Menominee r., and those at Bay de Noque were called by the early French Des Noques or Des Noquia." (See *Noquet.*) The Jesuit Relation for 1671 includes the Menominee among the tribes driven from their country—that is, "the lands of the south next to Michilimackinac," which is the locality where the Noquet lived when they first became known to the French. It is generally believed that the Noquet, who disappeared from history at a comparatively early date, were closely related to the Chippewa and were incorporated into their tribes; nevertheless, the name Menominee must have been adopted after the latter reached their historic seat; it is possible they were previously known as Noquet. Charlevoix (Jour. Voy., II, 61, 1761) says: "I have been assured that they had the same original and nearly the same languages with the Noquet and the Indians at the Falls."



AMISKQUEW—MENOMINEE MAN. (McKENNEY AND HALL)

The people of this tribe, so far as known, were first encountered by the whites when Nicolet visited them, probably in 1634, at the mouth of Menominee r., Wis.-Mich. In 1671, and henceforward until about 1852, their home was on or in the vicinity of Menominee r., not far from where they were found by Nicolet, their settlements extending at times to Fox r. They have generally been at peace with the whites. A succinct account of them, as well as a full description of their manners, customs, arts, and beliefs, by Dr W. J. Hoffman, appears in the 14th Rep. Bureau of Ethnology, 1896. In their treaty with the United States, Feb. 8, 1831, they claimed as their possession the land from the mouth of Green bay to the mouth of Milwaukee r., and on the west side of the bay from the height of land between it and L. Superior to the headwaters of Menominee and Fox rs., which claim was granted. They now reside on a reservation near the head of Wolf r., Wis.

Major Pike described the men of the tribe as "straight and well made, about the middle size; their complexions generally fair for savages, their teeth good, their eyes large and rather languishing; they have a mild but independent expression of countenance that charms at first sight." Although comparatively indolent, they are described as generally honest, theft being less common than among many other tribes. Drunkenness was their most serious fault, but even this did not prevail to the same extent as among some other Indians. Their beliefs and rituals are substantially the same as those of the Chippewa. They have usually been peaceful in character, seldom coming in contact with the Sioux, but bitter enemies of the neighboring Algonquian tribes. They formerly disposed of their dead by inclosing the bodies in long pieces of birchbark, or in slats of wood, and burying them in shallow graves. In order to protect the body from wild beasts, three logs were placed over the grave, two directly on the grave, and the third on these, all being secured by stakes driven on each side. Tree burial was occasionally practised.

The Menominee—as their name indicates—subsisted in part on wild rice (*Zizania aquatica*); in fact it is spoken of by early writers as their chief vegetal food. Although making such constant use of it from the earliest notices we have of them, and aware that it could be readily grown by sowing in proper ground, Jenks (19th Rep. B. A. E., 1021, 1901), who gives a full account of the Menominee method of gathering, preserving, and using the wild rice, states that they absolutely refuse to sow it—evidently owing to their common unwillingness to "wound their mother, the earth."

Chauvignerie gives their principal totems as the Large-tailed Bear, the Stag, and the Kilou (a sort of eagle). Neill (Hist. Minn., 1858) classes the Menominee, evidently on French authority, as Folles Avoines of the Chat and Orignal or Wild Moose and Elk. Hoffman gives the modern totems as follows:

I. The Owa′sse wi′dishi′anun, or Bear phratry, consisting of the following totems and subphratries: Owa′sse (Bear), Miqkä′no (Mud-turtle), Kitä′mi (Porcupine), with the Namä′nu (Beaver) and O′sass (Muskrat) and subphratries.

II. The Kinĕ′u^v wi′dishi′anun, or Eagle phratry, consisting of the following totems: Pinäsh′iu (Bald Eagle), Kaka′k (Crow), Inä′qtĕk (Raven), Ma′qkuana′ni (Red-tail Hawk), Hinanä′shiu^v (Golden Eagle), Pe′niki′konau̧ (Fish-hawk).

III. The Otä′tshia wi′dishi′anun, or Crane phratry, consisting of the following totems: Otä′tshia (Crane), Shakshak′eu (Great Heron), Os′se ("Old Squaw" Duck), O′kawa′siku (Coot).

IV. The Moqwai′o wi′dishi′anun, or Wolf phratry, consisting of the following totems: Moqwai′o (Wolf), "Hana" [änä′m] (Dog), Apaq‘ssos (Deer).

V. The Mons wi′dishi′anun, or Moose phratry, with the following totems: Mō^{n}s (Moose), Oma′skos (Elk), Wabä′shiu (Marten), Wū′tshik (Fisher).

The earlier statements of Menominee population are unreliable. Most of the estimates in the nineteenth century vary from 1,300 to 2,500, but those probably most conservative range from 1,600 to 1,900. Their present population is about 1,600, of whom 1,370 are under the Green Bay school superintendency, Wis. Their villages (missions) were St Francis and St Michael.

The Menominee have entered into the following treaties with the United States: (1) Treaty of peace at St Louis, Mo., Mar. 30, 1817; (2) Treaty of Prairie du Chien, Wis., Aug. 19, 1825, with the Menominee and other Indians, fixing boundary lines between the several tribes; (3) Treaty of Butte des Morts, Wis., Aug. 11, 1827, defining boundary lines between the Menominee, Chippewa, and Winnebago; (4) Treaty of Washington, Feb. 8, 1831, defining boundary lines and ceding lands to the United States, a portion of the latter to be for the use of certain New York Indians; (5) Treaty of Washington, Feb. 17, 1831, modifying the treaty of Feb. 8, 1831, in regard to the lands ceded for the use of the New York Indians; (6) Treaty of Washington, Oct. 27, 1832, in which certain modifications are made in regard to the lands ceded for the use of the New York Indians (Stockbridges and Munsee), and to certain boundary lines; (7) Articles of agreement made at Cedar Point, Wis., Sept. 3, 1836, ceding certain lands to the United States; (8) Treaty of Lake Pow-aw-hay-kon-nay, Oct. 18, 1848, ceding all their lands in Wisconsin, the United States to give them certain lands which had been ceded by the Chippewa; (9) Treaty at the Falls of Wolf r., May 12, 1854, by which they ceded the reserve set apart by treaty of Oct. 18, 1848, and were assigned a reserve on Wolf r., Wis.; (10) Treaty of Keshena, Wis., Feb. 11, 1856, ceding two townships of their reserve for the use of the Stockbridges and the Munsee. (J. M. C. T.)

Addle-Heads.—Jefferys, French Dom., pt. I, 48, 1761 (given as the meaning of Folles Avoines). **Falsavins.**—Doc. of 1764 in N. Y. Doc. Col. Hist., VII, 641, 1856. **Felles avoins.**—Lords of Trade (1721), ibid., V, 622, 1855. **Folleavoine.**—Vaudreuil (1720) in Margry, Déc., VI, 511, 1886. **Folle Avoines.**—Memoir of 1718 in N. Y. Doc. Col. Hist., IX, 889, 1855. **Folles Avoines.**—Cadillac (1695) in Margry, Déc., V, 121, 1883. **Fols Avoin.**—Pike, Expedition, 13, 1810. **Fols Avoines.**—Brown, West. Gaz., 265, 1817. **Folsavoins.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 583, 1856. **Fols-avoise.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 10, 1814. **Folsovoins.**—Harrison (1814) in Drake, Tecumseh, 162, 1852. **Fulawin.**—Dalton (1783) in Mass. Hist. Soc. Coll., 1st s., X, 123, 1809. **Fulsowines.**—Edwards, Hist. Ill., 39, 1870. **Les Folles.**—Featherstonhaugh, Canoe Voyage, I, 174, 1847. **Les Fols.**—Ann. de la Prop. de la Foi, IV, 537, 1830. **Macomilé.**—La Chesnaye (1697) in Margry, Déc., VI, 6, 1886 (misprint?). **Mahnomoneeg.**—Tanner, Narrative, 315, 1830 (Ottawa name). **Mahnomonie.**—James in Tanner, ibid., 326. **Malhoming.**—Bacqueville de la Potherie, Hist. Am., II, 90, 1753. **Malhominis.**—Ibid. **Malhomins.**—Ibid., IV, 206, 1753. **Malhominy.**—Cadillac (1695) in Margry, Déc., V, 121, 1883. **Malhommes.**—Jefferys, French Dom., pt. I, 48, 1761. **Malhommis.**—Perrot (*ca.* 1720), Memoirs, 127, 1864. **Malomenis.**—Frontenac (1682) in N. Y. Doc. Col. Hist., IX, 182, 1855. **Malomimis.**—Lahontan, New Voy., I, 231, 1703. **Malomines.**—Bellin, map, 1755. **Malominese.**—Blue Jacket (1807) in Drake, Tecumseh, 94, 1852. **Malominis.**—Lahontan, New Voy., I, 104, 1703. **Malouin.**—Sagard (1636), Hist. Can., II, 424, 1864. **Malouminek.**—Jes. Rel. 1658, 21, 1858. **Maloumines.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 33, 1885 (French form). **Manōmanee.**—Kane, Wanderings of an Artist, 29, 1859. **Manomines.**—Henry, Travels, 107, 1809. **Manominik.**—Gatschet, Ojibwa MS., B. A. E., 1882 (Chippewa name). **Maroumine.**—Jes. Rel. 1640, 35, 1858. **Mathomenis.**—Bacqueville de la Potherie, Hist. Am., II, 71, 1753. **Mathominis.**—Ibid., 81. **Melhominys.**—Croghan (1759) in Proud, Pa., II, 296, 1798. **Melomelinoia.**—La Salle (1680) in Margry, Déc., II, 201, 1877 (in central Illinois; apparently identical). **Melominees.**—Perkins and Peck, Annals of the West, 713, 1850. **Memonomier.**—Vater, Mith., pt. 3, sec. 3, 406, 1816. **Menamenies.**—Rupp, West. Pa., 346, 1846. **Mennominies.**—Goldthwait (1766) in Mass. Hist. Soc. Coll., 1st s., X, 121, 1809. **Menomenes.**—Pike (1806) in Schoolcraft, Ind. Tribes, III, 562, 1853. **Me-nó-me-ne-uk′.**—Morgan, Consang. and Affin., 288, 1871. **Menomenies.**—Brown, West. Gaz., 265, 1817. **Menominees.**—Treaty of 1825 in U. S. Ind.

Treaties, 376, 1837. **Menominies.**—Treaty of 1826, ibid., 155. **Menominny.**—Featherstonhaugh, Canoe Voyage, II, 25, 1847. **Menomoee.** —Gale, Upper Miss., map, 1867. **Menomonees.**—Edwards (1788) in Mass. Hist. Soc. Coll., 2d s., X, 86, 1823. **Menomonei.**—McKenney in Ind. Aff. Rep., 90, 1825. **Menomones.**—Long, Exped. St Peters R., I, 171, 1824. **Menomonies.**—Boudinot, Star in the West, 100, 1816. **Menomonys.**—Lapham, Inds. of Wis., map, 1870. **Menonomees.**—La Pointe treaty (1842) in Minn. Hist. Soc. Coll., V, 494, 1885. **Menonomies.**—Howe, Hist. Coll., 436, 1851. **Meynomenys.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 583, 1856. **Meynomineys.**—Johnson (1764), ibid., 648. **Mineamies.**—Trader (1778) in Schoolcraft, Ind. Tribes, III, 560, 1853. **Miniamis.**—Keane in Stanford, Compend., 522, 1878. **Minominees.**—Jones, Ojebway Inds., 39, 1861. **Minominies.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 33, 1885. **Minomonees.**—Edwards (1788) in Mass. Hist. Soc. Coll., 1st s., IX, 92, 1804. **Minoniones.**—Boudinot, Star in the West, 107, 1816. **Minoomenee.**—Jones, Ojebway Inds., 178, 1861. **Monis.**—Perrin du Lac, Voy. Deux Louisianes, 232, 1805 (probably identical; mentioned with Puans [Winnebago] and Oyoa [Iowa]). **Monomeni.**—Gatschet, Fox MS., B. A. E., 1882 (Fox name; pl. Monomenihak). **Monomins.**—Henry, Travels, 107, 1809. **Monomonees.**—Schoolcraft, Ind. Tribes, V, 145, 1855. **Monomunies.**—Lindsay (1749) in N. Y. Doc. Col. Hist., VI, 538, 1855. **Moon-calves.**—Jefferys, French Dom., pt. I, 48, 1861 (given as the meaning of Folles Avoines). **Mynomamies.**—Imlay, West. Ter., 292, 1797. **Mynomanies.**—Hutchins (1778) in Schoolcraft, Ind. Tribes, VI, 714, 1857. **Mynonamies.**—Croghan (1765) in Monthly Am. Jour. Geol., 272, 1831. **Nation de la folle avoine.**—Jes. Rel. 1671, 25, 1858. **Nation of the Wild-Oats.**—Marquette (*ca.* 1673), Discov., 319, 1698. **Omanomineu.**—Kelton, Ft Mackinac, 149, 1884 (own name, pronounced O-man-o-me-na-oo). **Omanomini.**—Ibid. (Chippewa name). **O-mun-o-min-eeg.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 33, 1885. **Oumalominis.**—Prise de Possession (1671) in Margry, Déc., I, 97, 1876. **Oumaloüminek.**—Jes. Rel. 1670, 94, 1858. **Oumaloumines.**—Jes. Rel. 1671, 25, 1858. **Oumalouminetz.**—Jes. Rel. 1670, 100, 1858. **Oumaominiecs.**—Du Chesneau (1681) in N. Y. Doc. Col. Hist., IX, 161, 1855. **Ounabonims.**—Prise de Possession (1671), ibid., 803 (misprint). **Rice Indians.**—Franchère, Narr., 145, 1854. **Walhominies.**—McKenney and Hall, Ind. Tribes, III, 79, 1854 (misprint). **White Indians.**—Long, Exped. St Peters R., I, 175, 1824. **Wild Rice.**—Document of 1701 in N. Y. Doc. Col. Hist., IX, 722, 1855. **Wild Rice Eaters.**—Lapham, Inds. Wis., 15, 1870 (given as the meaning of Menominee). **Wild Rice Men.**—Schoolcraft, Ind. Tribes, V, 145, 1855.

Menominee. A Potawatomi village, taking its name from the resident chief, formerly situated on the N. side of Twin lakes, near the site of Plymouth, Marshall co., Ind., on a reservation sold in 1836. The name is also written Menomonee. (J. M.)

Menoquet (possibly for *Mĭnoʻkwat*, 'good ice,' or *Mĭnaʻkwŭt*, 'banked cloud,' or *Menaʻkwatwⁱ*, 'fair weather.'—W. J.). A Potawatomi village, commonly called "Menoquet's village" from the name of a chief, formerly situated near the present Monoquet, Kosciusko co., Ind., on a reservation sold in 1836. The name is spelled also Menoequet, Menoga (Indiana Geol. Rep., map, 1883), Minoquet, and Monoquet.

Menoquet's Village. A Chippewa village, so called after its chief, formerly on Cass r., lower Michigan, on a reservation sold in 1837.

Menostamenton. An unidentified division of the Sioux.

Manostamenton.—Jefferys, Am. Atlas, map 5, 1776. **Menostamenton.**—De l'Isle, map of La., in Neill, Hist. Minn., 164, 1858.

Mento. A name used by French writers of the 17th and 18th centuries to designate a people in the vicinity of Arkansas r. and the southern plains. Marquette heard of them during his descent of the Mississippi in 1673, and located them on his map as w. of that river; Douay (1687) placed them near Red r. of Louisiana; Tonti (1690) states that they were in the vicinity of the Quapaw, and De l'Isle's map (1703) puts them on middle Arkansas r. La Harpe (1719) says they were 7 days' journey s. w. of the Osage. Beaurain about that time visited the people and gives the names of the 9 "nations" which, he says, formed one continuous village lying in a beautiful situation, the houses joining one another from E. to W. on the border of a s. w. branch of Arkansas r. The "nations" mentioned include the Tonkawa, Wichita, Comanche, Adai, Caddo, Waco, etc. The Mento were enemies of the Spaniards and the Apache tribes. (A. C. F.)

Manton.—Iberville (1702) in Margry, Déc., IV, 599, 1886. **Maⁿ′-ʇu-we.**—Dorsey, Kansa MS., B. A. E., 1882 (Kansa name). **Matora.**—Marquette, map (1673) in Shea, Discov., 268, 1852. **Matoua.**—Shea, ibid. **Mauton.**—Tonti (*ca.* 1690) in French, Hist. Coll. La., I, 83, 1846. **Mento.**—La Harpe (1719) in Margry, Déc., VI, 315, 1886. **Mentons.**—Jefferys, Am. Atlas, map 5, 1776. **Mentous.**—Hennepin, New Discov., pt. II, 43, 1698. **Mintou.**—Coxe, Carolana, 11, map, 1741.

Mentokakat. A Koyukukhotana village on the left bank of the Yukon, Alaska, 20 m. above the mouth of Melozi r.; pop. 46 in 1844; 20 in 1880.

Mentokakat.—Petroff in 10th Census, Alaska, 12, 1884. **Minkhotliatno.**—Zagoskin quoted by Petroff, ibid., 37. **Montekakat.**—U. S. Land Off. map of Alaska, 1898.

Menunkatuc (prob. from *munoⁿqutteau*, 'that which fertilizes or manures land,' hence 'menhaden country.'—Trumbull). A village, under a sachem squaw, formerly at Guilford, New Haven co., Conn., on a tract sold in 1639. (J. M.)

Manuncatuck.—Doc. of 1641 cited by Trumbull, Ind. Names Conn., 29, 1881. **Menuncatuk.**—Drake, Ind. Chron., 157, 1836. **Menunkatuck.**—Ruggles in Mass. Hist. Soc. Coll., 1st s., IV, 182, 1795. **Menunketuck.**—Trumbull, op. cit. **Menunquatucke.**—Ibid. **Monunkatuck.**—Ibid. **Munnucketucke.**—Ibid. **Mununketucke.**—Ibid.

Meochkonck. A former Minisink village probably situated about upper Delaware r. in s. E. New York.—Van der Donck (1656) quoted by Ruttenber, Tribes Hudson R., 96, 1872.

Mepayaya. A tribe mentioned in the manuscript relation of Francisco de Jesus María, in 1691, in his list of the Texias (i. e., the group of customary allies, including the Hasinai), as s. w. of the Nabedache country of Texas. This may be the Payaya tribe, who were in the vicinity of San Antonio. (H. E. B.)

Mequachake ('red earth.'—Hewitt). One of the 5 general divisions of the Shawnee, whose villages on the headwaters of Mad r., Logan co., Ohio, were destroyed by United States troops in 1791. (J. M.)

Machachac.—Drake, Tecumseh, 50, 1852. **Machichac.**—Ibid., 71. **Mackacheck.**—Howe, Hist. Coll., 150, 1851. **Mackacheek.**—Royce in 18th Rep. B. A. E., Ohio map, 1899. **Magueck.**—Alcedo, Dic. Geog., III, 22, 1788 (probably identical). **Makostrake.**—McKenney and Hall, Ind. Tribes, III, 111, 1854. **Maquichees.**—Stone, Life of Brant, II, 43, 1864. **Menekut'thégi.**—Gatschet, Shawnee MS., 1879. **Mequachake.**—Johnston (1819) in Brinton, Lenape Leg., 29, 1885.

Meracouman. A tribe or village mentioned by Joutel as being on or near the route taken when going with La Salle in 1687 from Ft St Louis on Matagorda bay to Maligne (Colorado) r., Tex. If the list of so-called tribes given by the Ebahamo Indians and recorded by Joutel followed the geographic order of his line of march, the Meracouman must have dwelt near the Colorado r. of Texas. Joutel remarks that when the Indians approached or bathed in the current of the river, the horses always fled. Gatschet states that the custom of the Karankawa Indians of anointing their skin with shark's oil caused horses and cattle to run from the disagreeable odor to the distance of two or three miles. As Karankawan tribes are said to have dwelt in the vicinity of Colorado r., it is possible that the Meracouman may have belonged to that stock (see Gatschet, Karankawa Inds., 1891). Perhaps they are the Maliacones of Cabeza de Vaca or the Manico of Manzanet. In 1739 there were neophytes of the Merguan, or Merhuan, tribe at San Antonio de Valero mission (Baptismal records, partidas 448, 455, MS., cited by H. E. Bolton, inf'n, 1906). They were with others who appear to have come from near Guadalupe r., and they may be identical with the Meracouman, as well as with the Menenquen (q. v.). (A. C. F. H. E. B.)

Meracouman.—Joutel (1687) in French, Hist. Coll. La., I, 137, 1846. **Meraquaman.**—Joutel (1687) in Margry, Déc., III, 288, 1878. **Muracumanes.**—Barcia, Ensayo, 271, 1723.

Merced (Span.: 'grace', 'mercy'). A group of Cajuenche rancherias, situated, in 1775, in N. E. Lower California, w. of the Rio Colorado, and 4 leagues s. w. of Santa Olalla, a Yuma rancheria. These settlements contained about 300 natives when visited by Father Garcés in 1775 and were provided with abundant corn, melons, calabashes, and beans, but with little wheat. See Garcés, Diary (1775), 172-173, 1900.

Merced. A Pima rancheria, visited by Father Kino in 1700, and placed on maps of Kino (1701) and Venegas (1759) N. E. of San Rafael, in what is now s. Arizona.

La Merced.—Venegas, Hist. Cal., I, 300, map, 1759. **Merced.**—Kino map (1701) in Bancroft, Ariz. and N. Mex., 360, 1889.

Merced. Mentioned as a tribe apparently inhabiting the Merced r. region, California. Probably Moquelumnan.

Mercedes.—Barbour et al. (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 60, 1853.

Mer, Gens de la (French: 'people of the sea,' or Gens de la Mer du Nord, 'people of the sea of the north'). A collective term applied by the early Jesuits to the Algonquian tribes about Hudson bay, Canada. (J. M.)

Gens de la Mer du Nord.—Jes. Rel. 1670, 79, 1858. **Gens de Mer.**—Ibid., 1643, 3, 1858.

Merip. A Yurok village on Klamath r., Cal., about 10 m. below the mouth of the Trinity. (A. L. K.)

Merkitsok. An Eskimo winter habitation near Bute bay, s. w. Greenland.—Crantz, Hist. Greenland, I, 8, 1767.

Merric. A small Algonquian tribe or division formerly inhabiting the s. coast of Queens co., Long Island, N. Y., from Rockaway to South Oyster bay. Their name survives in the hamlet of Merricks, which is on the site of their principal village. (J. M.)

Marricoke.—Doc. of 1675 in N. Y. Doc. Col..Hist., XIV, 705, 1883. **Meracock.**—Treaty of 1656 in Ruttenber, Tribes of Hudson River, 125, 1872. **Mericock.**—Doc. of 1657 in N. Y. Doc. Col. Hist., XIV, 416, 1883. **Mericoke.**—Thompson, Long Id., 344, 1839. **Merikoke.**—Wood in Macauley, N. Y., II, 252, 1829. **Meroke.**—Thompson, Long Id., 67, 1839. **Merriack.**—Deed of 1643 in N. Y. Doc. Col. Hist., XIV, 530, 1883. **Merric.**—Thompson, Long Id., 67, 1839. **Merricocke.**—Doc. of 1675 in N. Y. Doc. Col. Hist., XIV, 705, 1883.

Mershom. A former Chumashan village at Cañada de los Sauces, w. of San Buenaventura, Ventura co., Cal.

Mer-cöm.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884 (*c*=*sh*).

Mesa Chiquita (Span.: 'small mesa' or table-land). A Diegueño village in w. San Diego co., Cal.—Jackson and Kinney, Rep. Miss. Inds., 24, 1883.

Mesa del Nayarit. A pueblo of the Cora in the Sierra de Nayarit, on the upper waters of the Rio de Jesus María, in the N. part of the Territory of Tepic, lat. 23° 25′, Mexico.—Lumholtz, Unknown Mex., I, 500, 1902.

Mesa Grande (Span.: 'large mesa' or table-land). A small Diegueño village in w. San Diego co., Cal., with 103 inhabitants in 1880. The name is now applied to a reservation of 120 acres of patented, largely desert land, 75 m. from Mission Tule River agency. See Jackson and Kinney, Rep. Mission Inds., 24, 1883; Ind. Aff. Rep., 175, 1902.

Mescal (Aztec: *mexcalli*, '*metl* [maguey] liquor'). The fleshy leaf bases and trunk of various species of agave. It was roasted in pit ovens and became a sweet and nutritious food among the

Indians of the states on both sides of the Mexican boundary. Mescal pits are usually circular depressions in the ground, 6 to 20 ft in circumference, sloping evenly to the center, a foot to 3 ft in depth, and lined with coarse gravel. A fire was built in the pit, raked out after the stones had become hot, and the mescal plants put in and covered with grass. After two days' steaming the pile was opened and the mescal was ready for consumption.

The product must not be confounded with the distilled spirit known in Mexico under the same name, nor with the *peyote* cactus. Mescal is a valuable food resource among the Apache (a division of whom, the Mescaleros, is named from their custom of eating mescal), as well as among the Mohave, Yuma, Ute, Paiute, and practically every tribe of the region producing the agave. An extensive commerce in this sweet was carried on with outlying tribes, as the Hopi and other Pueblos. So far as known mescal was not fermented by the Indians to produce an intoxicating drink before the coming of the Spaniards. The food value of mescal is regarded as of such importance that the entire population of Presidio del Norte (El Paso), on the failure of their crops half a century ago, subsisted for six months on roasted agave (Bartlett, Pers. Narr., II, 291, 1854). See *Peyote*. (W. H.)

Mescaleros (Span.: 'mescal people,' from their custom of eating mescal). An Apache tribe which formed a part of the Faraones and Vaqueros of different periods of the Spanish history of the S. W. Their principal range was between the Rio Grande and the Pecos in New Mexico, but it extended also into the Staked plains and southward into Coahuila, Mexico. They were never regarded as so warlike as the Apache of Arizona, otherwise they were generally similar. Mooney (field notes, B. A. E., 1897) records the following divisions: Nataina, Tuetinini, Tsihlinainde, Guhlkainde, and Tahuunde. These bands intermarry, and each had its chief and subchief. The Guhlkainde are apparently identical with the "Cuelcajenne" of Orozco y Berra and others, who classed them as a division of the Llaneros; the "Natages" are probably the same as the Nataina rather than the Lipan or the Kiowa Apache, while the Tsihlinainde seem to be identifiable with the "Chilpaines." In addition Orozco y Berra gives the Lipillanes as a Llanero division.

The Mescaleros are now on a reservation of 474,240 acres in s. New Mexico, set apart for them in 1873. Population 460 in 1905, including about a score of Lipan, q. v. (F. W. H.)

Ahuátcha.—Gatschet, Yuma-Spr., I, 413, 1883 (Mohave name). **Apaches des 7 Rivières.**—Baudry des Lozières, Voy. Louisiane, map, 1802 (named from Seven rivers in s. e. N. Mex.). **Apaches Llaneros.**—Bonnycastle, Span. Am., 68, 1819. **Apaches Mescaleros.**—Ibid. **Apaches of Seven Rivers.**—Jefferys, Am. Atlas, map 5 (1763), 1776. **Apachos Mescaleros.**—Morse, Am. Univ. Geog., I, 685, 1819. **Chï-shë'.**—Hodge, field notes, B. A. E., 1895 (Keresan name). **Ebikuita.**—Gatschet, Creek Migr. Leg., I, 28, 1884 (here given as a synonym of Cherokee). **Escequatas.**—Neighbors in H. R. Doc. 100, 29th Cong., 2d sess., 5, 1847. **Ésikwíta.**—Mooney in 17th Rep. B. A. E., 245, 1898 (Kiowa name). **Es-ree-que-tees.**—Butler and Lewis in H. R. Doc. 76, 29th Cong., 2d sess., 6, 1847. **Ĕs-sẹ-kwĭt'-ta.**—ten Kate, Synonymie, 9, 1884 (Comanche name: trans., 'gray buttocks', but really signifying 'gray dung'). **Essekwítta.**—ten Kate, Reizen in N. Am., 376, 1885. **Esse-qua-ties.**—Butler and Lewis in H. R. Doc. 76, 29th Cong., 2d sess., 7, 1847. **Euquatops.**—Schoolcraft (after Neighbors), Ind. Tribes, I, 518, 1851 (probably misprint of Esequatops=Esikwita). **Ho-tashĭn.**—Mooney, field notes, B. A. E., 1897 (Comanche name: apparently a corrupted Mescalero word). **Ĭnátahĭn.**—Ibid. ('mescal people': Lipan name). **Mamakans Apeches.**—Warden, Account U. S. A., III, 562, 1819 (probably identical). **Mascaleros.**—Schoolcraft, Ind. Tribes, V, 207, 1855. **Masceleros.**—Ibid. **Mescaleres.**—Robin, Voy. à la Louisiane, III, 15, 1807. **Mescalero Apaches.**—Bell in Jour. Ethnol. Soc. Lond., I, 240, 1869. **Mescaleros.**—Tex. State Arch., doc. 503, 1791. **Mescalers.**—Ind. Aff. Rep., 218, 1861. **Mescallaros.**—Haines, Am. Indian, 134, 1888. **Mescalos.**—Taylor in Cal. Farmer, Apr. 17, 1863. **Mescaloro Apaches.**—Meriwether in Sen. Ex. Doc. 69, 34th Cong., 1st sess., 15, 1856. **Mescaluros.**—Box, Advent., 320, 1869. **Mescateras.**—Ind. Aff. Rep., 439, 1853 (misprint). **Mescolero.**—Ind. Aff. Rep. 1857, 288, 1858. **Mezcaleros.**—Gregg, Comm. Prairies, I, 290, 1844. **Miscaleros.**—Morgan in N. Am. Rev., 58, 1870. **Moscalara.**—Parker, Unexplored Texas, 221, 1856. **Mu-ca-la-moes.**—Butler and Lewis in H. R. Doc. 76, 29th Cong., 2d sess., 7, 1847. **Musaleros.**—Ind. Aff. Rep., 257, 1853. **Mus-ca-lar-oes.**—Butler and Lewis in H. R. Doc. 76, 29th Cong., 2d sess., 6, 1847. **Muscaleros.**—Schoolcraft, Ind. Tribes, V, 203, 1855. **Muscallaros.**—Pattie, Pers. Narr., 117, 1833. **Mus-ka-le-ras.**—Schoolcraft, Ind. Tribes, I, 518, 1851. **Mus-ka-leros.**—Ind. Aff. Rep. 1849, 28, 1850. **Muskeleras.**—Neighbors in H. R. Doc. 100, 29th Cong., 2d sess., 5, 1847. **Muskeleros.**—Ind. Aff. Rep., 574, 1848. **Nashkáli dinne.**—Gatschet, notes, 1886 (Navaho name). **Nátahĕ'.**—Mooney, field notes, B. A. E., 1897 ('mescal people': Lipan name). **Nátahĭ'n.**—Ibid. (Jicarilla name). **Na-ta'-në.**—Hodge, field notes, B. A. E., 1895 (Picuris name). **Ndátahĕ'.**—Mooney, field notes, B. A. E., 1897 (Lipan name). **Pa-ha-sa-be'.**—ten Kate, Synonymie, 8, 1884 (Tesuque name). **Sacramantenos.**—Hamilton, Mex. Handbk., 48, 1883. **Sacramento Apaches.**—Parke, Map New Mex., 1851 (doubtless identical although located as distinct). **Saline Apaches.**—Vargas (1692) quoted by Davis, Span. Conq. N. Mex., 364, 1869. **Sejen-né.**—Escudero, Not. Estad. de Chihuahua, 212, 1834 (native name). **Táshi.**—ten Kate, Reizen in N. Am., 376, 1885. **Tiχitíwa hupónun.**—Gatschet, notes, 1885 (Isleta name). **Tsi'-se'.**—Hodge, field notes, B. A. E., 1895 (San Ildefonso Tewa name, cf. *Chï-shë'*, above).

Mescales. A former tribe or tribes in N. E. Mexico and s. Texas. The one oftenest referred to lived not far from the junction of the Salado with the Rio Grande, and Mescales are mentioned at the neighboring mission of San Juan Bautista, founded in 1699. These spoke a Coahuiltecan dialect. De Leon, in 1689, mentions them in connection with the Hapes, Jumenes, and Xiabu. (H. E. B.)

Mescale.—De Leon (1689) in Tex. Hist. Ass'n Quar., VIII, 205, 1905. **Mescate.**—Manzanet, ibid.

Meseekunnoghquoh. See *Little Turtle.*

Mesheka (*Me-she′-kă*, 'mud turtle'). A gens of the Chippewa, q. v.—Morgan, Anc. Soc., 166, 1877.

Meshekenoghqua. See *Little Turtle.*

Mesheketeno. A Potawatomi village which took its name from the resident chief, situated on Kankakee r., a short distance above the present Kankakee, N. E. Illinois, in 1833.—Camp Tippecanoe treaty (1834) in U. S. Ind. Treaties, 698, 1873.

Meshekunnoghquoh. See *Little Turtle.*

Meshingomesia. A former Miami village, commonly called after a chief of this name, situated on a reservation on the N. E. side of Mississinewa r., in Liberty tp., Wabash co., Ind. The reserve was originally established for Meshingomesia's father, Metosinia, or Matosinia, in 1838, and its inhabitants were known as Meshingomesia's band. In 1872 the land was divided among the surviving occupants and patented to them, being the last land held as an Indian reservation in Indiana. (J. M.)

Me-shing-go-me-sia.—Royce in 1st Rep. B. A. E., 262, 1881. **Me-shing-go-me-zia.**—Treaty of 1840 in U. S. Ind. Treat., 510, 1873. **Me-shin-gi-me-yia.**—Hough, map in Indiana Geol. Rep., 1883. **Shinglemasy.**—Common local form.

Meshkemau. An Ottawa village, commonly called "Meshkemau's village," from the name of its chief, formerly existing on Maumee bay, Lucas co., Ohio, on land sold in 1833. The name is also written Meskemau and Mishkemau.

Meshtshe (*Mĕc′-tcĕ*, 'village at the mouth of a small creek'). A former Mishikhwutmetunne village on upper Coquille r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 232, 1890.

Mesitas (Span.: 'little mesas' or tablelands). An ancient settlement of the Tepecano, the ruins of which are situated E. of the Rio de Bolaños, about 3 m. S. E. of Mezquitic, in Jalisco, Mexico.—Hrdlicka in Am. Anthrop., V, 389, 409, 1903.

Meskwadare (for *Mĭskwādäs*ⁱ, 'small water-turtle.'—W. J.). A gens of the Chippewa, q. v.

Me-skwä-da′-re.—Morgan, Anc. Soc., 166, 1877. **Miskwādäs**ⁱ.—Wm. Jones, inf'n, 1906.

Mesquawbuck ('red rock place.'—Hewitt). A former Potawatomi village, commonly known as "Mesquawbuck's village," from a chief of this name, near the present Oswego, Kosciusko co., Ind., on a reservation sold in 1836. The name is spelled also Mesquabuck and Musquabuck. (J. M.)

Mesquite (adapted from Aztec for *Prosopis juliflora*). A village of the central Papago, probably in Pima co., S. Ariz.; said to have 500 inhabitants in 1863 and 70 families in 1865.

Mesquit.—Poston in Ind. Aff. Rep. 1863, 385, 1864. **Mesquite.**—Browne, Apache Country, 291, 1869. **Misquito.**—Bailey in Ind. Aff. Rep., 208, 1858. **Musquito.**—Ibid., 135, 1865. **Raiz del Mesquite.**—Orozco y Berra, Geog., 348, 1864 (sig. 'Mesquite root' probably identical).

Mesquites. A tribe represented in the 18th century at the San Antonio missions, Texas. They are mentioned as early as 1716, by Espinosa, who met one Indian of this tribe W. of Arroyo Hondo (Diario, 1716, MS.); he also met others near the Brazos with the Tonkawan Indians of Ranchería Grande. In 1727 Rivera mentions them at San Antonio with the Payayas and Aguastayas (Diario, leg. 1994, 1736). There are proofs that in their gentile state they intermarried with the Ervipiames and Muruames (Baptismal Rec. of Valero, partidas 194, 418), and also with the Payayas (ibid., partida 90). The first baptism of one of this tribe recorded at San Antonio de Valero is dated Nov. 8, 1720. In 1734 one person at a residencia in San Antonio acted as interpreter for Xarame, Payaya, Siaguan, Aguastaya, and Mesquite witnesses (Residencia de Bustillos y Zevallos, Béxar archives, 1730–36); but too much must not be inferred from this circumstance. In 1768 Solis reported Mesquites at San José mission, with Pampopas, Aguastallas, Pastias, and Xarames (Diario, Mem. Nueva España, XXVII, 270), and in 1793 Revillagigedo implied that this tribe constituted a part of the few neophytes still at this mission (Carta, Dic., 27, 1793). A tribe called Mesquites lived in 1757 across the Rio Grande at Villa de Santander. These were divided into 4 bands, consisting of 150 families (Tiendo de Cuervo, Revista, Archivo General, MS.). (H. E. B.)

Mesquita.—Baptismal records cited above, partida 310. **Mesquites.**—Solis (1767) quoted by H. E. Bolton, inf'n, 1906. **Mesquittes.**—Residencia, cited above, 1734. **Mezquites.**—Rivera, Diario, leg. 1994, 1736.

Messiah legends. See *Ghost dance.*

Mestethltun (*Mĕs-tĕçl′-tûn*). A former village of the Tolowa, on the coast near Crescent, Cal.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890.

Mestizo. See *Métis*, *Mixed-bloods.*

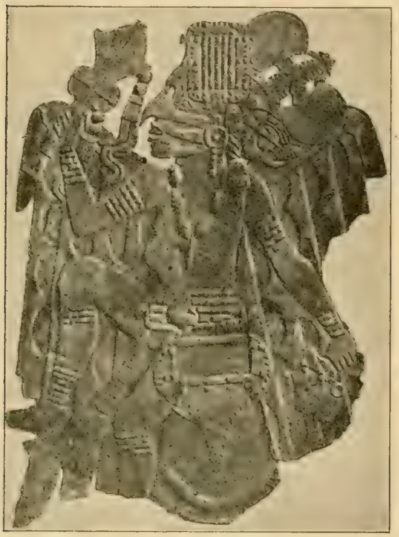
Meta. A Yurok village on Klamath r., Cal., 4 or 5 m. above Klamath bluffs.

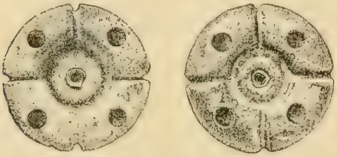
Mē′h-teh.—Gibbs in Schoolcraft, Ind. Tribes, III, 138, 1853. **Meta.**—A. L. Kroeber, inf'n, 1905. **Mí-ta.**—Powers in Cont. N. A. Ethnol., III, 44, 1877.

Metacom, Metacomet. See *King Philip.*

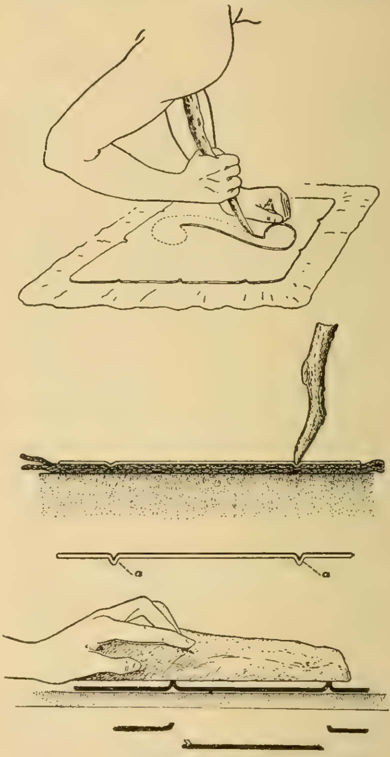
Metal-work. Before the arrival of the whites, the tribes N. of Mexico had made considerable progress in the arts of metallurgy, dealing almost exclusively with copper (q. v.). The other metals utilized were gold, silver, iron, and galena (lead ore). Galena was known only in the form of ore, and the same is true of iron (hematite, pyrites, etc.), except where chance bits of meteoric iron came into the hands of the native artisan. Copper alone was mined (see *Mines and Quarries*).

The four metals, copper, gold, silver, and iron (meteoric), were shaped mainly by cold-hammering and grinding, but heat no doubt was employed to facilitate the hammering processes and in annealing. It is believed that copper was sometimes swedged, or in sheet form pressed into molds. But the remarkable repoussé figures representing elaborately costumed and winged personages in sheet metal, found in mounds in Georgia (Thomas), and other more highly conventionalized figures from Florida mounds (Moore), give evidence of a degree of skill seemingly out of keeping with what is known of the general accomplishments of the northern tribes. Cushing, however, has demonstrated that repoussé work of like character can be accomplished by simple methods—the employment of pressure with a bone or an antler point, the sheet being placed upon a yielding surface, as of buckskin; but some of this work, especially the Georgia specimens, shows a degree of precision in execution apparently beyond the reach of the methods thus suggested.


REPOUSSÉ FIGURE IN SHEET-COPPER, FROM A GEORGIA MOUND. (THOMAS)


COPPER EAR ORNAMENT, WITH COPY BY WILLOUGHBY, USING ONLY STONE TOOLS; 1-2. (WILLOUGHBY)

Examples of overlaying or plating with thin sheets of copper, found by Moore in the mounds of Florida and Alabama, and by Putnam, Moorehead, Mills, and others in the mounds of Ohio, are hardly less remarkable; but that these are well within the range of workmen of intelligence employing only stone tools has been amply proved by Willoughby. The thin sheets of copper are readily produced by hammering with stone tools with the aid of annealing processes and the skilful use of rivets (Moore). It can hardly be doubted that copper, gold, and silver were sometimes melted by aboriginal metal-workers N. of Mexico, and that bits of native copper were freed from the matrix of rock by this means. There seems to be no satisfactory record, however, of casting the forms of objects even in the rough, and there is no proof that ores of any kind were reduced by means of heat. It is a remarkable fact that up to the present time no prehistoric crucible, mold, pattern, or metal-working tool of any kind whatsoever has been identified. No metal-worker's shop or furnace has been located, although caches of implements and of the blank forms of implements more or less worked have been found in various places,

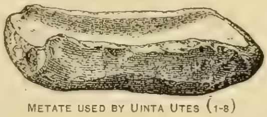


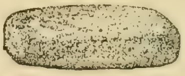
METHOD OF INDENTING AND CUTTING COPPER PLATES. (CUSHING) suggesting manufacture in numbers by specialists in the art. The use of artificial alloys was unknown, the specimens of gold-silver and gold-copper alloys obtained in Florida being of exotic origin. Stories of the hardening of copper by these or other American tribes, otherwise than by mere hammering, are all without a shadow of foundation. A few of the tribes, notably the Navaho and some of the Pueblos of Arizona and New Mexico, and the Haida, Tlingit, and others in the far Northwest, are skilful metal-workers, although the art as practised by the Navaho and described by Matthews, while primitive in character, was adopted from the Spaniards. The Haida, Tlingit, and other tribes of British Columbia and Alaska have probably retained the aboriginal methods in part at least. Niblack (Rep. Nat. Mus. 1888, p. 320) speaks of this work as follows: "The tools with which the Indian artisan works out the surprisingly well-finished metal ornaments and implements of this region are few in number. For bracelet making the silversmith has a hammer, several cold chisels, and an etching tool which is merely a sharpened steel point or edge. Improvised iron anvils replace the stone implements of this kind doubtlessly used in former days. Copper is beaten into the required shapes. Steel tools now used are very deftly tempered and sharpened by the native artisan, who retains the primitive form of his implement or tool, and merely substitutes the steel for the former stone blade or head. The ingenuity which the Indians show in adapting iron and steel to their own uses is but one of the many evidences of their cleverness and intelligence." See *Copper*, *Gold*, *Iron*, *Silver*.

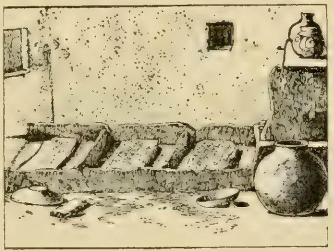
The working of metals by primitive methods are treated more or less fully in the following works: Cushing in Am. Anthrop., VII, 1894; Foster, Prehist. Races, 1878; Fowke, Archæol. Hist. Ohio, 1902; Holmes in Am. Anthrop., III, 1901; Hoy in Trans. Wis. Acad. Sci., IV, 1878; McGuire in Am. Anthrop., V, no. 1, 1903; Matthews in 2d Rep. B. A. E., 1883; Moore (1) in Am. Anthrop., V, no. 1, 1903, (2) in Jour. Acad. Nat. Sci. Phila., 1894–1903; Moorehead in Am. Anthrop., V, no. 1, 1903; Niblack in Rep. Nat. Mus. 1888, 1890; Packard in Smithson. Rep. 1892, 1893; Putnam in Ann. Reps. Peabody Mus.; Schoolcraft, Ind. Tribes, I–VI, 1851–57; Squier and Davis, Ancient Monuments, 1848; Thomas in 12th Rep. B. A. E., 1894; Willoughby in Am. Anthrop., V, no. 1, 1903. (W. H. H.)

Metamapo. A Calusa village on the s. w. coast of Florida, about 1570.—Fontaneda Memoir (*ca.* 1575), Smith trans., 19, 1854.

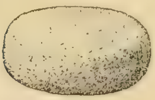
Metate (Aztec: *metlatl*). The name commonly given to the somewhat flat stones on which maize, acorns, seeds, chile, and other foods are ground by crushing and rubbing with a hand-stone called a muller, or mano (Spanish 'hand'). With tribes depending largely on such materials for food, mealing stones of one kind or another are an important factor in their domestic economy. The metates of middle America are often elaborate in shape, many of them being carved to represent animal forms, the upper surface, or back, serving for the grinding plate. In New Mexico and Arizona the slabs, although carefully shaped, are usually without legs or other projections; often they are trough-shaped, and the muller used is an oblong flattish stone of subrectangular outline. The modern Pueblo Indians combine two or more of the mealing plates in a group bedded side by side in clay and separated and surrounded by stone slabs, adobe, or boards to retain the meal. The surfaces of the metates, as well as of the mullers, are of different textures, grading from coarse lava to fine sandstone, and corn crushed on the coarser stone is passed to the others in succession for further refinement until the product is almost as fine as wheat flour. The processes for pulverizing and for pulping are practically the same, the grain or other substance being treated dry in one case and moist in the other. The Mexican type of metate does not extend northward much beyond the limits of the Pueblo region, although similar flattish stones were and are used for grinding in many parts of the country. The typical grinding plate grades through many intermediate forms into the typical mortar, and the mano or muller similarly passes from the typical flattish form into the

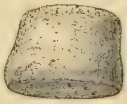

METATE USED BY UINTA UTES (1-8)


OBLONG MULLER; NEW MEXICO (1-5)


SET OF GRADED METATES; HOPI (MINDELEFF)

discoidal and cylindrical pestle. Many of these hand-stones serve equally well for rubbing, rolling, and pounding. See *Mortars, Mullers, Notched plates, Pestles.*


DISCOIDAL MULLER; CALIFORNIA (1-3)


PESTLE-MULLER; ILLINOIS (1-4)

Consult Cushing in Millstone, ix, x, 1884–1885; Fewkes (1) in 17th Rep. B. A. E., 1898, (2) 22d Rep. B. A. E., 1903; Mindeleff in 8th Rep. B. A. E., 1891; James Stevenson in 2d Rep. B. A. E., 1883; M. C. Stevenson in 23d Rep. B. A. E., 1904. (W. H. H.)

Metate ruin. A prehistoric pueblo ruin in the Petrified Forest, across the wash from the "petrified bridge," near the Navaho-Apache co. boundary, Arizona; locally so called on account of the numerous stone milling troughs, or metates, set on edge in circular or linear form and scattered over the surface. The builders of the pueblo are unknown. The pottery, gray-brown and black in color, is coarse in texture and decorated with rude incision and by indented coiling.—Hough in Rep. Nat. Mus. 1901, 318, 1903.

Metates. A former Opata pueblo at the e. base of the Sierra de Teras, about 12 m. w. of Baseraca, e. Sonora, Mexico. Possibly identical with Teras, Guepacomatzi, or Toapara, which pueblos are mentioned in early documents as being in that vicinity.—Bandelier in Arch. Inst. Papers, iv, 524 et seq., 1892.

Metea (prob. for *Metawä*, 'he sulks.'—W. J.). A Potawatomi chief, distinguished in his tribe as a warrior and an orator. When the Potawatomi were subsidized by the British at the beginning of the War of 1812 he was one of the leaders of the party that massacred the families of the garrison and citizens of Chicago as they were retreating to Detroit. He led the band that harassed the troops who marched in the fall of 1812 to the relief of Ft Wayne and was shot in the arm by Gen. W. H. Harrison. At a council held at Chicago in 1821 he impressed the whites by his eloquence and reasoning powers, and also when the treaty of the Wabash was concluded in 1826. He advocated the education of Indian youth and sent several from his tribe to the Choctaw academy in Kentucky. He died in a drunken debauch at Ft Wayne, in 1827, after having conducted difficult negotiations with dignity and skill in a conference with commissioners of the Government.—McKenney and Hall, Ind. Tribes, 59–64, 1858. See *Muskwawasepeotan.*

Meteahke. A Mandan band.

High Village.—Morgan, Anc. Soc., 158, 1877. **Me-te-ah′-ke.**—Ibid.

Metewemesick ('place of black earth'). A former Nipmuc (?) settlement on Quinebaug r., near Sturbridge, Mass.—Roger Williams (1643) quoted by Tooker, Algonquian Series, viii, 33, 1901.

Methow (*Met′-how*). A Salishan tribe of e. Washington, formerly living about Methow r. and Chelan lake, now chiefly gathered on the Colville res. Their number is not officially reported.

Battle-le-mule-emauch.—Ross, Adventures, 290, 1847. **Lahtohs.**—Van Valkenburgh in Ind. Aff. Rep., 235, 1865 (perhaps a misprint for Methows). **Meat-who.**—Ross, op. cit. **Meshons.**—Mooney in 14th Rep. B. A. E., 734, 1896. **Met-cow-we.**—Orig. Jour. Lewis and Clark, iv, 321, 1905. **Metcowwee.**—Lewis and Clark, Exped., ii, 252, 1814. **Meteowwee.**—Ibid., ii, 318, 1817. **Methau.**—Ind. Aff. Rep., 253, 1877. **Methews.**—H. R. Doc. 102, 43d Cong., 1st sess., 1, 1874. **Methoms.**—Shanks, et al. (1873), ibid., 4. **Methow.**—Ind. Aff. Rep., 302, 1877. **Mitaui.**—Mooney in 14th Rep. B. A. E., pl. lxxxviii, 1896. **Mithouies.**—Winans in Ind. Aff. Rep., 23, 1870.

Methy. The burbot (*Lota maculosa*), the *loche* of the Canadian French, a fish common in the waters of n. w. Canada. The word is taken from the name of this fish in the Wood Cree dialect of Algonquian, the Cree proper term being *mihyey*, according to Lacombe. L. Methy in Athabasca is named from this fish; also a lake in Labrador. (A. F. C.)

Meti. A former rancheria of gentile (probably Diegueño) Indians near San Diego, s. Cal.—Ortega (1775) quoted by Bancroft, Hist. Cal., i, 253, 1884.

Métis ('mixed,' from French *métis*, a derivative of Latin *miscere*, 'to mix'), or *metif.* A term used by the French-speaking population of the N. W. to designate persons of mixed white and Indian blood. Among the Spanish-speaking population of the S. W. the word *mestizo*, of the same derivation, is used, but is applied more especially to those of half-white and half-Indian blood. The term *mustee*, a corruption of *mestizo*, was formerly in use in the Gulf states. In the W. the term "half-breed" is loosely applied to all persons of mixed white and Indian blood, without regard to the proportion of each. See *Mixed-bloods.* (J. M.)

Maitiffs.—Brevel *fide* Sibley (1805) in Am. State Papers, Ind. Aff., i, 730, 1832. **Mestigos.**—Williams, Vt., i, 494, 1809 (misprint). **Mestizo.**—Correct Spanish form; feminine *mestiza*. **Métis.**—Correct French form. **Mustees.**—Report of 1741 in Carroll, Hist. Coll. S. C., ii, 353, 1836. **Musteses.**—Bermuda Royal Gazette, July 13, 1875, *fide* Jour. Anthrop. Inst., v, 491, 1876 (used in Bermuda for descendants of Indian slaves brought from the U. S.). **Wissâkodéwinini.**—Baraga, Otchipwe-Eng. Dict., 421, 1880 (Chippewa name: 'half-burnt wood man'; from *wissâkode*, 'burnt trees', referring to their mixed light and dark complexion; pl. *Wissâkodéwininiwog*. He gives *aiabitâwisid* as the literal word for 'half-breed').

Metlakatla. A Tsimshian town 15 m. s. of Port Simpson, Brit. Col. Anciently there were many towns in this neighborhood, and while the mission station of the Church of England (established in 1857 at a Tsimshian village of the same name) was conducted by Rev. Wm. Duncan, Metlakatla was a flourishing place. Trouble arising over the conduct of his work, Duncan moved in 1887 to Port Chester, or New Metlakatla, on Annette id., Alaska, and most of the Indians followed him. The old town, which contained 198 inhabitants in 1906, is now the site of an Indian school of the Church of England. New Metlakatla, including whites and Indians, numbered 823 in 1890 and 465 in 1900. See *Missions*. (J. R. S.)

Metlah Catlah.—Horetzky, Canada on Pac., 148, 1874. **Metlahcatlah**.—Tolmie and Dawson, Vocabs. Brit. Col., map, 1884. **Metlahkatlah**.—Heming in Can. Pacific R. R. Rep. Prog., iii, 1877. **Metlakahtla**.—Whymper, Alaska, 59, 1869. **Metlakatla**.—Can. Ind. Aff., pt. II, 68, 1902. **Metla-katla**.—Dawson, Queen Charlotte Ids., 123B, 1880.

Metoac (contraction of *Meht-anaw-ack*, 'land of the ear-shell or periwinkle.'—Tooker). A collective term embracing the Indians of Long Island, N. Y., who seem to have been divided into the following tribes, subtribes, or bands: Canarsee, Corchaug, Manhasset, Massapequa, Matinecoc, Merric, Montauk, Nesaquake, Patchoag, Rockaway, Secatoag, Setauket, and Shinnecock. There were besides these some minor bands or villages which have received special designations. They were closely connected linguistically and politically, and were probably derived from the same immediate ethnic stem. Ruttenber classes them as branches of the Mahican. The Montauk, who formed the leading tribe in the eastern part of the island, are often confounded with the Metoac, and in some instances the Canarsee of the western part have also been confounded with them. The eastern tribes were at one time subject to the Pequot and afterward to the Narraganset, while the Iroquois claimed dominion over the western tribes. They were numerous at the first settlement of the island, but rapidly wasted away from epidemics and wars with other Indians and with the Dutch, disposing of their lands piece by piece to the whites. About 1788 a large part of the survivors joined the Brotherton Indians in Oneida co., N. Y. The rest, represented chiefly by the Montauk and Shinnecock, have dwindled to perhaps a dozen individuals of mixed blood. The Indians of Long Island were a seafaring people, mild in temperament, diligent in the pursuits determined by their environment, skilled in the management of the canoe, seine, and spear, and dexterous in the making of seawan or wampum (Flint). The chieftaincies were hereditary by lineal descent, including females when there was no male representative.

The Metoac villages were Canarsee, Cotsjewaminck, Cutchogue (Corchaug), Jameco, Keskaechquerem (?), Marychkenwikingh, Maspeth (Canarsee), Mattituck (Corchaug), Merric, Mirrachtauhacky, Mochgonnekonck, Montauk, Nachaquatuck, Nesaquake, Ouheywichkingh, Patchoag, Rechquaakie, Setauket, Sichteyhacky, Wawepex (Matinecock). (J. M.)

La Porcelaine.—Vaudreuil (1724) in N. Y. Doc. Col. Hist., IX, 937, 1855. **Long Island Indians**.—Common early English name. **Malowwacks**.—Hall, N. W. States, 34, 1849 (misprint form and wrongly located). **Matauwakes**.—Thompson, Long Id., 53, 1839. **Matowacks**.—Patent of 1664 in N. Y. Doc. Col. Hist., II, 296, 1858 ("Matowacks or Long Island"). **Mattouwacky**.—De Laet (*ca.* 1633) in N. Y. Hist. Soc. Coll., 2d s., I, 296, 1841. **Mattowax**.—Shea, Cath. Miss., 16, 1855. **Matuwacks**.—Yates and Moulton in Ruttenber, Tribes Hudson R., 75, 1872. **Mertowacks**.—Boudinot, Star in the West, 127, 1816. **Metoacs**.—Schoolcraft in N. Y. Hist. Soc. Proc., II, 85, 1844. **Metouwacks**.—Winfield, Hudson Co., 9, 1874. **Metowacks**.—Brodhead in Ruttenber, Tribes Hudson R., 75, 1872. **Milowacks**.—Boudinot, Star in the West, 127, 1816 (misprint). **Sewan-akies**.—Schoolcraft, Ind. Tribes, VI, 147, 1857 ('Shell land bands,' from *sewan*, 'the wampum shell,' and *aukie*, 'land').

Metocaum. A village, probably of the Chowanoc, situated on Chowan r., in the present Bertie co., N. C., in 1585.

Metackwem.—Lane (1586) in Hakluyt, Voy., III, 312, 1810. **Metocaum**.—Smith (1629), Va., I, map, repr. 1819. **Metocunent**.—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856.

Metouscepriniouek (prob. for *Meʻtusäneniwŭg*^{i}, lit. 'men who walk with bare [feet]'; it is not the idiom for that phrase, however, but a term referring to people in general.—W. J.). A term apparently applied by Bacqueville de la Potherie (Hist. Am., II, 103, 1753) to the Foxes, Illinois, Kickapoo, Miami, etc., collectively.

Metsmetskop ('low, miserable, stinking'). A name applied by Natchez of the upper class to those of the lowest social grade. This was composed principally of people of the same blood but also included some small alien tribes. Cf. *Stinkards*. (J. R. S.)

Miche-Miche-Quipy.—Du Pratz, Hist. La., II, 393, 1758. **Miché Michéquipi**.—Bossu (1751), Travels La., 65, 1771 (sig. 'stinking fellow'). **Puants**.—Ibid., 394 (applied also to the Winnebago). **Stincards**.—Latham, Essays, 408, 1860. **Stinkards**.—Pénicaut (1704) in French, Hist. Coll. La., n. s., 94, 1869.

Metstoasath (*Mᴇtstō′asath*). A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes of Canada, 31, 1890.

Metukatoak. A Kaviagmiut village at Port Clarence, Alaska.—Eleventh Census, Alaska, 162, 1893.

Metutahanke ('lower village'). One of two Mandan villages in 1804; situated on Missouri r., about 4 m. below Knife r., N. Dak. It was almost exterminated by smallpox in 1837.

Matoolonha.—Thwaites, Orig. Jour. Lewis and Clark, VII, index, 1905. **Matootonha**.—Lewis and Clark, Exped., I, 120, 1814. **Ma-too-ton′-ka**.—Lewis and Clark, Discov., 24, 1806. **Métutahanke**.—Matthews, Ethnog. and Philol. Hidatsa, 14, 1877. **Mih-tutta-hang-kusch**.—Maximilian as quoted by Matthews, op. cit. **Mih-Tutta-Hang-Kush**.—Maximilian, Trav., 335, 1843. **Mitutahankish.**—Matthews, Ethnog. and Philol. Hidatsa, 14, 1877. **Mitutahañkuc.**—Dorsey in Am. Natur., 829, Oct. 1882.

Mexam. See *Mriksah.*

Meyascosic. A village of the Powhatan confederacy, in 1608, on the n. side of James r., in Charles City co., Va.—Smith (1629), Va., I, map, repr. 1819.

Meyemma. Mentioned by Gibbs (Schoolcraft, Ind. Tribes, III, 139, 1853) as a Hupa village in Hupa valley, Cal., in 1851. Not identified. The name is perhaps of Yurok origin.

Meyo. The Lizard clan of the pueblo of Laguna, N. Mex. Although Laguna was not founded until 1699, the origin of the clan is unknown to the natives. It forms a phratry with the Skurshka (Water-snake), Sqowi (Rattlesnake), and Hatsi (Earth) clans, which came from Sia, Oraibi (probably), and Jemez, respectively. (F. W. H.)
Méyo-háno^{ch}.—Hodge in Am. Anthrop., IX, 351, 1896 (*hánoch*=‘people’).

Mezquital (Span: ‘mesquite grove’). A former pueblo of the Tepehuane on the upper waters of Rio de San Pedro, s. Durango, Mexico, and the seat of a Spanish mission. It is now a Mexican town.
S. Francisco del Mezquital.—Orozco y Berra, Geog., 318, 1864.

Mgezewa (for *Me′gezi*, ‘bald eagle’). A gens of the Potawatomi, q. v.
Mégezi.—Wm. Jones, inf'n, 1906. **M'-ge-ze′-wä.**—Morgan, Anc. Soc., 167, 1877.

Miacomit. A village formerly on Nantucket id., off the s coast of Massachusetts.—Writer of 1807 in Mass. Hist. Soc. Coll., 2d s., III, 26, 1846.

Miahwahpitsiks (*Mi-ah-wah′-pĭt-sĭks*, ‘seldom lonesome’). A division of the Piegan tribe of the Siksika.
Mi-ah-wah′-pĭt-sĭks.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Seldom Lonesome.**—Ibid., 225.

Miakechakesa. One of the two divisions of the Sisseton Sioux. Their habitat in 1824 was the region of Blue Earth and Cottonwood rs., Minn., extending westward to the Coteau des Prairies. Unlike the Kahra, they had no fixed villages, no mud or bark cabins. They hunted on Blue Earth r. in winter, and during the summer pursued the buffalo as far as Missouri r. They numbered about 1,000.
Lower Sissetons.—Minn. Hist. Soc. Coll., III, 250, 1880. **Mi-ah-kee-jack-sah.**—Lewis and Clark, Discov., 34, 1806. **Mia Kechakesa.**—Long, Exped. St Peter's R., I, 378, 1824. **South Sussetons.**—Ind. Aff. Rep., 495, 1839.

Miami (?Chippewa: *Omaumeg*, ‘people who live on the peninsula’). An Algonquian tribe, usually designated by early English writers as Twightwees (*twa^{n}h twa^{n}h*, the cry of a crane.—Hewitt), from their own name, the earliest recorded notice of which is from information furnished in 1658 by Gabriel Druillettes (Jes. Rel. 1658, 21, 1858), who called them the Oumamik, then living 60 leagues from St Michel, the first village of the Potawatomi mentioned by him; it was therefore at or about the mouth of Green bay, Wis. Tailhan (Perrot, Mémoire) says that they withdrew into the Mississippi valley, 60 leagues from the bay, and were established there from 1657 to 1676, although Bacqueville de la Potherie asserts that, with the Mascoutens, the Kickapoo, and part of the Illinois, they came to settle at that place about 1667. The first time the French came into actual contact with the Miami was when Perrot visited them about 1668. His second visit was in 1670, when they were living at the headwaters of Fox r., Wis. In 1671 a part at least of the tribe were living with the Mascoutens in a palisaded village in this locality (Jes. Rel. 1671, 45, 1858). Soon after this the Miami parted from the Mascoutens and formed new settlements at the s. end of L. Michigan and on Kalamazoo r., Mich. The settlements at the s. end of the lake were at Chicago and on St Joseph r., where missions were established late in the 17th century, although the former is mentioned as a Wea village at the time of Marquette's visit, and Wea were found there in 1701 by De Courtemarche. It is likely that these Wea were the Miami mentioned by Allouez and others as being united with the Mascoutens in Wisconsin. The chief village of the Miami on St Joseph r. was, according to Zenobius (Le Clercq, II, 133), about 15 leagues inland, in lat. 41°. The extent of territory occupied by this tribe a few years later compels the conclusion that the Miami

LUM-KI-KUM—MIAMI

in Wisconsin, when the whites first heard of them, formed but a part of the tribe, and that other bodies were already in N. E. Illinois and N. Indiana. As the Miami and their allies were found later on the Wabash in Indiana and in N. W. Ohio, in which latter territory they gave their name to three rivers, it would seem that they had moved S. E. from the localities where first known within historic times. Little Turtle, their famous chief, said: "My fathers kindled the first fire at Detroit; thence they extended their lines to the headwaters of the Scioto; thence to its mouth; thence down the Ohio to the mouth of the Wabash, and thence to Chicago over L. Michigan." When Vincennes was sent by Gov. Vaudreville in 1705 on a mission to the Miami they were found occupying principally the territory N. W. of the upper Wabash. There was a Miami village at Detroit in 1703, but their chief settlement was still on St Joseph r. In 1711 the Miami and the Wea had three villages on the St Joseph, Maumee, and Wabash. Kekionga, at the head of the Maumee, became the chief seat of the Miami proper, while Ouiatenon, on the Wabash, was the headquarters of the Wea branch. By the encroachments of the Potawatomi, Kickapoo, and other northern tribes the Miami were driven from St Joseph r. and the country N. W. of the Wabash. They sent out colonies to the E. and formed settlements on Miami r. in Ohio, and perhaps as far E. as the Scioto. This country they held until the peace of 1763, when they retired to Indiana, and the abandoned country was occupied by the Shawnee. They took a prominent part in all the Indian wars in Ohio valley until the close of the war of 1812. Soon afterward they began to sell their lands, and by 1827 had disposed of most of their holdings in Indiana and had agreed to remove to Kansas, whence they went later to Indian Ter., where the remnant still resides. In all treaty negotiations they were considered as original owners of the Wabash country and all of W. Ohio, while the other tribes in that region were regarded as tenants or intruders on their lands. A considerable part of the tribe, commonly known as Meshingomesia's band, continued to reside on a reservation in Wabash co., Ind., until 1872, when the land was divided among the survivors, then numbering about 300.

The Miami men were described in 1718 as "of medium height, well built, heads rather round than oblong, countenances agreeable rather than sedate or morose, swift on foot, and excessively fond of racing." The women were generally well clad in deerskins, while the men used scarcely any covering and were tattooed all over the body. They were hard-working, and raised a species of maize unlike that of the Indians of Detroit, described as "white, of the same size as the other, the skin much finer, and the meal much whiter." According to the early French explorers the Miami were distinguished for polite manners, mild, affable, and sedate character, and their respect for and perfect obedience to their chiefs, who had greater authority than those of other Algonquian and N. W. tribes. They usually spoke slowly. They were land travelers rather than canoemen. According to Hennepin, when they saw a herd of buffalo they gathered in great numbers and set fire to the grass about the animals, leaving open a passage where they posted themselves with their bows and arrows; the buffalo, seeking to escape the fire, were compelled to pass the Indians, who killed large numbers of them. The women spun thread of buffalo hair, with which they made bags to carry the meat, toasted or sometimes dried in the sun. Their cabins were covered with rush mats. According to Perrot, the village which he visited was situated on a hill and surrounded by a palisade. On the other hand, Zenobius says that La Salle, who visited the villages on St Joseph r., taught them how to defend themselves with palisades, and even made them erect a kind of fort with intrenchments. Infidelity of the wife, as among many other Indians, was punished by clipping the nose. According to early explorers, they worshiped the sun and thunder, but did not honor a host of minor deities, like the Huron and the Ottawa. Three forms of burial appear to have been practised by the division of the tribe living about Ft Wayne: (1) The ordinary ground burial in a shallow grave prepared to receive the body in a recumbent position. (2) Surface burial in a hollow log; these have been found in heavy forests; sometimes a tree was split and the halves hollowed out to receive the body, when it was either closed with withes or fastened to the ground with crossed stakes; sometimes a hollow tree was used, the ends being closed. (3) Surface burial wherein the body was covered with a small pen of logs, laid as in a log cabin, the courses meeting at the top in a single log.

The French authors commonly divided the Miami into six bands: Piankashaw, Wea, Atchatchakangouen, Kilatika, Mengakonkia, and Pepicokia. Of these the first two have come to be recognized as distinct tribes; the other names are no longer known. The Pepicokia, mentioned in 1796 with the Wea and Piankashaw, may have been absorbed by the latter. Several treaties were made with a band known as Eel Rivers, formerly living near Thorntown, Boone co., Ind., but they afterward joined the main body on the Wabash.

According to Morgan (Anc. Soc., 168, 1877) the Miami have 10 gentes: (1) Mowhawa (wolf), (2) Mongwa (loon), (3) Kendawa (eagle), (4) Ahpakosea (buzzard), (5) Kanozawa (Kanwasowau, panther), (6) Pilawa (turkey), (7) Ahseponna (raccoon), (8) Monnato (snow), (9) Kulswa (sun), (10) Water. Chauvignerie, in 1737, said that the Miami had two principal totems—the elk and crane—while some of them had the bear. The French writers call the Atchatchakangouen (Crane) the leading division. At a great conference on the Maumee in Ohio in 1793 the Miami signed with the turtle totem. None of these totems occurs in Morgan's list.

It is impossible to give a satisfactory estimate of the numbers of the Miami at any one time, on account of confusion with the Wea and Piankashaw, who probably never exceeded 1,500. An estimate in 1764 gives them 1,750; another in the following year places their number at 1,250. In 1825 the population of the Miami, Eel Rivers, and Wea was given as 1,400, of whom 327 were Wea. Since their removal to the W. they have rapidly decreased. Only 57 Miami were officially known in Indian Ter. in 1885, while the Wea and Piankashaw were confederated with the remnant of the Illinois under the name of Peoria, the whole body numbering but 149; these increased to 191 in 1903. The total number of Miami in 1905 in Indian Ter. was 124; in Indiana, in 1900, there were 243; the latter, however, are greatly mixed with white blood. Including individuals scattered among other tribes, the whole number is probably 400.

The Miami joined in or made treaties with the United States as follows: (1) Greenville, O., with Gen. Anthony Wayne, Aug. 3, 1795, defining the boundary between the United States and tribes W. of Ohio r. and ceding certain tracts of land; (2) Ft Wayne, Ind., June 7, 1803, with various tribes, defining boundaries and ceding certain lands; (3) Grouseland, Ind., Aug., 21, 1805, ceding certain lands in Indiana and defining boundaries; (4) Ft Wayne, Ind., Sept. 30, 1809, in which the Miami, Eel River tribes, and Delawares ceded certain lands in Indiana, and the relations between the Delawares and Miami regarding certain territory are defined; (5) Treaty of peace at Greenville, O., July 22, 1814, between the United States, the Wyandot, Delawares, Shawnee, Seneca, and the Miami, including the Eel River and Wea tribes; (6) Peace treaty of Spring Wells, Mich., Sept. 8, 1815, by the Miami and other tribes; (7) St Mary's, O., Oct. 6, 1818, by which the Miami ceded certain lands in Indiana; (8) Treaty of the Wabash, Ind., Oct. 23, 1826, by which the Miami ceded all their lands in Indiana, N. and W. of Wabash and Miami rs.; (9) Wyandot village, Ind., Feb. 11, 1828, by which the Eel River Miami ceded all claim to the reservation at their village on Sugar Tree cr., Ind.; (10) Forks of Wabash, Ind., Oct. 23, 1834, by which the Miami ceded several tracts in Indiana; (11) Forks of the Wabash, Ind., Nov. 6, 1838, by which the Miami ceded most of their remaining lands in Indiana, and the United States agreed to furnish them a reservation W. of the Mississippi; (12) Forks of the Wabash, Ind., Nov. 28, 1840, by which the Miami ceded their remaining lands in Indiana and agreed to remove to the country assigned them W. of the Mississippi; (13) Washington, June 5, 1854, by which they ceded a tract assigned by amended treaty of Nov. 28, 1840, excepting 70,000 a. retained as a reserve; (14) Washington, Feb. 23, 1867, with Seneca and others, in which it is stipulated that the Miami may become confederated with the Peoria and others if they so desire.

Among the Miami villages were Chicago, Chippekawkay, Choppatee's village, Kekionga, Kenapacomaqua, Kokomo, Kowasikka, Little Turtle's village, Meshingomesia, Missinquimeschan (Piankashaw), Mississinewa, Osaga, Pahedketcha, Piankashaw (Piankashaw), Pickawillanee, Raccoon's village, Seek's village, St Francis Xavier (mission, with others), Thorntown (Eel River Miami). (J. M. C. T.)

Allianies.—Beckwith in Indiana Geol. Rep., 43, 1883 (misprint). **Maiama.**—Janson, Stranger in Am., 192, 1807. **M'amiwis.**—Rafinesque, Am. Nations, I, 157, 1836. **Maumee.**—Washington (1790) in Am. St. Papers, Ind. Aff., I, 143, 1832. **Maumes.**—Schoolcraft, Ind. Tribes, V, 39, 1855. **Maumies.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 33, 1885. **Mawmee.**—Imlay, West Ter., 364, 1797. **Me-ä-me-ä-ga.**—Morgan, Consang. and Affin., 287, 1871. **Meames.**— La Barre (1683) in N. Y. Doc. Col. Hist., IX, 202, 1855. **Meamis.**—Ibid. **Memilounioue.**—Jes. Rel. 1672, LVIII, 40, 1899. **Memis.**—Le Barre (1683), op. cit., 208. **Mencamis.**—Boudinot, Star in the West, 127, 1816 (misprint). **Metousceprinioueks.**—Bacqueville de la Potherie, Hist. Am., II, 103, 1753 ('Walkers', 'well on their feet'; so called because they traveled much on foot, and not in canoes). **Miamee.**—Jones, Ojebway Inds., 178, 1861. **Miames.**—Lewis and Clark, Travels, 12, 1806. **Miami.**—Gatschet, Potawatomi MS., B. A. E., 1878 (Potawatomi name; plural, Miamik). **Miamiha.**—Coxe, Carolana, 49, 1741. **Miamioüek.**—Jes. Rel. 1670, 90, 1858. **Miamis.**—Du Chesneau (1681) in N. Y. Doc. Col. Hist., IX, 153, 1855. **Mineamies.**—Trader of 1778 in Schoolcraft, Ind. Tribes, III, 561, 1853. **Miramis.**—De Bougainville (1757) in N. Y. Doc. Col. Hist., X, 608, 1858 (misprint). **Miyamis.**—Jefferys, French Doms., pt. 1, map, 1761. **Myamicks.**—Lamberville (1686) in N. Y. Doc. Col. Hist., III, 489, 1853. **Myamis.**—Membré (*ca.* 1680) in Shea, Miss. Val., 152, 1852. **Naked Indians.**—Doc. of 1728 in Min. of Prov. Coun. of Pa., III, 312, 1840. **Nation . . . de la Gruë.**—Bacqueville de la Potherie, Hist. Am., IV, 55, 1753. **Omameeg.**—Warren (1852) in Schoolcraft, Ind. Tribes, V, 39, 1855 (Chippewa name). **O-maumeeg.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 33, 1885 (Chippewa name). **Omianicks.**—Lamberville (1686) in N. Y. Doc. Col. Hist., III, 489, 1853. **Omie.**—Writer of 1786 in Mass. Hist. Soc. Coll., 1st s., III, 26, 1794. **Ouimiamies.**—N. Y. Doc. Col. Hist., III, 489, note, 1853. **Oumamens.**—Neill in Minn. Hist. Soc. Coll., V, 413, 1885. **Oumami.**—Jes. Rel. 1670, 94, 1858. **Oumamik.**—Ibid., 1658, 21, 1858. **Oumanies.**—Lahontan, New Voy., I, map, 1735. **Oumeami.**—La Famine council (1684) in N. Y. Doc. Col. Hist., IX, 238, 1855. **Oumiamies.**—Bechefer (1682), ibid., 170. **Pkíwi-léni.**—Gatschet, Shawnee MS., B. A. E., 1879 (Shawnee name; plural, Pkíwi-lénigi, 'dust or ashes people'). **Quitways.**—Doc. of 1747 in N. Y. Doc. Col. Hist., VI, 391, 1855 (=Twightwees? They do not appear to have been the Quatoghees or Hurons, as thought by the editor). **Qwikties.**—Colden (1727), Hist. Five Nations, 69, 1747 (misprint for Twiktwies). **Sä^{n}shkiá-a-rúnû.**—Gatschet, Wyandot MS., B. A. E., 1881 (Huron name, meaning 'people dressing finely, fantastically', i. e., 'dandy people'). **Tawatawas.**—Brinton, Lenape Legends, 146, 1885 (from the Algonquian *tawa*, 'naked'; hence Twightwees). **Tawatawee.**—Doc. of 1759, ibid., 232. **Tawixtawes.**—Goldman in West. Reserve Hist. Soc., Tract no. 6, 1, July 1871. **Tawixti.**—Güssefeld, map, 1797 (used for Pickawillanee village, *q. v.* According to Harris, Tour, 137, 1805, the name occurs on Hutchins' map, *ca.* 1764. It is another form of Twightwee). **Tawixtwi.**—La Tour, map, 1784 (used for Pickawillanee village, *q. v.*). **Tewicktowes.**—Harrison (1814) in Drake, Tecumseh, 159, 1852. **Titwa.**—Doc. (*ca.* 1700) in Min. of Prov. Coun. of Pa., I, 411, 1838. **Tooweehtoowees.**—Edwards (1751) in Mass. Hist. Soc. Coll., 1st s., X, 147, 1809. **Tuihtuihronoons.**—Colden (1727), Five Nations, 61, 1747 (Iroquois name). **Twechtweys.**—Doc. of 1728 in Min. of Prov. Coun. of Pa., III, 312, 1840. **Tweeghtwees.**—Albany conf. (1754) in N. Y. Doc. Col. Hist., VI, 873, 1855. **Twghtwees.**—Domenech, Deserts, I, 444, 1860. **Twichtwees.**—Loskiel (1794) in Ruttenber, Tribes Hudson R., 336, 1872. **Twichtwichs.**—Dongan (1687) in N. Y. Doc. Col. Hist., III, 439, 1853. **Twichtwicks.**—Livingston (1687), ibid., III, 443, 1853. **Twichtwighs.**—Schuyler (1702), ibid., IV, 979, 1854. **Twichwiches.**—Bleeker (1701), ibid., 918. **Twicktwicks.**—Albany conf. (1726), ibid., V, 791, 1855. **Twicktwigs.**—Doc. of 1688, ibid., III, 565, 1853. **Twictwees.**—Crepy, map, *ca.* 1755. **Twictwicts.**—Bellomont (1701) in N. Y. Doc. Col. Hist., IV, 834, 1854. **Twight.**—Lattré, map, 1784 (error for Twightwees; the 'Miamis' are also given as distinct). **Twightees.**—Hamilton (1750) in N. Y. Doc. Col. Hist., VI, 593, 1855. **Twighteeys.**—Johnson (1753), ibid., 779. **Twighties.**—Johnson (1763), ibid., VII, 572, 1856. **Twightwees.**—Weiser (1748) in Rupp, West. Pa., app., 14, 1846. **Twightwicks.**—Jamison (1697) in N. Y. Doc. Col. Hist., IV, 294, 1854. **Twightwies.**—Lahontan (1703) in Drake, Bk. Inds., bk. 5, 6, 1848. **Twightwighs.**—Doc. of 1687 in N. Y. Doc. Col. Hist., III, 431, 1853. **Twightwis Roanu.**—Dobbs, Hudson Bay, 27, 1744. **Twigtees.**—Martin, N. C., II, 62, 1829. **Twigthtwees.**—Dwight and Partridge in Mass. Hist. Soc. Coll., 1st s., V, 121, 1816. **Twig-Twee.**—Lindesay (1751) in N. Y. Doc. Col. Hist., VI, 706, 1855. **Twigtwees.**—Weiser (1748) in Rupp, West. Pa., app., 15, 1846. **Twigtwicks.**—Cornbury (1708) in N. Y. Doc. Col. Hist., V, 65, 1855. **Twigtwies.**—Lindesay (1749), ibid., VI, 538, 1855. **Twigtwig.**—Cortland (1687), ibid., III, 434, 1853. **Twiswicks.**—Dongan (1687), ibid., 476. **Twitchwees.**—Hamilton (1749), ibid., VI, 531, 1855. **Twithuays.**—Conf. of 1793 in Am. State Pap., Ind. Aff., I, 477, 1832. **Twĭtwĭheno^{n}'.**—Hewitt, Onondaga MS., B. A. E., 1888 (Onondaga name). **Utamis.**—Barcia, Ensayo, 289, 1723 (misprint from Lahontan). **Wa-yä-tä-no'-ke.**—Morgan, Consang. and Affin., 287, 1871. **Wemiamik.**—Squier in Beach, Ind. Miscel., 34, 1877 (='Beaver children').

Miami River. A Seminole settlement, with 63 inhabitants in 1880, about 10 m. N. of the site of Ft Dallas, not far from Biscayne bay, on Little Miami r., Dade co., Fla.—MacCauley in 5th Rep. B. A. E., 478, 1887.

Miantonomo. A noted chief of the Narraganset, nephew of Canonicus. In 1632 he visited Boston and was received by the governor. He was more than once suspected of disloyalty to the English, but managed to clear himself when summoned to Boston in 1636. He helped the English against the Pequot the next year and warred against the Mohegan. In 1638 he signed the tripartite agreement between the English of Connecticut, the Narraganset, and the Mohegan. He is said to have been impressed by the preaching of Roger Williams in 1643. During the years 1640–42 he was suspected of treachery to the English, but again made satisfactory explanations. In 1643 war broke out between the Mohegan and the Narraganset, and in a battle in which the latter were defeated Miantonomo was taken prisoner. He was delivered to the English at Hartford, was tried at Boston in September, 1643, by the Court of Commissioners of the United Colonies of New England, who, after referring the matter to the convocation of the clergy, which condemned him, sentenced him to death at the hands of Uncas. This sentence was barbarously executed by Wawequa, the brother of Uncas, in the presence of the latter. For this disgraceful proceeding the English authorities were to blame, as otherwise Uncas would never have taken his prisoner's life. De Forest (Hist. Inds. of Conn., 198, 1852) takes a rather high view of the character of Miantonomo, whom he characterizes as "respected and loved by everyone who was not fearful of his power." Theological bias against Roger Williams and his Indian friends played some part in the matter of his treatment by the commissioners. He was buried where he fell, and the spot, on which a monument was erected in 1841, has since been known as Sachem's Plains. Miantonomo is praised in Durfee's poem, "What cheer." Nanantenoo was a son of Miantonomo. (A. F. C.)

Miawkinaiykis ('big topknots'). A division of the Piegan tribe of the Siksika.

Big Topknots.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Mi-aw'-kin-ai-yiks.**—Ibid., 225.

Mica. This durable and showy mineral was in very general use by the Indian tribes E. of the great plains, the translucent variety known as muscovite being most highly prized. It was mined at many points in the Appalachian highland, from Georgia to St Lawrence r. (see *Mines and Quarries*). It occurs also in South Dakota, but it is not probable that the mound-building tribes obtained it from this source. From the Eastern highland it passed, by trade or otherwise, to remote parts: to Florida in the S. and to the upper Mississippi valley in the N. W. The crystals were often of large size, measuring 2 ft or more in diameter. The sheets into which they were readily divided were much prized for mirrors, and were also cut into a great variety of shapes for personal ornaments, and possibly also for ceremonial use. Sheets of mica were used also for burial with the dead and as sacrificial offerings. Squier and Davis give an account of the discovery of 14 human skeletons that were carefully covered with mica plates, estimated at 15 or 20 bushels, some of the plates being from 8 to 10 in. long and from 4 to 5 in. wide, and all from ½ to 1 in. in thickness. Atwater describes the discovery of many thick sheets, one of which measured 36 in. long by 18 in. wide. With a skeleton in the Grave Creek mound, near Wheeling, W. Va., 150 disks of sheet mica, measuring from 1½ to 2 in. in diameter and having each 1 or 2 perforations, were found. From the Turner mounds in Hamilton co., Ohio, several ornamental figures of sheet mica were obtained; one of them is a grotesque human figure, others are animal forms, including a serpent (Putnam). Mica occurs on many sacrificial altars of the mound-builders, who no doubt regarded it as of special significance.

Consult Atwater, Antiq. of Ohio, 1820; Putnam in Peabody Mus. Reps.; Rau in Smithson. Rep. 1872, 1873; Squier and Davis in Smithson. Cont., I, 1848; Moorehead in The Antiquarian, I, 1897.

(W. H. H.)

Micacuopsiba. An unidentified Dakota division formerly roaming on the upper St Peter's (Minnesota) r., Minn., in 1804.

Cut bank.—Orig. Jour. Lewis and Clark, I, 133, 1904. **Mi ca cu op si ba.**—Ibid.

Michacondibi (*mitcha* 'large', *indibe* or *gindibe* 'head': 'big head' (Baraga), possibly referring to the Têtes de Boule). An Algonquian (?) tribe or band, probably a part of the Cree or of the Maskegon, formerly on a river of the same name (Albany r.?) entering the S. end of Hudson bay from the S. W. Lahontan placed them about the headwaters of Ottawa r.

Machakandibi.—Lahontan, New Voy., I, 231, 1703. **Machandibi.**—Lahontan (1703), New Voy., map, 1735. **Machantiby.**—La Chesnaye (1697) in Margry, Déc., VI, 6, 1886. **Michacondibis.**—Bacqueville de la Potherie, Hist. Am., II, 49, 1753.

Michahai. A Yokuts (Mariposan) tribe near Squaw valley, in the Kings r. drainage, S. central Cal.

Michaha.—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 31, 1857. **Michahai.**—A. L. Kroeber, inf'n, 1906.

Michibousa. Mentioned by Tonti (French, Hist. Coll. La., I, 82, 1846) in connection with and apparently as one of the tribes of the Illinois confederacy in 1681. The name is perhaps an erroneous designation for some well-known tribe or band.

Michigamea (Algonquian: 'great water,' from *michi* 'great,' 'much,' *guma* 'water'. Baraga gives the correct form of 'Michigan' as *Mishigamaw*, 'the big lake', while Dr Wm. Jones says that the Chippewa of the N. shore of L. Superior refer to L. Michigan by the name *Mishawigŭma*, 'big, wide, or expansive waste,' on account of the few or no islands). A tribe of the Illinois confederacy, first visited by Marquette when he descended the Mississippi in 1673. Their village was situated at that time on the W. side of the Mississippi and near a lake bearing the same name as the tribe, probably Big lake, between the St Francis and Mississippi rs., Ark. This tribe was the most southerly of the confederacy, and its extreme southern situation has led some authors to the conclusion that the people were not Algonquian, but this is an evident error. It must have been shortly previous to the time that the first knowledge of the tribes of this general region was obtained that a group or division of the Illinois confederacy, including the Cahokia, Tamaroa, and possibly the Michigamea, pushed southward to escape the attacks of the Sioux and the Foxes. It is therefore probable that at this period the Michigamea moved on into S. Illinois, and thence passed over into S. E. Missouri. The intimate relation of the ancient remains of these two sections would seem to confirm this opinion. About the end of the 17th century they were driven out by the Quapaw or Chickasaw, crossing over into Illinois and joining the Kaskaskia. According to Chauvignerie their totem was the crane. He attributed to them 250 warriors, which is evidently an exaggeration, as he estimated the whole Illinois confederacy at only 508 warriors. It is probable that the Michigamea were only a remnant at the time they joined the Kaskaskia. They were never prominent in Indian affairs. In 1803 Gen. W. H. Harrison supposed that there was but one man of the tribe left alive, but as late as 1818 the names of 3 Michigamea appear as signers of a treaty with the Illinois. (J. M. C. T.)

Machégamea.—Joutel (1687) in Margry, Déc., III, 465, 1878. **Machigama.**—French, Hist. Coll. La., I, 82, 1846. **Machigamea.**—Joutel (1687), op. cit., 460. **Matchagamia.**—Coxe, Carolana, 11, 1741. **Matsigamea.**—Hennepin, New Discov., 169, 1698. **Medsigamea.**—Iberville (1702) in Margry, Déc., IV, 601, 1880. **Meosigamia.**—Neill, Minn., 173, 1858. **Mesigameas.**—Proces Verbal (1682) in French, Hist. Coll. La., II, 25, 1875. **Metchagamis.**—Lattré, map, 1784. **Metchigamea.**—Marquette, map (1673) in Shea, Miss. Val., 268, 1852. **Metchis.**—Writer in Smith, Bouquet's Exped., 65, 1766. **Metehigamis.**—La Tour, map, 1782 (misprint). **Métésigamias.**—Le Sueur (*ca.* 1700) in Shea, Early Voy., 92, 1861. **Metsigameas.**—Proces Verbal (1682) in French, Hist. Coll. La., II, 21, 1875. **Michiagamias.**—

Shea, Rel. M. Miss., 36, 1861. **Michigamea.**—Marquette (*ca.* 1673), Discov., 344, 1698. **Michigamias.**—Boudinot, Star in the West, 127, 1816. **Michigamis.**—Kingsley, Stand. Nat. Hist., pt. 6, 151, 1883. **Michigania.**—Nourse (1820) in Schoolcraft, Ind. Tribes, II, 588, 1852. **Michiganians.**—Harrison (1814) in Drake, Tecumseh, 160, 1852. **Michigans.**—Sanford, U. S., clii, 1819. **Michigourras.**—Martin, La., I, 262, 1827. **Mitchigamas.**—Hutchins (1778) in Schoolcraft, Ind. Tribes, VI, 714, 1857. **Mitchigamea.**—Marquette (*ca.* 1673), Discov., 346, 1698. **Mitchigamias.**—Jefferys, Fr. Doms., pt. 1, 165, 1761.

Michikinikwa. See *Little Turtle.*

Michilimackinac (*Mĭshĭnĭmaʻkĭnung*, 'place of the big wounded person,' or 'place of the big lame person.'—W. J). A name applied at various times to Mackinac id. in Mackinac co., Mich.; to the village on this island; to the village and fort at Pt St Ignace on the opposite mainland, and at an early period to a considerable extent of territory in the upper part of the lower peninsula of Michigan. It is derived from the name of a supposed extinct Algonquian tribe, the Mishinimaki or Mishinimakinagog.

According to Indian tradition and the Jesuit Relations, the Mishinimaki formerly had their headquarters at Mackinac id. and occupied all the adjacent territory in Michigan. They are said to have been at one time numerous and to have had 30 villages, but in retaliation for an invasion of the Mohawk country they were destroyed by the Iroquois. This must have occurred previous to the occupancy of the country by the Chippewa on their first appearance in this region. A few were still there in 1671, but in Charlevoix's time (1744) none of them remained. When the Chippewa appeared in this section they made Michilimackinac id. one of their chief centers, and it retained its importance for a long period. In 1761 their village was said to contain 100 warriors. In 1827 the Catholic part of the inhabitants, to the number of 150, separated from the others and formed a new village near the old one. When the Hurons were driven w. by the Iroquois they settled on Mackinac id., where they built a village some time after 1650. Soon thereafter they removed to the Noquet ids. in Green bay, but returned about 1670 and settled in a new village on the adjacent mainland, where the Jesuits had just established the mission of St Ignace. After this the Hurons settled near the mission; the fugitive Ottawa also settled in a village on the island where Nouvel established the mission of St Francis Borgia among them in 1677, and when the Hurons removed to Detroit, about 1702, the Ottawa and Chippewa continued to live at Michilimackinac. (J. M. C. T.)

Machilimachinack.—Watts (1763) in Mass. Hist. Soc. Coll., 4th s., IX, 483, 1871. **Machillimakina.**—Bouquet (1760), ibid., 345. **Mackanaw.**—Drake, Bk. Inds., bk. 5, 134, 1848. **Mackelimakanac.**—Campbell (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 358, 1871. **Mackilemackinac.**—Ibid., 383. **Mackinac.**—Jefferson (1808) in Am. St. Pap., Ind. Aff., I, 746, 1832. **Mackinaw.**—Hall, N. W. States, 131, 1849. **Mackinang.**—Baraga, Eng.-Otch. Dict., 165, 1878 (Chippewa form, abbreviated). **Massillimacinac.**—Map of 1755 in Howe, Hist. Coll., 35, 1851. **Mesh e ne mah ke noong.**—Jones, Ojebway Inds., 45, 1861 (Chippewa name). **Mesilimakinac.**—Hennepin, New Discov., map, 1698. **Michelimakina.**—Writer of 1756 in N. Y. Doc. Col. Hist., X, 482, 1858. **Michellimakinac.**—Campbell (1761) in Mass. Hist. Soc. Coll., 4th s., IX, 417, 1871. **Michihimaquinac.**—Homann Heirs Map U. S., 1784 (misprint). **Michilemackinah.**—Campbell (1761) in Mass. Hist. Soc. Coll., 4th s., IX, 426, 1871. **Michilimackinac.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 533, 1856. **Michilimacquina.**—Doc. of 1691, ibid., IX, 511, 1855. **Michilimakenac.**—Albany conf. (1726), ibid., V, 791, 1855. **Michilimakina.**—Vaudreuil (1710), ibid., IX, 843, 1855. **Michilimakinac.**—Du Chesneau (1681), ibid., 153. **Michilimakinais.**—Jefferys, French Doms., pt. 1, 19–20, 1761 (tribe). **Michilimakinong.**—Marquette (*ca.* 1673) in Kelton, Annals Ft Mackinac, 121, 1884. **Michilimaquina.**—Denonville (1686) in N. Y. Doc. Col. Hist., III, 461, 1853. **Michilimicanack.**—Bradstreet (*ca.* 1765), ibid., VII, 690, 1856. **Michilimickinac.**—Peters (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 319, 1871. **Michillemackinack.**—Amherst (1760), ibid., 348. **Michillemakinack.**—Malartic (1758) in N. Y. Doc. Col. Hist., X, 853, 1858. **Michillimacinac.**—Johnstown conf. (1774), ibid., VIII, 506, 1857. **Michillimackinacks.**—Lords of Trade (1721), ibid., V, 622, 1855 (used as synonymous with Ottawas). **Michillimakenac.**—Bouquet (1761) in Mass. Hist. Soc. Coll., 4th s., IX, 392, 1871. **Michillimakinak.**—Cadillac (1703) in Minn. Hist. Soc. Coll., V, 407, 1885. **Michillimaquina.**—Denonville (1687) in N. Y. Doc. Col. Hist., IX, 336, 1855. **Michillmiackinock.**—Domenech, Deserts, II, 452, 1860. **Michi Mackina.**—Brown, West. Gaz., 161, 1817 (Indian form). **Michimmakina.**—M'Lean, Hudson Bay, I, 51, 1849. **Michinimackinac.**—Henry, Travels, 107, 1809 (Chippewa form). **Michlimakinak.**—Montreal conf. (1700) in N. Y. Doc. Col. Hist., IX, 709, 1855. **Micilimaquinay.**—Joutel (*ca.* 1690) in Kelton, Annals Ft Mackinac, 121, 1884. **Mīcinimāʻkinunk.**—Wm. Jones, inf'n., 1905 (proper form). **Mikinac.**—La Chesnaye (1697) in Margry, Déc., VI, 6, 1886 (same ?; mentioned with Ojibwas, Ottawa Sinagos, etc., as then at Shaugawaumikong on L. Superior). **Miscelemackena.**—Croghan (1764) in N. Y. Doc. Col. Hist., VII, 603, 1856. **Misclimakinack.**—Colden (1727), ibid., III, 489, note, 1853. **Mishinimaki.**—Kelton, Annals Ft Mackinac, 9, 10, 1884 (tribe). **Mishinimakina.**—Ibid., 151 (correct Indian name). **Mishinimakinago.**—Baraga, Otchipwe-Eng. Dict., 248, 1880 (Chippewa name of the mythic(?) tribe, whence comes Michilimackinac; the plural takes *g*). **Mishini-makinak.**—Kelton, Annals Ft Mackinac, 135, 1884. **Mishinimakinang.**—Baraga, Eng.-Otch. Dict., 165, 1878 (Chippewa form). **Mishinimákinank.**—Gatschet, Ojibwa MS., B.A.E. 1882. **Misilimakenak.**—Burnet (1723) in N. Y. Doc. Col. Hist., V, 684, 1855. **Misillimakinac.**—Vaudreuil conf. (1703), ibid., IX, 751, 1855. **Mislimakinac.**—Memoir of 1687, ibid., 319. **Misselemachinack.**—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 377, 1871. **Misselemakinach.**—Ibid. **Misselemaknach.**—Ibid., 372. **Missilikinac.**—Hennepin, New Discov., 308, 1698. **Missilimachinac.**—Hennepin (1683) in Harris, Voy. and Trav., II, 918, 1705. **Missilimackinak.**—De la Barre (1687) in Minn. Hist. Soc. Coll., V, 418, 1885. **Missilimakenak.**—Colden (*ca.* 1723) in N. Y. Doc. Col. Hist., V, 687, 1855. **Missilimakinac.**—Jes. Rel. 1671, 37, 1858. **Missilimakinak.**—Cadillac (1694) in N. Y. Doc. Col. Hist., IX, 587, 1855. **Missilimaquina.**—Denonville (1687), ibid., III, 466, 1853. **Missilinaokinak.**—Hennepin, New Discov., 316, 1698. **Missilinianac.**—Mt Johnson conf. (1755) in N. Y. Doc. Col. Hist., VI, 975, 1855. **Missillimackinac.**—Johnson (1763), ibid., VII, 573, 1856. **Missillimakina.**—Denonville (1686), ibid., IX, 287, 1855. **Missilmakina.**—Denonville (1687), ibid., 325. **Mitchinimackenucks.**—Lindsey (1749), ibid., VI, 538, 1855 (here intended for the Ottawa). **Monsiemakenack.**—Albany conf. (1723), ibid., V, 693, 1855. **St. Francis**

Borgia.—Shea, Cath. Miss., 370, 1855 (Ottawa mission on Mackinaw id. in 1677). **Teijaondoraghi.**—Albany conf. (1726) in N. Y. Doc. Col. Hist., v, 791, 1855 (Iroquois name).

Michipicoten (*Mĭshĭbĭgwadunk*, 'place of bold promontories,' or 'region of big places.'—W. J.). The designation of the Algonquian Indians living on Michipicoten r., Ontario, N. of L. Superior, and extending into Ruperts Land. In Canada they are officially classed as "Michipicoten and Big Heads," consisting of two bands belonging to different tribes. The smaller band consists of Chippewa and are settled on a reservation known as Gros Cap, on the W. side of the river, near its mouth; the other band belongs to the Maskegon and resides mainly near the Hudson's Bay Co.'s post on Brunswick lake, on the N. side of the dividing ridge. The two bands together numbered 283 in 1884, and 358 in 1906. See *Têtes de Boule.* (J. M.)

Michirache. An Iowa phratry. Its gentes are Shuntanthka, Shuntanthewe, Shuntankhoche, and Manyikakhthi.

Me-je′-rä-ja.—Morgan, Anc. Soc., 156, 1877. **Miⁿtcí-ratce.**—Dorsey, Tciwere MS. vocab., B. A. E., 1879. **Mi-tci′-ra-tce.**—Dorsey in 15th Rep. B. A. E., 238, 1897. **Wolf.**—Morgan, op. cit.

Michiyu (*Mitc-hi-yu*). A former Chumashan village between Pt Conception and Santa Barbara, Cal., at the place now called San Onofre.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Michopdo. A former Maidu village near Chico, at the edge of the foothills, about 5 m. s. of the junction of Little and Big Butte crs., in Butte co., Cal.; pop. 90 in 1850. (R. B. D.)

Ma-chuck-nas.—Johnston (1850) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 45, 1853. **Ma-chuc-na.**—Day (1850), ibid., 39. **Michoapdos.**—Powers in Overland Mo., XII, 420, 1874. **Mich-ōp′-do.**—Powers in Cont. N. A. Ethnol., III, 282, 1877. **Michopdo.**—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. xxxviii, 1905. **Mitshopda.**—Curtin, MS. vocab., B. A. E., 1885. **Wachuknas.**—Schoolcraft, Ind. Tribes, VI, 710, 1857.

Mickkesawbee. A former Potawatomi village at the site of the present Coldwater, Mich., on a reservation sold in 1827.

Mickesawbe.—Treaty of 1827 in U. S. Ind. Treat., 675, 1873. **Mick-ke-saw-be.**—Chicago treaty (1821), ibid., 152.

Micksucksealton. Said by Lewis and Clark to be a tribe of the Tushepaw (q. v.) living on Clarke r. above the falls, and numbering 300, in 25 lodges, in 1805.

Micksicksealtom.—Clark and Voorhis (1805) in Orig. Jour. Lewis and Clark, VI, 114, 1905. **Mick-suck-seal-tom.**—Lewis and Clark, Exped., I, map, 1814. **Micksucksealton.**—Ibid., II, 475, 1814. **Miksuksealton.**—Drake, Bk. Inds., ix, 1848.

Micmac (*Migmak*, 'allies'; *Nigmak*, 'our allies.'—Hewitt). The French called them *Souriquois*. An important Algonquian tribe that occupied Nova Scotia, Cape Breton and Prince Edward ids., the N. part of New Brunswick, and probably points in S. and W. Newfoundland. While their neighbors the Abnaki have close linguistic relations with the Algonquian tribes of the great lakes, the Micmac seem to have almost as distant a relation to the group as the Algonquians of the plains (W. Jones). If Schoolcraft's supposition be correct, the Micmac must have been among the first Indians of the N. E. coast encountered by Europeans, as he thinks they were visited by Sebastian Cabot in 1497, and that the 3 natives he took to England were of this tribe. Kohl believes that those captured by Cortereal in 1501 and taken to Europe were Micmac. Most of the early voyagers to this region speak of the great numbers of Indians on the N. coast of Nova Scotia and New Brunswick, and of their fierce and warlike character. They early became friends of the French, a friendship which was lasting and which the English—after the treaty of Utrecht in 1713, by which Acadia was ceded to them—found impossible to have transferred to themselves for nearly half a century. Their hostility to the English prevented for a long time any serious attempts at establishing British settlements on the N. coasts of Nova Scotia and New Brunswick, for although a treaty of peace was concluded with them in 1760, it was not until 1779 that disputes and difficulties with the Micmac ceased. In the early wars on the New England frontier the Cape Sable Micmac were especially noted.

The missionary Biard, who, in his Relation of 1616, gives a somewhat full account of the habits and characteristics of the Micmac and adjacent tribes, speaks in perhaps rather too favorable terms of them. He says: "You could not distinguish the young men from the girls, except in their way of wearing their belts. For the women are girdled both above and below the stomach and are less nude than the men. . . . Their clothes are trimmed with leather lace, which the women curry on the side that is not hairy. They often curry both sides of elk skin, like our buff skin, then variegate it very prettily with paint put on in a lace pattern, and make gowns of it; from the same leather they make their shoes and strings. The men do not wear trousers . . . they wear only a cloth to cover their nakedness." Their dwellings were usually the ordinary conical wigwams covered with bark, skins, or matting. Biard says that "in summer the shape of their houses is changed; for they are broad and long that they may have more air." There is an evident attempt to show these summer bowers in the map of Jacomo di Gastaldi, made about 1550, given in vol. III of some of the editions of Ramusio. Their government was similar to that of the New England Indians; polygamy was not common, though practised to some extent by the chiefs; they were expert canoemen, and drew much of their subsistence from the waters. Cultivation of the soil was very limited, if practised at all by them, when first encountered by the whites. Biard says they did not till the soil in his day.

According to Rand (Micmac First Reading Book, 1875), they divided their country, which they called Megumage, into 7 districts, the head-chief living in the Cape Breton district. The other six were Pictou, Memramcook, Restigouche, Eskegawaage, Shubenacadie, and Annapolis. The first three of these formed a group known as Sigunikt; the other three formed another group known as Kespoogwit. In 1760 the Micmac bands or villages were given as Le Have, Miramichi, Tabogimkik, Pohomoosh, Gediak (Shediac), Pictou, Kashpugowitk (Kespoogwit), Chignecto, Isle of St Johns, Nalkitgoniash, Cape Breton, Minas, Chigabennakadik (Shubenacadie), Keshpugowitk (Kespoogwit, duplicated), and Rishebouctou (Richibucto). The Gaspesians are a band of Micmac differing somewhat in dialect from the rest of the tribe.

In 1611 Biard estimated the Micmac at 3,000 to 3,500. In 1760 they were reported at nearly 3,000, but had been lately much wasted by sickness. In 1766 they were again estimated at 3,500; in 1880 they were officially reported at 3,892, and in 1884 at 4,037. Of these, 2,197 were in Nova Scotia, 933 in New Brunswick, 615 in Quebec, and 292 on Prince Edward id. In 1904, according to the Report of Canadian Indian Affairs, they numbered 3,861, of whom 579 were in Quebec province, 992 in New Brunswick, 1,998 in Nova Scotia, and 292 on Prince Edward id. The number in Newfoundland is not known.

The Micmac villages are as follows: Antigonishe (?), Beaubassin (mission), Boat Harbor, Chignecto, Eskusone, Indian Village, Isle of St Johns, Kespoogwit, Kigicapigiak, Le Have, Maria, Minas, Miramichi, Nalkitgoniash, Nipigiguit, Pictou, Pohomoosh, Restigouche, Richibucto, Rocky Point, Shediac, Shubenacadie, and Tabogimkik. (J. M. C. T.)

Acadcan.—Latham in Trans. Philol. Soc. Lond., 59, 1856 (misprint). **Acadian Indians.**—Jefferys, French Doms., pt. 1, 66, 1761 (Dawson in Hind, Lab. Penin., II, 44, 1863, says Acadia is a Micmac word used in composition to denote the local abundance of objects referred to). **Bark Indians.**—Buchanan, N. Am. Inds., 156, 1824. **Kinckemoeks.**—Rasle (1724) in Mass. Hist. Soc. Coll., 2d s., VIII, 248, 1819 (misreading of MS. or misprint). **Matu-ĕs′-wi skitchi-nú-ûk.**—Chamberlain, Malesit MS., B. A. E., 1882 (Malecite name, meaning 'porcupine Indians'; so called on account of their using porcupine quills in ornamentation). **Mechimacks.**—Boudinot, Star in the West, 127, 1816. **Megum.**—Rand, Micmac First Reading Book, 81, 1875 (a Micmac so calls himself). **Megŭmawaach.**—Rand, Eng.-Micmac Dict., 169, 1888. **Michmacs.**—Trader in Smith, Bouquet's Exped., 69, 1766. **Mickemac.**—Lahontan (1703) quoted by Richardson, Arctic Exped., II, 38, 1851. **Mickmacks.**—Longueuil (1726) in N. Y. Doc. Col. Hist., IX, 956, 1855. **Mickmaks.**—Quotation in Drake, Bk. Inds., bk. 3, 137, 1848. **Micmacks.**—Longueuil (1726) in N. Y. Doc. Col. Hist., IX, 956, 1855. **Micmaks.**—Begon (1725), ibid., 943. **Mic Macs.**—Potter in Me. Hist. Soc. Coll., IV, 192, 1856. **Micmacs.**—Doc. of 1696 in N. Y. Doc. Col. Hist., IX, 643, 1855. **Miggaamacks.**—Rouillard, Noms Géographiques, 63, 1906. **Mikemak.**—Lahontan, New Voy., I, 223, 1703 (given also by Gatschet, Penobscot MS., 1887, as their Penobscot name, 'Míkĕmak'; singular, Míkĕma). **Mikmacs.**—Vaudreuil (1757) in N. Y. Doc. Col. Hist., X, 658, 1858. **Mikmak.**—Cocquard (1757), ibid., 529. **Mukmacks.**—Buchanan, N. Am. Inds., I, 139, 1824. **Shannok.**—Gatschet in Proc. Am. Philos. Soc., 409, 1885. **Shanung.**—Gatschet, quoting Latham, ibid. **Shawnuk.**—Gatschet, ibid. **Shŏnăck.**—Lloyd, quoting Payton, in Jour. Anthrop. Inst., IV, 29, 1875 ('bad Indians': Beothuk name). **Soricoi.**—DuCreux map of Canada (1660) cited by Vetromile, Abnakis, 21, 1866 (Latin form). **Sorriquois.**—Vetromile in Me. Hist. Soc. Coll., VI, 210, 1859. **Souricois.**—Champlain (1603), Œuvres, II, 58, 1870. **Sourikois.**—Jes. Rel. 1652, 26, 1858. **Sourikwosiorum.**—De Laet (1633) quoted by Tanner, Narr., 329, 1830. **Souriquois.**—Jes. Rel. 1611, 8, 1858. **Souriquosii.**—De Laet (1633) quoted by Barton, New Views, XXXV, 1798. **Sourriquois.**—Vetromile in Me. Hist. Soc. Coll., VI, 208, 1859. **Suriquois.**—Lords of Trade (1721) in N. Y. Doc. Col. Hist., V, 592, 1855.

Micoma. A Chumashan village between Goleta and Pt Conception, Cal., in 1542.—Cabrillo, Narr. (1542) in Smith, Colec. Doc. Fla., 183, 1857.

Miconope. See *Mikanopy*.

Middle Creeks. A term used by some English writers to designate the Creeks on lower Tallapoosa r., Ala., Spanish and French writers sometimes using the name Talipuce, or Talepuse. (A. S. G.)

Middle-settlement Indians. The Cherokee formerly living in upper Georgia and w. North Carolina, as distinguished from those in South Carolina and Tennessee.—Imlay, W. Ter., 363, 1797.

Middle Town. A former Seneca village, 3 m. above the site of Chemung, N. Y., destroyed by Sullivan in 1779.—Jones (1780) in N. Y. Doc. Col. Hist., VIII, 785, 1857.

Miduuski. An Ahtena village on the E. bank of Copper r., Alaska, below the mouth of Tonsina cr.

Miemissouks. Given as the name of a tribe somewhere between Bellingham bay and Fraser r., in Washington or British Columbia. Probably Salishan, otherwise unidentifiable.

Mie-mis-souks.—Starling in Ind. Aff. Rep., 170, 1852. **Misonk.**—Ibid., 171.

Mienikashika ('those who became human beings by means of the sun'). A Quapaw gens.

Mi e′nikaci′ʞa.—Dorsey in 15th Rep. B. A. E., 229, 1897. **Sun gens.**—Ibid.

Migichihiliniou (*Migĭzĭwĭnĭnĭwŭg*, 'people of the Eagle clan'; or perhaps *Mĭgĭsĭwĭnĭnĭwŭg*, 'people with wampum', or 'people with the cowrie shells.'—W. J.). Given by Dobbs as the name of a band of (Algonquian?) Indians residing on the "Lake of Eagles," between L. Winnipeg and Lake of the Woods—probably Eagle lake, some distance N. E. of Lake of the Woods. He thinks they were related to the Assiniboin, "because of the great affinity of their language." As this statement is in contradiction to his subsequent assertion, known from other evidence to be correct, that the Assiniboin dwelt w. of L. Winnipeg, it may be inferred that these "Eagle-men" belong to the Chippewa, who have among their gentes one named *Omegeeze*, "Bald Eagle." (J. M. C. T.)

Eagle ey'd Indians.—Dobbs, Hudson Bay, 24, 1744. **Eagle Eyed Indians.**—Ibid., map. **Migichihilinious.**—Ibid., 24.

Miguihui. A Chumashan village, one of the two popularly known as Dos Pueblos, in Santa Barbara co., Cal.; also a village in Ventura co.

Migiu.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884. **Miguigui.**—Taylor in Cal. Farmer, July 24, 1863 (Ventura co). **Miguihui.**—Ibid., Apr. 24, 1863.

Mihtukmechakick. A name, signifying 'tree eaters,' which, according to Roger Williams' Key (Mass. Hist. Soc. Coll., 1st s., III, 209, 1794), referred to "a people so called (living between three or four hundred m. w. into the land) from their eating *mih-tuck-quash*, 'trees.' They are men-eaters; they set no corn, but live on the bark of chestnut and walnut and other fine trees. They dry and eat this bark with the fat of beasts and sometimes of men. This people are the terrour of the neighboring natives." The name Adirondack (q. v.), applied by the Iroquois to certain Algonquian tribes of Canada, signifies 'they eat trees'. (J. M. C. T.)

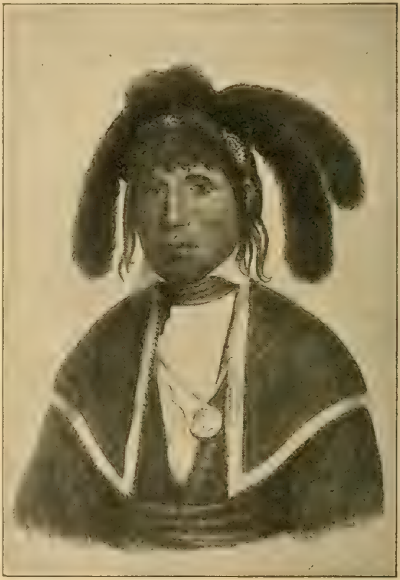
Miitsr. The Humming-bird clan of San Felipe pueblo, N. Mex., of which there were only one or two survivors in 1895.

Míitsr-hano.—Hodge in Am. Anthrop., IX, 351, 1896 (*háno*='people').

Mikakhenikashika ('those who made or adopted the stars as their mark or means of identity as a people.'—La Flesche). A Quapaw gens.

Mika'q'e ni'kaci'ʞa.—Dorsey in 15th Rep. B. A. E., 229, 1897. **Star gens.**—Ibid.

Mikanopy ('head chief'). A Seminole chief. On May 9, 1832, a treaty was signed purporting to cede the country of the Seminole to the United States in exchange for lands w. of the Mississippi. The Seminole had already relinquished their desirable lands near the coast and retired to the pine barrens and swamps of the interior. Mikanopy, the hereditary chief, who possessed large herds of cattle and horses and a hundred negro slaves, stood by young Osceola and the majority of the tribe in the determination to remain. Neither of them signed the agreement to emigrate given on behalf of the tribe by certain pretended chiefs on Apr. 23, 1835. In the summer of that year the Indians made preparations to resist if the Government attempted to remove them. When the agent notified them on Dec. 1 to deliver their horses and cattle and assemble for the long journey they sent their women and children into the interior, while the warriors were seen going about in armed parties. The white people had contemned the Seminole as a degenerate tribe, enervated through long contact with the whites. Although Mikanopy, who was advanced in years, was the direct successor of King Payne, the chief who united the tribe, the agent said he would no longer recognize him as a chief when he absented himself from the council where the treaty was signed. When the whites saw that the Seminole intended to fight, they abandoned their plantations on the border, which the Indians sacked and burned. Troops were then ordered to the Seminole country, and a seven-years' war began. In the massacre of Dade's command, Dec. 28, 1836, it is said that Mikanopy shot the commander with his own hand. He took no further active part in the hostilities. He was short and gross in person, indolent, and self-indulgent in his habits, having none of the qualities of a leader.—McKenney and Hall, Ind. Tribes, II, 271, 1858.



MIKANOPY. (MCKENNEY AND HALL)

Mikasi ('coyote and wolf people'). A subgens of the Mandhinkagaghe gens of the Omaha.

Miʞasi.—Dorsey in 15th Rep. B. A. E., 228, 1897.

Mikasuki. A former Seminole town in Leon co., Fla., on the w. shore of Miccosukee lake, on or near the site of the present Miccosukee. The name has been applied also to the inhabitants as a division of the Seminole. They spoke the Hitchiti dialect, and, as appears from the title of B. Smith's vocabulary of their language, were partly or wholly emigrants from the Sawokli towns on lower Chattahoochee r., Ala. The former town appears to have been one of the 'red' or 'bloody' towns, for at the beginning of the Seminole troubles of 1817 its inhabitants stood at the head of the hostile element and figured conspicuously as "Red Sticks," or "Batons Rouges," having painted high poles, the color denoting war and blood. At this time they had 300 houses, which were burned by Gen. Jackson. There were then several villages near the lake, known also as Mikasuki towns, which were occupied almost wholly by negroes. In the Seminole war of 1835–42 the people of this town became noted for their courage, dash, and audacity. (A. S. G. C. T.)

Bâton Rouge.—Drake, Abor. Races of N. Am., bk. 4, 404, 1880. **Mackasookos.**—U. S. Ind. Treat. (1797), 69, 1837. **Mecosukee.**—Hitchcock (1836) in Drake, Bk. Inds., bk. 4, 93, 1848. **Mekasousky.**—Pénière in Morse, Rep. to Sec. War, 311, 1822. **Micasukee.**—Knox (1791) in Am. State Papers, Ind. Aff., I, 127, 1832. **Micasukeys.**—Morse, Rep. to Sec. War, 364, 1822. **Micasukies.**—Jesup (1837) in H. R. Doc. 78, 25th Cong., 2d sess., 81, 1838. **Micasukys.**—Galt (1837) in H. R. Doc. 78, 25th Cong, 2d sess., 104, 1838. **Miccasooky.**—Hawkins (1813) in Am. State Papers, Ind. Aff., I, 852, 1832. **Miccosaukie.**—Schoolcraft, Ind. Tribes, II, 335, 1852. **Mic-co sooc-e.**—Hawkins (1799), Sketch, 25, 1848. **Mickasauky.**—Drake, Bk. Inds, bk. 4, 125, 1848. **Micka Sukees.**—Duval (1849) in Senate Ex. Doc. 49, 31st Cong., 1st sess., 144, 1850. **Mickasukians.**—Belton (1836) in Drake, Bk. Ind., bk. 4, 77, 1848. **Mikasaukies.**—Ibid., ix. **Mikasuki.**—Gatschet, Creek Migr. Leg., I, 76, 1884. **Mikasuky.**—Drake, Ind. Chron., 200, 1836. **Mikkesoeke.**—ten Kate, Reizen in N. A., 462, 1885 (Mikasaukies, or). **Red-stick.**—Pénière in Morse, Rep. to Sec. War, 311, 1822.

Mikaunikashinga ('raccoon people'). A subgens of the Ibache gens of the Kansa.

Coon.—Stubbs, Kaw MS. vocab., B. A. E., 25, 1877. **Me-kä′.**—Morgan, Anc. Soc., 156, 1877. **Mika nikashing-ga.**—Stubbs, op. cit. **Mika qla jiñga.**—Dorsey in 15th Rep. B. A. E., 231, 1897 ('small lean raccoon'). **Mika unikaci^{n}ga.**—Ibid. **Raccoon.**—Morgan, op. cit.

Mikechuse. A former hostile tribe living N. and E. of San Joaquin r., Cal., among the foothills of the Sierra Nevada on the headwaters of Tuolumne, Merced, and Mariposa rs. Probably Moquelumnan. See Barbour, et al. (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 61, 1853.

Mikinakwadshiwininiwak (*Mĭʻkĭnaʻkĭwadshĭwĭnĭnĭwŭg*, 'people of the Turtle mtn.'—W. J.). A Chippewa band living in the Turtle mtn. region, North Dakota, adjoining the Canadian line. In 1905 they were under the jurisdiction of the Fort Totten School, and numbered 211 full-bloods and 1,996 mixed-bloods.

Miʻkināʻkiwadciwininiwag.—Wm. Jones, inf'n, 1906 (correct form). **Mikinakwadshi-wininiwak.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Montagnèse.**—De Smet, Missions, 109, 1844. **Turtle Mountain Chippewa.**—Common name.

Mikissioua (*Mĕgĕsĭwĭsow^a*, 'he goes by the name of the bald eagle.'—W. J.). A gens of both the Sauk and the Foxes, q. v. Cf. *Pamissouk.*

Megesiwisōw^a.—Wm. Jones, inf'n, 1906 (correct form). **Mikissioua.**—Jes. Rel. 1672–73, LVIII, 40, 1899. **Mikissoua.**—Lapham, Inds. Wis., 15, 1870.

Miko. See *Mingo.*

Mikonoh (*Mĭʻkĭnaʻk*, 'snapping turtle'). A gens of the Chippewa, q. v.

Miʻkinaʻk.—Wm. Jones, inf'n, 1906. **Mik-o-noh′.**—Morgan, Anc. Soc., 166, 1877.

Mikonotunne ('people among the white-clover roots'). A former Tututni village on the N. side of Rogue r., Oreg., 14 m. from its mouth. Parrish (Ind. Aff. Rep. 1854, 496, 1855) stated that the village was about 7 m. above the Tututni and that the inhabitants claimed about 12 m. of Rogue r., extending as far as the territory of the Chastacosta. In 1854 they were connected with Pt Orford agency and numbered 124; in 1884 J. O. Dorsey found the survivors on Siletz res., Oreg., numbering 41 persons.

Macanoota.—Ind. Aff. Rep. 1864, 505, 1865. **Macanootna.**—Newcomb, ibid., 162, 1861. **Macanootoonys.**—Taylor in Cal. Farmer, June 8, 1860. **Macanotens.**—Palmer in Ind Aff. Rep. 1856, 219, 1857. **Mac-en-noot-e-ways.**—Ind. Aff. Rep., 470, 1865. **Mac-en-oot-en-ays.**—Victor in Overland Monthly, VII, 347, 1871. **Mac-en-o-tin.**—Kautz, MS. Toutouten census, B. A. E., 1855. **Mackanootenay's Town.**—Harper's Mag., XIII, 525, 1856. **Mackanotin.**—Parrish in Ind. Aff. Rep. 1854, 496, 1855. **Mack-en-oot-en-ay.**—Huntington in Ind. Aff. Rep. 1867, 62, 1868. **Mac-not-na.**—Dorsey, Siletz Agency MS. census roll, 1884. **Mac-o-no-tin.**—Kautz, MS. Toutouten census, B. A. E., 1855. **Mak-in-o-ten.**—Gibbs, MS., B. A. E. **Maknootennay.**—Everette, Tutu MS. vocab., B. A. E., 1883. **Mäk-nu′-tĕne′.**—Ibid. (='people by the land along the river'). **Maquelnoteer.**—Taylor in Cal. Farmer, June 8, 1860. **Maquelnoten.**—Schoolcraft, Ind. Tribes, VI, 702, 1857. **Mec-a-no-to-ny.**—Abbott, MS. Coquille census, B. A. E., 1858. **Me-ka-nē-ten.**—Schumacher in Bull. U. S. Geog. and Geol. Surv., III, 31, 1877. **Mi′-ko-no′ ʇûnnĕ′.**—Dorsey in Jour. Am. Folk-lore, III, 233, 1890 (Tututni name). **Mi′-kwun-nu̠′ ʇûnnĕ′.**—Ibid. (Naltunetunne name).

Mikulitsh (*Mĭ-ku-lĭtc′*). A former village of the Kuitsh at the mouth of Winchester bay, Oreg.—Dorsey in Jour. Am. Folk-lore, III, 231, 1890.

Milakitekwa. Classed by Gibbs as a band of Okinagan, though more nearly connected with the Colville, formerly residing on the W. fork of Okinakane r., Wash.

Mil-a-ket-kun.—Stevens in Ind. Aff. Rep., 445, 1854. **Milakitekwa.**—Gibbs in Pac. R. R. Rep., I, 412, 1855.

Milijaes. A former tribe of N. E. Mexico or S. Texas, probably Coahuiltecan, gathered into the mission of San Bernardo de la Candela.—Orozco y Berra, Geog., 302, 1864.

Military Societies. Although the various tribes were in a state of chronic warfare one with another, little is known of their system of military organization, with the exception, perhaps, of those of the Plains and the Pueblo regions. There is abundant evidence, however, that the military code was as carefully developed as the social system among most of the tribes N. of Mexico. The exceptions were the Eskimo and the thinly scattered bands of the extreme N., the California tribes, and the various bands W. of the Rocky mts. commonly grouped as Paiute. East of the Mississippi, where the clan system was dominant, the chief military functions of leadership, declaration, and perhaps conclusion of war, seem to have been hereditary in certain clans, as the Bear clan of the Mohawk and Chippewa, and the Wolf or Munsee division of the Delawares. It is probable that if their history were known it would be found that most of the distinguished Indian leaders in the colonial and other early Indian wars were actually the chiefs of the war clans or military societies of their respective tribes. If we can trust the Huguenot narratives, the ancient tribes of N. Florida and the adjacent region had a military system and marching order almost as exact as that of a modern civilized nation, the various grades of rank being distinguished by specific titles. Something similar seems to have prevailed among the Creeks, where, besides war and peace clans, there were war and peace towns, the war or "red" towns being the assembly points for all war ceremonies, including the war dance, scalp dance, and torture of prisoners. The "Red Stick" band of the Seminole, noted in the Florida wars as the most hostile portion of the tribe, seem to have constituted in themselves a war society. Among the confederated Sauk and Foxes, according to McKenney and Hall, nearly all the men of the two tribes were organized into two war societies which contested against each other in all races or friendly athletic games and were distinguished by different cut of hair, costume, and dances. With the more peaceful and sedentary Pueblo tribes, as the Zuñi and Hopi, military matters were regulated by a priesthood, as the "Priesthood of the Bow" of the Zuñi, which formed a close corporation with initiation rites and secret ceremonies.

Throughout the plains from N. to S. there existed a military organization so similar among the various tribes as to suggest a common origin, although with patriotic pride each tribe claimed it as its own. Maximilian was inclined to ascribe its origin to the Crows, perhaps on the ground of their well-known ceremonial temperament, but it is probably much older than their traditional separation from the Hidatsa. In each tribe the organization consisted of from 4 to 12 societies of varying rank and prominence, ranging from boys or untried warriors up to old men who had earned retirement by long years of service on the warpath and thenceforth confined themselves to the supervision of the tribal ceremonies. The name of each society had reference to some mystic animal protector or to some costume, duty, or peculiarity connected with the membership. Thus, among the Kiowa there were 6 warrior societies, known respectively as Rabbits, Young Mountain Sheep, Horse Caps, Black Legs, Skunkberry People (*alias* Crazy Horses), and Chief Dogs. The Rabbit society consisted of boys of about 10 to 12 years of age, who were trained in their future duties by certain old men, and who had a dance in which the step was intended to imitate the jumping motion of a rabbit. The next four societies named were all of about equal rank, varying only according to the merit or reputation of the officers at any particular time; but the K'oitseñko or 'Chief Dogs' were limited to 10 picked and tried warriors of surpassing courage, each of whom, at his investiture with the sacred sash of the order, took a solemn obligation never, while wearing it, to turn his face from the enemy in battle except at the urgent appeal of the whole war party. It was the duty of the leader, who wore a black sash passing around his neck and hanging down to the ground, to dismount and anchor himself in the front of the charge by driving his lance through the end of the sash into the earth, there to exhort the warriors without moving from his station unless, should the battle be lost, they released him by pulling out the lance. Should they forget or be prevented in the hurry of flight, he must die at his post. In consequence of the great danger thus involved, the K'oitseñ scarf was worn only when it was the deliberate intention to fight a pitched and decisive battle.

Each society had its own dance, songs, ceremonial costume, and insignia, besides special tabus and obligations. The ceremonial dance of one society in each tribe was usually characterized by some species of clown play, most frequently taking the form of speech and action the reverse of what the spectators were expecting. The organization among the Arapaho, Cheyenne, Sioux, and other tribes was essentially the same as among the Kiowa. At all tribal assemblies, ceremonial hunts, and on great war expeditions, the various societies took charge of the routine details and acted both as performers and as police. Among the Cheyenne the Hotámitäneo, or Dog Men society ("Dog Soldiers"), acquired such prominence in the frontier wars by virtue of superior number and the bravery of their leadership that the name has frequently been used by writers to designate the whole organization.

Consult Clark, Ind. Sign Lang., article "Soldier" and tribal articles, 1885; Cushing in 2d Rep. B. A. E., 1883; De Bry, Brev. Narr., 1591; G. A. Dorsey in Field Columb. Mus. Pub., Anthrop. ser., IX, no. 1, 1905; J. O. Dorsey in Am. Nat., XIX, no. 7, 1885; Gatschet, Creek Migr. Leg., I, II, 1884–88; Grinnell, Blackfoot Lodge Tales, 1892; Maximilian, Travels, 1843; Mooney (1) in 14th Rep. B. A. E., 1896; (2) in 17th Rep. B. A. E., 1898. (J. M.)

Milkwanen. A Luiseño village formerly in the neighborhood of San Luis Rey mission, s. Cal.—Taylor in Cal. Farmer, May 11, 1860.

Milky Wash ruin. A prehistoric pueblo ruin extending ¾ of a mile along the edge of Milky hollow, about 9 m. E. of the Petrified Forest, Apache co., Ariz. Much of the ruin has disappeared over the bluff. The houses were small and rudely constructed; the pottery is coarse and undecorated, and red, gray, and black in color; stone implements show excellent workmanship. A feature of the ruin is its stove-like fire altars. See Hough in Rep. Nat. Mus. 1901, 319–20, 1903.

Milky Hollow Ruin.—Hough, ibid., pl. 53.

Milluch. The Chehalis name of a village on the s. side of Grays harbor, Wash.—Gibbs, MS. no. 248, B. A. E.

Milly. The handsome young daughter of Hillis Hadjo (q. v.), a Seminole chief. When, in Dec. 1817, a party of Seminole captured an American named McKrimmon and carried him to Mikasuki, Hillis Hadjo, who resided in that town, ordered him to be burnt to death. The stake was set, McKrimmon with his head shaved was bound to it, and wood was piled about him. When the Indians finished their dance and were about to kindle the fire, Milly rushed to her father and upon her knees begged that he would spare the prisoner's life; but it was not until she evinced a determination to perish with him that her plea was granted. McKrimmon was subsequently sold to the Spaniards and thus obtained his liberty. After Hillis Hadjo's death, Milly, who with her father's family was captured by American troops, received an offer of marriage from McKrimmon, but refused to accept it until she was satisfied that the offer was prompted by motives other than his obligation to her for saving his life. See McKenney and Hall, Ind. Tribes, III, 193, 1838; Drake, Inds., 403, 1880.

Milpais. A Papago village with 250 inhabitants in 1869 (Browne, Apache Country, 291, 1869). Probably intended for *Malpais* (Span.: 'bad land', locally referring specifically to spread-out lava), or for *Milpas* ('cultivated patches').

Milpillas. Two Tepehuane pueblos, one known as Milpillas Grandes (Span. 'great little-cultivated-patches'), the other as Milpillas Chiquitas, both situated in s. w. Durango, Mexico. The inhabitants of both villages are now much mixed with whites and Aztecs.

Milpillas.—Orozco y Berra, Geog., 281, 1864. **Santa María Milpillas.**—Ibid., 319.

Milwaukee ('fine land', from *milo* or *mino* 'good', *aki* 'land.'—Baraga. Cf. Kelton, cited below). A former village with a mixed population of Mascoutens, Foxes, and Potawatomi, situated on Milwaukee r., Wis., at or near the site of the present Milwaukee, in 1699. See St Cosme, cited below, and Warren, Hist. Ojibways, 32, 1885. Cf. *Miskouakimina*.

Meliwarik.—St Cosme (1699) in Shea, Early Voy., 50, 1861. **Melleki.**—Old map (*ca.* 1699), followed in map in Lapham, Inds. Wis., 1870. **Melleoki.**—Shea, Early Voy., 50, 1861 (early map form). **Melloki.**—Ibid. **Melwarck.**—St Cosme (1699) quoted by Latham, op. cit., 5. **Melwarik.**—Ibid. **Milwaukie.**—Dick (1827) in H. R. Doc. 66, 33 Cong., 2d sess., 15, 1855 (refers to tribe). **Minewagi.**—Kelton, Annals Ft Mackinac, 175, 1895 (given as correct aboriginal form, meaning 'there is a good point,' or 'there is a point where huckleberries grow').

Mimal. A former Maidu village on the w. bank of Feather r., just below Yuba city, Sutter co., Cal. (R. B. D.)

Mimai.—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. XXXVIII, 1905 (misprint). **Mimal.**—Bancroft, Nat. Races, I, 450, 1882. **Wí-ma.**—Powers in Cont. N. A. Ethnol., III, 282, 1877.

Mimbreños (Span.: 'people of the willows'). A branch of the Apache who took their popular name from the Mimbres mts., s. w. N. Mex., but who roamed over the country from the E. side of the Rio Grande in N. Mex. to San Francisco r. in Arizona, a favorite haunt being near Lake Guzman, w. of El Paso, in Chihuahua. Between 1854 and 1869 their number was estimated at 400 to 750, under Mangas Coloradas (q. v.). In habits they were similar to the other Apache, gaining a livelihood by raiding settlements in New Mexico, Arizona, and Mexico. They made peace with the Mexicans from time to time and before 1870 were supplied with rations by the military post at Janos, Chihuahua. They were sometimes called Coppermine Apache on account of their occupancy of the territory in which the Santa Rita mines in s. w. N. Mex. are situated. In 1875 a part of them joined the Mescaleros and a part were under the Hot Springs (Chiricahua) agency, N. Mex. They are now divided between the Mescalero res., N. Mex., and Ft Apache agency, Ariz., but their number is not separately reported. (F. W. H.)

Apaches Mimbreños.—Humboldt, Atlas Nouv. Esp., carte 1, 1811. **Coppermine Apaches.**—Bartlett, Pers. Narr., I, 323, 1854. **Iccujen-ne.**—Orozco y Berra, Geog., 59, 1864. **Mangus Colorado's band.**—Ind. Aff. Rep., 206, 1858 (=Mangas Coloradas' band). **Membrenos.**—Mill, Hist. Mex., 185, 1824. **Miembre Apaches.**—Ind. Aff. Rep., 175, 1875. **Miembrenos.**—Ind. Aff. Rep., 380, 1854. **Miembres.**—Davis, Span. Conq. N. Mex., 52, 1869. **Mienbre.**—Ind. Aff. Rep., 246, 1877. **Mimbrenas.**—Browne, Apache Country, 290, 1869. **Mimbreno.**—Bonnycastle, Spanish Am., 68, 1819. **Mimbrereños.**—Barreiro, Ojeada sobre Nuevo-México, app., 3, 1832. **Mimbres.**—Anza (1769) in Doc. Hist. Mex., 4th s., II, 114, 1856 **Mimbres Apaches.**—Cremony, Life among Apaches, 33, 1868. **Mimvre.**—Ind. Aff. Rep. 1859, 336, 1860. **Yecujen-né.**—Escudero, Not. Estad. de Chihuahua, 212, 1834 (own name).

Mina. The extinct Salt clans of Sia and San Felipe pueblos, N. Mex.

Mína-háno.—Hodge in Am. Anthrop., IX, 352, 1896 (*háno*='people').

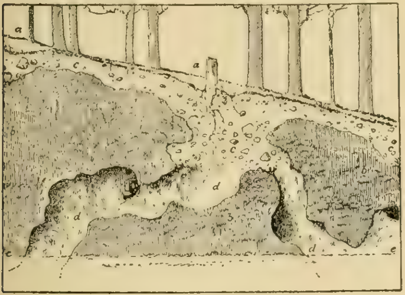
Minas. A Micmac village or band in Nova Scotia in 1760.—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., X, 115, 1809.

Minatti. A village, probably Seminole, formerly at the source of Peace cr., W. central Florida, probably in the present Polk co. (H. R. Doc. 78, 25th Cong., 2d sess., map, 768–9, 1838). The name evidently bears no relation to the present Manatee in Manatee co.

Minemaung. A Potawatomi village, called after a chief of this name, near the present Grantpark, Kankakee co., N. E. Illinois, on land ceded in 1832.—Camp Tippecanoe treaty (1832) in U. S. Ind. Treaties, 698, 1873.

Mines and Quarries. The term mining is usually applied to operations connected with the procuring of metals from the earth, while the term quarrying is applied to the procuring of stone. The former term sometimes refers also to the obtaining of minerals occurring in minute quantities, as turquoise, or of substances, as clay, salt, and ocher, not usually removed in solid or bulky bodies, especially where deep excavations or tunneling are required. Gold, silver, and copper were used by many of the more progressive American tribes before the discovery; but copper was the only metal extensively used N. of Mexico. The smelting of ores was probably imperfectly understood, even by the most advanced tribes, and iron, except in meteoric form or in the ore, was unknown. Their most important mines of copper (q. v.) with which we are acquainted were in N. Michigan penin. and on Isle Royale in L. Superior. Here the native metal occurs in masses and bits distributed in more or less compact bodies of eruptive rock. The mining operations consisted in removing the superficial earth and débris and in breaking up the rock with stone sledges and by the application of heat, thus freeing the masses of metal, some of which were of large size. One specimen, partially removed from its bed by the aborigines and then abandoned, weighed nearly 3 tons. "It was 16½ feet below the surface, and under it were poles, as if it had been entirely detached, but it had not been much displaced" (Winchell in Pop. Sci. Monthly, Sept. 1881). Another very large mass encountered in the shaft of the Minnesota mine on Ontonagon r., Mich., which had been partially removed by the native miners, is referred to by MacLean: "The excavation [ancient] reached a depth of 26 ft., which was filled up with clay and a matted mass of moldering vegetable matter. At a depth of 18 ft., among a mass of leaves, sticks, and water, Mr Knapp discovered a detached mass of copper weighing 6 tons. This mass had been raised about 5 ft. along the foot of the lode on timbers by means of wedges and was left upon a cobwork of logs. These logs were from 6 to 8 in. in diameter, the ends of which plainly showed the marks of a cutting tool. The upper surface and edges of the mass of copper were beaten and pounded smooth, showing that the irregular protruding pieces had been broken off. Near it were found other masses. On the walls of the shaft were marks of fire. Besides charcoal there was found a stone sledge weighing 36 pounds and a copper maul weighing 25 pounds. Stone mauls, ashes, and charcoal have been found in all these mines" (MacLean, Mound Builders, 76–77, 1904). The excavations were generally not deep, being merely pits, but tunneling was occasionally resorted to (Gillman). In McCargole's cove, on Isle Royale, nearly a square mile of the surface has been worked over, the pits connecting with one another over a large part of the area. Countless broken and unbroken stone sledges, mostly roundish bowlders of hard stone brought from the lake shore many miles away, are scattered over the surface and mixed with the débris. As indicated by the presence of rough grooves and notches, these implements were generally hafted for use. A remnant of a withe handle was preserved in one instance, and a wooden shovel, a wooden basin, a wooden ladder, and a piece of knotted rawhide string are among the relics obtained from the ancient pits by modern miners.

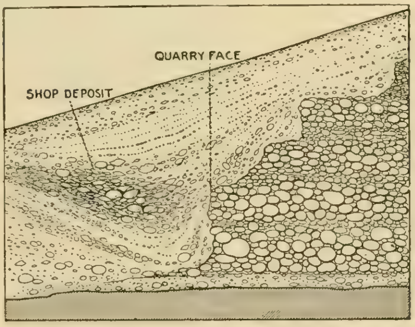
In glacial times extensive surfaces of the copper-bearing rocks were swept by the under surfaces of the great ice sheets, and thus many masses and bits of the metal, more or less scarred and battered, were carried southward over Michigan, Wisconsin, and Minnesota, and even farther S. These masses, deposited with the rocky débris of moraines, were collected and utilized by the natives. The masses of copper, when obtained, were probably in the main carried away to distant settlements to be worked into implements, utensils, and ornaments. The distribution of the product was very wide, extending over the entire country E. of the great plains. Cinnabar, ocher, salt, alum, and clay were mined in many sections of the country, Indians sometimes going long distances in quest of these materials. Coal was and is obtained from exposures in the bluffs, by the Hopi Indians, and there is historical testimony that it was thus procured for pottery-burning in former times. Iron oxides were extensively mined by some tribes, as is illustrated in an iron mine recently opened in Franklin co., Mo., where deep, sinuous galleries had been excavated in the ore body for the purpose of obtaining the red and yellow oxides for paint (Holmes).



SECTION OF PAINT MINE IN A BED OF IRON ORE; MISSOURI. DEPTH OF EXCAVATIONS ABOUT 20 FT. (HOLMES)

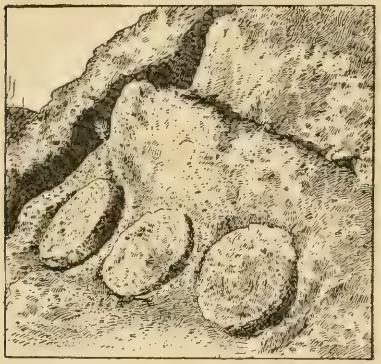
The quarrying of stone for the manufacture of implements, utensils, and ornaments was one of the great industries of the native tribes. Ancient excavations, surrounded by the débris of implement-making, are of common occurrence in the United States. Flint (q. v.) and other varieties of stone sufficiently brittle to be shaped by the fracture processes were especially sought, but soapstone, mica, and turquoise were also quarried. The flinty rocks include chert (usually called flint), novaculite, quartz, quartzite, jasper, argillite, rhyolite, and obsidian (q. v.). The best known flint quarries are those on Flint Ridge, Licking co., Ohio; at Mill Creek, Union co., Ill., and in the vicinity of Hot Springs, Ark. Many others have been located, and doubtless still others remain undiscovered in the forests and mountains.

At Flint Ridge extensive beds of richly colored flint of excellent quality occur, forming the summit of the flattish ridge. The ancient pittings cover hundreds of acres, and in numerous cases are still open to a depth of from 10 to 20 ft. About the pits are ridges and heaps of débris and many shop sites where the implement forms were roughed out, and masses of fractured flint and flakage, as well as countless hammerstones used in the shaping operations (see *Stone-work*). The flint body was first uncovered, probably with the aid of stone, antler, and wooden tools, and then broken up with heavy stone hammers, aided by the application of heat. Similar quarries occur in Coshocton co., as well as in other parts of Ohio, and in West Virginia, Indiana, Kentucky, and Tennessee. The quarries in Arkansas are perhaps even more extensive than those in Ohio, the stone in the best known examples being a fine-grained variety of chert known as novaculite (q. v.), which occurs in beds of great thickness and undetermined extent. The phenomena of the quarries correspond closely with those of Flint Ridge (Holmes). Similar quarries of chert are found at many points in Missouri and Indian Territory (Holmes). The great group of quarries found in the vicinity of Mill Creek, Ill., presents superficial indications corresponding closely with those of the Ohio and Arkansas quarries, but the stone obtained was a gray flint, which occurs in the form of nodular and lenticular masses, mostly of irregular outline. These concretions were well suited to the manufacture of the large flaked implements—spades, hoes, knives, and spearheads—found distributed over a vast area in the middle Mississippi valley. The original pittings, excavated in the compact deposits of calcareous clay and sand in which the nodules are embedded, often reached a depth of 25 ft or more. A rude stone pick was used in excavating, and stone as well as antler hammers were employed in the flaking work (Phillips). See *Flint*. Quarries of quartzite (q. v.) occur in Wyoming (Dorsey); of argillite (q. v.) in Bucks co., Pa. (Mercer); of jasper (q. v.) in the same county (Mercer); and of rhyolite (q. v.) in Adams co. (Holmes). Differing in type from the preceding are the extensive quarries on Piney branch of Rock cr., in the suburbs of Washington, D. C. Here quartzite bowlders were quarried from the Cretaceous bluffs for the manufacture of flaked implements (Holmes). See *Quartzite*.



SECTION OF FILLED-UP BOWLDER QUARRY; D. C. HEIGHT OF QUARRY FACE ABOUT 10 FT. (HOLMES)

Steatite (q. v.), called also soapstone, was quarried at many points along the Atlantic slope of the Appalachian highland from Georgia to New York, also in the New England states, and in the far West, especially in California. This stone was easily carved, and, because it is not readily fractured by heat, was much used by the Indians for cooking vessels and for tobacco pipes. The masses of this rock were uncovered, and lumps large enough to be shaped into pots were cut out with the aid of well-sharpened picks and chisels of stone (Holmes, McGuire, Schumacher, Reynolds, Angell).



WALL OF SOAPSTONE QUARRY SHOWING STUMPS LEFT IN REMOVING LUMPS OF THE ROCK; CALIFORNIA. (HOLMES)

CATLINITE (PIPESTONE) QUARRY WORKED BY SIOUX INDIANS. THE LEDGE OF PIPESTONE APPEARS NEAR BASE OF WALL. (BENNETT)

Mica (q. v.) was quarried in many places in Virginia and North Carolina, the pittings being numerous and large. The sheets of this material were used by the natives for mirrors and for the manufacture of ornaments. Building stone was required in great quantities in the building of pueblos and cliff-dwellings in the arid region, but surface rock was so readily available that deep quarrying was not necessary. Catlinite (q. v.), a red-clay stone, was extensively quarried for the manufacture of tobacco pipes and ornaments. The quarries are situated in Pipestone co., Minn., and are still worked to some extent by the neighboring Siouan tribes. The industry is not regarded as a very ancient one, although the manufactured articles are widely distributed (Catlin, Holmes).

Turquoise (q. v.) is found in several of the Western states, but so far as known was mined extensively at only two points, Los Cerrillos, near Santa Fé, N. Mex. (Blake, Silliman), and at Turquoise mtn., Cochise co., Ariz. These mines were operated by the natives before the arrival of the Spanish, as is indicated by the pittings and rude stone mining tools found associated with them. The mines were operated also by the Spaniards, and in more recent years in a desultory way by the present inhabitants of the region. The mines at Los Cerrillos seem to have been extensively worked by the aborigines. Blake, who examined the site about 1855, says: "On reaching the locality I was struck with astonishment at the extent of the excavation. It is an immense pit with precipitous sides of angular rock, projecting in crags, which sustain a growth of pines and shrubs in the fissures. On one side the rocks tower into a precipice and overhang so as to form a cave; at another place the side is low and formed of the broken rocks which were removed. From the top of the cliff the excavation appears to be 200 ft in depth and 300 or more in width. The bottom is funnel-shaped and formed by the sloping banks of the débris of fragments of the sides. On this débris, at the bottom of the pit, pine trees over a hundred years old are now growing, and the bank of refuse rock is similarly covered with trees. This great excavation is made in the solid rocks, and tens of thousands of tons of rock have been broken out. This is not the only opening; there are several pits in the vicinity more limited in extent, some of them being apparently much more recent" (Blake in Am. Jour. Sci., 2d s., xxv, 227, 1858). Silliman (Eng. and Min. Jour., XXXII, 169, 1881) speaks of finding in these mines "numerous stone hammers, some to be held in the hand and others swung as sledges, fashioned with wedge-shaped edges and a groove for a handle. A hammer weighing over 20 pounds was found while I was at the Cerrillos, to which the withe was still attached, with its oak handle; the same scrub-oak which is found growing abundantly on the hillsides, now quite well preserved after at least two centuries of entombment in this perfectly dry rock. The stone used for these hammers is the hard and tough hornblende andesite, or propylite, which forms the Cerro de Oro and other Cerrillos hills. With these rude tools, and without iron and steel, using fire in place of explosives, these patient old workers managed to break down and remove the incredible masses of these tufaceous rocks which form the mounds already described."

Among the various works which may be consulted on the native copper mines are: Foster and Whitney in H. R. Ex. Doc. 69, 31st Cong., 1st sess., 1850; Gillman in Smithson. Rep. 1873, 1874; Holmes in Am. Anthrop., n. s., III, 1901; McLean, Mound Builders, 1879; Packard in Am. Antiq., XV, no. 2, 1893; Whittlesey in Smithson. Cont., XIII, 1862; Winchell in Pop. Sci. Mo., Sept. 1881. Quarries of brittle varieties of stone are described by Dorsey in Pub. 51, Field Columbian Mus., 1900; Smith (Fowke) in Nat. Mus. Rep. 1884, 1885; Holmes (1) in Bull. 21, B. A. E., 1894, (2) in 15th Rep. B. A. E., 1897; Mercer (1) in Am. Anthrop., VII, 1894, (2) in Proc. A. A. A. S., XLII, 1894, (3) in Proc. Am. Philos. Soc., XXXIV, 396, 1895; Phillips in Am. Anthrop., n. s., II, 37, 1900. Soapstone quarries are described by Angell in Am. Nat., XII, 1878; Holmes in 15th Rep. B. A. E., 1897; McGuire in Trans. Anthrop. Soc. Wash., II, 1883; Schumacher in 11th Rep. Peabody Mus., 1878. Pipestone quarries by Catlin, N. Am. Inds., I, 1866; Holmes in Proc. A. A. A. S., XLI, 1892. Turquoise by Blake (1) in Am. Jour. Sci., 2d s., XXV, 1858, (2) in Am. Antiq., XXI, 1899; Kunz, Gems and Precious Stones, 1890; Silliman in Eng. and Min. Jour., XXXII, 1881. (W. H. H.)

Minesetperi ('those who defecate under the bank.'—H. L. Scott). A division of the Crows, more commonly known as River Crows, who separated from the Mountain Crows about 1859 and settled on Missouri r.

Mine-set-peri.—Culbertson in Smithson. Rep. 1850, 144, 1851. **Mĭnĕsupĕ′rik.**—Col. H. L. Scott, inf'n, 1906 (proper form, with meaning above given). **Minneh-sup-pay-deh.**—Anon. MS. Crow vocab., B. A. E. **River Crows.**—Pease in Ind. Aff. Rep. 1871, 420, 1872. **Sap-suckers.**—Culbertson, op. cit.

Mingan (*Ma′ingŭn*, 'wolf'). A Montagnais (Algonquian) village near the mouth of Mingan r., on the N. shore of the Gulf of St Lawrence, Quebec. It is the general rendezvous for all the Indians for several hundred miles around. The name occurs in the grant of the seigniory in 1661, and a mission was probably established there soon after (Hind, Lab. Penin., I, 43–44, 1863). The village numbered 178 inhabitants in 1884, and 241 in 1906. (J. M.)

Ma′īngạn.—Wm. Jones, inf'n, 1906.

Minghasanwetazhi (*Mi^{n}xa-sa^n-wet‘ajĭ*, 'touches not swans'). A subgens of the Mandinkagaghe gens of the Omaha.—Dorsey in 15th Rep. B. A. E., 228, 1897.

Minghaska (*Mi^{n}xa′ska*, 'swan'). A gentile subdivision of the Osage.—Dorsey in 15th Rep. B. A. E., 234, 1897.

Minghaskainihkashina (*Mi^{n}xa′ska i′niɥ-k‘ăci^n′a*, 'swan people'). A subgens of the Minkin gens of the Osage.—Dorsey in 15th Rep. B. A. E., 233, 1897.

Mingko. The 'Royal' clan of the Ishpanee phratry of the Chickasaw, so called because it was the chief or ruling clan.

Ming-ko.—Morgan, Anc. Soc., 163, 1877. **Míngo.**—Gatschet, Creek Migr. Leg., I, 96, 1884.

Mingo. The Choctaw and Chickasaw equivalent of the Muskogee *miko*, 'chief', both words being of frequent use by historians and travelers in the Gulf states during the colonial period. (A. F. C.)

Mingo (Algonquian: *Mingwe*, 'stealthy, treacherous'). A name applied in various forms by the Delawares and affiliated tribes to the Iroquois and cognate tribes, and more particularly used during the late colonial period by the Americans to designate a detached band of Iroquois who had left the villages of the main body before 1750 and formed new settlements in Pennsylvania, on upper Ohio r., in the neighborhood of the Shawnee, Delawares, and neighboring tribes. From that period their relations were more intimate with the western tribes than with the Iroquois, and they were frequently hostile to the whites while the parent body was at peace. They gradually moved down the Ohio, and just previous to the Revolution were living in the vicinity of Steubenville, Ohio. In 1766 their settlement, known as Mingo town, contained 60 families, and was the only Indian settlement on the Ohio from Pittsburg to Louisville (Hutchins, Descrip., 1778). From the Ohio they crossed over to the headwaters of Scioto and Sandusky rs., where they began to be known as the Senecas of Sandusky, either because the majority were Seneca or because all the western Iroquois were supposed to be Seneca. They were called Seneca in their first relations with the Government, and that name thus became their official designation, generally with a descriptive addition to indicate their habitat. About 1800 they were joined by a part of the Cayuga, who had sold their lands in New York. In Ohio one part formed a connection with the Shawnee at Lewistown, while the rest had their village on Sandusky r. The mixed band at Lewistown became known as the Mixed Senecas and Shawnees, to distinguish them from the others, who were still called Senecas of Sandusky. In 1831 both bands sold their lands in Ohio and removed to a tract in Kansas, on Neosho r., whence they removed in 1867 to Indian Territory, where they now are, the two bands being united and having no connection with the Shawnee. In 1831 the Sandusky band numbered 251, but by 1885 the entire body had become reduced to 239. In 1905 they numbered 366.

On Herman's map of 1670 is a notice of a tribe called the Black Mincquas living beyond the mountains on the large Black Mincqua r., probably the Ohio r. Formerly, by means of a branch of this river which approached a branch of the Susquehanna above the Conestoga fort (probably the Juniata r.), "those Black Mincquas came over and as far as Delaware to trade, but the Sassquahana and Sinnicus Indians [Conestoga and Seneca] went over and destroyed that very great Nation." This statement and the location make it probable that the Black Mincquas were the Erie, q. v. (J. M.)

Five Nations of the Sciota Plains.—Bouquet (1764), quoted by Rupp, W. Penn., app., 144, 1846. **Mineoes.**—Cowley (1775) in Arch. of Md., 94, 1892 (misprint). **Mingo.**—See *Iroquois*. **Neosho-Senecas.**—Schoolcraft, Ind. Tribes, IV, 591, 1854. **Sandusky Senecas.**—Lang and Taylor, Rep., 26, 1843. **Senecas of Ohio.**—Ft Stanwix treaty (1768) in N. Y. Doc. Col. Hist., VIII, 111, 1857. **Senecas of Sandusky.**—Seneca Agency treaty (1832) in U. S. Ind. Treaties, 559, 1837. **Senecas of Sandusky and Stony creek.**—Greenville treaty (1814) in Am. St. Papers, Ind. Aff., I, 826, 1832. **Senecas of the Glaize.**—Maumee council (1793), ibid., 357. **Six Nations living at Sandusky.**—Greenville treaty (1795) quoted by Harris, Tour, 250, 1805.

Miniconjou ('those who plant beside the stream'). A division of the Teton Sioux. Their closest affinity is with the Oglala, Brulé, and Hunkpapa Teton. As the whites did not come into actual contact with the Teton tribes until recent times, there is no evidence as to their antiquity as distinct organizations. The first mention of the Miniconjou, unless under some unidentified name, is by Lewis and Clark (1804). These authors (Expedition, I, 61, 1814) speak of them as "Tetons Minnakenozzo, a nation inhabiting both sides of the Missouri above the Cheyenne r., and containing about 250 men." This indicates a population of perhaps 800, probably much below their actual number. Their history since they became known to the whites consists, like that of the other Sioux, of little else than war with and raids upon other tribes and depredations on the whites. They are frequently alluded to in official and other reports as among the most unruly and troublesome of the Teton tribes. Hayden says: "This band, though peaceable when ruled by good chiefs, has always been very wild and independent, seldom visiting the trading posts, either on the Platte or on the Missouri, and having no intercourse with white men except with a few traders during the winter season." They were estimated in 1850 by Culbertson (Smithson. Rep. for 1850, 142) at 270 lodges, or between 2,100 and 2,200 people. At this time, and until brought upon reservations, they roamed over the Black hills and headwaters of Cheyenne r., being usually found from Cherry cr. on the Cheyenne to Grand r. Gen. Warren (1856) estimated them at 200 lodges and 1,600 souls. The Ind. Aff. Rep. for 1863 gives 1,280 as the population. They are now located with other Sioux bands on Cheyenne River res., S. Dak., but are not separately enumerated.

The divisions given by Lewis and Clark are as follows: (1) Minnakineazzo (Miniconjou), (2) Wanneewackataonelar, (3) Tarcoehparh. Culbertson (Smithson. Rep. 1850, 142, 1851), mentions four: (1) River that Flies, (2) Those that Eat no Dogs, (3) Shell-earring band, (4) Lejagadatcah. Swift (1884), from information received from Indian sources, gives the following divisions (15th Rep. B. A. E., 220, 1897): (1) Unkcheyuta, (2) Glaglahecha, (3) Sunkayuteshni (Those that Eat no Dogs), (4) Nighetanka, (5) Wakpokinyan, (6) Inyanhaoin (Shell-earring band), (7) Shikshichela, (8) Waglezaoin, (9) Wannawegha (probably the Wanneewackataonelar).

The Miniconjou were participants in the peace treaty of Ft Sully, S. Dak., Oct. 10, 1865, and in the treaty of Ft Laramie, Wyo., Apr. 29, 1868, by which they and other Sioux tribes were pledged to cease hostilities and the United States agreed to set apart for them a reservation. (J. O. D. C. T.)

Mee-ne-cow-e-gee.—Catlin, N. Am. Inds., I, 211, 1844. **Memacanjo.**—Clark quoted by Coues, Lewis and Clark Exped., I, 101, note, 1893 (trans. 'make fence on the river'). **Men-i-cou-zha.**—Hoffman in H. R. Doc. 36, 33d Cong., 2d sess., 3, 1855. **Minecogue.**—Ind. Aff. Rep., 285, 1854. **Minecosias.**—Sage, Scenes in Rocky Mts., 58, 1846. **Minecougan.**—Vaughan in H. R. Doc. 36, 33d Cong., 2d sess., 6, 1855. **Mi-ne-kaŋ′-żús.**—Hayden, Ethnog. and Philol. Mo. Val., 374, 1862. **Mini-con-gsha.**—Culbertson in Smithson. Rep. 1850, 142, 1851. **Mini-Conjou.**—Smithson. Misc. Coll., XIV, art. 5, 6, 1878. **Minicoughas.**—Hoffman in H. R. Doc. 36, 33d Cong., 2d sess., 4, 1855. **Minicoujons.**—Winship in H. R. Rep. 63, 33d Cong., 2d sess., 5, 1855. **Mini-kan-jous.**—Warren (1855), Neb. and Ariz., 48, 1875. **Minikan oju.**—Cleveland, letter to J. O. Dorsey, 1884. **Minikanyes.**—Warren, Dacota Country, 16, 1855. **Minikaŋye wożupi.**—Riggs, Dakota Gram. and Dict., xvi, 1852 (trans. 'those who plant by the water'). **Min-i-kaŋ′-żu.**—Hayden, Ethnog. and Philol. Mo. Val., 376, 1862. **Minikiniad-za.**—Brackenridge, Views of La., 78, 1814. **Minikomjoos.**—Smet, Letters, 37, note, 1843. **Minikonga.**—Schoolcraft, Ind. Tribes, 5, 494, 1855.

Minikongshas.—Keane in Stanford, Compend., 522, 1878. **Minikooju.**—Dorsey in 15th Rep. B. A. E., 220, 1897 (own name). **Minnake-nozzo.**—Coyner, Lost Trappers, 70, 1847. **Min-na-kine-az-zo.**—Lewis and Clark, Discov., 34, 1806. **Minnecarguis.**—Ind. Aff. Rep. 1856, 68, 1857. **Minnecaushas.**—Ind. Aff. Rep., 301, 1854. **Minnecogoux.**—Ind. Aff. Rep. 1859, 120, 1860. **Minnecojous.**—Corliss, Lacotah MS. vocab., B. A. E., 107, 1874. **Minnecongew.**—Boller, Among Inds. in Far W., 29, 1868. **Minnecongou.**—Gale, Upper Miss., 226, 1867. **Minneconjon.**—U. S. Ind. Treat. (1866), 890, 1873. **Minneconjos.**—Sen. Ex. Doc. 94, 34th Cong., 1st sess., 11, 1856. **Minneconjoux.**—Stanley in Poole, Among the Sioux, app., 232, 1881. **Minnecoujos.**—Harney in Sen. Ex. Doc. 94, 34th Cong., 1st sess., 1, 1856. **Minnecoujou.**—Brackett in Smithson. Rep. for 1876, 466. **Minne Coujoux Sioux.**—Ind. Aff. Rep. 1855, 79, 1856. **Minne-Cousha.**—Bordeau in H. R. Rep. 63, 33d Cong., 2d sess., 13, 1855. **Minnecowzues.**—Ind. Aff. Rep., 295, 1854. **Min-ne-kaŋ′-zu.**—Hayden, Ethnog. and Philol. Mo. Val., 371, 1862. **Minnekonjo.**—Ind. Aff. Rep., 247, 1877. **Minnicongew.**—Parkman, Oregon Trail, 126, 1883. **Minnikan-jous.**—Warren (1855), Neb. and Ariz., 48, 1875. **Minnikanye Wozhipu.**—Burton, City of Sts., 119, 1861 (trans. 'those who plant by the water'). **Monecoshe Sioux.**—Ind. Aff. Rep. 1864, 228, 1865. **Teton-Menna-Kanozo.**—Lewis and Clark, Exped., I, map, 1814. **Té-ton-min-na-kine-az′-zo.**—Lewis and Clark, Discov., 30, 1806. **Tetons Mennakenozzo.**—Long, Exped. St Peter's R., I, 381, 1824. **Tetons Minnakenozzo.**—Lewis and Clark, Exped., I, 61, 1814. **Tetons Minnakineazzo.**—Lewis, Trav., 171, 1809. **Tetons Minnekincazzo.**—Farnham, Trav., 32, 1843. **Winnakenozzo.**—Ramsey in Ind. Aff. Rep., 87, 1850 (misprint).

Mininihkashina (*Miⁿi′nių k'āciⁿa*, 'sun people'). A subgens of the Minkin gens of the Osage.—Dorsey in 15th Rep. B. A. E., 233, 1897.

Minisha ('red water'). An Oglala band under Eagle-that-Sails, in 1862. Cf. *Itazipcho.*

Min-i-sha′.—Hayden, Ethnog. and Philol. Mo. Val., 376, 1862. **Red water band.**—Culbertson in Smithson. Rep. 1850, 142, 1851.

Minishinakato. A band of the Assiniboin.

Gens du Lac.—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Min′-i-shi-nak′-a-to.**—Ibid.

Minisink ('the place of the Minsi.'—Heckewelder). The leading division of the Munsee (q. v.), with whom they are often confounded. They lived on the headwaters of Delaware r., in the s. w. part of Ulster and Orange cos., N. Y., and the adjacent parts of New Jersey and Pennsylvania. Their principal village, which bore the same name, was the council place of the Munsee, and seems to have been in Sussex co., N. J., near the point where the state line crosses Delaware r. They are said to have had three villages in 1663. The Munsee who moved w. with the Delawares were mainly of this division. (J. M.)

Manessings.—Kregier (1663) in N. Y. Doc. Col. Hist., XIII, 339, 1881. **Manissing.**—Ibid., 325. **Mannissing.**—Ibid. **Menesikns.**—Croghan (1759) in Proud, Pa., II, 297, 1798. **Menessinghs.**—Doc. of 1663 in N. Y. Doc. Col. Hist., XIII, 276, 1881. **Menisink.**—Doc. of 1755 in Rupp, Northampton, etc., Cos., 88, 1845. **Menissinck.**—Doc. of 1663 in N. Y. Doc. Col. Hist., XIII, 289, 1881. **Menissing.**—Beeckman (1660), ibid., XII, 315, 1877. **Menissinges.**—Conference of 1660, ibid., XIII, 167, 1881. **Menissins.**—Beeckman (1663), ibid., XII, 438, 1877. **Mennisink.**—Doc. (1756) in Rupp, Northampton, etc., Cos., 106, 1845. **Mennissinck.**—Schuyler (1694) in N. Y. Doc. Col. Hist., IV, 99, 1854. **Minisincks.**—Swartwout (1662), ibid., XIII, 229, 1881. **Minising.**—Mandrillon, Spectateur Américain, map, 1785. **Minisinks.**—Boudinot, Star in the West, 127, 1816. **Minissens.**—La Salle (1681) in Margry, Déc., II, 148, 1877 (probably intended for Munsee). **Minissingh.**—Beeckman (1660) in N. Y. Doc. Col. Hist., XII, 306, 1877. **Minissinks.**—Beeckman (1663), ibid., 438. **Minisuk.**—McKenney and Hall, Ind. Tribes, III, 80, 1858. **Minnessinck.**—Van der Donck (1656) in Ruttenber, Tribes Hudson R., 96, 1872. **Minnisink.**—Canajoharie conf. (1759) in N. Y. Doc. Col. Hist., VII, 382, 1856 (location). **Minnissincks.**—Schuyler (1694), ibid., IV, 99, 1854. **Minnissinke.**—New York conf. (1681), ibid., XIII, 551, 1881. **Minusing.**—Proud, Pa., II, 320, 1798. **Monnesick.**—Addam (1653) in Drake, Bk. Inds., bk. 2, 79, 1848.

Miniskuyakichun ('wears salt'). A band of the Brulé Teton Sioux.

Miniskuya kiçuŋ.—Dorsey (after Cleveland) in 15th Rep. B. A. E., 219, 1897. **Miniskuya-kitc'uⁿ.**—Ibid.

Minkekhanye (*Miⁿ-qe′ qaⁿ′-ye*, 'big raccoon'). A subgens of the Ruche, the Pigeon gens of the Iowa.—Dorsey in 15th Rep. B. A. E., 239, 1897.

Minkeyine (*Miⁿke′ yiñ′-e*, 'young raccoon'). A subgens of the Ruche, the Pigeon gens of the Iowa.—Dorsey in 15th Rep. B. A. E., 239, 1897.

Minkin (*Miⁿ k'iⁿ*, 'sun-carrier'). The 3d gens on the Tsishu side of the Osage tribal circle; also the 8th Kansa gens.—Dorsey in 15th Rep. B. A. E., 231, 233, 1897.

Minnehaha. The heroine in Henry Wadsworth Longfellow's *Song of Hiawatha.* Her father, home, and nationality are given in the lines—

> At the doorway of his wigwam
> Sat the Ancient Arrow-maker,
> In the land of the Dacotahs,
> Making arrow heads of jasper,
> Arrow heads of chalcedony.
> At his side, in all her beauty,
> Sat the lovely Minnehaha,
> Sat his daughter, Laughing Water.

Minnehaha of the song is the poet's own creation. Some of the elements of her creation, such as nationality and name, were suggested from a book called *Life and Legends of the Sioux*, by Mrs Mary Eastman (N. Y., 1849). The book contains some observations on life of the Sioux, together with a miscellaneous assortment of sentiment and romance. The scene of the events related in the narratives is on the Mississippi with the center in and around Ft Snelling. This lay on the borderland between the Sioux and the Chippewa, who at the time were constantly at war with each other. So when the Algonkin hero is told by his grandmother that the time has come for him to marry, and he replies and makes known his selection in the words that—

> In the land of the Dacotahs
> Lives the Arrow-maker's daughter,

we have the following dialogue which may be taken as an embodiment of the underlying motive in the poet's mind in the creation of his Minnehaha:

> Bring not to my lodge a stranger
> From the land of the Dacotahs!
> Very fierce are the Dacotahs,
> Often is there war between us,
> There are feuds yet unforgotten,
> Wounds that ache and still may open!
>
> For that reason, if no other,
> Would I wed the fair Dacotah,
> That our tribes might be united,
> That old feuds might be forgotten,
> And old wounds be healed forever!

The name Minnehaha is first met with in Mrs Eastman's book. In the introduction of that work she makes the statement that between Ft Snelling and the Falls of St Anthony "are the Little Falls 40 ft. in height on a stream that empties into the Mississippi. The Indians call them Minnehaha, or 'Laughing Waters.'" This is plainly the source of the heroine's name. The word Minnehaha is taken from the Teton dialect of the Dakota language. It is a compound, the first part of which is *mini* and means water. *Mini* occupies initial place in composition, as, *minito* blue water, *minisapa* black water, *miniyaya* water-cask. The rendering of Minnehaha as 'Laughing Water' is explained as follows: The verb to laugh is *iḣa* (ḣ=German *ch*); to laugh at, *iḣaḣa;* and the noun laughter is *ḣaḣa*. Hence, Minnehaha is literally 'water laughter.' The more reasonable definition of Minnehaha is to be sought from such a source as that given in the Dakota-English Dictionary of Stephen Return Riggs, according to whom *ḣaḣa* as a noun in compounds denotes 'cascade,' 'cataract'; hence *miniḣaḣa* would signify 'waterfall.' (W. J.)

Minnepata ('falling water'). A division of the Hidatsa.
Minipătă.—Matthews, inf'n, 1885. **Min-ne-pä'-ta**.—Morgan, Anc. Soc., 159, 1877. **Water**.—Ibid.

Minnetarees of Knife River. An unidentified Hidatsa division, mentioned by Lewis and Clark (Exped., I, 330, 1814). Possibly the Amahami.

Mipshuntik (*Mi'-p'cŭn-tĭk*). A former Yaquina village on the N. side of Yaquina r., on the site of Toledo, Benton co., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Miqkano ('mud-turtle'). A subphratry or gens of the Menominee.—Hoffman in 14th Rep. B. A. E., pt. I, 42, 1896.

Miramichi. A former Micmac village on the right bank of Miramichi r., New Brunswick, where it flows into the Gulf of St Lawrence. The French had a mission there in the 17th century, and in 1760 there was a Micmac village or band of that name. (J. M.)
Merimichi.—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., X, 115, 1809. **Merrimichi**.—Mass. Hist. Soc. Coll., 1st s., III, 100, 1794. **Miramichi**.—Beauharnois (1745) in N. Y. Doc. Col. Hist., X, 5, 1858. **Mirimichy**.—Stiles (1761) in Mass. Hist. Soc. Coll., 1st s., X, 116, 1809. **Mizamichis**.—Shea, Miss. Val., 86, 1852 (misprint).

Miscanaka. The site of San Buenaventura mission, Cal. (Taylor in Cal. Farmer, July 24, 1863). Said by Indians in 1884 to be the name of a former Chumahsan village at the site of the present schoolhouse in that town. (H. W. H.)
Miscanaka.—Taylor, op. cit. **Mitc-ka'-na-kau**.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884 (*tc=ch*).

Miseekwigweelis. A division of the Skagit tribe, now on Swinomish res., Wash. They participated with other tribes in the treaty of Pt Elliott, Wash., Jan. 22, 1855, by which they ceded lands to the United States and agreed to settle on a reservation.
Bes-he-kwe-guelts.—Mallet in Ind. Aff. Rep., 198, 1877. **Mee-see-qua-guilch**.—U. S. Ind. Treat. (1855), 378, 1873. **Miseekwigweelis**.—Gibbs in Cont. N. A. Ethnol., I, 180, 1877. **Mis-kai-whu**.—Gibbs in Pac. R. R. Rep., I, 436, 1855.

Misesopano. A Chumashan village W. of Pueblo de las Canoas (San Buenaventura), Ventura co., Cal., in 1542; placed by Taylor on the Rafael Gonzales farm.
Misesopano.—Cabrillo (1542) in Smith, Colec. Doc. Fla., 181, 1857. **Mississipone**.—Taylor in Cal. Farmer, Apr. 17, 1863. **Pona**.—Ibid.

Mishawum (probably from *mishawumut*, 'a great spring'—S. D. in Mass. Hist. Soc. Coll., 2d s., X, 174, 1823; Jones (Ind. Bul., 1867) translates it 'large peninsula'). A Massachuset village formerly at Charlestown, near Boston, Mass. It was commonly known as Sagamore John's town, from the name of a resident chief. The English settled there in 1628. (J. M.)
Misham.—Drake, Ind. Chron., 155, 1836. **Mishawum**.—Pemberton in Mass. Hist. Soc. Coll. 1st s., III, 241, 1794. **Sagamore John's Town**.—Early English writers.

Mishcup. One of the New England names of the porgy (*Sparus argyrops*). Roger Williams (1643) gives *mishcuppaûog*, the plural form, as the word for bream in the Narraganset dialect of Algonquian. *Mishcup*, the singular, is derived from *mishe*, 'great', and *kuppi*, 'close together,' referring to the scales of the fish. From *mischcuppaûog* have been derived *scuppaug* and *scup;* also *porgy* or *paugee*. (A. F. C.)

Mishikhwutmetunne ('people who dwell on the stream called Mishi'). An Athapascan tribe formerly occupying villages on upper Coquille r., Oreg. In 1861 they numbered 55 men, 75 women, and 95 children (Ind. Aff. Rep., 162, 1861). In 1884 the survivors were on Siletz res. Dorsey (Jour. Am. Folk-lore, III, 232, 1890) in that year obtained the following list of their villages (which he calls gentes) as they formerly existed on Coquille r. from the Kusan country to the head of the stream, although not necessarily at one period: Chockrelatan, Chuntshataa-

tunne, Duldulthawaiame, Enitunne, Ilsethlthawaiame, Katomemetunne, Khinukhtunne, Khweshtunne, Kimestunne, Kthukhwestunne, Kthunataachuntunne, Meshtshe, Nakhituntunne, Nakhochatunne, Natarghiliitunne, Natsushltatunne, Nilestunne, Rghoyinestunne, Sathlrekhtun, Sekhushtuntunne, Sunsunnestunne, Sushltakhotthatunne, Thlkwantiyatunne, Thltsharghiliitunne, Thltsusmetunne, Thlulchikhwutmetunne, Timethltunne, Tkhlunkhastunne, Tsatarghekhetunne, Tthinatlitunne, Tulwutmetunne, Tuskhlustunne, and Tustatunkhuushi.

Coquell.—Ind. Aff. Rep., 263, 1884. **Coquill.**—Newcomb in Ind. Aff. Rep., 162, 1861. **Coquilia.**—Ibid., 221. **Coquille.**—Abbott, MS. Coquille vocab., B. A. E., 1858. **De-d'á tĕné.**—Everette, Tutu MS. vocab., B. A. E., 1883 (='people by the northern water'). **Ithalé tĕni.**—Gatschet, Umpqua MS. vocab., B. A. E., 1877 (Umpqua name). **Kiguel.**—Robertson, Oregon, 129, 1846. **Kukwĭl'.**—Dorsey, Alsea MS. vocab., B. A. E., 1884 (Alsea name). **Ku-kwĭl' ʇûnnĕ.**—Dorsey, Chetco MS. vocab., B. A. E., 1884 (Chetco name). **Ku-kwĭl'-tûn ʇûnnĕ.**—Dorsey, Naltûnne-tûnnĕ MS. vocab., B. A. E., 1884 (Naltunne name). **Mi-ci'-kqwŭt-me' tûnnĕ.**—Dorsey in Jour. Am. Folk-lore, III, 232, 1890. **Mi-cí-qwŭt.**—Dorsey, Chastacosta MS. vocab., B. A. E., 1884. **Upper Coquille.**—Dorsey in Am. Antiq., VII, 41, 1885.

Mishikinakwa. See *Little Turtle.*

Mishongnovi (*Mi-shong'-no-vi*, from *mishóniniptuovi*, 'at the place of the other which remains erect,' referring to two irregular sandstone pillars, one of which has fallen. A. M. Stephen). A pueblo of the Hopi in N. E. Arizona, on the Middle mesa of Tusayan. The original pueblo, which stood W. of the present Mishongnovi and formed one of the villages of the ancient province of Tusayan, was abandoned about 1680 and the present town built. Mishongnovi was a visita of the mission of Shongopovi during the mission period (1629–80) and bore the name of San Buenaventura. Pop. 221 in 1870; 241 in 1877; 289 in 1882; 242 in 1891. See Mindeleff in 8th Rep. B. A. E., 26, 66–70, 1891; Fewkes in 17th Rep. B. A. E., 582, 1898; Dorsey and Voth in Field Columb. Mus. Pub. no. 66, 1902. (F. W. H.)

Buenaventura.—Vargas (1692) quoted by Davis, Span. Conq. N. Mex., 368, 1869. **Macanabi.**—Senex, map, 1710. **Maconabi.**—De l'Isle, Carte Mex. et Floride, 1703. **Majananí.**—Oñate (1598) in Doc. Inéd., XVI, 207, 1871. **Manzana.**—Schoolcraft, Ind. Tribes, I, 519, 1851. **Masagnebe.**—Garcés (1776), Diary, 394, 1900 (Yavapai form). **Masagneve.**—Garcés (1775–6) quoted by Bancroft, Ariz. and N. Mex., 137, 1889. **Masanais.**—Arrowsmith, map N. A., 1795, ed. 1814. **Masaqueve.**—Garcés (1775–6) quoted by Bancroft, Ariz. and N. Mex., 395, 1889 (Yavapai form). **Ma-shong'-ni-vi.**—Powell, 4th Rep. B. A. E., xl, 1886. **Mashóniniptuovi.**—Stephen in 8th Rep. B. A. E., 26, 1891. **Mas-sang-na-vay.**—Irvine in Ind. Aff. Rep., 160, 1877. **Mausand.**—Calhoun quoted by Donaldson, Moqui Pueblo Inds., 14, 1893. **Mee-shom-o-neer.**—French, Hist. Coll. La., II, 175, note, 1875. **Me-shong-a-na-we.**—Crothers in Ind. Aff. Rep., 324, 1872. **Meshongnavi.**—Mason quoted by Donaldson, Moqui Pueblo Inds., 14, 1893. **Me-shung-a-na-we.**—Palmer in Ind. Aff. Rep., 133, 1870. **Me-shung-ne-vi.**—Shipley in Ind. Aff. Rep., 310, 1891. **Michonguave.**—Moffet in Overland Monthly, 243, Sept. 1889. **Micongnivi.**—Ind Aff. Rep., lxxx, 1886. **Mi-coñ'-în-o-vi.**—Fewkes in Am. Anthrop., V, 225, 1892. **Mi-con-o-vi.**—Ibid, 13. **Mi-shan-qu-na-vi.**—Ward (1861) quoted by Donaldson, Moqui Pueblo Inds., 14, 1893. **Mi-shong-i-niv.**—Powell, ibid. (misquoted). **Mi-shong'-i-ni-vi.**—Powell in Scribner's Mag., 196, 202, Dec. 1875. **Mi-shong-in-ovi.**—Stephen quoted by Donaldson, Moqui Pueblo Inds., 14, 1893. **Mishongnavi.**—Donaldson, ibid., 4. **Mishongop-avi.**—Bandelier in Arch. Inst. Papers, III, 135, 1890. **Mi-shon-na-vi.**—Donaldson, Moqui Pueblo Inds., pl. p. 62, 1893. **Monsonabi.**—Vargas (1692) quoted by Davis, Span. Conq. N. Mex., 367, 1869. **Monsonavi.**—Davis, El Gringo, 115, 1857. **Mooshahneh.**—Ives, Colorado R., 124, 1861. **Mooshanave.**—Taylor in Cal. Farmer, Apr. 10, 1863. **Moo-sha-neh.**—Ives, Colorado R., map, 1861. **Mooshongae nayvee.**—Eastman, map in Schoolcraft, Ind. Tribes, IV, 24–25, 1854. **Mooshongeenayvee.**—Eastman misquoted by Donaldson, Moqui Pueblo Inds., 14, 1893. **Moo-song'-na-ve.**—Jackson quoted by Barber in Am. Nat., 730, Dec. 1877. **Mosanais.**—Humboldt, Atlas Nouv.-Espagne, carte 1, 1811. **Mosanis.**—Pike, Expeditions, 3d map, 1810. **Mosasnabi.**—Morfi (1782) quoted by Bandelier in Arch. Inst. Papers, III, 135, 1890. **Mosasnave.**—Escudero, Not. de Chihuahua, 231, 1834. **Moshanganabi.**—Taylor in Cal. Farmer, June 19, 1863. **Moshóngnavé.**—ten Kate, Reizen in N. A., 245, 1885. **Mossonganabi.**—Dominguez and Escalante (1776) in Doc. Hist. Mex., 2d s., I, 548, 1854. **Moszasnavi.**—Cortez (1799) quoted in Pac. R. R. Rep., pt. 3, 121, 1856. **Mow-shaï-i-nà.**—Domenech, Deserts N. A., I, 185, 1860. **Moxainabe.**—Vetancurt (1693), Teatro Mex., III, 321, 1871. **Moxainabi.**—Vetancurt misquoted by Bancroft, Ariz. and N. Mex., 173, 1889. **Moxainavi.**—Bancroft, ibid., 349. **Moxionavi.**—Vargas (1692) quoted, ibid., 201. **Moxonaui.**—Alcedo, Dic. Geog., III, 260, 1788. **Moxonavi.**—Villa-Señor, Theatro Am., pt. 2, 425, 1748. **Mú-shài-è-nòw-à.**—Pac. R. R. Rep., III, pt. 3, 13, 1856 (Zuñi name). **Mú-shài-ì-nà.**—Ibid. (own name). **Mushánganevi.**—Gatschet in Mag. Am. Hist., 206, 1882. **Mushangene-vi.**—Loew in Pop. Sci. Monthly, V, 352, 1874. **Mu-shang-newy.**—Bourke, Moquis of Ariz., 90, 1884. **Mushanguewy.**—Bourke misquoted by Donaldson, Moqui Pueblo Inds., 14, 1893. **Mushá-ni.**—Barber in Am. Nat., 730, 1877. **Mushaugnevy.**—Bourke in Proc. Am. Antiq. Soc., I, 244, 1881. **S. Buen. de Mossaquavi.**—Vargas (1692) quoted by Bancroft, Ariz. and N. Mex., 201, 1889. **Tse-itso-kĭt'.**—Stephen, MS., B. A. E., 1887 (Navaho name: 'Great rocky dune'). **Tset-so-kít.**—Eaton in Schoolcraft, Ind. Tribes, IV, 220, 1854 (Navaho name).

Mishpapsna (*Mic-pâp'-snâ*). A former Chumashan village at the arroyo near Carpinteria, Santa Barbara co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Mishtapalwa (*Mic-ta-pal'-wa*). A former Chumashan village at La Matanza, near San Buenaventura, Ventura co., Cal.—Henshaw, Buenaventura MS. vocab., B. A. E., 1984.

Mishtapawa (*Mic-ta-pä-wă*). One of the former Chumashan villages near Santa Inez mission, Santa Barbara co., Cal.—Henshaw, Santa Inez MS. vocab., B. A. E., 1884.

Mishtawayawininiwak. The Chippewa name for that part of the tribe living in Canada.

Mictawayāng.—Wm. Jones, inf'n, 1905 (*c*=*sh*). **Mishtawaya-wininiwak.**—A. S. Gatschet, Ojibwa MS., B. A. E., 1882 (*wininiwak*='people').

Mishumash (*Mĭc-hu'-mac*, native name of Santa Cruz id. and the islanders). A village of the Santa Cruz islanders of California, who belonged to the Chumashan family.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Misinagua. A Chumashan village w. of Pueblo de las Canoas (San Buenaventura), Ventura co., Cal., in 1542. Placed by Taylor near San Marcos.

Misinagua.—Cabrillo (1542) in Smith, Colec. Doc. Fla., 181, 1857. **Misinajua.**—Taylor in Cal. Farmer, Apr. 17, 1863.

Misisagaikaniwininiwak (*Mĭshĭsagaï-ganĭwĭnĭnĭwŭg*, 'people of the big lake.'—W. J.). A Chippewa band, taking its popular name from its residence on Mille Lac, E. Minn. They were included among the "Chippewa of the Mississippi" in the treaty of Washington, Feb. 22, 1855, by which a reserve was assigned to them in Crow Wing co., Minn. There are now (1905) 1,249 Mille Lac Chippewa under the White Earth agency in the same state.

Mille Lac band.—Treaty of 1863 in U. S. Ind. Treat., 215, 1873. **Mishisāgaïganiwininiwag.**—Wm. Jones, inf'n, 1906. **Misisagaikani-wininiwak.**—Gatschet, Ojibwa MS., B. A. E., 1882.

Misketoiitok (*Mis-ke-toi′-i-tok*). A former Hupa village on or near Trinity r., Cal.—Powers in Cont. N. A. Ethnol., III, 73, 1877.

Miskouaha. One of the 4 divisions of the Nipissing at the Lake of the Two Mountains, Quebec, in 1736. Their totem was blood, for which reason they were also called Gens du Sang.

Gens du Sang.—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1053, 1855. **Mikouachakhi.**—Jes. Rel. 1643, 38, 1858 (same?). **Miskouaha.**—Chauvignerie, op. cit. **Miskuakes.**—Chauvignerie as quoted by Schoolcraft, Ind. Tribes, III, 554, 1853.

Miskouakimina (prob. for *Meskwākiwināwᵉ*, 'red-earth town,' i. e., 'Fox town.'—W. J.). Marked on La Tour's map of 1784 as if a Fox village near the site of Milwaukee, Wis., on the w. shore of L. Michigan. The Sauk are marked on the same map as in the adjacent region.

Miskut. A former Hupa village on the E. bank of Trinity r., Cal., about ¾ m. below Takimilding. (P. E. G.)

Agaraits.—Gibbs in Schoolcraft, Ind. Tribes, III, 139, 1853. **A-gar-it-is.**—McKee in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 194, 1853. **Eh-grertsh.**—Gibbs, MS., B. A. E., 1852. **Hergerits.**—Goddard, inf'n, 1903 (Yurok name). **Miscolts.**—Keane in Stanford, Compend., 522, 1878. **Miscott.**—Ind. Aff. Rep., 82, 1870. **Mis′-kut.**—Powers in Cont. N. A. Ethnol., III, 73, 1877. **Miskût.**—Goddard, Life and Culture of the Hupa, 13, 1903. **O-gährit-tis.**—Meyer, Nach dem Sacramento, 282, 1855.

Miskwagamiwisagaigan ('red - water lake', from *miskwa* 'red', *gami* 'fluid, water', *saga-igan* 'lake'). A Chippewa band living about Red lake and Red Lake r., N. Minn., and numbering 1,353 under the Leech Lake agency in 1905. By treaty at the Old crossing of Red Lake r., Minn., Apr. 12, 1864, this band and the Pembina ceded all their lands in Minnesota.

Chippewa of Red Lake.—Ind. Aff. Rep. 1905, 516, 1906 (official name). **Chippeways of Red Lake.**—Lewis, Travels, 178, 1809. **Miskú-Gami-Saga-igan-anishinábeg.**—Gatschet, op. cit. ('Red fluid lake Indians'). **Miskwa-gamiwi-saga-igan.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Miskwāgạmiwisāga·i·gạn.**—Wm. Jones, inf'n, 1905. **Miskwå-kå Mėwė Sågågån Wėnėnėwåk.**—Long, Exped. St Peter's R., II, 153, 1824.

Mismatuk (*Mĭs-ma′-tuk*). A former Chumashan village in the mountains near Santa Barbara, Cal., in a locality now called Arroyo Burro.—Henshaw, Santa Barbara MS. vocab., B. A. E., 1884.

Mispu (*Mis′-pu*). A former Chumashan village near the light-house at Santa Barbara, Cal., in a locality now called El Castillo Viejo.—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Misshawa (*Mĭshäwä*, 'elk'). A gens of the Potawatomi, q. v.

Micäwä.—Wm. Jones, inf'n, 1905 (*c=sh*). **Mis-shă′-wă.**—Morgan, Anc. Soc., 167, 1877.

Missiassik (on the etymology of the name, see McAleer, Study in the Etymology of Missisquoi, 1906). An Algonquian tribe or body of Indians belonging to the Abnaki group, formerly living on Missisquoi r. in N. Vermont. Whether they formed a distinct tribe or a detached portion of some known Aknaki tribe is uncertain. If the latter, which seems probable, as the name "Wanderers" was sometimes applied to them, it is possible they were related to the Sokoki or to the Pequawket. They had a large village at the mouth of Missisquoi r., in Franklin co., on L. Champlain, but abandoned it about 1730 on account of the ravages of an epidemic, and removed to St Francis, Quebec. They subsequently sold their claims in Vermont to the "Seven Nations of Canada." Chauvignerie in 1736 gives 180 as the number of their warriors, indicating a population of 800. They seem to have been on peaceable terms with the Iroquois. (J. M. C. T.)

Masiassuck.—Douglass, Summary, I, 185, 1755. **Massassuk.**—La Tour, map, 1784. **Messiasics.**—Boudinot, Star in the West, 127, 1816 (possibly the Missisauga). **Michiskoui.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 553, 1853. **Misiskoui.**—Beauharnois (1744) in N. Y. Doc. Col. Hist., IX, 1110, 1855 (village). **Missiassik.**—Vater, Mith., pt. 3, sec. 3, 390, 1816. **Missiscoui.**—De Bougainville (1757) in N. Y. Doc. Col. Hist., X, 607, 1858. **Missiskouy.**—Doc. of 1746, ibid., 32. **Wanderers.**—Chauvignerie, op. cit. (given as synonymous with Michiskoui).

Missinquimeschan. A former Piankashaw (?) village near the site of Washington, Daviess co., Ind.—Hough, map in Ind. Geol. Rep., 1883. Cf. *Meshingomesia*.

Mission. One of the three bodies of Seaton Lake Lillooet on the w. side of Seaton lake, under the Williams Lake agency, Brit. Col.; pop. 73 in 1906.—Can. Ind. Aff., pt. II, 77, 1906.

Mission (Burrard Inlet). The name given by the Canadian Dept. of Indian Affairs to one of six divisions of Squawmish under the Fraser River agency, Brit. Col.; pop. 213 in 1906.

Mission Indians of California. The first settlements in California were not made until more than a century after the earliest colonization of the peninsula of Lower California. The mission of San Diego, founded in 1769, was the first permanent white settlement within the limits of the present state; it was followed by 20 other Franciscan missions, founded at intervals until the year 1823 in the region between San Diego and San Francisco bay and just N. of the latter. With very few exceptions the Indians of this territory were brought under the influence of the missionaries with comparatively little difficulty, and more by persuasion than by the use of force. There is scarcely a record of any resistance or rebellion on the part of the natives resulting in the loss of life of even a single Spaniard at any of the missions except at San Diego, where there occurred an insignificant outbreak a few years after the foundation.

VICTORIANO, MISSION INDIAN (LUISEÑO), CALIFORNIA

The influence of the missions was probably greater temporally than spiritually. The Indians were taught and compelled to work at agricultural pursuits and to some extent even at trades. Discipline, while not severe, was rigid; refusal to work was met by deprivation of food, and absence from church or tardiness there, by corporal punishments and confinement. Consequently the Indians, while often displaying much personal affection for the missionaries themselves, were always inclined to be recalcitrant toward the system, which amounted to little else than beneficent servitude. There were many attempts at escape from the missions. Generally these were fruitless, both on account of the presence of a few soldiers at each mission and through the aid given these by other Indians more under the fathers' influence. The Indians at each mission lived at and about it, often in houses of native type and construction, but were dependent for most of their food directly on the authorities. They consisted of the tribes of the region in which the mission was founded and of more distant tribes, generally from the interior. In some cases these were easily induced to settle at the mission and to subject themselves to its discipline and routine, the neophytes afterward acting as agents to bring in their wilder brethren.

The number of Indians at each mission varied from a few hundred to two or three thousand. There were thus in many cases settlements of considerable size; they possessed large herds of cattle and sheep and controlled many square miles of land. Theoretically this wealth was all the property of the Indians, held in trust for them by the Franciscan fathers. In 1834 the Mexican government, against the protests of the missionaries, secularized the missions. By this step the property of the missions was divided among the Indians, and they were freed from the restraint and authority of their former masters. In a very few years, as might have been expected and as was predicted by the fathers, the Indians had been either deprived

WIFE OF VICTORIANO, MISSION INDIAN (LUISEÑO), CALIFORNIA

of their lands and property or had squandered them, and were living in a hopeless condition. Their numbers decreased rapidly, so that to-day in the region between San Francisco and Santa Barbara there are probably fewer than 50 Indians. In s. California the decrease has been less rapid, and there are still about 3,000 of what are known as Mission Indians; these are, however, all of Shoshonean or Yuman stock. The decrease of population began even during the mission period, and it is probable that the deaths exceeded the births at the missions from the first, though during the earlier years the population was maintained or even increased by accessions from unconverted tribes. At the time of secularization, in 1834, the population of many missions was less than a decade earlier. The total number of baptisms during the 65 years of mission activity was about 90,000, and the population in the territory subject to mission influence may be estimated as having been at any one time from 35,000 to 45,000. At this proportion the population of the entire state, before settlement by the whites, would have been at least 100,000, and was probably much greater. See *California, Indians of*, with accompanying map, also *Missions; Population.* (A. L. K.)

Mission Valley. The local name of a band of Salish of Fraser superintendency, Brit. Col.—Can. Ind. Aff. 1878, 79, 1879.

Missions. From the very discovery of America the spiritual welfare of the native tribes was a subject of concern to the various colonizing nations, particularly Spain and France, with whom the Christianization and civilization of the Indians were made a regular part of the governmental scheme, and the missionary was frequently the pioneer explorer and diplomatic ambassador. In the English colonization, on the other hand, the work was usually left to the zeal of the individual philanthropist or of voluntary organizations.

First in chronologic order, historic importance, number of establishments, and population come the Catholic missions, conducted in the earlier period chiefly by Jesuits among the French and by Franciscans among the Spanish colonies. The earliest mission establishments within the present United States were those begun by the Spanish Franciscan Fathers, Padilla, Juan de la Cruz, and Descalona of the Coronado expedition, among the Quivira (Wichita), Pecos, and Tigua in 1542. Three years later the work was begun among the Texas tribes by Father Olmos. A century thereafter the first Protestant missions (Congregational) were founded by Mayhew and Eliot in Massachusetts. From that period the work was carried on both N. and S. until almost every denomination was represented, including Orthodox Russian in Alaska and the Mormons in Utah.

The Southern States.—All of this region, and even as far N. as Virginia, was loosely designated as Florida in the earlier period, and was entirely within the sphere of Spanish influence until about the end of the seventeenth century. The beginning of definite mission work in the Gulf territory was made in 1544 when the *Catholic* Franciscan Father Andrés de Olmos, a veteran in the Mexican field, struck northward into the Texas wilderness, and after getting about him a considerable body of converts led them back into Tamaulipas, where, under the name of Olives, they were organized into a regular mission town. In 1549 the Dominican Father Luis Cancer with several companions attempted a beginning on the W. coast of Florida, but was murdered by the Indians almost as soon as his feet touched the land. In 1565 St Augustine (San Agustin) was founded and the work of Christianizing the natives was actively taken up, first by the Jesuits, but later, probably in 1573, by the Franciscans, who continued with it to the end. Within twenty years they had established a chain of flourishing missions along the coast from St Augustine to St Helena, in South Carolina, besides several others on the W. Florida coast. In 1597 a portion of the Guale tribe (possibly the Yamasi) on the lower Georgia coast, under the leadership of a rival claimant for the chieftainship, attacked the neighboring missions and killed several of the missionaries before the friendly Indians could gather to the rescue. In consequence of this blow the work languished for several years, when it was taken up with greater zeal than before and the field extended to the interior tribes. By the year 1615 there were 20 missions, with about 40 Franciscan workers, established in Florida and the dependent coast region. The most noted of these missionaries is Father Francisco Pareja, author of a grammar and several devotional works in the Timucua language, the first books ever printed in any Indian language of the United States and the basis for the establishment of the Timucuan linguistic family. In the year 1655 the Christian Indian population of N. Florida and the Georgia coast was estimated at 26,000. The most successful result was obtained among the Timucua in the neighborhood of St Augustine and the Apalachee around the bay of that name. In 1687 the Yamasi attacked and destroyed the mission of Santa Catalina on the Georgia coast, and to escape pursuit fled to the English colony of Carolina. The traveler Dickenson has left a pleasant picture of the prosperous condition of the mission towns and their Indian population as he found them in 1699, which contrasts strongly with the barbarous condition of the heathen tribes farther s., among whom he had been a prisoner.

The English colony of Carolina had been founded in 1663, with a charter which was soon after extended southward to lat. 29°, thus including almost the whole area of Spanish occupancy and mission labor. The steadily-growing hostility between the two nations culminated in the winter of 1703–4, when Gov. Moore, of Carolina, with a small force of white men and a thousand or more well-armed warriors of Creek, Catawba, and other savage allies invaded the Apalachee country, destroyed one mission town after another, with their churches, fields, and orange groves, killed hundreds of their people, and carried away 1,400 prisoners to be sold as slaves. Anticipating the danger, the Apalachee had applied to the governor at St Augustine for guns with which to defend themselves, but had been refused, in accordance with the Spanish rule which forbade the issuing of firearms to Indians. The result was the destruction of the tribe and the reversion of the country to a wilderness condition, as Bartram found it 70 years later. In 1706 a second expedition visited a similar fate upon the Timucua, and the ruin of the Florida missions was complete. Some effort was made a few years later by an Apalachee chief to gather the remnant of his people into a new mission settlement near Pensacola, but with only temporary result.

In the meantime the French had effected lodgment at Biloxi, Miss. (1699), Mobile, New Orleans, and along the Mississippi, and the work of evangelizing the wild tribes was taken up at once by secular priests from the Seminary of Foreign Missions in Quebec. Stations were established among the Tunica, Natchez, and Choctaw of Mississippi, the Taensa, Huma, and Ceni (Caddo) of Louisiana, but with slight result. Among the Natchez particularly, whose elaborately organized native ritual included human sacrifice, not a single convert rewarded several years of labor. In 1725 several Jesuits arrived at New Orleans and took up their work in what was already an abandoned field, extending their effort to the Alibamu, in the present state of Alabama. On Sunday, Nov. 28, 1729, the Natchez war began with the massacre of the French garrison while at prayer, the first victim being the Jesuit Du Poisson, the priest at the altar. The "Louisiana Mission," as it was called, had never flourished, and the events and after consequences of this war demoralized it until it came to an end with the expulsion of the Jesuits by royal decree in 1764.

The advance of the French along the Mississippi and the Gulf coast aroused the Spanish authorities to the importance of Texas, and shortly after the failure of La Salle's expedition 8 Spanish presidio missions were established in that territory. Each station was in charge of two or three Franciscan missionaries, with several families of civilized Indians from Mexico, a full equipment of stock and implements for farmers, and a small guard of soldiers. Plans were drawn for the colonization of the Indians around the missions, their instruction in religion, farming, and simple trades and home life, and in the Spanish language. Through a variety of misfortunes the first attempt proved a failure and the work was abandoned until 1717 (or earlier, according to La Harpe), when it was resumed—still under the Franciscans—among the various subtribes of the Caddo, Tonkawa, Carrizos, and others. The most important center was at San Antonio, where there was a group of 4 missions, including San Antonio de Padua, the famous Alamo. The mission of San Sabá was established among the Lipan in 1757, but was destroyed soon after by the hostile Comanche. A more successful foundation was begun in 1791 among the now extinct Karankawa. At their highest estate, probably about the year 1760, the Indian population attached to the various Texas missions numbered about 15,000. In this year Father Bartolomé Garcia published a religious manual for the use of the converts at San Antonio mission, which remains almost the only linguistic monument of the Coahuiltecan stock. The missions continued to flourish until 1812, when they were suppressed by the Spanish Government and the Indians scattered, some rejoining the wild tribes, while others were absorbed into the Mexican population.

In 1735 the *Moravians* under Spangenberg started a school among the Yamacraw Creeks a few miles above Savannah, Ga., which continued until 1739, when, on refusal of the Moravians to take up arms against the Spaniards, they were forced to leave the colony. This seems to be the only attempt at mission work in either Georgia or South Carolina from the withdrawal of the Spaniards until the Moravian establishment at Spring Place, Ga., in 1801.

The great Cherokee tribe held the mountain region of both Carolinas, Georgia, Alabama, and Tennessee, and for our purpose their territory may be treated as a whole. Dismissing as doubtful Bristock's account, quoted by Shea, of a Cherokee mission in 1643, the earliest missionary work among them appears to have been that of the mysterious Christian Priber, supposed, though not proven, to have been a French *Jesuit*, who established his headquarters among them at Tellico, E. Tenn., in 1736, and proceeded to organize them into a regular civilized form of government. After 5 years of successful progress he was seized by the South Carolina authorities, who regarded him as a French political emissary, and died while in prison. In 1801 the *Moravians* Steiner and Byhan began the Cherokee mission of Spring Place, N. W. Ga., and in 1821 the same denomination established another at Oothcaloga, in the same vicinity. Both of these existed until the missions were broken up by the State of Georgia in 1843. In 1804 Rev. Gideon Blackburn, for the *Presbyterians*, established a Cherokee mission school in E. Tennessee, which did good work for several years until compelled to suspend for lack of funds. In 1817 the American Board of Commissioners for Foreign Missions, under joint *Congregational* and *Presbyterian* management, established its first station in the tribe at Brainerd, not far from the present Chattanooga, Tenn., followed within a few years by several others, all of which were in flourishing condition when broken up in the Removal controversy in 1834. Among the most noted of these missionaries was Rev. S. A. Worcester, one of the principals in the founding of the 'Cherokee Phœnix' in 1828, the author of a large number of religious and other translations into Cherokee and the steadfast friend of the Indians in the controversy with the State of Georgia. He ministered to the tribe from his ordination in 1825 until his death in 1859, first in the old nation and afterward at Dwight, Ark., and Park Hill, near Tahlequah, Ind. T. Of an earlier period was Rev. Daniel S. Buttrick, 1817–47, who, however, never mastered the language sufficiently to preach without an interpreter. A native convert of the same period, David Brown, completed a manuscript translation of the New Testament into the new Cherokee syllabary in 1825.

In 1820 the American Board, through Rev. Mr Chapman, established Dwight mission for the Arkansas Cherokee, on Illinois cr., about 5 m. above its junction with the Arkansas, near the present Dardanelle, Ark. Under Rev. Cephas Washburn it grew to be perhaps the most important mission station in the S. W. until the removal of the tribe to Indian Ter., about 1839. From this station some attention also was given to the Osage. Of these missions of the American Board, Morse says officially in 1822: "They have been models, according to which other societies have since made their establishments." As was then customary, they were largely aided by Government appropriation. On the consolidation of the whole Cherokee nation in Indian Ter. the missionaries followed, and new stations were established which, with some interruptions, remained in operation until the outbreak of the Civil war.

In 1820 a *Baptist* mission was established at Valleytown, near the present Murphy, W. N. Car., in charge of Rev. Thomas Posey, and in 1821 another of the same denomination at Coosawatee, Ga. A few years later the Valleytown mission was placed in charge of Rev. Evan Jones, who continued with it until the removal of the tribe to the W. He edited for some time a journal called the 'Cherokee Messenger,' in the native language and syllabary, and also made a translation of the New Testament. The mission work was resumed in the new country and continued with a large measure of success down to the modern period. Among the prominent native workers may be named Rev. Jesse Bushyhead.

After many years of neglect the Muskhogean tribes again came in for attention. In 1881 the *Congregational-Presbyterian* American Board, through Rev. Cyrus Kingsbury, established the first station among the Choctaw at Eliot, on Yalabusha r. in N. Miss. Three years later it was placed in charge of Rev. Cyrus Byington, the noted Choctaw philologist, who continued in the work there and in the Indian Ter., for nearly half a century, until his death in 1868. The Eliot mission in its time was one of the most important in the southern country. In 1820 a second Choctaw mission, called Mayhew, was begun, and became the residence of Rev. Alfred Wright, also known for his linguistic work. On the removal of the tribe to Indian Ter., about 1830, it became necessary to abandon these stations and establish others in the new country beyond the Mississippi. Among the most noted was Wheelock, organized by Rev. Alfred Wright in 1832. Others were Stockbridge, Bennington, Mt Pleasant, and Spencer Academy. The American Board also extended its effort to the immigrant Creeks, establishing in their nation, under the supervision of Rev. R. M. Loughridge, Kowetah (Kawita) mission in 1843, and Tullahassee shortly after, with Oak Ridge, among the removed Seminole, a few years later. Most of these continued until the outbreak of the Civil war, and were reorganized after the war was over. The school at Cornwall, Conn., was also conducted as an auxiliary to the mission work of the earlier period (see *New England*). Among the Presbyterian workers who have rendered distinguished service to Muskhogean philology in the way of religious, educational, and dictionary translation may be noted the names of Byington, Williams, Alfred and Allen Wright, for the Choctaw, with Fleming, Loughridge, Ramsay, Winslett, Mrs Robertson, and the Perrymans (Indian) for the Creeks.

The *Baptists* began work in the Indian Ter. about 1832, and three years later had 4 missionaries at as many stations among the Choctaw, all salaried as teachers by the United States, "so that these stations were all sustained without cost to the funds which benevolence provided for many purposes" (McCoy). In 1839 they were in charge of Revs. Smedley, Potts, Hatch, and Dr Allen, respectively. Missions were established about the same time among the Creeks, the most noted laborers in the latter field being Rev. H. F. Buckner, from 1849 until his death in 1882, compiler of a Muskogee grammar and other works in the language, with Rev. John Davis and Rev. James Perryman, native ministers who had received their education at the Union (Presbyterian) mission among the Osage (see *Interior States*). As auxiliary to the work of this denomination, for the special purpose of training native workers, the American Baptist Board in 1819 established at Great Crossings, in Kentucky, a higher school, known as the Choctaw Academy, sometimes as Johnson's Academy. Although intended for promising youth of every tribe, its pupils came chiefly from the Choctaw and the Creeks until its discontinuance about 1843, in consequence of the Indian preference for home schools.

Work was begun by the *Methodists* among the Creeks in Indian Ter. about 1835, but was shortly afterward discontinued in consequence of difficulties with the tribe, and was not resumed until some years later.

MIDDLE ATLANTIC STATES. The earliest mission establishment within this territory was that founded by a company of 8 Spanish *Jesuits* and lay brothers with a number of educated Indian boys, under Father Juan Bautista Segura, at "Axacan," in Virginia, in 1570. The exact location is uncertain, but it seems to have been on or near the lower James or Pamunkey r. It was of brief existence. Hardly had the bark chapel been erected when the party was attacked by the Indians, led by a treacherous native interpreter, and the entire company massacred, with the exception of a single boy. The massacre was avenged by Menendez two years later, but the mission effort was not renewed.

The next undertaking was that of the English Jesuits who accompanied the Maryland colony in 1633. The work was chiefly among the Conoy and Patuxent of Maryland, with incidental attention to the Virginia tribes. Several stations were established and their work, with the exception of a short period of warfare in 1639, was very successful, the principal chiefs being numbered among the converts, until the proscription of the Catholic religion by the Cromwell party in 1649. The leader of the Maryland mission was Father Andrew White, author of the oft-quoted "Relatio" and of a grammar and dictionary of the Piscataway (?) language.

The New York mission began in 1642, among the Mohawk, with the ministration of the heroic Jesuit captive, Father Isaac Jogues, who met a cruel death at the hands of the same savages 4 years later. During a temporary peace between the French and the Iroquois in 1653 a regular post and mission church were built at Onondaga, the capital of the confederacy, by permission of the league. The Oneida, Cayuga, and Seneca invited and received missionaries. Much of their welcome was undoubtedly due to the presence in the Iroquois villages of large numbers of incorporated Christian captives from the destroyed Huron nation. The truce lasted but a short time, however, and before the summer of 1658 the missionaries had withdrawn and the war was again on. In 1666 peace was renewed and within a short time missions were again founded among all the tribes. In 1669 a few Christian Iroquois, sojourning at the Huron mission of Lorette, near Quebec, Canada, withdrew and formed a new mission settlement near Montreal, at a place on the St Lawrence known as La Prairie, or under its mission name, St François Xavier des Prés, the precursor of the later St François Xavier du Sault and the modern Caughnawaga. The new town soon became the rallying point for all the Christian Iroquois, who removed to it in large numbers from all the tribes of the confederacy, particularly from the Mohawk towns. There also gathered the Huron and other Christian captives from among the Iroquois, as also many converts from all the various eastern Algonquian tribes in the French alliance. To this period belongs the noted Jesuit scholar, Etienne de Carheil, who, arriving in 1666, devoted the remaining 60 years of his life to work among the Cayuga, Hurons, and Ottawa, mastering all three languages, and leaving behind him a manuscript dictionary of Huron radices in Latin and French.

In 1668 also a considerable body of Christian Cayuga and other Iroquois, together with some adopted Hurons, crossed Lake Ontario from New York and settled on the N. shore in the neighborhood of Quinté bay. At their request *Sulpician* priests were sent to minister to them, but within a few years the immigrant Indians had either returned to their original country or scattered among the other Canadian missions. In 1676 the Catholic Iroquois mission town of The Mountain was founded by the Sulpician fathers on the island of Montreal, with a well-organized industrial school in charge of the Congregation sisters. In consequence of these removals from the Iroquois country and the breaking out of a new war with the Five Tribes in 1687, the Jesuit missions in New York were brought to a close. In the seven years' war that followed, Christian Iroquois of the missions and heathen Iroquois of the Five Nations fought against each other as allies of French or English, respectively. The Mountain was abandoned in 1704, and the mission transferred to a new site at the Sault au Recollet, N. of Montreal. In 1720 this was again removed to the Lake of Two Mountains (Oka, or Canasadaga) on the same island of Montreal, where the Iroquois were joined by the Nipissing and Algonkin, of the former Sulpician mission town of Isle aux Tourtes. Among the noted workers identified with it, all of the scholarly Sulpician order, may be named Revs. Déperét, Güen, Mathevet, 1746–81; De Terlaye, 1754–77; Guichart, Dufresne, and Jean Andre Cuoq, 1843–90. Several of these gave attention also to the Algonkin connected with the same mission, and to the Iroquois of St Regis and other stations. All of them were fluent masters of the Iroquois language, and have left important contributions to philology, particularly Cuoq, whose "Études philologiques" and Iroquois dictionary remain our standard authorities.

All effort among the villages of the confederacy was finally abandoned, in consequence of the mutual hostility of France and England. In 1748 the Sulpician Father François Picquet founded the new mission settlement of Presentation on the St Lawrence at Oswegatchie, the present Ogdensburg, N. Y., which within three years had a prosperous population of nearly 400 families, drawn chiefly from the Onondaga and Cayuga tribes. About 1756 the still existing mission town of St Francis Regis (St Regis), on the S. side of the St Lawrence where the Canada-New York boundary intersects it, was founded under Jesuit auspices by Iroquois emigrants from Caughnawaga mission. The Oswegatchie settlement declined after the Revolution until its abandonment in 1807. Caughnawaga, St Regis, and Lake of Two Mountains still exist as Catholic Iroquois mission towns, the two first named being the largest Indian settlements N. of Mexico.

About the year 1755 the first mission in W. Pennsylvania was established among the Delawares at Sawcunk, on Beaver r., by the *Jesuit* Virot, but was soon discontinued, probably on account of the breaking out of the French and Indian war.

Philology owes much to the labor of these missionaries, particularly to the earlier Jesuit, Jacques Bruyas, and the later secular priest, Father Joseph Marcoux (St Regis and Caughnawaga, 1813, until his death in 1855), whose monumental Iroquois grammar and dictionary is the fruit of forty years' residence with the tribe. Of Father Bruyas, connected with the Sault Ste Louis (Caughnawaga) and other Iroquois missions from 1667 until his death in 1712, during a part of which period he was superior of all the Canadian missions, it was said that he was a master of the Mohawk language, speaking it as fluently as his native French, his dictionary of Mohawk root words being still a standard. Father Antoine Rinfret, 1796–1814, has left a body of more than 2,000 quarto pages of manuscript sermons in the Mohawk language; while Rev. Nicolas Burtin, of Caughnawaga (1855–), is an even more voluminous author.

The *Lutheran* minister, John Campanius Holm (commonly known as Campanius), chaplain of the Swedish colony in Delaware in 1643–48, gave much attention to missionary work among the neighboring Indians and translated a catechism into the Delaware language. This seems to have been the only missionary work in the Atlantic states by that denomination.

Under the encouragement of the English colonial government the *Episcopalians*, constituting the established Church of England, undertook work among the Iroquois tribes of New York as early as the beginning of the 18th century. In 1700 a Dutch Calvinist minister at Schenectady, Rev. Bernardus Freeman, who had already given sufficient attention to the Mohawk to acquire the language, was employed to prepare some Gospel and ritual translations, which formed the basis of the first booklet in the language, published in Boston in 1707. In 1712 the English Society for the Propagation of the Gospel sent out Rev. William Andrews, who, with the assistance of a Dutch interpreter, Lawrence Claesse, and of Rev. Bernardus Freeman, translated and published a great part of the liturgy and some parts of the Bible 3 years later. The work grew and extended to other tribes of the Iroquois confederacy, being especially fostered at a later period by Sir William Johnson, superintendent for Indian affairs, who had published at his own expense, in 1769, a new edition of the Episcopalian liturgy in the Mohawk language, the joint work of several missionaries, principal of whom was Rev. Henry Barclay. From this time until 1777 the principal worker in the tribe was Rev. John Stuart, who translated the New Testament into Iroquois. On the removal of the Mohawk and others of the Iroquois to Canada, in consequence of the Revolutionary war, a new edition was prepared by Daniel Claus, official interpreter, and published under the auspices of the Canadian provincial government. In 1787 a new translation of the Book of Common Prayer, prepared by the noted chief, Joseph Brant (see *Theyandanega*), who had been a pupil of Wheelock's school, in Connecticut, was published at the expense of the English Government. In 1816 another edition appeared, prepared by the Rev. Eleazer Williams, a mixed-blood Caughnawaga, sometimes claimed as the "Lost Dauphin." Mr Williams labored chiefly among the Oneida in New York. He was succeeded, about 1821, by Solomon Davis, who followed the tribe in the emigration to Wisconsin. The latter was the author of several religious books in the Oneida dialect, including another edition of the Book of Common Prayer, published in 1837. In 1822 the Society for the Propagation of the Gospel, already noted, definitely transferred its operations to the Iroquois res., on Grand r., Ontario, where it still continues, its principal establishment being the Mohawk Institute, near Brantford. For this later period the most distinguished name is that of Rev. Abraham Nelles, chief missionary to the Six Nations of Canada for more than 50 years, almost up to his death in 1884. He was also the author of a translation of the Common Prayer, in which he was aided by an educated native, Aaron Hill. (See also *Canada, East.*)

Of less historic importance was the Munsee mission of Crossweeksung, near the present Freehold, N. J., conducted by Rev. David Brainerd for the Society for the Propagation of the Gospel, in 1746–47.

In Virginia a school for the education of Indians was established in connection with William and Mary College, Williamsburg, about 1697, chiefly through the effort of Mr Robert Boyle, and some Indians were still under instruction there as late as 1760. Some earlier plans to the same end had been frustrated by the outbreak of the Indian war of 1622 (Stith). Under Gov. Spotswood a school was established among the Saponi about 1712, but had only a brief existence. Both of these may be considered as under *Episcopalian* auspices.

In 1766, the *Congregational* minister Rev. Samuel Kirkland began among the Oneida of New York the work which he conducted with success for a period of nearly 40 years. The Stockbridge and Brotherton missions in New York and Wisconsin by the same denomination are properly a continuation of New England history, and are so treated in this article. To a later period belongs the Congregational mission among the Seneca of New York, maintained by Rev. Asher Wright from his first appointment in 1831 until his death in 1875. A fluent master of Seneca, he was the author of a number of religious and educational works in the language, besides for some years publishing a journal of miscellany in the same dialect.

The *Friends*, or *Quakers*, in Pennsylvania and New Jersey, from their first coming among the Indians, had uniformly cultivated kindly relations with them, and had taken every opportunity to enforce the teachings of Christianity by word and example, but seem not to have engaged in any regular mission work or established any mission schools in either of these colonies.

As early as 1791 the noted Seneca chief, Cornplanter, impressed by the efforts of the Quakers to bring about a friendly feeling between the two races, requested the Philadelphia yearly meeting to take charge of three boys of his tribe for education, one of them being his own son. In 1796 the meeting began regular work among the Iroquois in New York by establishing three workers among the Oneida and the Tuscarora. These teachers gave first attention to the building of a mill and a blacksmith shop, the introduction of farm tools, and the instruction of the Indians in their use. The women were instructed in household duties, including spinning and weaving. A school was also commenced, and the work progressed until 1799, when, in consequence of the suspicions of the Indians as to the ultimate purpose, the Quakers withdrew, leaving all their working plant behind. In 1798, on invitation of the Seneca, they established a similar working mission on the Allegany res., and later at Cattaraugus and Tunesassah, with the good result that in a few years most of the bark cabins had given place to log houses, and drunkenness was almost unknown. They remained undisturbed through the war of 1812, at one time forestalling a smallpox epidemic by the vaccination of about 1,000 Indians, but were soon afterward called on to champion the cause of their wards against the efforts at removal to the W. In the meantime the New York meeting, about 1807, had started schools among the

Stockbridge and Brotherton tribes from New England, then living in the Oneida country. Owing to the drinking habits of the Indians, but little result was accomplished. The removal of the Oneida and Stockbridges, about 1822, and the subsequent disturbed condition of the tribes brought about, first, the curtailment of the work, and afterward its abandonment, about 1843.

In 1740 the *Moravian* missionary, Christian Rauch, began a mission among the Mahican at Shecomeco, near the present Pine Plains, Dutchess co., N. Y., which attained a considerable measure of success until the hostility of the colonial government, instigated by the jealousy of those who had traded on the vices of the Indians, compelled its abandonment about 5 years later. During its continuance the work had been extended, in 1742, to the Scaticook, a mixed band of Mahican and remnant tribes settled just across the line, about the present Kent, Conn. Here a flourishing church was soon built up, with every prospect of a prosperous future, when the blow came. Some of the converts followed their teachers to the W.; the rest, left without help, relapsed into barbarism. The Shecomeco colony removed to Pennsylvania, where, after a a brief stay at Bethlehem, the Moravian central station, a new mission, including both Mahican and Delawares, was established in 1746 at Gnadenhuetten, on Mahoning r., near its junction with the Lehigh. A chief agent in the arrangements was the noted philanthropist, Count Zinzendorf. Gnadenhuetten grew rapidly, soon having a Christian Indian congregation of 500. Missions were founded at Shamokin and other villages in E. Pennsylvania, which were attended also by Shawnee and Nanticoke, besides one in charge of Rev. David Zeisberger among the Onondaga, in New York. The missionaries, as a rule, if not always, served without salary and supported themselves by their own labors. All went well until the beginning of the French and Indian war, when, on Nov. 24, 1755, Gnadenhuetten was attacked by the hostile savages, the missionaries and their families massacred, and the mission destroyed. The converts were scattered, but after some period of wandering were again gathered into a new mission at Nain, near Bethlehem, Pa. On the breaking out of Pontiac's war in 1763 an order was issued by the Pennsylvania government for the conveyance of the converts to Philadelphia. This was accordingly done, and they were detained there under guard, but attended by their missionary, Bernhard Grube, until the close of the war, suffering every hardship and in constant danger of massacre by the excited borderers. On the conclusion of peace they established themselves on the Susquehanna at a new town, which was named Friedenshuetten, near the Delaware village of Wyalusing. In 1770 they again removed to Friedensstadt, on Beaver cr., in w. Pennsylvania, under charge of Zeisberger, and two years later made another removal to the Muskingum r., in Ohio, by permission of the western Delawares. By the labor of the missionaries, David Zeisberger, Bishop John Ettwein, Johannes Roth, and the noted John Heckewelder, who accompanied them to the W., the villages of Schoenbrunn and Gnadenhuetten were established in the midst of the wild tribes within the present limits of Tuscarawas co., the first-named being occupied chiefly by Delawares, the other by Mahican. The Freidensstadt settlement was now abandoned. In 1776 a third village, Lichtenau (afterward Salem), was founded, and the Moravian work reached its highest point of prosperity, the whole convert population including about 500 souls. Then came the Revolution, by which the missions were utterly demoralized until the culminating tragedy of Gnadenhuetten, Mar. 8, 1782, when nearly 100 Christian Indians, after having been bound together in pairs, were barbarously massacred by a party of Virginia borderers. Once more the missionaries, Zeisberger and Heckewelder, gathered their scattered flock, and after another period of wandering, settled in 1787 at New Salem, at the mouth of Huron r., L. Erie, N. Ohio. A part of them settled, by invitation of the British Government, at Fairfield, or Moraviantown, on Thames r., Ontario, in 1790, under the leadership of Rev. Christian Dencke, while the rest were reestablished in 1798 on lands granted by the United States at their former towns on the Muskingum. Here Zeisberger died in 1808, after more than 60 years of faithful ministry without salary. He is known to philologists as the author of a grammar and dictionary of the Onondaga, besides several smaller works in the Delaware language.

The mission, by this time known as Goshen, was much disturbed by the War of 1812, and the subsequent settlement of the country by the whites so far demoralized it that in 1823 those then in charge brought it to a close, a small part of the Indians removing to the W., constituting the present Munsee Christians in Kansas, while the remainder joined their brethren in Ontario, Canada. The latter, whose own settlement also had been broken up by the events of the same war, had been gathered a few years before into a new town called New Fairfield, by Rev. Mr Dencke, already mentioned, who had also done work among the Chippewa. Dencke died in retirement in 1839, after more than 40 years of missionary service, leaving as his monument a manuscript dictionary of the Delaware language and minor printed works, including one in Chippewa. The Moravian mission at New Fairfield was kept up for a number of years after his death, but was at last discontinued, and both the "Moravians" and the "Munsees" of the Thames are now credited officially either to the Methodist or to the Episcopal (Anglican) church (see *Canada, East*).

The Munsee who had removed with the Delawares to Kansas were followed a few years later by Moravian workers from Canada, who, before 1840, had a successful mission among them, which continued until the diminishing band ceased to be of importance. Among the workers of this later period may be named Rev. Abraham Luckenbach, "the last of the Moravian Lenapists," who ministered to his flock during a 3 years' sojourn in Indiana, and later in Canada, from 1800 to his death in 1854, and was the author of several religious works in the language. Dencke, founder of the Thames r. colony, was also the author of a considerable manuscript religious work in the language and probably also of a grammar and dictionary.

Another Moravian missionary, Rev. John C. Pyrlæus, labored among the Mohawk from 1744 to 1751, and has left several manuscript grammatic and devotional works in that and the cognate dialects, as also in Mahican and Delaware. For several years he acted as instructor in languages to the candidates for the mission service. Rev. Johannes Roth, who accompanied the removal to Ohio in 1772, before that time had devoted a number of years to the work in Pennsylvania, and is the author of a unique and important religious treatise in the Unami dialect of the Delaware.

A remarkable testimony to the value of the simple life consistently followed by the Moravians is afforded in the age attained by many of their missionaries in spite of all the privations of the wilderness, and almost without impairment of their mental faculties, viz: Pyrlæus, 72 years; Heckewelder, 80; Ettwein, 82; Zeisberger, 87, and Grube, 92.

NEW ENGLAND.—The earliest New England mission was attempted by the French *Jesuit* Father Peter Biard among the Abnaki on Mt Desert id., Maine, in 1613, in connection with a French post, but both were destroyed by an English fleet almost before the buildings were completed. In the next 70 years other Jesuits, chief among whom was Father Gabriel Druillettes (1646–57), spent much time in the Abnaki villages and drew off so many converts to the Algonkin mission of Sillery (see *Canada, East*) as to make it practically an Abnaki mission. In 1683 the mission of St Francis de Sales (q. v.) was founded at the Falls of the Chaudière, Quebec, and two years later Sillery was finally abandoned for the new site. Among those gathered at St Francis were many refugees from the southern New England tribes, driven out by King Philip's war, the Pennacook and southern Abnaki being especially numerous. In 1700 the mission was removed to its present location, and during the colonial period continued to be recruited by refugees from the New England tribes. About 1685 missions were established among the Penobscot and the Passamaquoddy, and in 1695 the celebrated Jesuit Father Sebastian Râle (Rasle, Rasles) began at the Abnaki mission at Norridgewock on the Kennebec (the present Indian Old Point, Me.) the work which is so inseparably connected with his name. He was not, however, the founder of the mission, as the church was already built and nearly the whole tribe Christian. In 1705 the church and village were burned by the New Englanders, but rebuilt by the Indians. In 1713 a small band removed to the St Lawrence and settled at Bécancour, Quebec, where their descendants still remain. In 1722 the mission was again attacked and pillaged by a force of more than 200 men, but the alarm was given in time and the village was found deserted. As a part of the plunder the raiders carried off the manuscript Abnaki dictionary to which Râle had devoted nearly 30 years of study, and which ranks as one of the great monuments of our aboriginal languages. On Aug. 23, 1724, a third attack was made by the New England men, with a party of Mohawk allies, and the congregation scattered after a defense in which seven chiefs fell, the missionary was killed, scalped, and hacked to pieces, and the church plundered and burned. Râle was then 66 years of age. His dictionary, preserved at Harvard University, was published in 1833, and in the same year a monument was erected on the spot where he met his death. The mission site remained desolate, a large part of the Indians joining their kindred at St Francis. The minor stations on the Penobscot and St John continued for a time, but steadily declined under the constant colonial warfare. In 1759 the Canadian Abnaki mission of St Francis, then a large and flourishing village, was attacked by a New England force under Col. Rogers and destroyed, 200 Indians being killed. It was afterward rebuilt, the present site being best known as Pierreville, Quebec. The Abnaki missions in Maine were restored after the Revolution and are still continued by Jesuit priests among the Penobscot and the Passamaquoddy.

Among other names distinguished in the Abnaki mission the first place must be given to the Jesuits Aubéry and Lesueur. Father Aubéry, after 10 years' work among the Indians of Nova Scotia, went in 1709 to St Francis, where he remained until his death in 1755. He acquired a fluent use of the language, in which he wrote much. Most of his manuscripts were destroyed in the burning of the mission in 1759, but many are still preserved in the mission archives, including an Abnaki dictionary of nearly 600 pages. Father Lesueur labored first at Sillery and then at Bécancour from 1715, with a few interruptions, until 1753, leaving as his monument a manuscript 'Dictionnaire de Racines' (Abnaki) of 900 pages, now also preserved in the mission archives. To the later period belong Rev. Ciquard, who ministered from 1792 to 1815 on the Penobscot, the St John, and at St Francis; Father Romagné, with the Penobscot and the Passamaquoddy from 1804 to 1825; Rev. Demilier, a Franciscan, who labored with marked success to the same tribes from 1833 to 1843, and the Jesuit Father Eugène Vetromile in the same field from about 1855 to about 1880. Each one of these has made some contribution to the literature of the language, the last-named being also the author of a history of the Abnaki and of two volumes of travels in Europe and the Orient.

The beginning of *Protestant* work among the Indians of s. New England may fairly be credited to Roger Williams, who, on being driven from his home and ministry in Massachusetts for his advocacy of religious toleration in 1635, took refuge among the Wampanoag and Narraganset, among whom he speedily acquired such influence that he was able to hold them from alliance with the hostiles in the Pequot war. In 1643 Thomas Mayhew, jr (*Congregational*), son of the grantee of Marthas Vineyard, Mass., having learned the language of the tribe on the island, began among them the work which was continued in the same family for four generations, with such success that throughout the terror of King Philip's war in 1675–76 the Christian Indians on the island remained quiet and friendly, although outnumbering the whites by 10 to 1. Thomas Mayhew, the younger, was lost at sea in 1657, while on a missionary voyage to England. The work was then taken up by his father, of the same name, and the native convert Hiacoomes. It was continued from about 1673 by John Mayhew, son of the first-named, until his death in 1689, and then by Experience Mayhew, grandson of Thomas the elder, nearly to the time of his death in 1758. Each one of these learned and worked in the Indian language, in which Thomas, jr, and Experience prepared some small devotional works. The last of the name was assisted also for years by Rev. Josiah Torrey, in charge of a white congregation on the island. In 1720 the Indians of Marthas Vineyard numbered about 800 of an estimated 1,500 on the first settlement in 1642. They had several churches and schools, so that most of those old enough could read in either their own or the English language. The last native preacher to use the Indian language was Zachariah Howwoswe (or Hossweit), who died in 1821.

As far back as 1651 a building had been authorized at Harvard College for the accommodation of Indian pupils, but only one Indian (Caleb Cheeshateaumuck) is on record as having finished the course, and he died soon afterward of consumption.

The most noted mission work of this section, however, was that begun by the noted Rev. John Eliot (Congregational) among a remnant of the Massachuset tribe at Nonantum, now Newton, near Boston, Mass., in the fall of 1646. He was then about 42 years of age and had prepared himself for the task by three years of study of the language. The work was extended to other villages, and the reports of his and Mayhew's success led to the formation in 1649 of the English "Corporation for the Propagation of the Gospel among the Indians in New England" for the furtherance of the mission. As early as 1644 the Massachusetts government had made provision looking to the instruction of the neighboring tribes in Christianity, Eliot himself being the pioneer. In 1650 a community of Christian Indians, under a regular form of government, was established at Natick, 18 m. s. w. of Boston, and became the headquarters of the mission work. In 1674 the "Praying Indians," directly under the care of Eliot and his coadjutor, Samuel Danforth, in the Massachusetts Bay jurisdiction, numbered 14 principal villages with a total population exceeding 1,000, among the Massachuset, Pawtucket, Nipmuc, and other tribes of E. Massachusetts, each village being organized on a religious and industrial basis. The Christian Indians of Plymouth colony, in S. E. Massachusetts, including also Nantucket, Marthas Vineyard, etc., under Revs. John Cotton and Richard Bourne, were estimated at nearly 2,500 more. Most of the converts however were drawn from broken and subject tribes. The powerful Wampanoag, Narraganset, and Mohegan rejected all missionary advances, and King Philip scornfully told Eliot that he cared no more for his gospel than for a button upon his coat. Most of Eliot's work fell to the ground with the breaking out of King Philip's war in the following year. The colonists refused to believe in the friendship of the converts, and made such threats against them that many of the Indians joined the hostiles and afterward fled with them to Canada and New York. The "praying towns" were broken up, and the Indians who remained were gathered up and held as prisoners on an island in Boston harbor until the return of peace, suffering much hardship in the meantime, so that the close of the war found the two races so embittered against each other that for some time it was impossible to accomplish successful results. Of the 14 praying towns in 1674 there were left only 4 in 1684. Eliot remained at his post until his death in 1690, in his 86th year, leaving behind him as his most permanent monument his great translation of the Bible into the Natick (Massachuset) language, besides a grammar and several minor works in the language (see *Bible translations, Eliot Bible*). Daniel Gookin, whose father had been official Indian superintendent, was Eliot's coadjutor in the later mission period. Eight years after Eliot's death the Indian church at Natick had but 10 members, and in 1716 it became extinct, as did the language itself a generation later.

Among Eliot's co-workers or successsors in the same region the best known were Samuel Danforth, sr, from 1650 until his death in 1674; Rev. John Cotton, who preached to the Indians of both Natick and Plymouth from 1669 to 1697, being "eminently skilled in the Indian language"; his son, Josiah Cotton, who continued his father's work in the Plymouth jurisdiction for nearly 40 years; Samuel Treat, who worked among the Nauset Indians of the Cape Cod region from 1675 until his death in 1717, and translated the Confession of Faith into the language; Grindal Rawson, about 1687 to his death in 1715, the translator of 'Spiritual Milk'; and Samuel Danforth the younger, who labored in E. Massachusetts from 1698 to his death in 1727, and was the author of several religious tracts in the native language. These and others were commissioned and salaried by the society organized in 1649.

About 1651 Rev. Abraham Pierson, under the auspices of the same society, began preaching to the Quinnipiac Indians about Branford, w. Connecticut, and continued until his removal about 1669, when the work was undertaken by a successor, but with little result to either, the Indians showing "a perverse contempt," notwithstanding presents made to encourage their attendance at the services. A few years later Rev. James Fitch was commissioned to work among the Mohegan, and succeeded in gathering a small congregation, but found his efforts strongly opposed by Uncas and the other chiefs. The mission probably came to an end with King Philip's war. Efforts were continued at intervals among the tribal remnants of s. New England during the next century, partly through the society founded in 1649 and partly by colonial appropriation, but with little encouraging result, in consequence of the rapid decrease and demoralization of the Indians, the only notable convert being Samson Occom (q. v.). The English society withdrew support about 1760. A last attempt was made among the Mohegan by Miss Sarah L. Huntington in 1827, and continued for several years, chiefly by aid of governmental appropriation (De Forest).

In 1734 a Congregationalist mission was begun among the Mahican in western Massachusetts by Rev. John Sergeant, under the auspices of the Society for the Propagation of the Gospel in Foreign Parts. By hard study and constant association he was soon able to preach to them in their own language, into which he translated several simple devotional works. In 1736 the converts were gathered into a regular mission town, which was named Stockbridge, from which central point the work was extended into Connecticut and New York, and even as far as the Delaware r. In 1743 Rev. David Brainerd, who had been working also among the Mahican at the village of Kaunaumeek, across the New York line, brought his congregation to consolidate with that of Stockbridge. Mr Sergeant died in 1749, and after a succession of briefer pastorates the work was taken up, in 1775, by his son, Rev. John Sergeant, jr, who continued with it until the end of his life. The westward advance of white settlement and the demoralizing influence of two wars accomplished the same result here as elsewhere, and in 1785 the diminishing Stockbridge tribe removed to New Stockbridge, N. Y., on lands given by the Oneida. Their leader in this removal was the educated Indian minister Samson Occom. Mr Sergeant himself followed in the next year. The mission was at that time supported by the joint effort of American and Scotch societies, including the corporation of Harvard College. In 1795 the settlement consisted of about 60 families, mostly improvident, unacquainted with the English language, and "in their dress and manners uncivilized" (Aborigines Com., 1844). Besides preaching to them in their own language, Mr Sergeant prepared for their use several small religious works in the native tongue. In 1821, with their chief, Solomon Aupaumut, they removed again (their missionary being unable to accompany them on account of old age), this time to the neighborhood of Green Bay, Wis., where about 520 "Stockbridge and Munsee," of mixed blood, still keep the name. Among the later missionaries the most distinguished is Rev. Jeremiah Slingerland, an educated member of the tribe, who served, from 1849, for more than 30 years. Merged with them are all who remain of the Brotherton band of New York, made up from tribal remnants of Connecticut, Rhode Island, and Long Island—Mohegan, Pequot, Narraganset, and Montauk—gathered into a settlement also in the Oneida country by the same Occom in 1786. These in 1795 were reported as numbering about 39 families, all Christian, and fairly civilized. Among the names connected with the Stockbridge mission is that of Rev. Jonathan Edwards, jr, author of a short treatise on the Mahican ("Muhhekaneew") language (1788), and of John Quinney and Capt. Hendrick Aupaumut, native assistants and translators under the elder Sergeant. For the Scaticook mission see *Moravians—New York*.

In addition to the regular mission establishments some educational work for the Indians was carried on in accord with a declared purpose at Harvard College, Cambridge, Mass., as already noted; at Moore's charity school for Indians, founded by Rev. Eleazer Wheelock at Lebanon, Conn., in 1754, and transferred in 1769 to Hanover, N. H., under the name of Dartmouth College, and the Foreign Mission School at Cornwall, Conn., by the American Board of Commissioners for Foreign Missions, beginning in 1817. The net result was small. (See *Education*.)

The Interior States.—The whole interior region of the United States, stretching from the English seaboard colonies to the main divide of the Rocky mts., was included under the French rule in the two provinces of Canada and Louisiana, and with one or two exceptions the mission work was in charge of French *Jesuits* from the first occupancy up into the American period. The very first mission worker, however, within this great region was the heroic Spanish Franciscan, Father Juan de Padilla, who gave up his life for souls on the Kansas prairies, as narrated elsewhere, nearly as early as 1542 (see *New Mexico, Arizona, and California*). The first mission west of the Huron country was established in 1660, probably on Keweenaw bay, Mich., by the veteran Huron missionary, the Jesuit René Menard, in response to repeated requests of visiting Chippewa and Ottawa. In the next year, while attempting to reach a colony of fugitive Hurons who had called him from Green Bay, he was lost in the forest and is believed to have been murdered by the Indians. In 1665 Father Claude Allouez established the mission of Sainct Esprit on the s. shore of L. Superior, at La Pointe Chegoimegon (Shaugwaumikong), now Bayfield, Wis. Besides working here among the Ottawa and Huron refugees from the older missions destroyed by the Iroquois, he visited all the other tribes of the upper lake region from the Miami and the Illinois to the Sioux. Within the next few years other missions were established at Sault Ste Marie (Sainte Marie), Mackinaw (St Ignace), Green Bay (St François Xavier), and among the Foxes (St Marc) and Mascoutens (St Jacques), the two last named being about the southern Wisconsin line. Among other workers of this period were Dablon, Druillettes, and the noted discoverer, Marquette. The mission of St Joseph on the river of that name, near the present South Bend, Ind., was established by Allouez among the Potawatomi in 1688. It continued, with interruptions, until the removal of the tribe to the W. in 1839–41, when the missionaries accompanied the Indians and reestablished the work in the new field. To this later period, in Indiana, belong the names of Fathers Rézé, Badin, Desseille, and Petit. The mission at Lapointe was abandoned in 1671 on account of the hostility of the Sioux, but most of the others continued, with some interruptions, down to the temporary expulsion of the Jesuits in 1764. A mission begun among the Sioux in 1728 was brought to a close soon after in consequence of the war with the Foxes.

The first regular mission among the Illinois (Immaculate Conception) was founded by Marquette in 1674 near the present Rockfort, Ill., where at that time 8 confederate tribes were camped in a great village of 350 communal houses. It was known later as the Kaskaskia mission. Other missions were established also among the Peoria, on Peoria lake and at Cahokia, opposite St Louis, with such result that by 1725 the entire Illinois nation was civilized and Christian. Besides Marquette, the most prominent of the Illinois missionaries were Râle, noted elsewhere in connection with the Abnaki mission, and Father James Gravier, who arrived in 1693 and died 12 years later of wounds received from hostile Indians, leaving as his monument the great manuscript Peoria dictionary of 22,000 words. Despite apparent success, the final result in Illinois was the same as elsewhere. The Natchez and Chickasaw wars interrupted the mission work for some years, and gave opportunity for invasion by hostile northern tribes. The dissipations consequent upon the proximity of garrison posts completed the demoralization, and by 1750 the former powerful Illinois nation was reduced to some 1,000 souls, with apparently but one mission. The Indiana missions at St Joseph (Potawatomi and Miami), Vincennes (? Piankashaw), and on the Wabash (Miami) continued to flourish until the decree of expulsion, when the mission property was confiscated by the French government, although the Jesuits generally chose to remain as secular priests until their death. Their successors continued to minister to Indians as well as to whites until the disruption and removal of the tribes to the W., between 1820 and 1840, when the work was taken up in their new homes by missionaries already on the ground. The majority of the Indians of Michigan and Wisconsin remained in their old homes at missions in those states, kept in existence either as regular establishments or as visiting stations served by secular priests. The most distinguished of these later missionaries was the noted author and philologist, Bishop Frederick Baraga, of the imperial house of Hapsburg, who, after having voluntarily forfeited his estates to devote his life to the Indians, came to America in 1830, and for 36 years thereafter until his death labored with success, first among the Ottawa at Arbre Croche in lower Michigan, and afterward at St Joseph, Green Bay, Lapointe, and other stations along the upper lakes, more particularly at the Chippewa village of L'Anse, on Keweenaw bay, which he converted into a prosperous Christian settlement. Even when past 60 years of age, this scion of Austrian nobility slept upon the ground and sometimes walked 40 m. a day on snowshoes to minister to his Indians. Besides numerous devotional works in Ottawa and Chippewa, as well as other volumes in German and Slavonic, he is the author of the great Grammar and Dictionary of the Chippewa Language, which after half a century still remains the standard authority, having passed through three editions.

In 1818 was begun, near Pembina, on Red r., just inside the U. S. boundary, the Chippewa mission, afterward known as Assumption, which became the central station for work among the Chippewa of Minnesota and the Mandan and others of the upper Missouri. The most noted name in this connection is that of Rev. G. A. Belcourt, author of a dictionary of the Chippewa language, second in importance only to that of Baraga. In 1837 Father Augustin Ravoux established a mission among the Santee Sioux at Faribault's trading post in E. Minnesota, learning the language and ministering to the eastern bands for a number of years. In 1843 (or 1844) he published a devotional work in that dialect, which has passed through two editions. The first regular mission station among the Menominee of Wisconsin was established in 1844, and among the Winnebago, then at Long Prairie, Minn., in 1850. For 20 years earlier missionary work had been done among them, notably by Father Samuel Mazzuchelli, whose Winnebago Prayer Book, published in 1833, is mentioned by Pilling as "the first publication, so far as I know, of a text in any of the dialects in the Siouan family." In the farther W. work was carried on among all of the immigrant, and the principal of the native, tribes, the chief laborers again being the Jesuits, whose order had been restored to full privilege in 1814. As the whole country was now explored and organized on a permanent governmental basis, and the Indian day was rapidly waning, these later missions have not the same historic interest that attaches to those of the colonial period, and may be passed over with briefer notice. Chief among them were the Potawatomi missions of St Stanislaus and St Mary, in Kansas, founded in 1836 by the Belgian Jesuits Von Quickenborne, Hoecken, Peter J. de Smet, and others, working together, and the Osage mission of St Francis Hieronymo, founded about 1847 by Fathers Shoenmaker and Bax. The girls of these two mission schools were in charge respectively of the Sisters of the Sacred Heart and the Sisters of Loretto. Temporary missions were also established in 1836 and 1847 respectively among the Kickapoo and the Miami.

The remote Flatheads in the mountains at the head of Missouri r. had heard of Christianity and had been taught the rudimentary doctrines by some adopted Caughnawaga Indians, and in 1831 they sent a delegation all the long and dangerous way to St Louis to ask of Indian Superintendent Clark that missionaries be sent among them. To do this was not possible at the time, but with persevering desire other delegations were sent on the same errand, some of the envoys dying on the road and others being murdered by the Sioux, until the request met response. In 1834 the *Methodist* missionary, Jason Lee, with several assistants, accompanied a trading expedition across the mountains, but, changing his original purpose, passed by without visiting the Flatheads and established himself in the vicinity of the trading post of Ft Vancouver, nearly opposite the mouth of the Willamette, in Washington. Another embassy from the Flatheads, in 1839, was successful, and in the next year the noted Belgian Jesuit, Peter John de Smet, priest, explorer, and author, was on the ground, 1,600 Indians of the confederated tribes being gathered to await his coming. In 1841 he founded the mission of St Mary on Bitter-root r., w. Mont., making it a starting point for other missions farther to the w., to be noted elsewhere. On account of the hostility of the Blackfeet the mission was abandoned in 1850, to be succeeded by that of St Ignatius on Flathead lake, within the present Flathead reservation, which still exists in successful operation, practically all of the confederated tribes of the reservation having been Christian for half a century. The principal co-workers in the Flathead mission were the Jesuits Canestrelli, Giorda, Mengarini, Point, and Ravalli. The first three of these have made important contributions to philology, chief among which are the Salish Grammar of Mengarini, 1861, and the Kalispel Dictionary, 1877, of Giorda, of whom it is said that he preached in six Indian languages.

Next in chronologic order in the central region, after the Catholics, come the *Moravians*. Their work among the Delawares and associated tribes in Ohio, and later in Ontario and Kansas, was a continuation of that begun among the same people in New York and Pennsylvania as early as 1740, and has been already noted.

After them came the *Friends*, or, as more commonly known, the Quakers. In all their missionary effort they seem to have given first place to the practical things of civilization, holding the doctrinal teaching somewhat in reserve until the Indians had learned from experience to value the advice of the teacher. In accord also with the Quaker principle, their method was essentially democratic, strict regard being given to the wishes of the Indians as expressed through their chiefs, their opinions being frequently invited, with a view to educating them to a point of self-government. In 1804 the Maryland yearly meeting, after long councils with the Indians, established an industrial farm on upper Wabash r. in Indiana, where several families from the neighboring Miami, Shawnee, and others soon gathered for instruction in farming. For several years it flourished with increasing usefulness, until forced to discontinue by an opposition led by the Shawnee prophet (see *Tenskwatawa*). The work was transferred to the main Shawnee settlement at Wapakoneta, Ohio, where, in 1812, a saw mill and grist mill were built, tools distributed, and a farm colony was successfully inaugurated. The war compelled a suspension until 1815, when work was resumed. In 1822 a boarding school was opened, and both farm and school continued, with some interruptions, until the final removal of the tribe to the W. in 1832–33. The teachers followed, and by 1837 the Shawnee mission was reestablished on the reservation in Kansas, about 9 m. w. from the present Kansas City. It was represented as flourishing in 1843, being then perhaps the most important among the immigrant tribes, but suffered the inevitable result on the later removal of the Shawnee to the present Oklahoma. The work was conducted under the joint auspices of the Indiana, Ohio, and Maryland yearly meetings, aided in the earlier years by liberal contributions from members of the society in England and Ireland. The most noted of the teachers were Isaac Harvey and his son, Henry Harvey, whose work covers the period from 1819 to 1842. During the period of the "peace policy" administration of Indian affairs, for a term of about a dozen years beginning in 1870, considerable work was done by laborers of the same denomination among the Caddo, Kiowa, Cheyenne, and other tribes of Oklahoma, but without any regular mission or school establishment. The best known of these workers was Thomas C. Battey, author of 'A Quaker among the Indians,' who conducted a camp school among the Kiowa in 1873.

The *Presbyterians*, who now stand second in the number of their mission establishments in the United States, began their labors in the Central states about the same time as the Friends, with a mission farm among the Wyandot on Sandusky r. in Ohio, in charge of Rev. Joseph Badger. It continued until 1810, when it was abandoned in consequence of the opposition of the traders and the conservative party led by the Shawnee prophet. Morse's report on the condition of the tribes in 1822 makes no mention of any Presbyterian mission work at that time excepting among the Cherokee (see *Southern States*). A few years later the Rev. Isaac Van Tassel, under authority from the American Board, was in charge of a mission among the Ottawa, at Maumee, Ohio. He compiled an elementary reading book, printed in 1829, the first publication in the Ottawa language.

In 1827, under the auspices of the American Board of Commissioners for Foreign Missions, a *Congregational* mission was begun among the Chippewa on Mackinaw id., upper Michigan, by Rev. J. D. Stevens and wife, who with others afterward extended their labors into N. Wisconsin, and later were transferred to the

Sioux mission. In 1829 Rev. Frederick Ayer joined the Mackinaw station, and, after two years' study of the language, opened among the Chippewa at Sandy Lake, Minn., in 1831, what is said to have been the first school in Minnesota. He is the author of a small text-book in the language. Other stations were established soon after among the same tribe, at Lapointe, Wis., Pokegama lake, and Leech lake, Minn., but seem to have been discontinued about 1845. The Mackinaw mission had already been abandoned. Rev. Peter Dougherty, under the direct auspices of the Presbyterian mission board, labored among the Chippewa and the Ottawa at Grand Traverse bay, lower Michigan, in 1843–47+ and is the author of several text-books and small religious works in the language of the former tribe.

In 1834 two volunteer workers, Mr Samuel W. Pond and his brother Gideon, took up their residence in a village of the Santee Sioux on L. Calhoun, near the present St Paul, Minn. They afterward became regularly ordained missionaries under the American Board, continuing in the work for 18 years. In the same year Rev. Thomas S. Williamson, "the father of the Dakota mission," made a reconnoissance of the field for the same Board, and on his favorable report two mission stations were established in 1835—one at L. Harriet, near St Paul, under Rev. J. D. Stevens, formerly of the Mackinaw mission, the other under Williamson himself at Lacqui-parle, high up on Minnesota r. With Mr Williamson then or later were his wife, his daughter, and his two sons, all of whom became efficient partners in the work. In 1837 Rev. Stephen R. Riggs, with his wife, Mary, and his son, Alfred L.—all known in mission annals—joined the station at Lac-qui-parle. In the next 10 or 12 years, as the good will of the Indians was gradually won and the working force increased, other stations were established, all among the Santee Sioux in Minnesota. Among these was the one started by Rev. John F. Aiton, in 1848, at Redwing, where Revs. Francis Denton and Daniel Gavan, for the Evangelical Missionary Society of Lucerne, had established the "Swiss mission" in 1837, these two missionaries now combining forces with the American workers. In 1852, in consequence of a cession of Indian land, the eastern station, then at Kaposia, was removed by Williamson to Yellow Medicine on the upper Minnesota, and two years later, in consequence of the burning of the Lac-qui-parle station, that mission also was removed to Hazelwood, in the same neighborhood.

The work continued with varying success until interrupted by the Sioux outbreak in the summer of 1862, when the missions were abandoned and the missionaries sought safety within the older settlements. Throughout the troubles the Christian Sioux generally remained friendly and did good service in behalf of the endangered settlers. As a result of the outbreak the Santee Sioux were removed to Niobrara, N. E. Nebr., where they now reside. The missionaries followed, and in 1866 the "Niobrara mission" was organized, the work being extended to other neighboring bands of Sioux, and the principal workers being Revs. John P. Williamson and Alfred L. Riggs, sons of the earlier missionaries. Nearly all the earlier Presbyterian work among the Sioux, as among the Cherokee, was conducted through the American Board of Commissioners for Foreign Missions.

To the Congregational missionaries we owe most of our knowledge of the Sioux language, their work being almost entirely in the Santee or eastern dialect. Stevens, the Pond brothers, all of the Williamsons, and Stephen and Alfred Riggs have all made important contributions, ranging from school text-books and small devotional works up to dictionaries, besides adapting the Roman alphabet to the peculiarities of the language with such success that the Sioux have become a literary people, the majority of the men being able to read and write in their own language. It is impossible to estimate the effect this acquisition has had in stimulating the self-respect and ambition of the tribe. Among the most important of these philologic productions are Riggs' Grammar and Dictionary of the Dakota Language, published by the Smithsonian Institution in 1852, with a later revision by Dorsey, and Riggs and Williamson's Dakota Bible, published in 1880, being then, in Pilling's opinion, with two exceptions, the only complete Bible translation in any Indian language since Eliot's Bible in 1663. In much of the earlier linguistic work the missionaries had the efficient cooperation of Joseph Renville, an educated half-blood. As an adjunct to the educational work, a monthly journal was conducted for about 2 years by Rev. G. H. Pond, chiefly in the native language, under the title of 'The Dakota Friend,' while its modern successor, 'Iapi Oaye' ('The Word Carrier'), has been conducted under the auspices of the Niobrara mission since 1871.

In 1821 two *Presbyterian* missions were established among the Osage by the United Foreign Missionary Society. One of these, Harmony, was near the junction of the Marais des Cygnes with the Osage r., not far from the present Rich Hill, Mo.; the other, Union, was on the w. bank of Neosho r., about midway between the present Muskogee and Ft Gibson, Okla. Both were established upon an extensive scale, with boarding schools and a full corps of workers; but in consequence of differences with the agent and an opposition instigated by the traders, the Osage field was abandoned after about 15 years of discouraging effort (McCoy). One of these workers, Rev. William B. Montgomery, compiled an Osage reading book, published in 1834. Among others connected with the mission were the Revs. Chapman, Pixley, Newton, Sprague, Palmer, Vaill, Belcher, and Requa. The missions conducted by the same denomination among the removed Southern tribes in Oklahoma are noted in connection with the Southern states.

In 1834 two Presbyterian workers, Revs. John Dunbar and Samuel Allis, began work among the Pawnee of Nebraska under the auspices of the American Board, and later were joined by Dr Satterlee. After some time spent in getting acquainted with the people and the language, a permanent station was selected on Plum cr., a small tributary of Loup r., in 1838, by consent of the Pawnee, who in the meantime had also acknowledged the authority of the Government. Circumstances delayed the work until 1844, when a considerable mission and a Government station were begun, and a number of families from the different bands took up their residence adjacent thereto. In consequence, however, of the repeated destructive inroads of the Sioux, the ancient enemies of the Pawnee, the mission effort was abandoned in 1847 and the tribe returned to its former wild life.

About the year 1835 work was begun by the Presbyterian Board of Foreign Missions among the Iowa and Sauk, then residing on Missouri r. in E. Nebraska. Attention was given also to some others of the removed tribes, and about 10 years later a mission was established among the Omaha and the Oto at Bellevue, near the present Omaha, Nebr., where, in 1850, Rev. Edward McKenney compiled a small Omaha primer, the first publication in that language. Both missions continued down to the modern period, despite the shifting fortunes of the tribes. Other prominent workers were Rev. Samuel Irvin, who gave 30 years of his life, beginning in 1837, to the first tribes named; and Rev. William Hamilton, who, beginning also in 1837, with the same tribes, was transferred to the Bellevue mission in 1853, rounding out a long life with a record of half a century spent in the service. Working in collaboration these two produced several religious and linguistic works in the Iowa language, published by the Mission press from 1843 to 1850, besides a collection of Omaha hymns and some manuscript translations by Mr Hamilton alone at a later period.

The pioneer *Methodist* mission work in the central region appears to have been inaugurated by a volunteer negro minister, Rev. Mr Stewart, who in 1816 began preaching among the Wyandot, about Sandusky, in Ohio, and continued with such success that 3 years later a regular mission was established under Rev. James B. Finley. This is the only work by that denomination noted in Morse's Report of 1822. In 1835, with liberal aid from the Government, as was then customary, the Southern branch established a mission about 12 m. from the present Kansas City, in Kansas, among the immigrant Shawnee. In 1839 it was in charge of Rev. Thomas Johnson, and 3 years later was reported in flourishing condition, with boarding school and industrial farm. In 1855 both this mission and another, established by the Northern branch, were in operation. Smaller missions were established between 1835 and 1840 among the Kickapoo (Rev. Berryman in charge in 1839), Kansa (Rev. W. Johnson in charge in 1839), Delawares, Potawatomi, and united Peoria and Kaskaskia, all but the last-named being in Kansas. A small volume in the Shawnee language and another in the Kansa were prepared and printed for their use by Mr Lykins, of the Shawnee Baptist mission. The work just outlined, with some work among the immigrant Southern tribes (see *Southern States*), seems to be the sum of Methodist mission labors outside of the Chippewa territory until a recent period. In 1837 a mission was started by Rev. Alfred Brunson among the Santee Sioux at Kaposia, or Little Crow's village, a few miles below the present St Paul, Minn., which existed until 1841, when, on the demand of the Indians, it was discontinued.

In 1823 the Wesleyan Methodist Society of England began work among the Chippewa and related bands in Ontario (see *Canada, East*), and some 20 years later the American Methodists began work in the same tribe along the s. shore of L. Superior in upper Michigan. In 1843 Rev. J. H. Pitezel took charge of the work, with headquarters at Sault Ste Marie as the principal station. Another station was established at Keweenaw pt. about the same time by Rev. John Clark. Others were established later at Sandy lake and Mille Lac, Minn., also among the Chippewa, and all of these were in successful operation in 1852.

The earliest *Baptist* worker in the central region was Rev. Isaac McCoy, afterward for nearly 30 years the general agent in the Indian mission work of that denomination. In 1818 he began preaching among the Wea in Indiana, and in 1820 organized at Ft Wayne, Ind., a small school for the children of the neighboring tribes, then in the lowest state of demoralization from wars, removals, drunkenness, and the increasing pressure of a hostile white population. His earliest associate was Mr Johnston Lykins, then a boy of 19, but later distinguished as a voluminous translator and author of a system of Indian orthography. Two years later this school was discontinued, and by treaty arrangement with the Government, which assumed a large part of the expense, two regular missions were established, viz: Carey (1822) for the Potawatomi, on St Joseph r. near the present South Bend, Ind., and Thomas (1823) among the Ottawa, on Grand r., Mich. Mr Lykins took charge among the Ottawa, to whom he was soon able to preach in their own language, while Mr McCoy continued with the Potawatomi. In consequence of the inauguration of the Government plan for the removal of the Indians to the W., both missions were abolished in 1830, the work being resumed among the Indians in their new homes in Kansas. A small mission established among the Chippewa at Sault Ste Marie, Mich., under Rev. A. Bingham about 1824, continued a successful existence in charge of its founder for about 25 years.

In 1831, while the removal of the Indians was still in progress, the Shawnee Mission was established under Mr Lykins about 10 m. s. w. from the present Kansas City, among the Shawnee. In the fall of 1833 Rev. Jotham Meeker, one of the former assistants in the E., arrived with a printing press and types, with which it was proposed to print for distribution among the various neighboring tribes educational and devotional works in their own languages according to a new phonetic system devised by Mr Meeker. The work of translating and printing was actively taken up, the first issue being a Delaware primer in 1834, believed to be the first book printed in Kansas. Within the next few years small volumes by various missionary workers were printed in the Shawnee, Delaware, Potawatomi, Ottawa, Wea, Kansa, Osage, Iowa, Oto, Creek, and Choctaw languages, besides a small journal in the Shawnee language. Not alone the Baptists, but also Methodists and Presbyterians working in the same field, availed themselves of the services of the Shawnee mission press. In the meantime other missions were established among the Delawares (Mr Ira D. Blanchard, 1833), Oto (Rev. Moses Merrill, 1833), Iowa (1834?), Ottawa (Rev. Jotham Meeker, 1837), and Potawatomi (Mr Robert Simerwell, 1837), besides stations among the removed southern tribes of Indian Ter. (See *Southern States.*) All of these first-named were within what is now Kansas excepting the Oto mission known as Bellevue, which was at the mouth of Platte r., near the present Omaha, Nebr. At this station Mr Merrill, who had previously worked among the Chippewa, made such study of the language that within 3 years he was able to preach to the Indians without an interpreter, besides compiling a book of hymns and one or two other small works in Oto. He died in 1840. The various missions remained in successful operation until about 1855, when, in consequence of the disturbed condition of affairs in Kansas, they were discontinued. All of the tribes have since been removed to Indian Ter.

The *Episcopalians* appear to have done no work in the interior until about 1830, when they had a station in the vicinity of Sault Ste Marie, Mich., among the Chippewa. In 1852 a mission was established among the Chippewa of Gull lake, Minn., by Rev. J. L. Breck, and in 1856 at Leech lake by the same worker. In 1860, through the efforts of Bishop H. B. Whipple, a mission was established among the Santee Sioux at the lower Sioux agency, Redwood, Minn., in charge of Rev. Samuel D. Hinman. The work was interrupted by the outbreak of 1862, but on the final transfer of the Indians to Niobrara, Nebr., in 1866, was resumed by Mr Hinman, who had kept in close touch with them during the period of disturbance. A large mission house, known as St Mary's, was erected, which later became the central station for the work of this denomination among the Sioux and neighboring tribes. In 1870 St Paul's mission was established at the Yankton Sioux agency, S. Dak., by Rev. Joseph W. Cook, and in 1872 work was begun at the Lower Brulé Sioux agency, S. Dak., by Rev. W. J. Cleveland, and extended later to the Upper Brulé and Oglala Sioux of Rosebud and Pine Ridge agencies, S. Dak. In the meantime Rev. J. Owen Dorsey had begun to labor among the Ponca, also in South Dakota, in 1871. The work is still being actively carried on in the same field. All of the Sioux missionaries named have rendered valuable service to philology in the preparation of hymnals, prayer books, etc., in the native language, together with a small mission journal 'Anpao' ('The Daybreak'), issued for a number of years in the Yankton Sioux dialect. The ethnologic researches of Mr Dorsey place him in the front rank of investigators, chief among his many contributions being his great monograph upon the Dhegiha (Omaha and Ponca) language, published under direction of the Bureau of American Ethnology, in whose service he spent the last years of his life. In connection with the Episcopal mission may be noted the lace-making industry for Indian women instituted by Miss Sibyl Carter, chiefly among the Chippewa.

In 1847 the *Lutherans*, under the auspices of the Evangelical Lutheran Missionary Society of Dresden, Germany, began work among the Chippewa in lower Michigan, principally in the present Saginaw and Gratiot cos. The first mission school was opened in that year at Frankenmuth, on Cass r., by Rev. A. Craemer. In 1847 he was joined by Rev. Edward Baierlein, who, a year or two later, established a second station at Bethany, on Pine r., in Gratiot co. Here Mr Baierlein compiled a small volume of reading lessons and Scripture stories, published in 1852. In the next year he was recalled and we hear no more of the mission, which was probably discontinued soon after.

In 1846 the first *Mormon* emigrants crossed the plains from Illinois and, after a long and toilsome journey, settled at Great Salt lake, Utah, where they have since transformed the desert into a garden and built up a religious commonwealth which now exercises a dominant influence over large portions of the Mountain states. Their religious tradition regards the Indians as the descendants of the so-called Lost Ten Tribes of Israel (q. v.), and while no statistics are available it is known that their unsalaried missionaries from the first have given special attention to the Indian tribes, with the result that many among the Ute, Shoshoni, Paiute, and others at least nominally belong to that denomination. In 1905–6 their missionary effort was extended to the Cheyenne and other tribes of Oklahoma.

One of the most recent mission enterprises undertaken in the middle W. is that of the *Mennonites*, a small but influential denomination of German origin, professing the principles of peace and nonresistance common to the Moravians and the Quakers. After a short preliminary sojourn in 1877, regular work was begun among the Arapaho at Darlington, Okla., by Rev. Samuel D. Haury in 1880, the enterprise being aided by the active cooperation of the Government and local Indian agent. In 1883 another station was opened at Cantonment, about 70 m. N. W., among the Cheyenne, by Mr Haury, while Rev. H. R. Voth took charge of the work at Darlington and continued with it until transferred to a new field of duty in Arizona about 10 years later. Two other stations were afterward established among the same tribes, and provision was made for the industrial training of Indian boys in schools and private homes in Kansas. In 1890 the Cantonment mission received an important accession in the arrival of Rev. Rudolph Petter and wife from Switzerland, who at once devoted themselves to a systematic study of the Cheyenne language in the tipi camps. The schools at both principal stations were in flourishing condition until the withdrawal of Government aid compelled their discontinuance in 1902. The Cantonment mission is still kept up, the Cheyenne work being in charge of Mr Petter and his wife, assisted by Miss Bertha Kinsinger, while Rev. John A. Funk ministers to the Arapaho. There is also a small station among the Cheyenne at Hammon, in charge of Rev. H. J. Kliewer, and another among the Northern Cheyenne at Busby, Mont., in charge of Rev. and Mrs Gustav Linscheid since its establishment in 1904. To Mr Petter we are indebted for our principal knowledge of the Cheyenne language, into which he has translated some parts of the Bible, a number of hymns, and the ‘Pilgrim's Progress,’ besides being the author of a reading book and an extended manuscript grammar and dictionary.

THE COLUMBIA REGION.—Through the influence of Catholic Caughnawaga and of some of the employés of the Hudson's Bay Co., many individuals among the tribes of the Columbia r., particularly Flatheads and Nez Percés, had adopted the principles and ceremonials of the Christian religion as early as 1820, leading later to the request for missionaries, as already noted. The first mission of the Columbia region was established in 1834 by a party under Rev. Jason Lee, for the *Methodists*, on the E. side of the Willamette at French Prairie, about the present Oregon City, Oreg. In 1840 it was removed to Chemeketa, 10 m. farther up the river. Other stations were established later at The Dalles of the Columbia, Oreg., by Revs. Lee and Perkins, in 1838; near Pt Adams, at the mouth of the Columbia, Oreg., by Rev. J. H. Frost, in 1841; and at Ft Nisqually on Puget sd., Wash., by Rev. J. P. Richmond in 1842. The tribes most directly concerned at the four stations, respectively, were the Kalapuya, Wasco, Clatsop, and Nisqualli, all in process of swift decline. For various reasons no success attended the project. The children in the schools sickened and died; one missionary after another resigned and went home; and Lee, as superintendent in charge, so far neglected his duties that in 1844 he was deposed and the church board, after investigation, ordered the discontinuance of the work, which had already cost a quarter of a million dollars. The Dalles station was bought by the Presbyterians, who now entered the same field (see Bancroft, Hist. Oreg., I, 1886).

In the fall of 1836 the *Presbyterians*, under the leadership of Rev. Marcus Whitman, established their first mission in the Columbia region at Waiilatpu, now Whitman, on Wallawalla r., S. E. Wash., in territory claimed by the Cayuse tribe. The site had been selected by an advance agent, Rev. Samuel Parker, a few months earlier. Rev. H. H. Spalding, of the same party, about the same time, established a mission among the Nez Percés at Lapwai, on Clearwater r., a few miles above the present Lewiston, Idaho. Early in 1839 a second station was begun among the Nez Percés at Kamiah, higher up the Clearwater, but was discontinued in 1841. Revs. E. Walker and C. C. Eells established themselves at Chemakane, N. E. Wash., on a lower branch of Spokane r., among the Spokan.

The Spokane, whose chief had been educated among the whites, proved friendly, but from the very beginning the Cayuse and a considerable portion of the Nez Percés maintained an insulting and hostile attitude, the Cayuse particularly claiming that the missionaries were intruders upon their lands and were in league with the immigrants to dispossess the Indians entirely. In consequence the Kamiah station was soon abandoned. At Waiilatpu, the main station, Whitman was more than once in danger of personal assault, the irritation of the Indians constantly growing as the flood of immigrants increased. In consequence of the continued opposition of the Cayuse and the Nez Percés, the mission board in 1842 ordered the abandonment of all the stations but Chemakane. Whitman then crossed the mountains to New York to intercede for his mission, with some degree of success, returning the next year to find his wife a refugee at one of the lower settlements, in consequence of the burning of a part of the mission property by the Cayuse, who were restrained from open war only by the attitude of the Government agent and the Hudson's Bay Co.'s officers. In the summer of 1847 the Cayuse and neighboring tribes were wasted by an epidemic of measles and fever communicated by passing immigrant trains, all of which made Waiilatpu a stopping point. Two hundred of the Cayuse died within a few weeks, while of the Nez Percés the principal chief and 60 of his men fell victims. A rumor spread among the Cayuse that Whitman had brought back the disease poison from the E. and unloosed it for their destruction. The danger became so imminent that, actuated partly also by the opposition of the mission board, he decided to abandon Waiilatpu and remove to the former Methodist station at The Dalles, which he had already bought for his own denomination. At the same time he began negotiations with the Catholics for their purchase of Waiilatpu. Before the removal could be made, however, the blow fell. On Nov. 29, 1849, the Cayuse attacked Waiilatpu mission, killed Dr and Mrs Whitman and 7 others and plundered the mission property. Within a few days thereafter, before the Indians dispersed to their camps, 4 others of the mission force were killed, making 13 murdered, besides 2 children who died of neglect, or 15 persons in all. The rest, chiefly women, were carried off as prisoners and subjected to abuse until rescued by the effort of the Hudson's Bay Co., a month later. The Catholic Bishop Brouillet, who was on his way from below to confer with Whitman about the sale of the mission property, was one of the first to learn of the massacre, and hastening forward was allowed to bury the dead and then found opportunity to send warning to the Lapwai mission in time for Spalding and his party to make their escape, some of them being sheltered by friendly Nez Percés, although the mission buildings were plundered by the hostiles. The Spokan chief, Garry, remained faithful and gave the people at Chemakane mission a bodyguard for their protection until the danger was past. As a result of the Indian war which followed the Presbyterian missions in the Columbia region were abandoned. During the brief period that the station at Kamiah had continued, the missionary Rev. Asa Smith had "reduced the Nez Percé dialect to grammatical rules." In 1839 the Lapwai mission received a small printing outfit with which Spalding and his assistants printed small primers, hymns, and portions of scripture in the language of the tribe by the aid of native interpreters. A Spokane primer of 1842, the joint work of Walker and Eells, is said to have been the third book printed in the Columbia r. region.

As we have seen, the first Christian teaching among the tribes of the Columbia region had come from the *Catholic* employees of the Hudson's Bay Co., through whose efforts many of the Nez Percés, Flatheads, and others had voluntarily adopted the Christian forms as early as 1820, and some years later sent delegates to St Louis to make requests for missionaries, to which the Methodists were first to respond. In 1838 Father Francis Blanchet and Modeste Demers arrived at Ft Vancouver, Wash., on the Columbia, from Montreal, to minister particularly to the French employees of the

Hudson's Bay Co., having visited the various tribes farther up along the river en route. In the next year St Francis Xavier mission was established by Blanchet on the Cowlitz, in w. Washington, and St Paul mission at the French settlement on the lower Willamet, at Champoeg, Oreg., while Father J. B. Bolduc, afterward the pioneer missionary on Vancouver id., began preaching to the tribes on Puget sd. In 1841 the Jesuit de Smet had founded the mission of St Mary among the Flatheads in w. Montana (see *Interior States*), while a companion Jesuit, Father Nicholas Point, established the Sacred Heart mission among the Cœur d'Alênes in Idaho.

In 1844 de Smet brought out from Europe a number of Jesuits and several sisters of the order of Notre Dame. Regular schools were started and the tribes on both sides of the river as far up as the present Canadian boundary were included within the scope of the work. In the meantime Blanchet had been made archbishop of the Columbia territory and had brought out from Quebec 21 additional recruits—Jesuits, secular priests, and sisters—with which reinforcements 6 other missions were founded in rapid succession, viz: St Ignatius, St Francis Borgia, and St Francis Regis, in Washington, among the Upper Pend d'Oreilles, Lower Pend d'Oreilles, and Colvilles, respectively, with 3 others across the line in British Columbia. Of these the first-named was the principal station, in charge of the Jesuit Fathers De Vos and Accolti. In the summer of 1847 Father N. C. Pandosy and 3 others, the first Oblate fathers in this region, established a mission at Ahtanam among the Yakima in E. Washington; Father Pascal Ricard, Oblate, founded St Joseph on the Sound near the present Olympia; and in October of the same year, after some negotiation for the purchase of the Presbyterian establishment under Whitman at Waiilatpu, Father John Brouillet arrived to start a mission among the Cayuse. Hardly had he reached the nearest camp, however, when the news came of the terrible Whitman massacre, and Brouillet was just in time to bury the dead and send warning to the outlying stations, as already detailed. The project of a mission among the Cayuse was in consequence abandoned. In the next year the secular Fathers Rousseau and Mesplée founded a station among the Wasco, at The Dalles of Columbia r., Oreg. Work was attempted among the degenerate Chinook in 1851, but with little result. Father E. C. Chirouse, best known for his later successful work at Tulalip school, began his labors among the tribes of Puget sd. and the lower Columbia about the same period. With the exception of the Wasco and Chinook, these missions, or their successors, are still in existence, numbering among their adherents the majority of the Christian Indians of Washington and s. Idaho. At the Tulalip school 'The Youth's Companion,' a small journal in the Indian language, set up and printed by the Indian boys, was begun in 1881 and conducted for some years. Father Louis Saintonge, for some years with the Yakima and Tulalip missions, is the author of several important linguistic contributions to the Chinook jargon and the Yakima language. Father Pandosy also is the author of a brief 'Grammar and Dictionary' of the Yakima.

New Mexico and Arizona.—As all of this region was colonized from Spain, the entire mission work until a very recent period was conducted by the *Catholics* and through priests of the Franciscan order. The earliest exploration of the territory w. of the Rio Grande was made by the Franciscan friar, Marcos de Niza, in 1539, and it was through his representations that the famous exploration of Coronado was undertaken a year later. Five Franciscans accompanied the army, and on the return of the expedition in 1542 three of these volunteered to remain behind for the conversion of the savages. Fray Luis de Escalona, or Descalona, chose Cicuye (Pecos) for his labors. Fray Juan de Padilla, with a few companions and a herd of sheep and mules, pushed on to distant Quivira, somewhere on the plains of Kansas. Fray Juan de la Cruz stayed at Tiguex, Coronado's winter quarters, properly Puaray on the Rio Grande, near the present Bernalillo, N. Mex. On arriving at Pecos Fray Luis sent back the message that while the tribe was friendly the medicine-men were hostile and would probably cause his death. So it apparently proved, for nothing more was ever heard of his fate or of that of Fray Juan de la Cruz at Tiguex. Of Fray Juan de Padilla it was learned years afterward that he had been killed by the Quivira people for attempting to carry his ministrations to another tribe with which they were at war.

In 1580 three other Franciscans, Rodriguez, Santa María, and Lopez, crossed the Rio Grande with a small escort and attempted to establish a mission at the same town of Tiguex, by that time known as Puaray, but were killed by the Indians within a few months of their arrival.

In 1598 Juan de Oñate with a strong party of 100 men, besides women and children, and 7,000 cattle, entered the country from Mexico and within a few months had received the submission of all the Pueblo tribes as far as the remote Hopi of Arizona, organizing a regular colonization and governmental administration and dividing the region into 7 mission districts in charge of a force of Franciscan friars. In 1617 the Pueblo missions counted 11 churches, with 14,000 "converts." In 1621 there were more than 16,000 converts, served by 27 priests in charge of Father Alonso Benavides, whose *Memorial* is our principal source of information for this period. Another distinguished name of this epoch is that of Father Geronimo de Zarate Salmeron, missionary, philologist, and historian. In 1630 there were some 50 priests serving more than 60,000 Christianized Indians in 90 pueblos, with 25 principal mission centers and churches. To this period belong the mission ruins at Abó and Tabira, or "Gran Quivira" (one of which may be the San Isidro of the lost Jumano tribe), which were abandoned in consequence of Apache invasions about 1675. The entire Pueblo population today numbers barely 10,000 souls in 25 villages.

About this time we begin to observe the first signs of revolt, due partly to the exactions of the Spanish military authorities, but more, apparently, to the attachment of the Indians, particularly the medicine-men, to their own native ceremonies and religion. About the year 1650 the wild tribes, known collectively as Apache, began the series of destructive raids which continued down almost to the present century. Increasing friction between the missionaries and the military administration prevented any united effort to meet the emergency. Missionaries were killed in outlying districts and several pueblos were wiped out by the wild tribes, until in 1675, after the murder of several missionaries and civilians and the execution or other punishment of the principals concerned, the Pueblo chiefs, led by Popé (q. v.) of San Juan, sent to the governor a message declaring that they would kill all the Spaniards and flee to the mountains before they would permit their medicine-men to be harmed. Conditions rapidly grew worse, until it was evident that a general conspiracy was on foot and an appeal was sent to Mexico by the governor for reinforcements. Before help could arrive, however, the storm broke, on August 10, 1680, the historic Pueblo revolt, organized and led by Popé.

Says Bancroft (Hist. Ariz. and N. Mex., 1889): "It was the plan of the New Mexicans to utterly exterminate the Spaniards; and in the massacre none were spared—neither soldier, priest, or settler, personal friend or foe, young or old, man or woman—except that a few beautiful women and girls were kept as captives." Those in the S. were warned in time to escape, but those in the N., E., and W. perished to the number of over 400 persons, including 21 missionaries (see list, ibid., p. 179). Santa Fé itself, with a Spanish population of 1,000, after a battle lasting all day, was besieged nearly a week by 3,000 Indians, who were finally driven off by Gov. Otermin in a desperate sortie in which the Indians lost 350 killed. The result was the entire evacuation of New Mexico by the Spaniards until its reconquest by Vargas in 1692–94, when most of the missions were reestablished. The Pueblo spirit was not crushed, however, and in the summer of 1696 there was another outbreak by five tribes, resulting in the death of five missionaries, besides other Spaniards. The rising was soon subdued, except among the Hopi, who deferred submission until 1700, but only one of their seven or eight towns, Awatobi, would consent to receive missionaries again. For the favor thus shown to Christians the other Hopi combined forces and utterly destroyed Awatobi and killed many of its people before the close of the year. The Hopi did not again become a mission tribe, but in 1742 more than 440 Tigua, who had fled to the Hopi at the time of the great revolt, were brought back and distributed among the missions of the Rio Grande until they could be resettled in a new town of their own. (See *Sandia.*)

In 1733 Father Mirabal established a mission among the wild Jicarilla, on Trampas r., a few leagues from Taos, N. Mex. In 1746 and 1749 attempts were made to gather a part of the Navaho into 2 new missions established in the neighborhood of Laguna, but the undertaking was a failure. In the latter year the number of Christian Indians in New Mexico, including the vicinity of El Paso, was reported to be about 13,000. By this time the territory had been organized as a bishopric, and with the increase of the Spanish population the relative importance of the mission work declined. In 1780–81 an epidemic of smallpox carried off so many of the Christian Indians that by order of the governor the survivors were the next year concentrated into 20 missions, the other stations being discontinued. As the Indians assimilated with the Spanish population the missions gradually took on the character of ordinary church establishments, the Franciscans being superseded by secular priests. The majority of the Pueblo Indians of to-day, excepting those of Hopi and Zuñi, are at least nominal Christians.

In the more recent historic period work has also been conducted at several pueblos by various Protestant denominations. In 1854 a *Baptist* minister, Rev. Samuel

Gorman, began a mission at Laguna, N. Mex., which was kept up for several years. In 1894 Rev. C. P. Coe, of the same denomination, began a similar work for the Hopi of Arizona. The *Mennonites*, represented by Rev. H. R. Voth, had begun a year earlier at Oraibi a successful work among the Hopi, which is still carried on, being now in charge of Revs. Jacob Epp and John B. Frey.

About the year 1876 the *Presbyterians*, through Rev. John Menaul, established a mission at Laguna, the undertaking being afterward extended to Jemez and Zuñi, N. Mex., besides an industrial school opened at Albuquerque in 1881. By means of a printing press operated at Laguna, with the aid of Indian pupils, several small devotional and reading books have been published by Menaul and Bercovitz, connected with the mission, which still continues.

With the exception of those among the Hopi, before the great revolt, the only missions in Arizona before the transfer of the territory to the United States were two in number, viz.: San Xavier del Bac and San Miguel de Guevavi, established under *Jesuit* auspices on the upper waters of Santa Cruz r., among a subtribe of the Pima, about 1732.

The Pima missions were a northern extension of the Jesuit mission foundation of northern Sonora, Mexico. The noted German Jesuit explorer, Father Eusebio Kino (properly Kühne), made several missionary expeditions into s. Arizona between 1692 and his death in 1710, but so far as known no regular stations were established until long after his death, the first priests in charge in 1732 being two other Germans, Father Felipe Segesser, at Bac, and Father Juan Grashoffer, at Guevavi. Besides the main establishment, several other Indian villages were designated as 'visitas,' or visiting stations. The Pima mission never flourished. In 1750 the tribes revolted and the missions were plundered, most of the missionaries escaping, and by the time peace was restored the contest had begun against the Jesuits, which resulted in the expulsion of the order from Spanish territory in 1767. Their place was at once filled by the Franciscans, but the work languished and steadily declined under the attacks from the wild tribes. About the year 1780 Guevavi was abandoned in consequence of Apache raids, and Tumacacori, in the same general region, was made mission headquarters. The work came to an end by decree of the revolutionary government in 1828, shortly after the transfer of authority from Spain to Mexico.

California.—As in other parts of Spanish America, the *Catholics* were the sole mission workers in California until within a very recent period. The most noted of all the Spanish missions were the Franciscan missions of California, whose story is so closely interwoven with the history and romance of the Pacific coast, and whose ruins still stand as the most picturesque landmarks of the region. Their story has been told so often that we need not here go into details. The first one was established in 1769 at San Diego, near the s. boundary, by Father Junípero Serra (to whose memory a monument was erected at Monterey in 1891), who advanced slowly along the coast and passed the work on to his successors, until in 1828 there was a chain of 21 prosperous missions extending northward to beyond San Francisco bay. The full list, in the order of their establishment, with the names of the founders or superiors in charge of the California mission district at the time, is as follows: 1, San Diego de Alcalá (Serra, 1769); 2, San Carlos Borromeo de Monterey, alias Carmel (Serra, 1770); 3, San Antonio de Pádua (Serra, 1771, July); 4, San Gabriel Arcangel (Serra, 1771, Sept.); 5, San Luis Obispo de Tolosa (Serra, 1772); 6, San Francisco de Asis, alias Dolores (Serra, 1776, Oct.); 7, San Juan Capistrano (Serra, 1776, Nov.); 8, Santa Clara (Serra, 1777); 9, San Buenaventura (Serra, 1782); 10, Santa Barbara (Palou, 1786); 11, La Purísima Concepcion (Palou, 1787); 12, Santa Cruz (Palou, 1791, Sept.); 13, Nuestra Señora de la Soledad (Palou, 1791, Oct.); 14, San José (Lasuen, 1797, June 11); 15, San Juan Bautista (Lasuen, 1797, June 24); 16, San Miguel (Lasuen, 1797, July); 17, San Fernando Rey (Lasuen, 1797, Sept.); 18, San Luis Rey de Francia (Peyri, 1798); 19, Santa Inez (Tapis, 1804); 20, San Rafael (Payeras, 1817); 21, San Francisco Solano, alias San Solano or Sonoma (Sonoma, 1823); 22, La Purísima Concepcion, on lower Colorado r. (Garcés, 1780); 23, San Pedro y San Pablo de Bicuñer, on lower Colorado r., possibly in Lower California (Garcés, 1780).

Among the many devoted workers connected with the California missions during the 65 years of their existence the most prominent, after Serra, are Fathers Crespi, Palou, and Peyri, the last-named being the founder, and for a number of years the superior, of San Luis Rey, which shared with San Diego the honor of being the largest and most important of the series. In 1810 the neophyte population of San Diego was 1,611, while that of San Luis Rey was 1,519.

The mission buildings, constructed entirely by Indian labor under supervision of the fathers, were imposing structures of brick and stone, some of which even in their roofless condition have defied the decay of 70 years. Around each mission, except in the extreme N., were groves of palms, bananas, oranges, olives, and figs, together with extensive vineyards, while more than 400,000 cattle ranged the pastures. Workshops, schoolrooms, storerooms, chapels, dormitories, and hospitals were all provided for, and in addition to religious instruction and ordinary school studies, weaving, pottery-making, carpentry, and every other most useful trade and occupation were taught to the neophytes, besides the violin and other instruments to those who displayed aptitude in music. There were fixed hours for prayers and work, with three hours of rest at noon, and dancing and other amusements after supper and the angelus, which was one hour before sunset. The diet consisted of an abundance of fresh beef, mutton, wheat and corn bread, and beans, from their own herds and plantations. From the sale of the surplus were bought clothing, tobacco, and trinkets for the Indians, and the necessary church supplies. At seasonable intervals there were outing excursions to allow the neophytes to visit their wilder relatives in the hills. The missionaries taught by practical example at the plow, the brickkiln, and in the vineyard. Duflot de Mofras, who made an official tour of the missions on behalf of the French government shortly before their utter ruin, says: "Necessity makes the missionaries industrious. One is struck with astonishment at seeing that with such small resources, generally without any European workmen, and with the aid of savage populations whose intelligence was of the lowest order and who were often hostile, besides the vast agricultural culture, they have been able to execute such extensive works of architecture and mechanical structures, such as mills, machinery, and workshops, besides bridges, roads, and canals for irrigation. The construction of almost all these missions required that timber, often cut upon steep mountains, should be brought 25 to 30 miles, and that the Indians should be taught how to make lime, cut stone, and mould bricks. This fact can not be mistaken—it was not merely by proselytism that the old missionaries succeeded in attracting the Indians. In the work of their conversion, if religion was the end, material comfort was the means. The missionaries had re-solved the great problem of making labor attractive."

The Indians themselves, of many tribes and dialects, were for the most part unwarlike and tractable, but without native energy, and probably, in their original condition, lower in the scale of civilization and morality than any others within the limits of the United States. Infanticide prevailed to such a degree that even the most earnest efforts of the missionaries were unable to stamp it out, the fact showing how little the new teaching really affected the deeper instinct of the savage. Although there were frequent raids by the wild tribes, there was little serious opposition to mission discipline, which was supported when necessary by military assistance from the nearest garrison. Despite regular life, abundance of food, and proper clothing according to the season, the Indian withered away under the restrictions of civilization supplemented by epidemic diseases introduced by the military garrisons or the seal hunters along the coast. The death rate was so enormous in spite of apparent material advancement that it is probable that the former factor alone would have brought about the extinction of the missions within a few generations.

But all this prosperity at last excited the cupidity of the recently established revolutionary government of Mexico, and in 1833–34 decrees were passed to "secularize" the missions and to expel the missionaries, who, as Spaniards, were hated by the revolutionists. The mission funds and vast herds were confiscated, the lands were distributed to eager political adventurers, and minor vandals completed the work of destruction by taking even the tiles from the roofs and digging up the vines and fruit trees in the gardens. Some abortive provision was made for the Indians, of which in their helplessness they were unable to avail themselves, and in a few years, left without their protectors, they had again scattered to the mountains and swamps or sunk into the lowest degradation in the new mining towns. In 1834, when the blow came, the California missions had 30,650 Indians, with 424,000 cattle, 62,500 horses and mules; 321,900 sheep, goats, and hogs; and produced 122,500 bushels of wheat and corn. In 1842 there remained only 4,450 Indians, 28,220 cattle, and the rest in proportion. To-day, according to official report, there remain of the old Mission Indians only 2,855, whose condition is a subject of constant serious concern to philanthropists.

Two other California missions have a briefer history. In 1780 the military commander of the Sonora district determined to establish among the warlike Yuma two garrison posts with colony and mission attachments, despite the protests of the missionaries concerned, who foresaw that the combination would be disastrous to their own part of the work. Two sites were selected, however, in the fall of the year on the W. bank of the Colorado—the one, La Purísima Concepcion, occupying the site of old Ft Yuma, the other, San Pedro y Pablo de Bicuñer, being 8 or 10 m. lower down, possibly just across the present Mexican border. Purísima mission was placed in charge of Father Francisco Garcés, the explorer, with Father Juan Barreneche as his assistant, while the other was given over to Fathers Diaz and Moreno. The event was as predicted. Within a year the Yuma were roused to hostility by the methods and broken promises of the military commander. In July, 1781, both settlements were attacked almost simultaneously, the buildings plundered and burned, the commander and every man of the small garrison killed after a desperate resistance, the four missionaries and nearly all the men of the colonies also butchered, and the women and several others carried off as captives. A subsequent expedition rescued the captives and buried the dead, but the Yuma remained unsubdued and the colony undertaking was not renewed. (See *California, Indians of; Mission Indians of California.*)

Alaska.—Alaska was discovered by the Russians in 1741 and remained a possession of Russia until transferred to the United States in 1867. In 1794 regular missionary work was begun among the Aleut on Kodiak id. by monks of the *Greek Catholic* (Russian orthodox) church, under the Archimandrite Joassaf, with marked success among the islanders, but with smaller result among the more warlike tribes of the mainland. Within a few years the savage Aleut were transformed to civilized Christians, many of whom were able to read, write, and speak the Russian language. Among the pioneer workers were Fathers Juvenal, murdered in 1796 by the Eskimo for his opposition to polygamy, and the distinguished John Veniaminof, 1823 to about 1840, the historian and philologist of the Alaskan tribes, and author of a number of religious and educational works in the Aleut and Tlingit languages, including an Aleut grammar and a brief dictionary. Fathers Jacob Netzvietoff and Elias Tishnoff also have made several translations into the Aleut language. About the time of the transfer to the United States the Christian natives numbered 12,000, served by 27 priests and deacons, with several schools, including a seminary at Sitka. Chapels had been established in every important settlement from Prince William id. to the outermost of the Aleutian ids., a distance of 1,800 m., besides other stations on the Yukon, Kuskokwim, and Nushagak rs., and regular churches at Sitka, Killisnoo, and Juneau. In 1902 the Greek church had 18 ministers at work in Alaska. (See *Russian influence.*)

The first Protestant missions after the transfer to the United States were begun by the *Presbyterians* in 1877, under the supervision of Rev. Sheldon Jackson and Mrs A. R. McFarland, with headquarters at Ft Wrangell, where a school had already been organized by some Christian Indians from the Methodist station at Ft Simpson, Brit. Col. Within the next 18 years some 15 stations had been established among the Indians of the s. coast and islands, besides two among the Eskimo, at Pt Barrow and on St Lawrence id. Among the earliest workers, besides those already named, were Rev. J. G. Brady, Rev. E. S. Willard, and Mr Walter Stiles. The principal schools were at Sitka (1878) and Juneau (1886). At Pt Barrow a herd of imported reindeer added to the means of subsistence. The majority of these missions are still in successful operation.

The next upon the ground were the *Catholics*, who made their first establishment at Wrangell in 1878, following with others at Sitka, Juneau, and Skagway. In 1886–87 they entered the Yukon region, with missions at Nulato on the Yukon, St Ignatius on the Kuskokwim, St Mary's (Akularak), St Michael, Nome, Kusilvak id., Nelson id., Holy Cross (Koserefsky), and others, the largest schools being those at Koserefsky and Nulato. With the exception of Nulato all were in Eskimo territory. In 1903 the work was in charge of 12 Jesuits and lay brothers, assisted by 11 sisters of St Anne. The Innuit grammar and dictionary of Father Francis Barnum (1901) ranks as one of the most important contributions to Eskimo philology.

In 1884 the *Moravians*, pioneer workers among the eastern Eskimo, sent a commission to look over the ground in Alaska, and as a result a mission was established at Kevinak among the Eskimo of Kuskokwim r. in the next year by Revs. W. H. Weinland and J. H. Kilbuck, with their wives. In the same year other stations were established at Kolmakof, on the upper Kuskokwim, for Eskimo and Indians together, and farther s., at Carmel, on Nushagak r. In 1903 there were 5 mission stations in Eskimo territory, in charge of 13 white workers, having 21 native assistants, with Rev. Adolf Stecker as superintendent. The reindeer herd numbered nearly 400.

In 1886 the *Episcopalians* began work with a school at St Michael, on the coast (Eskimo), which was removed next year to Anvik, on the Yukon, in charge of Rev. and Mrs Octavius Parker and Rev. J. H. Chapman. In 1890 a mission school was started at Pt Hope (Eskimo), under Dr J. B. Driggs, and about the same time another among the Tanana Indians in the middle Yukon valley, by Rev. and Mrs T. H. Canham. In 1903 the Episcopalians in Alaska, white and native, counted 13 churches, a boarding school, and 7 day schools, with a total working force of 31.

The *Baptists* also began work in 1886 on Kodiak id., under Mr W. E. Roscoe. In 1893 a large orphanage was erected on Wood id., opposite Kodiak, by the Woman's Home Mission Society, its sphere of influence now including a great part of the Alaska peninsula westward from Mt St Elias.

The *Methodists*, beginning also in 1886, have now several stations in s. E. Alaska, together with the flourishing Jesse Lee Industrial Home, under the auspices of the Methodist Woman's Home Mission Society, on Unalaska id.

In 1887 the *Swedish Evangelical* Union of Sweden, through Revs. Axel Karlson and Adolf Lydell, respectively, established stations at Unalaklik on Bering sea (Eskimo) and at Yakutat, on the s. coast among the Tlingit. In 1900, in consequence of an epidemic, an orphanage was founded on Golofnin bay. The civilizing and Christianizing influence of the Swedish mission is manifest over a large area.

In 1887 the Kansas Yearly Meeting of *Friends* began work on Douglas id., near Juneau, through Messrs E. W. Weesner and W. H. Bangham, chiefly for the white population. In 1892 a school was opened among the Kake Indians of Kuiu and Kupreanof ids., under the auspices of the Oregon meeting, and in 1897 another mission, under the auspices of the California meeting, was established among the Eskimo in Kotzebue sd. Here also is now a large reindeer herd.

In 1890 the *Congregationalists*, under auspices of the American Missionary Association, established the Eskimo mission school of Wales, at C. Prince of Wales, on Bering str., under Messrs W. T. Lopp and H. R. Thornton, the latter of whom was afterward assassinated by some rebellious pupils. In 1902 the school was in prosperous condition, with more than a hundred pupils and a herd of about 1,200 reindeer.

In 1900 the *Lutherans*, under the auspices of the Norwegian Evangelical Church, established an orphanage at the Teller reindeer station, Port Clarence, Bering str., under Rev. T. L. Brevig, assisted by Mr A. Hovick, the missionaries having charge also of the Government reindeer herds at the place. It was at Teller station that Rev. Sheldon Jackson, in 1892, inaugurated the experiment of introducing Siberian reindeer to supplement the rapidly diminishing food supply of the natives, as the whale had been practically exterminated from the Alaska coast. The experiment has proved a complete success, the original imported herd of 53 animals having increased to more than 15,000, with promise of solving the problem of subsistence for the Eskimo as effectually as was done by the sheep introduced by the old Franciscans among the Pueblos and through them the Navaho.

For METLAKATLA, see *Canada, West.*

PRESENT CONDITIONS.—It may be said that at present practically every tribe officially recognized within the United States is under the missionary influence of some religious denomination, workers of several denominations frequently laboring in the same tribe. The complete withdrawal of Government aid to denominational schools some years ago for a time seriously crippled the work and obliged some of the smaller bodies to abandon the mission field entirely. The larger religious bodies have met the difficulty by special provision, notably in the case of the Catholics, by means of aid afforded by the Preservation Society, the Marquette League, and by the liberality of Mother Katharine Drexel, founder of the Order of the Blessed Sacrament, for Indian and Negro mission work. The Catholic work is organized under supervision of the Bureau of Catholic Indian Missions, established in 1874, with headquarters at Washington. The report for 1904 shows a total of 178 Indian churches and chapels served by 152 priests; 71 boarding and 26 day schools, with 109 teaching priests, 384 sisters, and 138 other religious or secular teachers and school assistants. The principal orders engaged are the Jesuits, Franciscans, and Benedictines, and the sisters of the orders of St Francis, St Anne, St Benedict, St Joseph, Mercy, and Blessed Sacrament.

Of the other leading denominations engaged in Indian mission work within the United States proper, according to the official Report of the Board of Indian Commissioners for 1903, the *Presbyterians* come first, with 101 churches, 69 ordained missionaries and a proportionate force of other workers, and 32 schools. Next the *Methodists*, with 40 ordained missionaries, but with only one school; *Episcopalians*, 14 missions, 28 ordained missionaries, and 17 schools; *Baptists*, 14 missions, 15 ordained missionaries, and 4 schools—exclusive of the Southern Baptists, not reported; *Congregationalists* (American Missionary Association), 10 missions, 12 ordained missionaries, and 5 schools; *Friends*, 10 missions, 15 ordained missionaries, and 1 school; *Mennonites*, 5 missions, 6 ordained missionaries, but no school; *Moravians*, 3 missions, 3 ordained missionaries, and no school. Statistics for any other denominations, including the *Mormons*, are not given. The missionary work of each denomination reported is in charge of a central organization.

Canada, East; Newfoundland, etc.—Canada, being originally a French possession, the mission work for a century and a half was almost entirely with the *Catholics*. Port Royal, now Annapolis, Nova Scotia, was founded in 1605, and the resident priest, Father Flèche, divided his attention between the French settlers and the neighboring Micmac. In 1611 the Jesuits, Fathers Peter Biard and Enemond Masse, arrived from France, but finding work among the Micmac made difficult by the opposition of the governor, they went to the Abnaki, among whom they established a mission on Mt Desert id., Maine, in 1613. The mission was destroyed in its very beginning by the English Captain Argall (see *New England*). In 1619 work was resumed among the Micmac and the Malecite of Nova Scotia, New Brunswick, and lower Quebec under the Récollet Franciscans and continued for at least half a century. The most distinguished of these Récollets was Father Chrestien Le Clercq, who, while stationed at the Micmac mission of Gaspé, at the mouth of the St Lawrence, from 1655 to about 1665, mastered the language and devised for it a system of hieroglyphic writing which is still in use in the tribe. Another of the same order is said to have been the first to compile a dictionary of a Canadian language, but the work is now lost. The eastern missions continued, under varying auspices and fortunes, until the taking of Louisburg, Nova Scotia, by the English in 1745, when all the missionaries in Nova Scotia and New Brunswick were either deported or compelled to seek other refuge. In their absence the Abbé Maillard, of Nova Scotia, ministered for some years to the Micmac and the Malecite, at first in secret and then openly after the peace of 1760. To him we owe a Micmac grammar and a treatise on the customs of the Indians. It was not until within the last century, when international and sectarian jealousies had largely passed away, that the work was resumed, continuing without interruption to the present time.

Work was begun in 1615 by the Récollets among the roving Montagnais and Algonkin of the Saguenay, Ottawa, and lower St Lawrence region. The pioneers were Fathers Dolbeau, Jamet, and Du Plessis, together with Father Le Caron in the Huron field. In 1636 Dolbeau had extended his ministrations to the outlying bands of the remote Eskimo of Labrador. The principal missions were established at Tadousac (Montagnais), the great trading resort at the mouth of the Saguenay; Gaspé (Montagnais and Micmac) and Three Rivers (Montagnais and Algonkin), all in Quebec province; Miscou, N. B., for the Micmac, and on Georgian bay for the Hurons. In 1625 the Récollets called the Jesuits to their aid, and a few years later withdrew entirely, leaving the work to be continued by the latter order. In 1637 the Jesuit mission of St Joseph was founded by Le Jeune at Sillery, near Quebec, and soon became the most important colony of the christianized Montagnais and Algonkin. In 1646, at the request of the Abnaki, Father Gabriel Druillettes was sent to that tribe. In consequence of the later New England wars, large numbers of the Abnaki and other more southerly tribes took refuge in the Canadian missions (see *New England*).

In 1641 Fathers Charles Raymbault and Isaac Jogues, among the Ottawa bands on the headwaters of the river of that name, accompanied a party to the far W. and discovered the great L. Superior, planting a cross and preaching in the camps about the present Sault Ste Marie, Mich. In the next year a regular mission was established among the Nipissing, on the n. shore of the lake of the same name. Other missions followed, continuing until the dispersion of the Algonkin tribes by the Iroquois in 1650. Most of the fugitives fled westward, roving along the shores of L. Superior without missionary attention until visited by the Jesuit Allouez in 1667. Other names connected with this early Algonkin mission were those of Pijart, Garreau, and the pioneer explorer René Ménard. In 1657 the first Sulpicians arrived at Quebec from France, and soon afterward began work among the neighboring tribes, but with principal attention to the Iroquois colonies on both shores of L. Ontario, at Quinté and Oswegatchie (see *New York*). To this period belongs the wonderful canoe voyage of discovery by the two Sulpicians, Galinée and Dollier de Casson, in 1669–70, from Montreal up through the great lakes to Mackinaw, where they were welcomed by the Jesuits Dablon and Marquette, and then home, by way of French r., Nipissing, and the Ottawa. No less important was the discovery of an overland route from the St Lawrence to Hudson bay in 1671–72 by the Sieur St Simon, accompanied by the Jesuit Charles Albanel. Ascending the Saguenay from Tadousac they crossed the divide, and after 10 months of toilsome travel finally reached the bay near the mouth of Rupert r., where Albanel, the first missionary to penetrate this remote region, spent some time preaching and baptizing among the wandering Maskegon along the shore. In 1720 a number of the christianized Iroquois, with fragments of the Algonkin bands, after years of shifting about, were gathered into a new mission settlement at Oka, or Lake of the Two Mountains (Lac des Deux Montagnes), also known under its Iroquois name of Canasadaga, on the N. bank of the St Lawrence, above the island of Montreal. It still exists as one of the principal Indian settlements.

Among the earlier missionaries in this region who have made important contributions to Algonquian philology may be noted: Father Louis André, Jesuit, who spent more than 40 years with the Montagnais and the Algonkin, from 1669, leaving behind him a manuscript dictionary of the Algonkin, besides a great body of other material; Father Antonio Silvy, Jesuit, of the same period, author of a manuscript Montagnais dictionary; Father Pierre Laure, Jesuit, with the Montagnais, 1720–38, author of a manuscript Montagnais grammar and dictionary, and other works; Father Jean Mathevet, Sulpician, at Oka, 1746 to 1781, the author of an Abnaki dictionary; Father Vincent Guichart, ministering to Algonkin and Iroquois at Oka from 1754 until his death in 1793, master of both languages and author of a manuscript Algonkin grammar; the Abbé Thavenet, Sulpician, at Oka, from about 1793 to 1815, author of an Algonkin grammar and dictionary and other miscellany, still in manuscript; Father J. B. La Brosse, Jesuit, with the Montagnais and Malecite, 1754 to his death in 1782, author of a number of religious and teaching works in the Montagnais language. Among the most distinguished laborers within the last century in the Montagnais, Algonkin, and Maskegon territories, stretching from the St Lawrence to Hudson bay, may be named Fathers Durocher (1829–73), Garin (1845–57), Laverlochère (1845–51), Lebret (1861–69), Guéguen (1864–88+), and Prévost (1873–88+), all of the Oblate order, and each the author of some important contribution to American philology. Rev. Charles Guay has given attention to the language among the Micmac of New Brunswick. In recent years the most prominent name is that of Father J. A. Cuoq, Sulpician, already noted, missionary at Oka for more than half a century, beginning in 1847, master of the Mohawk and Algonkin languages, and author of a dictionary of each, besides numerous other important linguistic works.

According to the official Canadian Indian Report for 1906 the Catholic Indians of the five eastern provinces numbered 18,064, including all those of Prince Edward id., Nova Scotia, and New Brunswick, nearly all those of Quebec, and two-fifths of the Christian Indians of Ontario. Every settlement of importance had a church, school, or visiting priest, the standard for industry being fair, for temperance good, and for honesty and general morality exceptionally high.

The noted Huron missions hold a place by themselves. The beginning was made by the Récollet, Joseph le Caron, who accompanied Champlain on his visit to the Huron country in 1615. The tribe at that time occupied the shores of Georgian bay, Ontario, and with other incorporated bands may have numbered 10,000 souls or more (some estimates are much higher), in from 15 to 30 towns or villages, several of which were strongly palisaded. They were probably then of strength equal to that of their hereditary enemies and final destroyers, the Iroquois of New York. In more or less close alliance with the Hurons were the cognate Tionontati and Neutrals, farther to the s. and s. w., in the peninsula between L. Erie and L. Huron. Le Caron spent the winter with the Hurons and Tionontati, established the mission of St Gabriel, made a brief dictionary of the language, and returned to the French settlements in the spring. The work was continued for some years by other Récollets, Gabriel Sagard, author of a Huron dictionary and a history of the Récollet missions, and Nicholas Viel, who was murdered by an Indian about 1624. In 1625 the Jesuits arrived in Canada to assist the Récollets, and the next year the heroic Jean de Brébeuf and another Jesuit, with Father Joseph Dallion, Récollet, reached St Gabriel. The Neutrals also were now visited, but without successful result. The work was brought to a temporary close by the English occupancy of Canada in 1629.

In 1634, after the restoration of French control, the work was resumed, this time by the Jesuits alone, with Brébeuf as superior, assisted then or later by Fathers Daniel, Garnier, Jogues, and others of less note. The mission church of Immaculate Conception was built in 1637 at Ossossani, one of the principal towns; St Joseph was established at Teananstayae, the capital, in the next year; the principal war chief of the tribe was baptized, and Christianity began to take root, in spite of the suspicions engendered by two wasting epidemic visitations, for which the missionaries were held responsible and solemnly condemned to death, until the current of opposition was turned by Brébeuf's courageous bearing. In 1639 there were 4 established missions with 13 priests working in the Huron country and visiting in the neighboring tribes. St Marys, on Wye r., had been made the general headquarters. A visitation of smallpox again spread terror through the tribe and for a time rendered the position of the missionaries unsafe. In consequence of these successive epidemics within a few years several towns had been depopulated and the tribe so much weakened as to leave it an easy prey for the invading Iroquois, whose inroads now became more constant and serious than before.

In 1641 the Iroquois invaded the Huron country in force, killed many, and carried off many others to captivity. In 1648, after a temporary truce, they resumed the war of extermination, with perhaps 2,000 warriors well armed with guns obtained from the Dutch, while the Hurons had only bows. On July 4 Teananstayae, or St Joseph, on the site of the present Barrie, was attacked and destroyed, the missionary, Father Anthony Daniel, killed with several hundred of his flock, and about 700 others were carried off as captives. The whole country was ravaged throughout the fall and winter, and one town after another destroyed or abandoned. On Mar. 16, 1649, a thousand warriors attacked St Ignatius town and massacred practically the whole population, after which they proceeded at once to the neighboring town of St Louis, where the burning and massacre were repeated, and two missionaries, Brébeuf and Father Gabriel Lalemant, killed after hours of the most horrible tortures. An attack on St Marys, where Father Ragueneau was stationed, was repulsed, after which the Iroquois retired.

This was the deathblow to the Huron nation. Fifteen towns were abandoned and the people scattered in every direction. Two whole town populations submitted to the conquerors and removed in a body to the Seneca country. Others fled to the Tionontati, who were now in turn invaded by the Iroquois and compelled, by burning and massacre, with the killing of Fathers Garnier and Chabanel, to abandon their country and flee with the rest. Others took refuge on the islands of L. Huron. Some joined the Neutrals, who soon after met the same fate.

For the next 50 years the history of the confederated Huron and Tionontati remnants is a mere record of flight from pursuing enemies—the Iroquois in the E. and the Sioux in the W. A considerable body which sought the protection of the French, after several removals was finally settled by Father M. J. Chaumonot in 1693 at (New) Lorette, near Quebec, where their descendants still reside (see *Hurons; Lorette*). To Chaumonot we owe a standard grammar and dictionary of the Huron language, only the first of which is yet published. In the meantime, in 1656–57, two-thirds of this band had bodily removed to the Iroquois country to escape destruction.

The other fugitives, composed largely or principally of Tionontati, fled successively to Manitoulin id. in L. Huron; Mackinaw; the Noquet ids. in Green bay, Wis.; westward to the Mississippi; back to Green bay, where they were visited by the Jesuit Menard in 1660; to Chegoimegon, near the present Bayfield, Wis., on the shore of L. Superior, where the Jesuit Allouez ministered to them for several years; back, in 1670, to Mackinaw, whence another party joined the Iroquois, and finally down to Detroit, Mich., when that post was founded in 1702. In 1751 a part of these, under Father de la Richard, settled at Sandusky, Ohio. From this period the Wyandot, as they now began to be called, took their place as the leading tribe of the Ohio region and the privileged lighters of the confederate council fire. Their last Jesuit missionary, Father Peter Potier, died in 1781, after which they were served by occasional visiting priests and later by the Presbyterians and the Methodists, until about the period ot their removal to Kansas in 1842 (see *Interior States*).

The work of the *Episcopalians* (Anglican Church) among the Iroquois of New York, beginning about 1700 and continuing in Canada after the removal of a large part of the confederacy from the United States, has already been noted (see *Middle Atlantic—New York*). In 1763 Rev. Thomas Wood of Nova Scotia, having become acquainted with the Abbé Maillard and obtained the use of his Micmac manuscript, applied himself to the study of the language, dividing his ministrations thenceforth between the Indians and the whites until his death in 1778. He preached in the native tongue, in which he produced several religious translations. This seems to have been the only work recorded for this denomination in this part of the Dominion, and in the official Canadian Indian Report for 1906 no Indians are enumerated under this heading in the provinces of Nova Scotia, New Brunswick, or Prince Edward id. In Quebec province the same report gives this denomination 119 Indians, including 60 Abnaki at St Francis and 48 Montagnais at Lake St John.

In Ontario province, besides the work already noted among the Iroquois, active and successful missionary effort has been carried on by the Episcopalians among the various Chippewa bands and others since about 1830. One of the principal stations is that at Garden River, opposite Sault Ste Marie, begun in 1835 by Rev. Mr McMurray, who was succeeded a few years later by Rev. F. A. O'Meara, afterward stationed on Manitoulin id., and later at Port Hope on L. Ontario. Besides building up a flourishing school, Mr O'Meara found time to translate into the native language the Book of Common Prayer, considerable portions of both the Old and the New Testament, and a volume of hymns, the last in cooperation with the Rev. Peter Jacobs. He died about 1870. Of the more recent period the most noted worker is Rev. E. F. Wilson, who began his labors under the auspices of the Church Mission Society in 1868. To his efforts the Indians owe the Shingwauk and Wawanosh homes at Sault Ste Marie, Ontario, where some 60 or 80 children are cared for, educated, and taught the rudiments of trades and simple industries. A school journal, set up and printed by the Indian boys, has also been conducted at intervals, under various titles, for nearly 30 years. Mr Wilson is the author of a number of Indian writings, of which the most important is probably a 'Manual of the Ojibway Language,' for the use of mission workers.

In 1835 a mission was established also on Thames r., among the Munsee, a remnant of those Delaware refugees from the United States who for so many years of the colonial period had been the object of Moravian care (see *Middle Atlantic States*). One of the pioneer workers, Rev. Mr Flood, translated the church liturgy into the language of the tribe.

Of 17,498 Christian Indians officially reported in 1906 in Ontario province, 5,253, or not quite one-third, are credited to the *Episcopal* or Anglican church, including—Iroquois in various bands, 3,073; "Chippewas of the Thames," 593; "Ojibbewas of L. Superior," 554; "Chippewas and Saulteaux of Treaty No. 3" (Manitoba border), 709; "Munsees of the Thames" (originally Moravian converts from the United States; see *Middle Atlantic States*), 154; "Ojibbewas and Ottawas of Manitoulin and Cockburn ids.," 169; Potawatomi of Walpole id., 79; and one or two smaller groups.

The work among the Eskimo of the Labrador coast—officially a part of Newfoundland—is conducted by the *Moravians*. In 1752 a reconnoitering missionary party landed near the present Hopedale, but was attacked by the natives, who killed Brother J. C. Ehrhardt and 5 sailors, whereupon the survivors returned home and the attempt for a time was abandoned. One or two other exploring trips were made for the same purpose, and in 1769 permission to establish missions on the Labrador coast was formally asked by the Moravians and granted by the British government. In 1771 the first mission was begun at Nain, apparently by Brother Jens Haven. It is now the chief settlement on the Labrador coast. In 1776 Okak was established by Brother Paul Layritz, followed by Hopedale in 1782, and Hebron in 1830. To these have more recently been added Zoar and Ramah. The efforts of the missionaries have been most successful, the wandering Eskimo having been gathered into permanent settlements, in each of which are a church, store, mission residence, and workshops, with dwelling houses on the model of the native iglu. Besides receiving religious instruction, the natives are taught the simple mechanical arts, but to guard against their innate improvidence, the missionaries have found it necessary to introduce the communal system, by taking charge of all food supplies to distribute at their own discretion. All the missions are still in flourishing operation, having now under their influence about 1,200 of the estimated 1,500 Eskimo along a coast of about 500 m. in length. The total number of mission workers is about 30 (see Hind, Labrador Peninsula.)

To these Moravian workers we owe a voluminous body of Eskimo literature—grammars, dictionaries, scriptural translations, hymns, and miscellaneous publications. Among the prominent names are those of Bourquin, about 1880, author of a grammar and a Bible history; Burghardt, gospel translations, 1813; Erdmann, missionary from 1834 to 1872, a dictionary and other works; Freitag, a manuscript grammar, 1839; and Kohlmeister, St John's Gospel, 1810. The majority of these Moravian publications were issued anonymously.

In 1820 the *Wesleyan Methodists*, through Rev. Alvin Torry, began work among the immigrant Iroquois of the Ontario reservations, which was carried on with notable success for a long term of years by Rev. William Case. In 1823 Mr Case extended his labors to the Missisauga, a band of the Chippewa N. of L. Ontario. The most important immediate result was the conversion of Peter Jones (Kahkewakuonaby), a half-breed, who was afterward ordained, and became the principal missionary among his people and the more remote Chippewa bands until his death in 1856. He is known as the author of a collection of hymns in his native language and also a small 'History of the Ojebway Indians.' Another noted missionary convert of this period was Shawundais, or John Sunday. Another native worker of a somewhat later period was Rev. Henry Steinhauer, Chippewa, afterward known as a missionary to the Cree. Still another pioneer laborer in the same region was Rev. James Evans, afterward also missionary to the Cree and inventor of a Cree syllabary. Contemporary with the transfer of Evans and Steinhauer to the Cree in 1840, Rev. George Barnley was sent to establish a mission at Moose Factory, James bay, which, however, was soon after abandoned. Beginning in 1851 Rev. G. M. McDougall established Methodist mission stations among the Chippewa along the N. shore of L. Superior, at Garden River and elsewhere, but afterward transferred his operations also to Cree territory. In 1861-62 Rev. Thomas Hurlburt, already a veteran worker, and considered the most competent Chippewa linguist in the Methodist mission, conducted a monthly journal, 'Petaubun,' in the language, at the Sarnia station.

According to the official Canadian Indian Report for 1906, the *Methodist* Indians of E. Canada numbered 4,557 in Ontario and 505 in Quebec, a total of 5,062, none being reported for the other eastern provinces. Those in Ontario included nearly all of the "Chippewas of the Thames," "Mississaguas," and "Iroquois and Algonquins of Watha," all of the 348 "Moravians of the Thames," and a considerable percentage of the "Six Nations" on Grand r. Those in Quebec province are chiefly Iroquois of the Oka, St Regis, and Caughnawaga settlements.

Of other denominations, the same official report enumerates 1,020 *Baptists* in Ontario, almost entirely among the Six Nations on Grand r., with 99 *Congregationalists*, 17 *Presbyterians*, and a total of 370 of all other denominations not previously noted. In the other eastern provinces—Quebec, New Brunswick, Nova Scotia, and Prince Edward id.—there is no representation.

The work of Rev. Silas T. Rand among the Micmac of Nova Scotia stands in a class by itself. Educated in a Baptist seminary, he became a minister, but afterward left that denomination to become an independent worker. His attention having been drawn to the neglected condition of the Indians, he began the study of the Micmac language, and in 1849 succeeded in organizing a missionary society for their special instruction. Under its auspices until its dissolution in 1865, and from that time until his death in 1889, he gave his whole effort to the teaching of the Micmac and to the study of their language and traditions. He is the author of a Micmac dictionary and of a collection of tribal myths as well as of numerous minor works, religious and miscellaneous.

CANADA, CENTRAL (Manitoba, Assiniboia, Saskatchewan, Alberta, S. Keewatin).—In the great plains region stretching from Hudson bay southwestward to the Rocky mts., the former battle ground of Cree, Assiniboin, and Blackfeet, the *Catholics* were again the pioneers, antedating all others by a full century. According to Bryce, "the first heralds of the cross" within this area were the French Jesuits accompanying Verendrye, who in the years 1731-1742 explored the whole territory from Mackinaw to the upper Missouri and the Saskatchewan, establishing trading posts and making alliances with the Indian tribes for the French government. Among these missionaries the principal were Fathers Nicholas Gonnor, who had labored among the Sioux as early as 1727; Charles Mesaiger, and Jean Aulneau, killed by the same tribe in 1736. No attempt was made during this period to form permanent mission settlements.

Then follows a long hiatus until after the establishment of the Red River colony in the early part of the 19th century by Lord Selkirk, who in 1816 brought out from eastern Canada Fathers Sévère Dumoulin and Joseph Provencher, to minister both to the colonists and to the Indian and mixed-blood population of the Winnipeg country. In 1822 Father Provencher was made bishop, with jurisdiction over all of Ruperts land and the Northwest territories, and carried on the work of systematic mission organization throughout the whole vast region until his death in 1853, when the noted Oblate missionary, Father Alexandre Taché, who had come out in 1845, succeeded to the dignity, in which he continued for many years.

The Catholic work in this central region has been carried on chiefly by the Oblates, assisted by the Gray Nuns. The first permanent mission was St Boniface, established at the site of the present Winnipeg by Provencher and Dumoulin in 1816. St Paul mission on the Assiniboin later became the headquarters of the noted Father George Belcourt, who gave most of his attention to the Saulteux (Chippewa of Saskatchewan region), and who from 1831 to 1849 covered in his work a territory stretching over a thousand miles from E. to W. For his services in preventing a serious uprising in 1833 he was pensioned both by the Government and by the Hudson's Bay Co. He is the author of a grammatic treatise and of a manuscript dictionary of the Saulteur (Chippewa) language, as well as of some minor Indian writings.

In the Cree field the most distinguished names are those of Fathers Albert Lacombe (1848-90), Alexandre Taché (1845-90), Jean B. Thibault (*ca.* 1855-70), Valentin Végréville (1852-90), and Émile Petitot (1862-82), all of the Oblate order, and each, besides his religious work, the author of important contributions to philology. To Father Lacombe, who founded two missions among the Cree of the upper North Saskatchewan and spent also much time with the Blackfeet, we owe, besides several religious and text-book translations, a manuscript Blackfoot dictionary and a monumental grammar and dictionary of the Cree language. Father Végréville labored among Cree, Assiniboin, and the remote northern Chipewyan, founded five missions, and composed a manuscript grammar, dictionary, and monograph of the Cree language. Father Petitot's important work among the Cree has been overshadowed by his later great work among the remote Athapascans and Eskimo, which will be noted hereafter. Among the Blackfeet the most prominent name is that of Father Émile Legal, Oblate (1881–90), author of several linguistic and ethnologic studies of the tribe, all in manuscript.

Episcopalian work in the central region may properly be said to have begun with the arrival of Rev. John West, who was sent out by the Church Missionary Society of England in 1820 as chaplain to the Hudson's Bay Co's establishment of Ft Garry (Winnipeg), on Red r. In the three years of his ministrations, besides giving attention to the white residents, he made missionary journeys among the Cree and others for a distance of 500 m. to the w. He was followed by Rev. David Jones in 1823, by Rev. Wm. Cochrane in 1825, Rev. A. Cowley in 1841, and Rev. R. James in 1846, by whom, together, the tribes farther to the N. were visited and brought within mission influence. In 1840 a Cree mission at The Pas, on the lower Saskatchewan, was organized by Henry Budd, a native convert, and in 1846 other stations were established among the same tribe at Lac la Ronge and Lac la Crosse, by James Settee and James Beardy respectively, also native converts. In 1838 a large bequest for Indian missions within Rupert's Land, as the territory was then known, had been made by Mr James Leith, an officer of the Hudson's Bay Co., and generously increased soon after by the company itself. With the assistance and the active effort of four missionary societies of the church, the work grew so that in 1849 the territory was erected into a bishopric, and on the transfer of jurisdiction from the Hudson's Bay Co., to the Canadian government in 1870 there were 15 Episcopal missionaries laboring at the various stations in the regions stretching from Hudson bay to the upper Saskatchewan, the most important being those at York Factory (Keewatin), Cumberland, and Carlton (Saskatchewan).

Among the most noted of those in the Cree country may be mentioned in chronologic order, Rev. Archdeacon James Hunter and his wife (1844–55), joint or separate authors of a number of translations, including the Book of Common Prayer, hymns, gospel extracts, etc., and a valuable treatise on the Cree language; Bishop John Horden (1851–90), of Moose Factory, York Factory, and Ft Churchill stations, self-taught printer and binder, master of the language, and author of a number of gospels, prayer, and hymn translations; Bishop William Bompas (1865–90), best known for his work among the more northern Athapascan tribes; Rev. W. W. Kirkby (1852–79), author of a Cree 'Manual of Prayer and Praise,' but also best known for his Athapascan work; Rev. John Mackay, author of several religious translations and of a manuscript grammar; and Rev. E. A. Watkins, author of a standard dictionary. Among the Blackfeet, Rev. J. W. Tims, who began his work in 1883, is a recognized authority on the language, of which he has published a grammar and dictionary and a gospel translation.

Methodist (Wesleyan) effort in the Cree and adjacent territories began in 1840. In that year Rev. James Evans and his Indian assistant, Rev. Henry Steinhauer, both already noted in connection with previous work in Ontario, were selected for the western mission, and set out together for Norway House, a Hudson's Bay Co's post at the N. end of L. Winnipeg. Evans went on without stop to his destination, but Steinhauer halted at Lac la Pluie (now Rainy Lake) to act as interpreter to Rev. William Mason, who had just reached that spot, having been sent out under the same auspices, the Wesleyan Missionary Society of England, by arrangement with the Canadian body. The joint control continued until 1855, when the Canadian Methodists assumed full charge. Mr Evans had been appointed superintendent of Methodist work for the whole region, and after establishing Rossville mission, near Norway House, as his central station, spent the next six years until his health failed, in traversing the long distances, founding several missions, mastering the Cree language, and devising for it a syllabary, which has ever since been in successful use for all literary purposes in the tribe. His first printing in the syllabary was done upon a press of his own making, with types cast from the sheet-lead lining of tea boxes and cut into final shape with a jackknife. In this primitive fashion he printed many copies of the syllabary for distribution among the wandering bands, besides hymn collections and scripture translations. "By means of this syllabary a clever Indian can memorize in an hour or two all the characters, and in two or three days read the Bible or any other book in his own language" (MacLean). In later years, the credit for this invention was unsuccessfully claimed by some for Rev. William Mason. Rossville for years continued to be the principal and most prosperous of all the Methodist missions in the central region.

Rev. William Mason remained at Rainy Lake until that station was temporarily discontinued in 1844; he was then sent to Rossville (Norway House), where he was stationed until 1854, when the mission was abandoned by the Wesleyans. He then attached himself to the Episcopal church, with which he had formerly been connected, and was ordained in the same year, laboring thereafter at York Factory on Hudson bay until his final return to England in 1870, with the exception of 4 years spent in that country supervising the publication of his great Bible translation in the Cree language, printed in 1861. This, with several other Scripture and hymn translations, excepting a Gospel of St John, was issued under the auspices of the Episcopal Church Missionary Society. In his earlier linguistic (Methodist) work he was aided by Rev. Mr Steinhauer and John Sinclair, a half-breed, but in all his later work, especially in the Bible translation, he had the constant assistance of his wife, the educated half-breed daughter of a Hudson's Bay Co. officer. Rev. Mr Steinhauer, after some years with Mr Mason, joined Mr Evans at Norway House as teacher and interpreter. He afterward filled stations at Oxford House (Jackson bay), York Factory, Lac la Biche, White Fish Lake, Victoria, and other remote points, for a term of more than 40 years, making a record as "one of the most devoted and successful of our native Indian missionaries" (Young). Among later Methodist workers with the Cree may be mentioned Rev. John McDougall, one of the founders of Victoria station, Alberta, in 1862, and Rev. Ervin Glass, about 1880, author of several primary instruction books and charts in the syllabary.

At the same time (1840) that Evans and Mason were sent to the Cree, Rev. Robert T. Rundle was sent, by the same authority, to make acquaintance with the more remote Blackfeet and Assiniboin ("Stonies") of the upper Saskatchewan region. Visiting stations were selected where frequent services were conducted by Rundle, by Rev. Thomas Woolsey, who came out in 1855, and by others, but no regular mission was established until begun by Rev. George M. McDougall at Edmonton, Alberta, in 1871. In 1873 he founded another mission on Bow r., Alberta, among the Stonies (western Assiniboin), and continued to divide attention between the two tribes until his accidental death 2 years later. Other stations were established later at Ft MacLeod and Morley, in the same territory. The most distinguished worker of this denomination among the Blackfeet is Rev. John MacLean (1880–89), author of a manuscript grammar and dictionary of the language, several minor linguistic papers, 'The Indians: Their Manners and Customs' (1889), and 'Canadian Savage Folk' (1896).

Presbyterian mission work was inaugurated in 1865 by the Rev. James Nisbet, among the Cree, at Prince Albert mission on the Saskatchewan. No data are at hand as to the work of the denomination in this region, but it is credited in the official report with nearly a thousand Indian communicants, chiefly among the Sioux and the Assiniboin, many of the latter being immigrants from the United States.

According to the Canadian Indian Report for 1906, the Indians of Manitoba, Saskatchewan, Alberta, and the Northwest Territories, classified under treaties 1, 2, 3, 4, 5, 6, and 7, designated as Chippewa, Cree, Saulteaux, Sioux, Assiniboin, Blackfeet, Bloods, Piegan, Sarcee, Stonies, and Chipewyan, are credited as follows: Catholic, 5,633; Anglican (Episcopal), 4,789; Methodist, 3,199; Presbyterian, 1,073; Baptist, 83; all other denominations, 80; pagan, 5,324. Some 3,308 remote northern Cree, under Treaty No. 8, and 165 non-treaty Indians are not included in the estimate.

CANADA, BRITISH COLUMBIA (including Vancouver id. and Metlakatla).—The earliest missionary entrance into British Columbia was made by the *Catholics* in 1839. In 1838 the secular priests Demers and Blanchet (afterward archbishop) had arrived at Fort Vancouver, Washington, as already noted (see *Columbia Region*), to minister to the employees of the Hudson's Bay Co. In the next year an Indian mission was organized at Cowlitz, with visiting stations along the shores of Puget sd., and Father Demers made a tour of the upper Columbia as far as the Okinagan in British Columbia, preaching, baptizing, and giving instruction by means of a pictograph device of Father Blanchet's invention, known as the "Catholic ladder." Copies of this "ladder" were carried by visiting Indians to the more remote tribes and prepared the way for later effort. A second journey over the same route was made by Father Demers in the next year, and in 1841 he preached for the first time to a great gathering of the tribes on lower Fraser r. In the following year, 1842, by arrangement with the local Hudson's Bay Co. officers, he accompanied the annual supply caravan on its return from Ft Vancouver, on the Columbia, to the remote northern posts. On this trip, ascending the Columbia and passing over to the Fraser, he visited successively the Okinagan, Kamloops, Shuswap, and Takulli or Carriers, before arriving at their destination at Ft St James on Stuart lake. Return was made in the following spring, and on descending the Fraser he found that the Shuswap had already erected a chapel.

In the meantime de Smet and the Jesuits had arrived (see *Columbia Region* and *Interior States—Flatheads*) in the Columbia region, and between 1841 and 1844 had established a chain of missions throughout the territory, including three in British Columbia, among the Kutenai, Shuswap, and Okinagan. De Smet himself extended his visitations to the headwaters of the Athabasca, while in 1845–47 Father John Nobili, laboring among the upper tribes, penetrated to the Babines on the lake of that name. In 1847 there were seven chapels or mission stations in British Columbia, the northernmost being that among the Carriers, at Stuart Lake. In 1843 the first Hudson Bay post had been established on Vancouver id. at Camosun, now Victoria, and the beginning of missionary work among the Songish and the Cowichan was made by the secular priest, Father John Bolduc, already well known among the Sound tribes, who had for this reason been brought over by the officers in charge to assist in winning the good will of their Indian neighbors.

The Jesuit prosperity was short lived. Owing to difficulty of communication and pressing need in other fields, it was found necessary to abandon the British Columbia missions, except for an occasional visiting priest, until the work was regularly taken up by the Oblates in 1865 by the establishment of St Joseph mission near Williams lake, on the upper Fraser, by Rev. J. M. McGuckin, first missionary to the Tsilkotin tribe. Within the next few years he extended his ministrations to the remoter Sekani and Skeena. In 1873 the Stuart Lake mission was reestablished by Fathers Lejacq and Blanchet, and in 1885 was placed in charge of Father A. G. Morice, Oblate, the distinguished ethnologist and author, who had already mastered the Tsilkotin language in three years' labor in the tribe. Aside from his missionary labor proper, which still continues, he is perhaps best known as the inventor of the Déné syllabary, by means of which nearly all the Canadian Indians of the great Athapascan stock are now able to read and write in their own language. His other works include a Tsilkotin dictionary, a Carrier grammar, numerous religious and miscellaneous translations, an Indian journal, scientific papers, 'Notes on the Western Dénés' (1893), and a 'History of the Northern Interior of British Columbia' (1904). Father J. M. Le Jeune, of the same order, stationed among the Thompson River and Shuswap Indians since 1880, is also noted as the inventor of a successful shorthand system, by means of which those and other cognate tribes are now able to read in their own languages. He is also the author of a number of religious and text books in the same languages and editor of a weekly Indian journal, the 'Kamloops Wawa,' all of which are printed on a copying press in his own stenographic characters. Another distinguished veteran of the same order is Bishop Paul Durieu, since 1854 until his recent death, laboring successively among the tribes of Washington, Vancouver id. (Ft Rupert, in Kwakiutl territory), and Fraser r.

Episcopal work began in 1857 with the remarkable and successful missionary enterprise undertaken by Mr William Duncan among the Tsimshian at Metlakatla, first in British Columbia and later in Alaska. The Tsimshian at that time were among the fiercest and most degraded savages of the N. W. coast, slavery, human sacrifice, and cannibalism being features of their tribal system, to which they were rapidly adding all the vices introduced by the most depraved white men from the coasting vessels. Moved by reports of their miserable condition Mr Duncan voluntarily resigned a remunerative position in England to offer himself as a worker in their behalf under the auspices of the London Church Missionary Society. He arrived at Ft Simpson, N. coast of British Columbia, in Oct. 1857, and after some months spent in learning the language and making acquaintance with the tribe, then numbering 2,300, opened his first school in June, 1858. By courage and devotion through danger and difficulty he built up a civilized Christian body, which in 1860 he colonized to the number of about 340 in a regular town established at Metlakatla, an abandoned village site 16 m. s. of Ft Simpson. By systematic improvement of every industrial opportunity for years the town had grown to a prosperous, self-supporting community of 1,000 persons, when, by reason of difficulties with the local bishop, upheld by the colonial government, Mr Duncan and his Indians were compelled, in 1887, to abandon their town and improvements and seek asylum under United States protection in Alaska, where they formed a new settlement, known as New Metlakatla, on Annette id., 60 m. N. of their former home. The island, which is about 40 m. long by 3 m. wide, has been reserved by Congress for their use, and the work of improvement and education is now progressing as before the removal, the present population being about 500.

The first Episcopal bishop for British Columbia and Vancouver id. was appointed in 1859. In 1861 the Rev. John B. Good, sent out also by the London society, arrived at Esquimalt, near Victoria, Vancouver id., to preach alike to whites and Indians. At a later period his work was transferred to the Indians of Thompson and lower Fraser rs., with headquarters at St Paul's mission, Lytton. He has translated a large part of the liturgy into the Thompson River (Ntlakyapamuk) language, besides being the author of a grammatic sketch and other papers. In 1865 Kincolith mission was established among the Niska branch of the Tsimshian, on Nass r., by Rev. R. A. Doolan, and some years later another one higher up on the same stream. Kitwingach station, on Skeena r., was established about the same time. In 1871 Rev. Charles M. Tate took up his residence with the Nanaimo on Vancouver id., laboring afterward with the Tsimshian, Bellabella, and Fraser r. tribes. In 1876 Rev. W. H. Collison began work among the Haida at Masset, on the N. end of the Queen Charlotte ids., and in 1878 Rev. A. J. Hall arrived among the Kwakiutl at Ft Rupert, Vancouver id. Other stations in the meantime had been established throughout the s. part of the province, chiefly under the auspices of the London Church Missionary Society.

The first *Methodist* (Wesleyan) work for the Indians of British Columbia was begun in 1863 at Nanaimo, Vancouver id., by Rev. Thomas Crosby, who at once applied himself to the study of the language with such success that he was soon able to preach in it. In 1874 he transferred his labor to the Tsimshian at Port Simpson, on the border of Alaska, who had already been predisposed to Christianity by the work at Metlakatla and by visiting Indians from the S. Other stations were established on Nass r. (1877) and at Kitamat in the Bellabella tribe. Statistics show that the Methodist work has been particularly successful along the N. W. coast and in portions of Vancouver.

There is no record of *Presbyterian* mission work, but some 400 Indians are officially credited to that denomination along the w. coast of Vancouver id.

According to the Canadian Indian Report for 1906 the Christian Indians of British Columbia are classified as follows: Catholic, 11,270; Episcopal (Anglican), 4,364; Methodist, 3,285; Presbyterian, 427; all other, 147.

Canada, Northwest (Athabasca, Mackenzie, Yukon, North Keewatin, Franklin).—The earliest missionaries of the great Canadian Northwest, of which Mackenzie r. is the central artery, were the *Catholic* priests of the Oblate order. The pioneer may have been a Father Grollier, mentioned as the "first martyr of apostleship" in the Mackenzie district and buried at Ft Good Hope, almost under the Arctic circle. In 1846 Father Alexandre Taché, afterward the distinguished archbishop of Red River, arrived at Lac Ile à la Crosse, a Cree station, at the head of Churchill r., Athabasca, and a few months later crossed over the divide to the Chipewyan tribe on Athabasca r. Here he established St Raphael mission, and for the next 7 years, with the exception of a visit to Europe, divided his time between the two tribes. In 1847 or 1848 Father Henry Faraud, afterward vicar of the Mackenzie district, arrived among the Chipewyan of Great Slave lake, with whom and their congeners he continued for 18 years. To him we owe a Bible abridgment in the Chipewyan language. In 1852 arrived Father Valentin Végréville, for more than 40 years missionary to Cree, Assiniboin, and Chipewyan, all of which languages he spoke fluently; founder of the Chipewyan mission of St Peter, on Caribou lake, Athabasca, besides several others farther s.; and author of a manuscript grammar and dictionary of the Cree language, another of the Chipewyan language, and other ethnologic and religious papers in manuscript. In 1867 Father Laurent Legoff arrived at Caribou Lake mission, where he was still stationed in 1892. He is best known as the author of a grammar of the Montagnais, or Chipewyan language, published in 1889.

By far the most noted of all the Oblate missionaries of the great Northwest is Father Émile Petitot, acknowledged by competent Canadian authority as "our greatest scientific writer on the Indians and Eskimos" (MacLean). In 20 years of labor, beginning in 1862, he covered the whole territory from Winnipeg to the Arctic ocean, frequently making journeys of six weeks' length on snowshoes. He was the first missionary to visit Great Bear lake (1866), and the first missionary to the Eskimo of the N. W., having visited them in 1865 at the mouth of the Anderson, in 1868 at the mouth of the Mackenzie, and twice later at the mouth of Peel r. In 1870 he crossed over into Alaska, and in 1878, compelled by illness, he returned to the S., making the journey of some

1,200 m. to Athabasca lake on foot, and thence by canoe and portages to Winnipeg. Besides writing some papers relating to the Cree, he is the author of numerous ethnological and philosophical works, dealing with the Chipewyan, Slavé, Hare, Dog-rib, Kutchin, and Eskimo tribes and territory, chief among which are his Dènè-Dindjié dictionary (1876) and his 'Traditions Indiennes' (1886).

Throughout the Mackenzie region the Catholics have now established regular missions or visiting stations at every principal gathering point, among the most important being a mission at Ft Providence, beyond Great Slave lake, and a school, orphanage, and hospital conducted since 1875 by the Sisters of Charity at Ft Chipewyan on Athabasca lake.

Episcopal effort in the Canadian Northwest dates from 1858, in which year Archdeacon James Hunter, already mentioned in connection with the Cree mission, made a reconnoitering visit to Mackenzie r., as a result of which Rev. W. W. Kirkby, then on parish duty on Red r., was next year appointed to that field and at once took up his headquarters at the remote post of Ft Simpson, at the junction of Liard and Mackenzie rs., 62° N., where, with the assistance of the Hudson's Bay Co's officers, he built a church and school. In 1862, after several years' study of the language, he descended the Mackenzie nearly to its mouth and crossed over the divide to the Yukon, just within the limits of Alaska, preaching to the Kutchin and making some study of the language, after which he returned to Ft Simpson. In 1869 he was appointed to the station at York Factory, on Hudson bay, where he remained until his retirement in 1878, after 26 years of efficient service in Manitoba and the Northwest. He is the author of a number of religious translations in the Chipewyan and Slavé languages.

The work begun on the Yukon by Kirkby was given over to Rev. (Archdeacon) Robert McDonald, who established his headquarters at St Matthew's mission on Peel r., Mackenzie district, "one mile within the Arctic circle." Here he devoted himself with remarkable industry and success to a study of the language of the Takudh Kutchin, into which he has translated, besides several minor works, the Book of Common Prayer (1885), a small collection of Hymns (1889), and the complete Bible in 1898, all according to a syllabic system of his own device, by means of which the Indians were enabled to read in a few weeks. In 1865 Rev. Wm. C. Bompas, afterward bishop of Athabasca and later of Mackenzie r., arrived from England. In the next 25 years he labored among the Chipewyan, Dog-ribs, Beavers, Slavé, and Takudh tribes of the remote Northwest, and gave some attention also to the distant Eskimo. He is the author of a primer in each of these languages, as well as in Cree and Eskimo, together with a number of gospel and other religious translations. Another notable name is that of Rev. Alfred Garrioch, who began work in the Beaver tribe on Peace r., Athabasca, in 1876, after a year's preliminary study at Ft Simpson. He is the founder of Unjaga mission at Ft Vermilion, and author of several devotional works and of a considerable vocabulary in the Beaver language. To a somewhat later period belong Rev. W. D. Reeve and Rev. Spendlove, in the Slave lake region. Among the principal stations are Ft Chipewyan on Athabasca lake, Ft Simpson on the middle Mackenzie, and Fts Macpherson and Lapierre in the neighborhood of the Mackenzie's mouth. Work has also been done among the Eskimo of Hudson bay, chiefly by Rev. Edmund Peck, who has devised a syllabary for the language, in which he has published several devotional translations, beginning in 1878. The greater portion of the Episcopal work in the Canadian Northwest has been under the auspices of the Church Missionary Society of London.

GREENLAND.—Greenland was first colonized from Iceland in 985 by Scandinavians, who became Christian about A. D. 1000. The aboriginal inhabitants were the Eskimo, with whom in the succeeding centuries the colonists had frequent hostile encounters, but there is no record of any attempt at missionary work. Some time shortly before the year 1500 the colony became extinct, there being considerable evidence that it was finally overwhelmed by the Eskimo savages. In 1721 the Norse *Lutheran* minister, Rev. Hans Egede, under the auspices of the government of Denmark, landed with his family and a few other companions upon the s. end of the island, in the belief that some descendants of the lost colony might yet be in existence. Finding no white inhabitants, he turned his attention to the evangelization of the native Eskimo, and thus became the founder both of the Greenland mission and of the modern Greenland settlement. A mission station which was named Godthaab was established on Baal r. on the W. coast, about 64° N., and became the center of operations, while Egede was made bishop and superintendent of missions. After some years of hardship and discouragement the home government was about to withdraw its support, and it seemed as if the mission would have to be abandoned, when, in 1733, the *Moravians* volunteered their aid. In the spring of that year three Moravian missionaries, Christian David, and Matthew and Christian Stach, arrived from Denmark to cooperate with Egede, with such good result that the principal work finally passed over to that denomination, by which it has since been continued. Egede in 1736 returned to Denmark to establish at Copenhagen a special training seminary for the work. He died in 1758, leaving the succession in office to his son, Rev. Paul Egede. The elder Egede was the author of a 'Description of Greenland,' which has been translated into several languages, besides several scriptural works in Eskimo. His son, Paul, accompanied his father on the first trip in 1721, learned the language, and in 1734 began the missionary work which he continued to his death in 1789, having been made bishop 10 years earlier. He is the author of a standard Danish-Latin-Eskimo grammar and dictionary, besides a number of religious works in the language and a journal of the Greenland missions from 1721 to within a year of his death. Still another of the same family, Rev. Peter Egede, nephew of the first missionary, was the author of a translation of Psalms.

With the settlement of the country from Denmark and the organization of regular parishes the Lutheran missions took on new life, special attention being given to the more northern regions. Godthaab remained the principal station, and several others were established, of which the most important to-day are Nugsoak on Disko bay, w. coast, and Angmagsalik, about 66° N., on the E. coast, the northernmost inhabited spot in that direction. The friendly cooperation between the two denominations seems never to have been interrupted, the ministers in many cases sharing their labors and results in common.

The Moravian work prospered. New Herrnhut, the first and most northerly mission, was established in 1733; Lichtenfels was founded 80 m. farther s. in 1758; 300 m. farther s. Lichtenau was founded in 1774; then came Frederiksdal in 1824, Umanak in 1861, and Igdlorpait in 1864. In 1881 the mission force numbered 19 and the native membership 1,545. Since 1801 the whole Eskimo population properly resident within the Moravian mission area has been Christian, but others have since moved in from the outlying territory. The work of civilization is nearly as complete for the whole E. coast.

As the result of the literary labors of nearly two centuries of missionary students, together with a few educated natives, the Eskimo literature of Greenland is exceptionally voluminous, covering the whole range of linguistics, Bible translations, hymn books, and other religious works, school text-books, stories, and miscellanies, besides a journal published at the Godthaab station from 1861 to 1885. With so much material it is possible only to mention the names of the principal workers in this field. For details the reader is referred to Pilling's 'Bibliography of the Eskimo Language.' In the Lutheran mission the most prominent names are Egede, father and son, Fabricius (1768–73); Janssen (period of 1850); Kjer (period of 1820); the Kleinschmidts, father and son (1793–1840); Kragh (1818–28); Steenholdt (period of 1850); Sternberg (1840–53); Thorhallesen (1776–89); Wandall (1834–40), and Wolf (1803–11). In the Moravian list are found Beck (died 1777); Beyer (period of 1750); Brodersen (period of 1790); Konigseer (period of 1780); Muller (period of 1840); together with Cranz, author of the 'History of Greenland and the Moravian Mission,' first published in 1765.

In the four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice, and devotion to high ideals than that afforded by the Indian missions. Some of the missionaries were of noble blood and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habit, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation, had they so chosen; yet they deliberately faced poverty and sufferings, exile and oblivion, ingratitude, torture, and death itself in the hope that some portion of a darkened world might be made better through their effort. To the student who knows what infinite forms of cruelty, brutishness, and filthiness belonged to savagery, from Florida to Alaska, it is beyond question that, in spite of sectarian limitations and the shortcomings of individuals, the missionaries have fought a good fight. Where they have failed to accomplish large results the reason lies in the irrepressible selfishness of the white man or in the innate incompetence and unworthiness of the people for whom they labored.

Consult: Aborigines Committee, Conduct of Friends, 1844; Bancroft, Histories, Alaska, British Columbia, California, Oregon, Washington, etc., 1886–90; Barnum, Innuit Language, 1901; Bressani, Relation, 1653, repr. 1852; Brinton, Lenape, 1885; California, Missions of, U. S. Sup. Ct., 1859; Bryce, Hudson's Bay Co., 1900; Catholic Bureau of Indian Missions, Reports; Clark, Indian Sign Language, 1885; Coues, On the Trail of a Spanish Pioneer, 1900; Cranz, History of the Brethren, 1780; DeForest, Indians of Connecticut,

1851; Duflot de Mofras, Expl. de l'Oregon, 1844; Dunbar, Pawnee Indians, 1880; Eells, Ten Years, 1886; Engelhardt, Franciscans, 1897; Fletcher, Indian Education and Civilization, 1888; Gookin, Christian Indians, Archæologia Americana, 1836; Harris, Early Missions, 1893; Harvey, Shawnee Indians, 1855; Heckewelder, United Brethren, 1820; Hind, Labrador, 1863; Howe, Hist. Coll. Ohio, II, 1896; Jackson (1) Alaska, 1880, (2) Facts About Alaska, 1903; Jesuit Relations, Thwaites ed., 1896–1901; Jones, Ojebway Inds., 1861; Krehbiel, Mennonites, 1898; Loskiel, United Brethren, 1794; Lossing, Moravian Missions, American Hist. Record, 1872; MacLean, Canadian Savage Folk, 1896; McCoy, Baptist Indian Missions, 1840; McDougall, George Millard McDougall the Pioneer, 1888; Minnesota Hist. Soc. Coll., I, 1872; Mooney, Myths of Cherokee, 1900; Morice, Northern British Columbia, 1904; Morse, Report, 1822; Palfrey, New England, I, 1866; Parkman, (1) Jesuits, 1867, (2) Pioneers, 1883; Pilling, Indian Bibliographies (Bulletins of Bur. Am. Eth.), 1887–91; Pitezel, Lights and Shades, 1857; Riggs, Tah-koo Wahkan, 1869; Rink, Tales and Traditions of Eskimo, 1875; Ronan, Flathead Indians, 1890; Ryerson, Hudson's Bay, 1855, Shea, Catholic Missions, 1855; de Smet, Oregon Missions, 1847; Stefánsson in Am. Anthrop., VIII, 1906; Sutherland, Summer in Prairie Land, 1881; Thompson, Moravian Missions, 1890; Tucker, Rainbow in the North, 1851; Wellcome, Metlakahtla, 1887; Whipple, Lights and Shadows, 1899. (J. M.)

Missisauga (Chippewa: *misi*, 'large,' *sâg* or *sauk*, 'outlet (of a river or bay)'= 'large outlet,' referring to the mouth of Missisauga r.—Hewitt). Although this Algonquian tribe is a division or subtribe of the Chippewa, having originally formed an integral part of the latter, it has long been generally treated as distinct. When first encountered by the French, in 1634, the Missisauga lived about the mouth of the river of the same name, along the N. shore of L. Huron, and on the adjacent Manitoulin id. Although so closely allied to the Chippewa, they do not appear to have been disposed to follow that tribe in its progress westward, as there is no evidence that they were ever found in early times so far W. as Sault Ste Marie, but appear to have clung to their old haunts about L. Huron and Georgian bay. Early in the 18th century, influenced by a desire to trade with the whites, they began to drift toward the S. E. into the region formerly occupied by the Hurons, between L. Huron and L. Erie. Although they had destroyed a village of the Iroquois near Ft Frontenac about 1705, they tried in 1708 to gain a passage through the country of the latter, to trade their peltries with the English. At this time a part or band was settled on L. St Clair. About 1720 the French established a station at the W. end of L. Ontario for the purpose of stimulating trade with the Missisauga. Near the close of the first half of the century (1746–50), having joined the Iroquois in the war against the French, the Missisauga were compelled by the latter, who were aided by the Ottawa, to abandon their country, a portion at least settling near the Seneca E. of L. Erie. Others, however, appear to have remained in the vicinity of their early home, as a delegate from a Missisauga town "on the north side of L. Ontario" came to the conference at Mt Johnson, N. Y., in June, 1755. As it is also stated that they "belong to the Chippewyse confederacy, which chiefly dwell about the L. Missilianac," it is probable that "north side of L. Ontario" refers to the shores of L. Huron. Being friendly with the Iroquois at this time, they were allowed to occupy a number of places in the country from which the Hurons had been driven. This is inferred in part from Chauvignerie's report of 1736, which locates parts of the tribe at different points on Missisauga r., Maniskoulin (Manitoulin?) id., L. St Clair, Kente, Toronto r., Matchitaen, and the W. end of L. Ontario. The land on which the Iroquois are now settled at Grand r., Ontario, was bought from them. For the purpose of sealing their alliance with the Iroquois they were admitted as the seventh tribe of the Iroquois league in 1746, at which date they were described as living in five villages near Detroit. It is therefore probable that those who went to live with the Seneca first came to the vicinity of Detroit and moved thence to W. New York. The alliance with the Iroquois lasted only until the outbreak of the French and Indian war a few years later.

According to Jones (Hist. Ojebways), as soon as a Missisauga died he was laid out on the ground, arrayed in his best clothes, and wrapped in skins or blankets. A grave about 3 ft deep was dug and the corpse interred with the head toward the W. By his side were placed his hunting and war implements. The grave was then covered, and above it poles or sticks were placed lengthwise to the height of about 2 ft, over which birch-bark or mats were thrown to keep out the rain. Immediately after the decease of an Indian, the near relatives went into mourning by blackening their faces with charcoal and putting on the most ragged and filthy clothing they possessed. A year was the usual time of mourning for a husband, wife, father or mother.

As the Missisauga are so frequently confounded with the Chippewa and other neighboring tribes who are closely connected, it is difficult to make a separate estimate of their numbers. In 1736 they were reported to number 1,300, about 250 being on Manitoulin id. and Missisauga r., and the rest in the peninsula of Ontario; in 1778 they were estimated at 1,250, living chiefly on the N. side of L. Erie, and in 1884 the number was given as 744. The population was officially reported in 1906 as 810, of whom 185 were at Mud Lake, 87 at Rice Lake, 35 at Scugog, 240 at Alnwick; and 263 at New Credit, Ontario. The New Credit settlement forms a township by itself and the Indian inhabitants have often won prizes against white competitors at the agricultural fairs. The New Credit Indians (who left the Old Credit settlement in 1847) are the most advanced of the Missisauga and represent one of the most successful attempts of any American Indian group to assimilate the culture of the whites. The Alnwick res. dates from 1830, Mud Lake from 1829, Scugog from 1842. Beldom, Chibaouinani, and Grape Island were former settlements. See *Credit Indians*, *Matchedash*.

Consult Chamberlain (1) Language of the Mississagas of Skūgog, 1892, and bibliography therein; (2) Notes on the History, Customs and Beliefs of the Mississagua Indians, Jour. Am. Folk-lore, I, 150, 1888. (J. M. C. T.)

Achsisaghecks.—Colden (1727) note in N. Y. Doc. Col. Hist., IV, 737, 1854. **Achsissaghecs.**—Colden in Schoolcraft, Ind. Tribes, III, 517, 1853. **Aghsiesagichrone.**—Doc. of 1723 in N. Y. Doc. Col. Hist., V, 695, 1855. **Aoechisacronon.**—Jes. Rel. 1649, 27, 1858 (Huron name). **Assisagh.**—Livingston (1701) in N. Y. Doc. Col. Hist., IV, 899, 1854. **Assisagigroone.**—Livingston (1700), ibid., 737. **Awechisaehronon.**—Jes. Rel., III, index, 1858. **Cheveux levés.**—Sagard (1636), Can., I, 192, 1866. **Cheveux relevez.**—Champlain (1615), Œuvres, IV, 24, 1870. **Ishisagek Roanu.**—Dobbs, Hudson Bay, 27, 1744 (Iroquois name). **Ma-se-sau-gee.**—Jones, Ojebway Inds., 164, 1861 (proper form). **Massasagues.**—Macauley, N. Y., II, 249, 1829. **Massasaugas.**—Morgan, League Iroq., 91, 1851. **Massasoiga.**—Chapin (1792) in Am. State Papers, Ind. Aff., I, 242, 1832. **Massesagues.**—Niles (*ca.* 1761) in Mass. Hist. Soc. Coll., 4th s., V, 541, 1861. **Massinagues.**—Boudinot, Star in the West, 127, 1816. **Mesasagah.**—Lindesay (1751) in N. Y. Doc. Col. Hist., VI, 706, 1855. **Messagnes.**—Drake, Ind. Chron., 180, 1836. **Messagues.**—Shirley (1755) in N. Y. Doc. Col. Hist., VI, 1027, 1855. **Messasagas.**—Ft Johnson conf. (1757), ibid., VII, 259, 1856. **Messasagies.**—Perkins and Peck, Annals of the West, 423, 1850. **Messasagoes.**—Procter (1791) in Am. State Papers, Ind. Aff., I, 158, 1832. **Messasagues.**—Writer of 1756 in Mass. Hist. Soc. Coll., 1st s., VII, 123, 1801. **Messasaugues.**—Lincoln (1793), ibid., 3d s., V, 156, 1836. **Messassagas.**—Albany conf. (1746) in N. Y. Doc. Col. Hist., VI, 322, 1855. **Messassagnes.**—Drake, Bk. Inds., ix, 1848. **Messassagues.**—Homann Heirs map, 1756. **Messesagas.**—Lindesay (1751) in N. Y. Doc. Col. Hist., VI, 729, 1855. **Messesagnes.**—Drake, Bk. Inds., bk. 5, 4, 1848. **Messesago.**—Procter (1791) in Am. State Papers, Ind. 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Hist., VII, 526, 1856. **Misisagey.**—Claus (1777), ibid., VIII, 719, 1857. **Misitagues.**—Lahontan, New Voy., I, map, 1735. **Missada.**—Dobbs, Hudson Bay, 31, 1744. **Missages.**—German Flats conf. (1770) in N. Y. Doc. Col. Hist., VIII, 229, 1857. **Missasagas.**—Lindesay (1749), ibid., VI, 538, 1855. **Missasago.**—Harris, Tour, 205, 1805. **Missasagué.**—Durant (1721) in N. Y. Doc. Col. Hist., V, 589, 1855. **Missassago.**—Rupp, West Pa., 280, 1846. **Missassugas.**—Johnson (1764) in N. Y. Doc. Col. Hist., VII, 661, 1856. **Missaugees.**—Trader (1778) in Schoolcraft, Ind. Tribes, III, 560, 1853. **Missequeks.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 281, 1855. **Missesagas.**—Ft Johnson conf. (1757), ibid., VII, 259, 1856. **Missesagoes.**—Procter (1791) in Am. State Papers, Ind. Aff., I, 163, 1832. **Missesagues.**—Doc. of 1747 in N. Y. Doc. Col. Hist., VI, 391, 1855. **Missesaques.**—Clinton (1749), ibid., 484. **Missiagos.**—Johnson (1760), ibid., VII, 434, 1856. **Missinasagues.**—Boudinot, Star in the West, 127, 1816. **Missiosagaes.**—Quotation in Ruttenber, Tribes Hudson R., 29, 1872. **Missiquecks.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 276, 1855. **Missisagaes.**—Mt Johnson conf. (1755), ibid., 975. **Missisages.**—Coxe, Carolana, map, 1741. **Missisagis.**—Doc. of 1764 in N. Y. Doc. Col. Hist., VII, 641, 1856. **Missisagos.**—Canajoharie conf. (1759), ibid., 384. **Missisagues.**—Lahontan, New Voy., I, 230, 1703. **Missisaguez.**—Bacqueville de la Potherie, Hist. Am., IV, 224, 1753. **Missisaguys.**—Charlevoix, Voy., II, 40, 1761. **Missisak.**—Jes. Rel. 1672, 33, 1858. **Missisakis.**—Bacqueville de la Potherie, Hist. Am., II, 48, 1753. **Missisaque.**—Clinton (1749) in N. Y. Doc. Col. Hist., VI, 484, 1855. **Missisaquees.**—Colden (1751), ibid., 742. **Missisaugas.**—Jones, Ojebway Inds., 208, 1861. **Missisauges.**—Carver, Travels, 171, 1778. **Mississaga.**—Mt Johnson conf. (1755) in N. Y. Doc. Col. Hist., VI, 976, 1855. **Mississagets.**—Aigremont (1708), ibid., IX, 819, 1855. **Mississageyes.**—Mt Johnson conf. (1755), ibid., VI, 983, 1855. **Mississagez.**—Bacqueville de la Potherie, Hist. Am., IV, 245, 1753. **Mississagies.**—Schoolcraft, Ind. Tribes, V, 143, 1855. **Mississaguas.**—Official form in Can. Ind. Aff. **Mississague.**—Jes. Rel. 1670, 79, 1858. **Mississaguras.**—Beauchamp in Am. Antiq., IV, 329, 1882. **Mississakis.**—Du Chesneau (1681) in Margry, Déc., II, 267, 1877. **Mississaques.**—Clinton (1749) in N. Y. Doc. Col. Hist., VI, 486, 1855. **Mississaugers.**—Macauley, N. Y., II, 250, 1829. **Mississauges.**—Carver, Travels, 19, 1778. **Mississaugies.**—Keane in Stanford, Compend., 522, 1878. **Mississaugues.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 555, 1853. **Mississguas.**—Macdonald in Can. Ind. Aff. 1883, xiii, 1884 (misprint). **Missitagues.**—Lahontan, New Voy., I, 215, 1703. **Mussisakies.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Nation de Bois.**—Sagard (1636), Can., I, 190, 1866. **Naywaunaukau-raunuh.**—Macauley, N. Y., II, 180, 1829 (the name here seems to refer to the Missisauga). **Nua'ka'hn.**—Gatschet, Tuscarora MS., 1885 (Tuscarora name). **Oumisagai.**—Jes. Rel. 1640, 34, 1858. **Poils leué.**—Sagard (1636), Can., I, 192, 1866. **Sisaghroana.**—Post (1758) in Proud, Pa., II, app., 113, 1798 (same?). **Sississaguez.**—Jefferys, French Dom., pt. I, 17, 1761. **Tisagechroann.**—Weiser (1748) in Rupp, West Pa., app., 16, 1846. **Twakanhahors.**—Macauley, N. Y., II, 250, 1829. **Wisagechroanu.**—Weiser (1748) in Schoolcraft, Ind. Tribes, IV, 605, 1854. **Zisagechroann.**—Weiser (1748) in Rupp, West Pa., app., 22, 1846. **Zisagechrohne.**—Zeisberger MS. (German, 1750) in Conover, Kan. and Geneva MS., B. A. E.

Mississauga. See *Massassauga*.

Mississinewa. A former important Miami village on the E side of the river of the same name, at its junction with the

Wabash, in Miami co., Ind. It was burned by the Americans in 1812, but was rebuilt. The reservation was sold in 1834. (J M.)

Massasinaway.—Stickney (1812) in Am. State Papers, Ind. Aff., I, 810, 1832. **Mississinaway.**—Harrison (1814) in Drake, Tecumseh, 159, 1856. **Mississinewa.**—Mississinewa treaty (1826) in U. S. Ind. Treat., 496, 1873. **Mississinewa Town.**—Royce in 18th Rep. B. A. E., Indiana map, 1899.

Mississippi tablet. See *Notched plates.*

Missogkonnog. Probably a former village or band of the Nipmuc in central Massachusetts. In 1671 the colony of Plymouth raised a force against the "Missogkonnog Indians."—Eliot (1671) in Mass. Hist. Soc. Coll., 1st s., VI, 201, 1800.

Missouri ('great muddy,' referring to Missouri r.). A tribe of the Chiwere group of the Siouan family. Their name for themselves is Niútachi. According to Gale the early form of the word Missouri is Algonquian, of the Illinois dialect. The most closely allied tribes are the Iowa and the Oto. According to tradition, after having parted from the Winnebago at Green bay, the Iowa, Missouri, and Oto moved westward to Iowa r., where the Iowa stopped. The rest continued westward, reaching the Missouri at the mouth of Grand r. Here, on account of some dispute, the Oto withdrew and moved farther up Missouri r. Marquette's autograph map of 1673, which is perhaps the earliest authentic notice of the tribe, locates the 8emess8rit on Missouri r., apparently as far N. as the Platte. Joutel (1687) appears to have been the first writer to use the name Missouri in this form. It is stated that Tonti met the tribe a day and half's journey from the village of the Tamaroa, which was on the Mississippi, 6 leagues below Illinois r. About the beginning of the 18th century the French found them on the left bank of the Missouri, near the mouth of Grand r., and built a fort on an island near them. They continued to dwell in this locality until about 1800. According to Bourgmont (Margry, Déc., VI, 393, 1886) their village in 1723 was 30 leagues below Kansas r. and 60 leagues below the principal Kansa village. About 1798 they were conquered and dispersed by the Sauk and Fox tribes and their allies. Five or six lodges joined the Osage, two or three took refuge with the Kansa, and some amalgamated with the Oto, but they soon recovered, as in 1805 Lewis and Clark found them in villages s. of Platte r., having abandoned their settlements on Grand r. some time previously on account of smallpox. They were visited again by an epidemic in 1823. Although their number was estimated in 1702 at 200 families and in 1805 by Lewis and Clark at 300 souls, in 1829, when they were found with the Oto, they numbered only 80. Having been unfortunate in a war with the Osage, part of them joined the Iowa, and the others went to the Oto previous to the migration of the latter to Big Platte r. In 1842 their village stood on the s. bank of Platte r., Nebr. They accompanied the Oto when that tribe removed in 1882 to Indian Territory. There were only 40 individuals of the tribe remaining in 1885. They are now officially classed with the Oto, together numbering 368 in 1905 under the Oto school superintendent in Oklahoma. The gentes, as given by Dorsey (15th Rep. B. A. E., 240, 1897), were Tunanpin (Black bear), Hotachi (Elk), and Cheghita (Eagle) or Wakanta (Thunder-bird).

GEORGE BATES—MISSOURI

The Missouri joined in the following treaties with the United States: (1) Peace treaty of June 24, 1817; (2) Ft Atkinson, Ia., Sept. 26, 1825, regulating trade and relations with the United States; (3) Prairie du Chien, Wis., July 15, 1830, ceding lands in Iowa and Missouri; (4) Oto village, Nebr., Sept. 21, 1833, ceding certain lands; (5) Bellevue, upper Missouri r., Oct. 15, 1836, ceding certain lands; (6) Washington, Mar. 15, 1854, ceding lands, with certain reservation; (7) Nebraska City, Nebr., Dec. 9, 1854, changing boundary of reservation.

Morgan (Beach, Ind. Miscel., 220, 1877) used the term Missouri Indians to include the Ponca, Omaha, Kansa, Quapaw, Iowa, Oto, and Missouri. These are the Southern tribes of Hale (Am. Antiq., v, 112, 1883), and the Dhegiha and Chiwere groups of J. O. Dorsey. (J. O. D. C. T.)

Emissourita.—Tonti (1684) in Margry, Déc., I, 595, 1876. **Massorites.**—Coxe, Carolana, 16, 1741. **Massorittes.**—Bacqueville de la Potherie, Hist. Am., II, map, 1753. **Massourites.**—Hennepin, New Discov., map, 1698. **Messorites.**—Ibid., 150. **Messourites.**—Coxe, Carolana, 19, 1741. **Misouris.**—Imlay, W. Ter. N. Am., 294, 1797. **Missiouris.**—Harris, Voy. and Trav., II, map, 1705. **Missoori.**—Jefferys, Am. Atlas, map, 1776. **Missounta.**—French, Hist. Col. La., I, 82, 1846. **Missouria.**—Irving, Ind. Sk., I, 96, 1835. **Missourians.**—Jefferys, Fr. Dom. Am., pt. I, 139, 1761. **Missouriens.**—Gass, Voy., 27, 1810. **Missouries.**—Lewis, Trav., 13, 1809. **Missouris.**—Joutel (1687) in Margry, Déc., III, 432, 1878. **Missourita.**—Margry, Déc., I, 611, 1876. **Missourite.**—Jefferys, Fr. Dom. Am., pt. I, 137, 1761. **Missoury.**—La Harpe (1720) in Margry, Déc., VI, 293, 1886. **Missourys.**—Jefferys, Am. Atlas, map, 5, 1776. **Missuri.**—D'Anville, Amér. Septen. map, 1756. **Missurier.**—Güssefeld, Charte von Nord America, 1797. **Missuris.**—Jefferys, Fr. Dom. Am., pt. I, map, 134, 1761. **Missurys.**—Croghan (1759) quoted by Rupp, W. Pa., 146, note, 1846. **Misuris.**—Barcia, Ensayo, 298, 1723. **Musscovi.**—Morse, N. Am., map, 1776 (misprint). **Ne-o-ge-he.**—Long Exped. Rocky Mts., I, 339, 1823. **Neojehe.**—Gallatin in Trans. Am. Antiq. Soc., II, 127, 1836. **Ne-o-ta-cha.**—Long, Exped. Rocky Mts., I, 339, 1823. **Ne-u-cha-ta.**—Hamilton in Trans. Neb. Hist. Soc., I, 48, 1885. **Ne-u-tach.**—Ibid., 47. **Neu-ta-che.**—Maximilian, Trav., 507, 1843 (trans., 'those that arrive at the mouth'). **New′-dar-cha.**—Lewis and Clark, Discov., 15. 1806. **Ne-yu-ta-ca.**—Hamilton in Trans. Neb. Hist. Soc., I, 47, 1885. **Nicúdje.**—Dorsey, Kansa MS. vocab., B. A. E., 1882 (Kansa name). **Ni-u′-t'a-tci.**—Dorsey in 15th Rep. B. A. E., 240, 1897 (own name, *tc=ch*). **Ni-út'-ati′.**—Dorsey, ¢egiha MS. Dict., B. A. E., 1878 (Omaha and Ponca name). **Ouemessourit.**—Gale, Upper Miss., 209, 1867 (transliterated from Marquette). **8emess8rit.**—Marquette, map (1673) in Shea, Discov., 268, 1852. **Ou-missouri.**—Thevenot quoted by Shea, Discov., 268, 1852. **Waçu̱q¢a.**—Dorsey, inf'n, 1883 (Osage name.) **Wa-ju′-q̃d¢ă.**—Dorsey, Kwapa MS. vocab., B. A. E., 1891 (Quapaw name). **Wemessouret.**—Marquette transliterated by Shea, Discov., 268, 1852.

Mistassin (from *mista-assini*, 'a great stone,' referring to a huge isolated rock in L. Mistassini, which the Indians regarded with veneration). An Algonquian tribe that lived on L. Mistassini, Quebec. They were divided by early writers into the Great and the Little Mistassin, the former living near the lake, the latter farther s. in the mountains. They first became known to the French about 1640, but were not visited by missionaries until some years later. They were attacked by the Iroquois in 1665, and in 1672 their country was formally taken possession of by the French with their consent. Although spoken of by Hind in 1863 as roving in bands with Montagnais and Nascapee over the interior of Labrador, it appears that in 1858 a portion of the tribe was on the lower St Lawrence.

Very little has been recorded in regard to their habits or characteristics. It is recorded that when attacked by the Iroquois in 1665 they had a wooden fort, which they defended successfully and with great bravery. Their only myth mentioned is that in regard to the great rock in the lake, which they believed to be a manito. (J. M. C. T.)

Matassins.—Charlevoix (1721), Journal, I, letter xi, 276, 1761. **Mattassins.**—Barton, New Views, app., 12, 1798. **Misiassins (Petits).**—La Tour, map, 1779 (misprint; the Grands Mistassins are correctly named). **Misstassins.**—Report of 1858 in Hind, Lab. Penin., I, 12, 1863. **Mistapnis.**—McKenney and Hall. Ind. Tribes, III, 81, 1854. **Mistasiniouek**—Jes. Rel. 1643, 38, 1858. **Mistasirenois.**—Memoir of 1706 in N. Y. Doc. Col. Hist., IX, 791, 1855. **Mistasirinins.**—Jes. Rel. 1672, 55, 1858. **Mistassini.**—Hind, Lab. Penin., I, 8, 1863. **Mistassinni.**—Ibid., 272. **Mistassins.**—Bellin, map, 1755 (Grands and Petits Mistassins). **Mistassirinins.**—Jes. Rel. 1672, 44, 1858. **Mistissinnys.**—Walch, map, 1805. **Mitchitamou.**—Jes. Rel. 1640, 34, 1858. **Müstassins.**—Jes. Rel. 1676–7, LX, 244, 1900.

Mistaughchewaugh. A former Chumashan village at San Marcos, 25 m. from Santa Barbara, Cal.—Father Timeno (1856) quoted by Taylor in Cal. Farmer, May 4, 1860.

Misun (*Mĭ′-sûn*). A former Kuitsh village on lower Umpqua r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 231, 1890.

Mitaldejama. A former village, presumably Costanoan, connected with San Juan Bautista mission Cal.—Engelhardt, Franciscans in Cal., 398, 1897.

Mitcheroka ('knife'). A division of the Hidatsa.

Ma-etsi-daka.—Matthews, inf'n, 1885 (='small knives'). **Mit-che-ro′-ka.**—Morgan, Anc. Soc., 159, 1877.

Mithlausmintthai (*Mĭ-çlä′-us-mĭn-t'çai′*). A former Siuslaw village on Siuslaw r., Oreg.—Dorsey in Jour. Am. Folk-lore. III, 230, 1890.

Mitiling. See *Kalopaling.*

Mitline. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.

Matalans.—Humboldt, Kingdom of New Spain, II, 345, 1811. **Mitliné.**—Taylor in Cal. Farmer, Oct. 18, 1861.

Mitlmetlelch (*Mī′tlmetle′ltc*). A Squawmish village community on Passage id., Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Mitomkai Pomo. A name, usually rendered Mtom′-kai (from *mato* 'big', *kai* 'valley'), applied to the inhabitants of Willits or Little Lake valley, Mendocino co., Cal. In the form Tomki it has been used by the whites to designate a creek E. of the range of mountains bordering Little Lake valley on the E. Most of the Mitomkai Pomo, locally known as Little Lakes, are now on Round Valley res., numbering, with the "Redwoods," 114 in 1905. (S. A. B.)

Betumki.—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 146, 1853. **Bitomkhai.**—A. L. Kroeber, Univ. Cal. MS., 1903 (Upper Clear Lake form of name). **Little Lakes.**—Official form in Indian Affairs Reports. **Mi-toam′ Kai Pó-mo.**—Powers in Cont. N. A. Ethnol., III, 155, 1877.

Mitrofania. A Kaniagmiut Eskimo village on Mitrofania id., s. of Chignik bay, Alaska; pop. 22 in 1880, 49 in 1890.—Petroff in 10th Census, Alaska, 28, 1884.

Mitsukwic. A former Nisqualli village "at the salmon trap on Squalli [Nisqualli] r.," Washington.—Gibbs, MS. No. 248, B.A.E.

Mittaubscut. A village of about 20 houses in 1676, situated on Pawtuxet r., 7 or 8 m. above its mouth, in Providence or Kent co., R. I. It probably belonged to the Narraganset, but its chief disputed their claim.—Williams (1676) in Mass. Hist. Soc. Coll., 3d s., I, 71, 1825.

Mittsulstik (*Mīt-ts'ūl'-stĭk*). A former Yaquina village on the N. side of Yaquina r., Oreg., at the site of the present Newport.—Dorsey in Jour. Am. Folk-lore, III, 229, 1890.

Mitutia. A village of the Cholovone, a division of the Yokuts, situated E. of lower San Joaquin r., Cal.—Pinart, Cholovone MS., B. A. E., 1880.

Miwok ('man'). One of the two divisions of the Moquelumnan family in central California, the other being the Olamentke. With a small exception in the W., the Miwok occupied territory bounded on the N. by Cosumnes r., on the E. by the ridge of the Sierra Nevada, on the S. by Fresno cr., and on the W. by San Joaquin r. The exception on the W. is a narrow strip of land on the E. bank of the San Joaquin, occupied by Yokuts Indians, beginning at the Tuolumne and extending northward to a point not far from the place where the San Joaquin bends to the W. The Miwok are said by Powers to be the largest "nation" in California, and a man of any of their tribes or settlements may travel from the Cosumnes to the Fresno and make himself understood without difficulty, so uniform is their language. See *Moquelumnan*. (J. C.)

Meewa.—Powers in Overland Monthly, X, 323, 1873. **Meewie.**—Ibid. **Meewoc.**—Ibid. **Mewahs.**—Ind. Aff. Rep. 1856, 244, 1857. **Miook.**—Kingsley, Standard Nat. Hist., VI, 175, 1885. **Mi'-wa.**—Powers in Cont. N. A. Ethnol., III, 347, 1877. **Mi'-wi.**—Ibid. **Mi'-wok.**—Ibid. **Muwa.**—Merriam in Science, N. S., XIX, 914, June 17, 1904.

Mixam, Mixanno. See *Mriksah*.

Mixed-bloods. To gauge accurately the amount of Indian blood in the veins of the white population of the American continent and to determine to what extent the surviving aborigines have in them the blood of their conquerors and supplanters is impossible in the absence of scientific data. But there is reason to believe that intermixture has been much more common than is generally assumed. The Eskimo of Greenland and the Danish traders and colonists have intermarried from the first, so that in the territory immediately under European supervision hardly any pure natives remain. The marriages (of Danish fathers and Eskimo mothers) have been very fertile and the children are in many respects an improvement on the aboriginal stock, in the matter of personal beauty in particular. According to Packard (Beach, Ind. Miscel., 69, 1877) the last full-blood Eskimo on Belle Isle str., Labrador, was in 1859 the wife of an Englishman at Salmon bay. The Labrador intermixture has been largely with fishermen from Newfoundland of English descent.

Some of the Algonquian tribes of Canada mingled considerably with the Europeans during the French period, both in the E. and toward the interior. In recent years certain French-Canadian writers have unsuccessfully sought to minimize this intermixture. In the Illinois-Missouri region these alliances were favored by the missionaries from the beginning of the 18th century. As early as 1693 a member of the La Salle expedition married the daughter of the chief of the Kaskaskia. Few French families in that part of the country are free from Indian blood. The establishment of trading posts at Detroit, Mackinaw, Duluth, etc., aided the fusion of races. The spread of the activities of the Hudson's Bay Company gave rise in the Canadian Northwest to a population of mixed-bloods of considerable historic importance, the offspring of Indian mothers and Scotch, French, and English fathers. Manitoba, at the time of its admission into the dominion, had some 10,000 mixed-bloods, one of whom, John Norquay, afterward became premier of the Provincial government. Some of the employees of the fur companies who had taken Indian wives saw their descendants flourish in Montreal and other urban centers. The tribes that have furnished the most mixed-bloods are the Cree and Chippewa, and next the Sioux, of N. W. Canada; the Chippewa, Ottawa, and related tribes of the great lakes; and about Green bay, the Menominee. Toward the Mississippi and beyond it were a few Dakota and Blackfoot mixed-bloods. Harvard (Rep. Smithson. Inst., 1879) estimated the total number in 1879 at 40,000. Of these about 22,000 were in United States territory and 18,000 in Canada. Of 15,000 persons of Canadian-French descent in Michigan few were probably free from Indian blood. Some of the French mixed-bloods wandered as far as the Pacific, establishing settlements of their own kind beyond the Rocky mts. The first wife of the noted ethnologist Schoolcraft was the daughter of an Irish gentleman by a Chippewa mother, another of whose daughters married an Episcopal clergyman, and a third a French-Canadian lumberer. Although some of the English colonies endeavored to promote the intermarriage of the two races, the only notable case in Virginia is that of Pocahontas (q. v.) and John Rolfe. The Athapascan and other tribes of the extreme N. W. have intermixed but little with the whites, though there are Russian mixed-bloods in Alaska. In British Columbia and the adjoining parts of the United States are to be found some mixed-bloods, the result of intermarriage of French traders and employees with native women. Some intermixture of captive white blood exists among the Apache, Comanche, Kiowa, and other raiding tribes along the Mexican and Texas border, the children seeming to inherit superior industry. The Pueblos, with the notable exception of the Lagunas, have not at all favored intermarriage with Europeans. The modern Siouan tribes have intermarried to some extent with white Americans, as some of them did in early days with the French of Canada. The Five Civilized Tribes of Oklahoma—Cherokee, Choctaw, Chickasaw, Creeks, and Seminole—have a large element of white blood, some through so-called squaw-men, some dating back to British and French traders before the Revolution. In the Cherokee Nation especially nearly all the leading men for a century have been more of white than of Indian blood, the noted John Ross himself being only one-eighth Indian. Mooney (19th Rep. B. A. E., 83, 1900) considers that much of the advance in civilization made by the Cherokee has been "due to the intermarriage among them of white men, chiefly traders of the ante-Revolutionary period, with a few Americans from the back settlements." Most of this white blood was of good Irish, Scotch, American, and German stock. Under the former laws of the Cherokee Nation anyone who could prove the smallest proportion of Cherokee blood was rated as Cherokee, including many of one-sixteenth, one-thirty-second, or less of Indian blood. In 1905 the Cherokee Nation numbered 36,782 citizens. Of these, about 7,000 were adopted whites, negroes, and Indians of other tribes, while of the rest probably not one-fourth are of even approximately pure Indian blood. Some of the smaller tribes removed from the E., as the Wyandot (Hurons) and Kaskaskia, have not now a single full-blood, and in some tribes, notably the Cherokee and Osage, the jealousies from this cause have led to the formation of rival full-blood and mixed-blood factions. During the Spanish domination in the S. E. Atlantic region intermixture perhaps took place, but not much; in Texas, however, intermarriage of whites and Indians was common. The peoples of Iroquoian stock have a large admixture of white blood, French and English, both from captives taken during the wars of the 17th and 18th centuries and by the process of adoption, much favored by them. Such intermixture contains more of the combination of white mother and Indian father than is generally the case. Some English-Iroquois intermixture is still in process in Ontario. The Iroquois of St Regis, Caughnawaga, and other agencies can hardly boast an Indian of pure blood. According to the Almanach Iroquois for 1900, the blood of Eunice Williams, captured at Deerfield, Mass., in 1704, and adopted and married within the tribe, flows in the veins of 125 descendants at Caughnawaga; Silas Rice, captured at Marlboro, Mass., in 1703, has 1,350 descendants; Jacob Hill and John Stacey, captured near Albany in 1755, have, respectively, 1,100 and 400 descendants. Similar cases are found among the New York Iroquois. Dr Boas (Pop. Sci. Mo., XLV, 1894) has made an anthropometric study of the mixed-bloods, covering a large amount of data, especially concerning the Sioux and the eastern Chippewa. The total numbers investigated were 647 men and 408 women. As compared with the Indian, the mixed-blood, so far as investigations have shown, is taller, men exhibiting greater divergence than women.

A large proportion of negro blood exists in many tribes, particularly in those formerly residing in the Gulf states, and among the remnants scattered along the Atlantic coast from Massachusetts southward. The Five Civilized Tribes of Oklahoma, having been slaveholders and surrounded by Southern influences, generally sided with the South in the Civil war. On being again received into friendly relations with the Government they were compelled by treaty to free their slaves and admit them to equal Indian citizenship. In 1905 there were 20,619 of these adopted negro citizens in these five tribes, besides all degrees of admixture in such proportions that the census takers are frequently unable to discriminate. The Cherokee as a body have refused to intermarry with their negro citizens, but among the Creeks and the Seminole intermarriage has been very great. The Pamunkey, Chickahominy, Marshpee, Narraganset, and Gay Head remnants have much negro blood, and conversely there is no doubt that many of the broken coast tribes have been completely absorbed into the negro race. See *Croatan Indians*, *Métis*, *Popular fallacies*. (A. F. C. J. M.)

Mixed Senecas and Shawnees. The former official designation of the mixed band of Mingo (Seneca) and Shawnee who removed from Lewistown, Ohio, to the W. about 1833 (see *Mingo*). By treaty of 1867 the union was dissolved, the Seneca joining the band known as "Seneca of Sandusky," and the Shawnee becoming a distinct body under the name of "Eastern Shawnee." Both tribes were assigned reservations in the present Oklahoma, where they still reside, numbering 101 and 366 respectively in 1905. (J. M.)

Mixed Shoshones. Mixed bands of Bannock and Tukuarika.—U. S. Stat., XVIII, 158, 1875.

M'ketashshekakah (*Ma'katawĭmĕshĭkä-'kä*^{a}, 'big black chest,' referring to the pigeonhawk.—W. J.) The Thunder gens of the Potawatomi, Sauk, and Foxes, q. v.
Ma'katawimeshikaka^a.—Wm. Jones, inf'n. 1906. **M'-ke-tash'-she-kă-kah'.**—Morgan, Anc. Soc., 167, 1877.

M'ko (*Ma''kwa*, 'bear'). A gens of the Potawatomi, q. v.
Ma''kwa.—Wm. Jones, inf'n, 1906. **M'-ko'.**—Morgan, Anc. Soc., 167, 1877.

M'kwa (*Ma''kwa*, 'bear'). A gens of the Shawnee, q. v.
Ma''kwa.—Wm. Jones, inf'n, 1906. **M'-kwa'.**—Morgan, Anc. Soc., 168, 1877

Moache. A division of the Ute, formerly roaming over s. Colorado and N. New Mexico. In 1871 they were reported to number 645; in 1903 the combined Capote, Moache, and Wiminuche on Southern Ute res. numbered 955. The name "Taos Utes" was formerly applied to those Ute who temporarily encamped in considerable numbers about Taos pueblo, N. Mex. As these were doubtless largely Moache, their synonyms are included here, although the Capote, Tabeguache, and Wiminuche were evidently also a part of them. See *Ute*.

The Moache joined with other Ute bands in the treaty of Washington, Mar. 2, 1868, affirming the treaty of Oct. 7, 1863, with the Tabeguache and defining the boundaries of their reservation.

Maquache Utes.—Taylor in Sen. Ex. Doc. 4, 40th Cong., spec. sess., 10, 1867. **Maquahache.**—Dole in Ind. Aff. Rep. 1864, 18, 1865. **Maquoche Utahs.**—Davis, ibid., 135, 1866. **Menaches.**—Graves, ibid., 386, 1854. **Moguachis.**—Villa-Señor, Theatro Am., pt. 2, 413, 1748. **Mohuache.**—Merriwether in Ind. Aff. Rep. 1855, 186, 1856. **Mohuache Utahs.**—Meriwether in Sen. Ex. Doc. 69, 34th Cong., 1st sess., 15, 1856. **Mohuache Utes.**—Bancroft, Ariz. and N. Mex., 665, 1889. **Mohuhaches.**—Bell, New Tracks in N. Am., I, 108, 1869. **Moquaches.**—Archuleta in Ind. Aff. Rep., 142, 1866. **Mouuache Utes.**—Colyer, ibid., 1871, 191, 1872. **Muache.**—Ute treaty (1868) in U. S. Ind. Treaties, Kappler ed., II, 990, 1904. **Muahuaches.**—Carson in Ind. Aff. Rep. 1859, 342, 1860. **Muares.**—Orozco y Berra, Geog., 59, 1864 (probably identical, although given as part of Faraon Apache). **Taos.**—Wilson (1849) in Cal. Mess. and Corresp., 185, 1850. **Taos Indians.**—Cummings in Ind. Aff. Rep., 160, 1866 (identified with Moache). **Taos Yutas.**—Farnham, Trav. Californias, 371, 1844. **Tao Yutas.**—Farnham misquoted by Bancroft, Nat. Races, I, 465, 1882. **Tash-Yuta.**—Burton, City of Saints, 578, 1861.

Moah (*Máhwäw*^{a}, 'wolf'). A gens of the Potawatomi, q. v.
Máhwäw^a.—Wm. Jones, inf'n, 1906. **Mo-ăh'.**—Morgan, Anc. Soc., 167, 1877.

Moanahonga ('great walker'). An Iowa warrior, known to the whites as Big Neck, and called also by his people Winaugusconey ('Man not afraid to travel'), because he was wont to take long trips alone, relying on his own prowess and prodigious strength. While he was of lowly birth he was exceedingly ambitious and contended for the honors and dignity for which his courage and address fitted him, but which his fellow tribesmen were loth to accord, wherefore he built a lodge apart from the rest and collected about him a band of admirers over whom he exercised the authority of chief. Gen. Clark induced him and Mahaskah to go to Washington in 1824 and there sign a treaty that purported to convey to the United States for an annual payment of $500 for 10 years the title of all the lands of the Iowa lying within the borders of Missouri. He did not understand the treaty, and after white settlers had taken possession of a considerable part of the Indian lands he set out in 1829 to visit St Louis for the purpose of making complaint to Gen. Clark. A party of whites encountered his company of 60 men, made them all intoxicated, and decamped with their horses, blankets, and provisions. When they recovered from their stupor one of them shot a hog to satisfy their hunger. This provoked the anger of the settlers, 60 of whom rode up and commanded the Indians to leave the country. Moanahonga then withdrew his camp about 15 m. beyond the state boundary, as he supposed. When the white party followed him he went out to meet them with his pipe in his mouth in sign of peace. As he extended his hand in greeting the borderers fired, killing his brother at his side, and an infant. The Indians flew to their arms and, inspired anew by the call for vengeance of Moanahonga's sister, who was shot in the second volley, they drove the whites from the field, although these exceeded their fighting men two to one. The man who shot his sister Moanahonga burned at the stake. The U. S. troops were ordered out, and obtaining hostages from the Iowa returned to their barracks. Moanahonga and several others of his band were arrested and tried on a charge of murder, but were acquitted. He cultivated friendly relations with the whites after this, but always went with blackened face in sign of mourning, because, as he said, he had sold the bones of his ancestors. About 5 years afterward he fell in combat with a Sioux chief. See McKenney and Hall, Ind. Tribes, I, 177-183, 1858.

Moapariats (*Mo-a-pa-ri'-ats*, 'mosquito creek people'). A band of Paiute formerly living in or near Moapa valley,

s. e. Nev., and numbering 64 in 1873.—Powell in Ind. Aff. Rep. 1873, 50, 1874.

Mobile (meaning doubtful). A Muskhogean tribe whose early home was probably Mauvila, or Mavilla, supposed to have been at or near Choctaw Bluff on Alabama r., Clark co., Ala., where De Soto, in 1540, met with fierce opposition on the part of the natives and engaged in the most obstinate contest of the expedition. The town was then under the control of Tascalusa (q. v.) probably an Alibamu chief. If, as is probable, the Mobilian tribe took part in this contest, they must later have moved farther s., as they were found on Mobile bay when the French began to plant a colony at that point about the year 1700. Wishing protection from their enemies, they obtained permission from the French, about 1708, to settle near Ft Louis, where space was allotted them and the Tohome for this purpose. Little is known of the history of the tribe. In 1708 a large body of Alibamu, Cherokee, Abihka, and Catawba warriors descended Mobile r. for the purpose of attacking the French and their Indian allies, but for some unknown reason contented themselves with destroying a few huts of the Mobilians. The latter, who were always friendly to the French, appear to have been christianized soon after the French settled there. In 1741 Coxe wrote that the chief city of the once great province of Tascaluza, "Mouvilla, which the English call Maubela, and the French Mobile, is yet in being, tho' far short of its former grandeur." At this date the Mobilians and Tohome together numbered 350 families. Mention is made in the Mobile church registers of individual members of the tribe as late as 1761, after which they are lost to history as a tribe. For subsistence they relied almost wholly on agriculture. Clay images of men and women and also of animals, supposed to be objects of worship by this people, were found by the French.

The so-called Mobilian trade language was a corrupted Choctaw jargon used for the purposes of intertribal communication among all the tribes from Florida to Louisiana, extending northward on the Mississippi to about the junction of the Ohio. It was also known as the Chickasaw trade language. (A. S. G. C. T.)

Mabile.—Ranjel quoted by Halbert in Trans. Ala. Hist. Soc., III, 68, 1899. **Manilla.**—Harris, Voy. and Trav., I, 808, 1705 (misprint). **Maouila.**—La Salle (*ca.* 1682) in Margry, Déc., II, 197, 1877. **Maubela.**—Coxe, Carolana, 25, 1741. **Maubila.**—French, Hist. Coll. La., II, 247, 1875. **Maubile.**—Ibid., III, 192, 1851. **Maubileans.**—Ibid., 170. **Maubilians.**—Charlevoix, Nouv. France, II, 273, 1761. **Mauvila.**—Garcilasso de la Vega (1540), Fla., 146, 1723. **Mauvilians.**—French, Hist. Coll. La., III, 192, 1852. **Mauviliens.**—Charlevoix, Nouv. France, II, 308, 1761. **Mavila.**—Biedma (1544) in French, Hist. Coll. La., II, 102, 1850. **Mavilians.**—Schoolcraft, Ind. Tribes, II, 34, 1852. **Mavilla.**—Gentleman of Elvas (1557) in French, Hist. Coll. La., II, 156, 1850. **Mobeluns.**—Boudinot, Star in the West, 127, 1816 (or Mouville). **Mobilas.**—Barcia, Ensayo, 313, 1723. **Mobile.**—Pénicaut (1699) in French, Hist. Coll. La., n. s., I, 43, 1869. **Mobileans.**—La Harpe, ibid., III, 20, 34, 1851. **Mobilians.**—Jefferys, French Dom. Am., I, 165, 1761. **Mobiliens.**—Pénicaut (1702) in Margry, Déc., V, 425, 1883. **Mouvill.**—Le Page du Pratz, Hist. La., Eng. ed., 309, 1774. **Mouvilla.**—Coxe, Carolana, 24, 1741. **Mouville.**—Boudinot, Star in the West, 127, 1816 (or Mobeluns). **Movila.**—Barcia, Ensayo, 335, 1723. **Movill.**—Barton, New Views, lxix, 1798. **Mowill.**—Jefferys, French Dom. Am., I, 162, 1761.

Mocama ('on the coast'). A former Timucua district and dialect, probably about the present St Augustine, Fla.

Mocama.—Pareja (*ca.* 1614) quoted by Gatschet in Am. Philos. Soc. Proc., XVI, 627, 1877. **Moscama.**—Brinton, Floridian Penin., 135, 1859.

Moccasin. The soft skin shoe of the North American Indians and its imitations on the part of the whites. The word, spelled formerly also *moccason*, is derived from one of the eastern Algonquian dialects: Powhatan (Strachey, 1612), *mockasin, mawhcasun;* Massachuset (Eliot, ante 1660), *mohkisson, mohkussin;* Narraganset (Williams, 1643), *mocussin;* Micmac, *m'cusun;* Chippewa, *makisin.* It came into English through Powhatan in all probability, as well as through Massachuset. The latter dialect has also *mokus* or *mokis*, of which the longer word seems to be a derivative. Hewitt suggests that it is cognate with *makak*, 'small case or box' (see *Mocuck*). After the moccasin have been named moccasin-fish (Maryland sunfish), moccasin-flower or moccasin-plant (lady's-slipper, known also as Indian's shoe), moccasin-snake or water-moccasin (*Ancistrodon piscivorus*), the upland moccasin (*A. atrofuscus*). In some parts of the South the term 'moccasined' is in colloquial use in the sense of intoxicated. (A. F. C.)

With the exception of the sandal-wearing Indians living in the states along the Mexican boundary, moccasins were almost universally worn. The tribes of s. e. Texas were known to the southern Plains Indians as "Barefoot Indians," because they generally went without foot-covering, only occasionally wearing sandals. The Pacific coast Indians also as a rule went barefoot, and among most tribes women did not customarily wear moccasins. There are two general types of moccasins—those with a rawhide sole sewed to a leather upper, and those with sole and upper consisting of one piece of soft leather with a seam at the instep and heel. The former belongs to the Eastern or timber tribes, the latter to the Western or plains Indians. The Eskimo have soled footwear. The chief causes influencing this distribution are the presence or absence of animals furnishing thick rawhide, the character of trails and travel, and tribal usages. The boot or legging moccasin, worn from Alaska to Arizona and New Mexico, is still commonly a part of the woman's costume, and among most of the Pueblos the legging portion is a white-tanned deerskin to which the moccasin is attached, the skin being wrapped neatly and methodically around the calf of the leg and secured by means of a cord. Differences in cut, color, decoration, toe-piece, inset-tongue, vamp, heel-fringe, ankle-flaps, etc., show tribal and environmental characters and afford means of identification. Among the Plains tribes the decoration of moccasins presents a wide range of symbolism, and since this part of the costume has been less modified by contact with whites than other garments, it affords valuable material for the study of symbolic art.

The materials used in making moccasins are tanned skins of the larger mammals, rawhide for soles, and sinew for sewing. Dyes, pigments, quills, beads, cloth, buttons, and fur are applied to the moccasin as decoration. Many tribes make moccasins to be specially worn in ceremonies, and a number of tribes also employ their footwear in a guessing game known as the "moccasin game."

Great ingenuity was often displayed in cutting moccasins from a single piece of dressed hide, the most complicated pattern being found among the Klamath. The northern Athapascan pattern has a T-shaped seam at the toe and heel, while in the Nez Percé type the seam is along one side of the foot from the great toe to the heel. In the moccasin of the Plains Indians the upper is in one piece and is sewed to a rawhide sole.

Consult Dixon in Bull. Am. Mus. Nat. Hist., xvii, pt. 3, 1905; Gerard in Am. Anthrop., ix, no. 1, 1907; Goddard in Univ. of Cal. Pub., Am. Archæol. and Ethnol., i, 1903; Kroeber in Bull. Am. Mus. Nat. Hist., xviii, pt. 1, 1904; Mason (1) in Smithson. Rep. 1886, pt. 1, 205–238, 1889, (2) in Rep. Nat. Mus. 1894, 239–593, 1896; Morgan, League Iroquois, ii, 1904; Shufeldt in Proc. Nat. Mus. 1888, 59–66, 1889; Stephen in Proc. Nat. Mus. 1888, 131–136, 1889; Willoughby in Am. Anthrop., ix, no. 1, 1907; Wissler in Trans. 13th Internat. Cong. Am., 1905. (W. H.)

Mochgonnekonck. A village on Long Island, N. Y., in 1643, probably near the present Manhasset.—Doc. of 1643 in N. Y. Doc. Col. Hist., xiv, 60, 1883.

Mochicaui (*mochic* 'tortoise', *cahui* 'hill': 'hill of the tortoise,' in allusion to the shape of a hill in the vicinity of the settlement.—Buelna). The principal settlement of the Zuaque, who speak or spoke the Tehueco and Vacoregue dialects of Cahita; situated on the E. bank of Rio Fuerte, about lat. 26° 10′, N. W. Sinaloa, Mexico. The settlement is now civilized.

Mochicahuy.—Orozco y Berra, Geog., 332, 1864. **Mochicaui.**—Ribas (1645) in Bancroft, Nat. Races, i, 608, 1882. **Mochicohuy.**—Ibid., map. **Motschicahuz.**—Kino, map (1702) in Stöcklein, Neue Welt-Bott, 1726.

Mochilagua. An Opata pueblo visited by Coronado in 1540; situated in the valley of the Rio Sonora, N. W. Mexico, doubtless in the vicinity of Arizpe. Possibly identical with one of the villages later known by another name.

Mochila.—Castañeda (*ca.* 1565) in Ternaux-Compans, Voy., IX, 158, 1838 (misprint). **Mochilagua.**—Castañeda in 14th Rep. B. A. E., 515, 1896.

Mocho (*El Mocho*, Span.: 'the cropped, shorn, mutilated', so called because he had lost an ear in a fight). An Apache, celebrated in manuscript narratives pertaining to Texas in the 18th century. He was captured by the Tonkawa, but because of his eloquence and prowess was elevated to the chiefship of that tribe on the death of its leader during an epidemic in 1777 or 1778. With the Spaniards El Mocho had a bad reputation. When he became chief the governor connived to get rid of him; to effect which Mezières bribed his rivals to allure him to the highway leading to Natchitoches, under the promise of presents when he should arrive there, and murder him, but this plot failed, and Mezières and the governor were obliged to conciliate him. Finally, in 1784, at the instigation of the government, he was killed. (H. E. B.)

Mochopa. An Opata pueblo of Sonora, Mexico, and the seat of a Spanish mission founded between 1678 and 1730, at which latter date the population had become reduced to 24. It was abandoned between 1764 and 1800, owing to Apache depredations.

Machopo.—Davila, Sonora Histórico, 317, 1894. **Mochop.**—Hamilton, Mexican Handbook, 47, 1883. **Mochopa.**—Orozco y Berra, Geog., 343, 1864. **S. Ignacio Mochopa.**—Sonora materiales (1730) quoted by Bancroft, No. Mex. States, i, 514, 1884.

Mocock. See *Mocuck*.

Moctobi. A small tribe formerly residing in s. Mississippi. They are mentioned by Iberville, in 1699, as living at that time on Pascagoula r., near the Gulf coast, associated with the Biloxi and Paskagula, each tribe having its own village (Margry, Déc., iv, 195, 1880). Sauvole, who was at Ft Biloxi in 1699–1700, speaks of the "villages of the Pascoboulas, Biloxi, and Moctobi, which together contain not more than 20 cabins." Nothing is known respecting their language, nor has anything more been ascertained in regard to their history, but from their intimate relations with the Biloxi it is probable they belonged to the same (Siouan) linguistic stock. The name Moctobi appears to have disappeared from Indian memory and tradition, as repeated inquiry among the Choctaw and Caddo has failed to elicit any knowledge of such a tribe. What seems to be a justifiable supposition, in the absence of further knowledge, is that the three or four small bands were the remnants of a larger tribe or of tribes which, while making their way southward, had been reduced by war, pestilence, or other calamity, and had been compelled to consolidate and take refuge under the Choctaw. Consult Mooney, Siouan Tribes of the East, Bull. B. A. E., 1894. See *Capinans*.

Moctobi.—Sauvole (1700) in Margry, Déc., IV, 451, 1880. **Moctoby.**—Iberville (1699), ibid., 195. **Moelobites.**—Gayarré, La., 66, 1851. **Mouloubis.**—Iberville (1699) in French, Hist. Coll. La., II, 99, 1875.

Mocuck. Defined by Bartlett (Dict. of Americanisms, 399, 1877) as "a term applied to the box of birch bark in which sugar is kept by the Chippewa Indians." In the forms *makak*, *mocock*, *mocuck*, *mowkowk*, *mukuk*, the word is known to the literature of the settlement of Canada and the W. in the early years of the 19th century, and is now in use among the English-speaking people of the maple-sugar region about the great lakes, and among the Canadian French as *macaque*. A trader in Minnesota in 1820 (cited by Jenks in 19th Rep. B. A. E., 1103, 1900) speaks of "a mocock of sugar, weighing about 40 pounds." The word is derived from *máʿkaʿk*, which in the Chippewa and closely related Algonquian dialects signifies a bag, box, or other like receptacle of birch-bark. (A. F. C.)

Modoc (from *Móatokni*, 'southerners'). A Lutuamian tribe, forming the southern division of that stock, in s. w. Oregon. The Modoc language is practically the same as the Klamath, the dialectic differences being extremely slight. This linguistic identity would indicate that the local separation of the two tribes must have been comparatively recent and has never been complete. The former habitat of the Modoc included Little Klamath lake, Modoc lake, Tule lake, Lost River valley, and Clear lake, and extended at times as far E. as Goose lake. The most important bands of the tribe were at Little Klamath lake, Tule lake, and in the valley of Lost r. Frequent conflicts with white immigrants, in which both sides were guilty of many atrocities, have given the tribe an unfortunate reputation. In 1864 the Modoc joined the Klamath in ceding their territory to the United States and removed to Klamath res. They seem never to have been contented, however, and made persistent efforts to return and occupy their former lands on Lost r. and its vicinity. In 1870 a prominent chief named Kintpuash (q. v.), commonly known to history as Captain Jack, led the more turbulent portion of the tribe back to the California border and obstinately refused to return to the reservation. The first attempt to bring back the runaways by force brought on the Modoc war of 1872–73. After some struggles Kintpuash and his band retreated to the lava-beds on the California frontier, and from Jan. to Apr., 1873, successfully resisted the attempts of the troops to dislodge them. The progress of the war had been slow until April of that year, when two of the peace commissioners, who had been sent to treat with the renegades, were treacherously assassinated. In this act Kintpuash played

CHIKCHIKAM LUPATKUELATKO ("SCAR-FACED CHARLEY")—MODOC

WINEMA (TOBY RIDDLE)—MODOC

the chief part. The campaign was then pushed with vigor, the Modoc were finally dispersed and captured, and Kintpuash and 5 other leaders were hanged at Ft Klamath in Oct., 1873. The tribe was then divided, a part being sent to Indian Ter. and placed on the Quapaw res., where they had diminished to 56 by 1905. The remainder are on Klamath res., where they are apparently thriving, and numbered 223 in 1905.

The following were the Modoc settlements so far as known: Agawesh, Chakawech, Kalelk, Kawa, Keshlakchuish, Keuchishkeni, Kumbatuash, Leush, Nakoshkeni, Nushaltkagakni, Pashka, Plaikni, Shapashkeni, Sputuishkeni, Stuikishkeni, Waisha, Wachamshwash, Welwashkeni, Wukakeni, Yaneks, and Yulalona. (L. F.)

Aígspaluma.—Gatschet in Cont. N. A. Ethnol., II, pt. I, xxxiii, 1890 (Sahaptin name for all Indians on Klamath res. and vicinity). **La-la-cas.**—Meacham, Wigwam and War-path, 291, 1875 (original name). **Lutmáwi.**—Gatschet, op. cit., xxxiv (name given by a part of the Pit River Indians). **Lutuam.**—Gatschet in Mag. Am. Hist., I, 165, 1877. **Lutuami.**—Curtin, Ilmawi MS. vocab., B. A. E., 1889 (Ilmawi name). **Madoc.**—Ind. Aff. Rep. 1867, 71, 1868. **Ma^{n}′-ʞa.**—Dorsey, Kwapa MS. vocab., B. A. E., 1891 (Quapaw name). **Moadoc.**—Ind. Aff. Rep. 1864, 11, 1865. **Moahtockna.**—Taylor in Cal. Farmer, June 22, 1860. **Móatakish.**—Gatschet in Cont. N. A. Ethnol., II, pt. II, 216, 1890 (variation of Mō′dokish). **Móatokgîsh.**—Ibid. **Móatokni.**—Ibid. (own name). **Modanks.**—Wright (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 28, 1857. **Modoc.**—Palmer in Ind. Aff. Rep., 471, 1854. **Mo-docks.**—Ibid., 470. **Modoes.**—Taylor in Cal. Farmer, June 22, 1860 (misprint). **Modok.**—Powers in Cont. N. A. Ethnol., III, 252, 1877. **Mō′dokish.**—Gatschet in Cont. N. A. Ethnol., II, pt. II, 216, 1890. **Mō′dokni.**—Ibid. (own name). **Modook.**—Ind. Aff. Rep., 221, 1861. **Mówatak.**—Gatschet in Cont. N. A. Ethnol., II, pt. I, xxxiv, 1890 (Sahaptin name). **Mû′atokni.**—Ibid., pt. 2, 216. **Plaîkni.**—Ibid., pt. 1, xxxv (collective for Modoc, Klamath, and Snakes on Sprague r.). **Pχánai.**—Ibid. (Yreka Shasta name). **Saidoka.**—Ibid. (Shoshoni name).

Moenkapi (‘place of the running water’). A small settlement about 40 m. N. W. of Oraibi, N. E. Ariz., occupied during the farming season by the Hopi. The present village, which consists of two irregular rows of one-story houses, was built over the remains of an older settlement—apparently the Rancheria de los Gandules seen by Oñate in 1604. Moenkapi is said to have been founded within the memory of some of the Mormon pioeers at the neighboring town of Tuba City, named after an old Oraibi chief. It was the headquarters of a large milling enterprise of the Mormons a number of years ago. (F. W. H.)

Concabe.—Garcés (1775–76) quoted by Bancroft, Ariz. and N. Mex., 137, 395, 1889. **Moencapi.**—Coues, Garcés Diary, 393, 1900. **Moen-kopi.**—Mindeleff in 8th Rep. B. A. E., 14, 1891. **Moqui concave.**—Ibid. **Moyencopi.**—Bourke, Moquis of Arizona, 229, 1884. **Muabe.**—Ibid. **Mũenkapi.**—Voth, Trad. of the Hopi, 22, 1905 (correct Hopi form). **Munqui-concabe.**—Garcés (1776), Diary, 393, 1900. **Muqui concabe.**—Ibid., 394–395 (Yavapai form). **Rancheria de los Gandules.**—Oñate (1604) in Doc. Inéd., XVI, 276, 1871 (apparently identical).

Mogg. An Abnaki chief. He had long been sachem of the Norridgewock and had been converted to Christianity by Père Râle when the English settlers in Maine, in order to make good their title to territory which the Abnaki declared they had not parted with, began a series of attacks in 1722. Col. Westbrook in the first expedition found the village deserted and burned it. In 1724 the English surprised the Indians. The killing of Râle and many of the Indians, the desecration of the church, etc., left a blot on the honor of the colonists (Drake, Bk. Inds., 312, 1880). In the fight fell Mogg and other noted warriors. Whittier's poem "Mogg Megone" recounts the story. See *Missions*. (A. F. C.)

Mogollon (from the mesa and mountains of the same name in New Mexico and Arizona, which in turn were named in honor of Juan Ignacio Flores Mogollon, governor of New Mexico in 1712–15). A subdivision of the Apache that formerly ranged over the Mogollon mesa and mts. in W. New Mexico and E. Arizona (Ind. Aff. Rep., 380, 1854). They were associated with the Mimbreños at the Southern Apache agency, N. Mex., in 1868, and at Hot Springs agency in 1875, and are now under the Ft Apache and San Carlos res., Ariz. They are no longer officially recognized as Mogollones, and their number is not separately reported. (F. W. H.)

Be-ga′-kŏl-kizjn.—ten Kate, Synonymie, 5, 1884. **Mogall.**—Ind. Aff. Rep. 1867, 12, 1868. **Mogallones.**—Browne, Apache Country, 290, 1869. **Mogogones.**—Ind. Aff. Rep., 380, 1854. **Mogoll.**—Ibid., 1867, 193, 1868. **Mogollon.**—Ibid., 1857, 289, 1858. **Mogollone.**—Ibid., 1858, 206. **Mogoyones.**—Ibid., 1856, 181, 1857.

Mohanet. An Indian settlement of the colony of Pennsylvania, on the E. branch of the Susquehanna, probably Iroquois.—Alcedo, Dic. Geog., III, 225, 1788.

Moharala (*Mo-har-ä′-lä*, ‘big bird’). A subdivision or clan of the Delawares.—Morgan, Anc. Soc., 172, 1877.

Mohave (from *hamok* ‘three’, *avi* ‘mountain’). The most populous and warlike of the Yuman tribes. Since known to history they appear to have lived on both sides of the Rio Colorado, though chiefly on the E. side, between the Needles (whence their name is derived) and the entrance to Black canyon. Ives, in 1857, found only a few scattered families in Cottonwood valley, the bulk of their number being below Hardyville. In recent times a body of Chemehuevi have held the river between them and their kinsmen the Yuma. The Mohave are strong, athletic, and well developed, their women attractive; in fact, Ives characterized them as fine a people physically as any he had ever seen. They are famed for the artistic painting of their bodies. Tattooing was universal, but confined to small areas on the skin. According to Kroeber (Am. Anthrop., IV, 284, 1902) their art in recent times consists chiefly of crude painted decorations on their pottery. Though a river tribe, the Mohave made no canoes, but when necessary had recourse to rafts, or balsas, made of bundles of reeds. They had no large settlements, their dwellings being scattered. These were four-sided and low, with four supporting posts at the center. The walls, which were only 2 or 3 ft high, and the almost flat roof were formed of brush covered with sand. Their granaries were upright cylindrical structures with flat roofs. The Mohave hunted but little, their chief reliance for food being on the cultivated products of the soil, as corn, pumpkins, melons, beans, and a small amount of wheat, to which they added mesquite beans, mescrew, piñon nuts, and fish to a limited extent. They did not practise irrigation, but relied on the inundation of the bottom lands to supply the needed moisture, hence when there was no overflow their crops failed. Articles of skin and bone were very little used, materials such as the inner bark of the willow, vegetable fiber, etc., taking their place. Pottery was manufactured. Baskets were in common use, but were obtained from other tribes.

MOHAVE MAN. (AM. MUS. NAT. HIST.)

According to Kroeber, "there is no full gentile system, but something closely akin to it, which may be called either an incipient or a decadent clan system. Certain men, and all their ancestors and descendants in the male line, have only one name for all their female relatives. Thus, if the female name hereditary in my family be Maha, my father's sister, my own sisters, my daughters (no matter how great their number), and my son's daughters, will all be called Maha. There are about twenty such women's names, or virtual gentes, among the Mohave. None of these names seems to have any signification. But according to the myths of the tribe, certain numbers of men originally had, or were given, such names as Sun, Moon, Tobacco, Fire, Cloud, Coyote, Deer, Wind, Beaver, Owl, and others, which correspond exactly to totemic clan names; then these men were instructed by Mastamho, the chief mythological being, to call all their daughters and female descendants in the male line by certain names, corresponding to these clan names. Thus the male ancestors of all the women who at present bear the name Hipa, are believed to have been originally named Coyote. It is also said that all those with one name formerly lived in one area, and were all considered related. This, however, is not the case now, nor does it seem to have been so within recent historic times." Bourke (Jour. Am. Folk-lore, II, 181, 1889) has recorded some of these names, called by him gentes, and the totemic name to which each corresponds, as follows: Hual-ga (Moon), O-cha (Rain-cloud), Ma-ha (Caterpillar), Nol-cha (Sun), Hipa (Coyote), Va-had-ha (Tobacco), Shul-ya (Beaver), Kot-ta (Mescal or Tobacco), Ti-hil-ya (Mescal), Vi-ma-ga (a green plant, not identified), Ku-mad-ha (Oca-

MOHAVE WOMAN. (AM. MUS. NAT. HIST.)

tilla or Iron Cactus), Ma-li-ka (unknown), Mus (Mesquite), Ma-si-pa (Coyote).

The tribal organization was loose, though, as a whole, the Mohave remained quite distinct from other tribes. The chieftainship was hereditary in the male line. Their dead were cremated. The population of the tribe in 1775–76 was conservatively estimated by Garcés (Diary, 443, 1900) at 3,000, and by Leroux, about 1834 (Whipple, Pac. R. R. Rep., III, 1856), to be 4,000; but the latter is probably an overestimate. Their number in 1905 was officially given as 1,589, of whom 508 were under the Colorado River school superintendent, 856 under the Ft Mohave school superintendent, 50 under the San Carlos agency, and about 175 at Camp McDowell, on the Rio Verde. Those at the latter two points, however, are apparently Yavapai, commonly known as Apache Mohave.

MOHAVE FAMILY GROUP

No treaty was made with the Mohave respecting their original territory, the United States assuming title thereto. By act of Mar. 3, 1865, supplemented by Executive orders of Nov. 22, 1873, Nov. 16, 1874, and May 15, 1876, the present Colorado River res., Ariz., occupied by Mohave, Chemehuevi, and Kawia, was established.

Pasion, San Pedro, and Santa Isabel have been mentioned as rancherias of the Mohave. (H. W. H. F. W. H.)

Amacabos.—Zarate-Salmeron (*ca.* 1629), Relacion, in Land of Sunshine, 105, Jan. 1900. **Amacava.**—Ibid., 48, Dec. 1899. **A-mac-há-vès.**—Whipple in Pac. R. R. Rep., III, pt. 3, 16, map, 1856. **Amaguaguas.**—Duflot de Mofras, Voyages, I, 338, 1844. **Amahuayas.**—Taylor in Cal. Farmer, Mar. 21, 1862. **Amajabas.**—Bancroft, Ariz. and N. Mex., 545, 1889. **Amajavas.**—Bancroft, Hist. Cal., II, 332, 1885. **A-moc-há-ve.**—Whipple in Pac. R. R. Rep., III, pt. 3, 102, 1856 (own name). **Amóhah.**—Zeitschrift f. Ethnologie, 378, 1877 (after 18th century source). **Amojaves.**—Cremony, Life Among the Apaches, 148, 1868. **Amoχami.**—Hoffman in Bull. Essex Inst., XVII, 33, 1885. **Amoχawi.**—Ibid. **Amu-chaba.**—Smith (1827) in Zeitschr. f. Ethnologie, 378, 1877. **Dil-*zhay′*.**—White, Apache Names of Ind. Tribes, MS., B. A. E., 1, n. d. ('Red soil with red ants': Apache name). **Hamockhaves.**—Ind Aff. Rep. 1857, 302, 1858. **Hamoekhávé.**—ten Kate, Reizen in N. A., 130, 1885. **Hamokába.**—Corbusier, MS. vocab., B. A. E., 1885. **Hamokavi.**—Thomas, Yuma MS. vocab., B. A. E., 1868. **Hamoke-avi.**—Ibid. **Hamukahava.**—Ibid. ***Har*-dil-zhay.**—White, Apache Names of Ind. Tribes. MS., B. A. E., 1, n. d. ('Red soil with red ants': Apache name). **Hatilshé.**—White in Zeitschr. f. Ethnologie, 370, 1877 (Apache name for Mohave, Yuma, and Tonto). **Húkwats.**—Ibid. ('weavers': Ute and Paiute name). **I-at.**—Simpson, Exped. Great Basin, 474, 1859 ('elegant fellows': Paiute name). **Jamajabas.**—Font, MS. Diary, 56, Dec. 7, 1775 (or Soyopas). **Jamajabs.**—Garcés (1775–76), Diary, passim, 1900. **Jamajas.**—Kern in Schoolcraft, Ind. Tribes, IV, 38, 1854. **Jamalas.**—Hinton, Handbook to Arizona, 28, 1878. **Mac-há-vès.**—Whipple in Pac. R. R. Rep., III, pt. 3, 16, map, 1856. **Mac-há-vìs.**—Ibid., pt. 1, 110. **Macjave.**—Froebel, Seven Years' Travels, 511, 1859. **Ma há os.**—Whipple, Exped. from San Diego, 17, 1851. **Majabos.**—Soc. Geogr. Mex., 504, 1869. **Majave.**—Tolmie and Dawson, Comp. Vocabs., 128, 1884. **Mohahve.**—Brenchley, Journ. to Great Salt Lake, II, 441, 1841. **Mohave.**—Ibid. **Mohavi.**—Bartlett, Pers. Narr., II, 178, 1854. **Mohawa.**—Pattie, Pers. Narr., 93, 1833. **Mohawe.**—Möllhausen, Journ. to Pacific, I, 46, 1858. **Mojaoes.**—Bourke, Moquis of Ariz., 118, 1884. **Mojaris.**—Ind. Aff. Rep., 109, 1866. **Mojaur.**—Ibid., 94. **Mojave.**—Brenchley, Journ. to Great Salt Lake, II, 441, 1841. **Mokhabas.**—Corbusier in Am. Antiq., VIII, 276, 1886 (Mohaves, or). **Molxaves.**—Burton (1856) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 116, 1857. **Moyave.**—Haines, Am. Indian, 153, 1888. **Nāks′-ăt.**—ten Kate, Synonymie, 4, 1884 (Pima and Papago name). **Soyopas.**—Font, MS. Diary, 56, Dec. 7, 1775 (Jamajabas, or). **Tamajabs.**—Schoolcraft, Ind. Tribes, III, 298, 1853 (misprint of Garcés' 'Jamajabs'). **Tamasabes.**—Taylor in Cal. Farmer, May 11, 1860 (misprint from Garcés). **Tamasabs.**—Forbes, Hist. Cal., 162, 1839. **Tzi-na-ma-a.**—Bourke in Jour. Am. Folk-Lore, II, 185, 1889 (own name "before they came to the Colorado river"). **Wah muk a-hah′-ve.**—Ewing in Great Divide, 204, Dec. 1892 (trans. 'dwelling near the water'). **Wamak-a′va.**—Cushing, inf'n (Havasupai name). **Wibu′-kapa.**—Gatschet, inf'n (Yavapai name). **Wili idahapá.**—White in Zeitschr. f. Ethnol., 371, 1877 (Tulkepaya name). **Yamágas.**—Mayer, Mexico, II, 38, 1853. **Yamajab.**—Garcés (1776) misquoted by Bancroft, Ariz. and N. Mex., 395, 1889. **Yamaya.**—Pike, Expeditions, 3d map, 1810.

Mohawk (cognate with the Narraganset *Mohowaùuck*, 'they eat (animate) things,' hence 'man-eaters'). The most easterly tribe of the Iroquois confederation. They called themselves Kaniengehaga, 'people of the place of the flint.'

In the federal council and in other intertribal assemblies the Mohawk sit with the tribal phratry, which is formally called the "Three Elder Brothers" and of which the other members are the Seneca and the Onondaga. Like the Oneida, the Mohawk have only 3 clans, namely, the Bear, the Wolf, and the Turtle. The tribe is represented in the federal council by 9 chiefs of the rank of *roianer* (see *Chiefs*), being 3 from every clan. These chiefships were known by specific names, which were conferred with the office. These official titles are Tekarihoken, Haienhwatha, and Satekarihwate, of the first group; Orenrehkowa, Deionhehkon, and Sharenhowanen, of the second group; and Dehennakarine, Rastawenserontha, and Shoskoharowanen, of the third group. The first two groups or clans formed an intratribal phratry, while the last, or Bear clan group, was the other phratry. The people at all times assembled by phratries, and each phratry occupied a side of the council fire opposite that occupied by the other phratry. The second title in the foregoing list has been Anglicized into Hiawatha (q. v.).

From the Jesuit Relation for 1660 it is learned that the Mohawk, during a period of 60 years, had been many times both at the top and the bottom of the ladder of success; that, being insolent and warlike, they had attacked the Abnaki and their congeners at the E., the Conestoga at the S., the Hurons at the W. and N., and the Algonquian tribes at the N.; that at the close of the 16th century the Algonkin had so reduced them that there appeared to be none left, but that the remainder increased so rapidly that in a few years they in turn had overthrown the Algonkin. This success did not last long. The Conestoga waged war against them so vigorously for 10 years that for the second time the Mohawk were overthrown so completely that they appeared to be extinct. About this time (?1614) the Dutch arrived in their country, and, being attracted by their beaver skins, they furnished the Mohawk and their congeners with firearms, in order that the pelts might be obtained in greater abundance. The purpose of the Dutch was admirably served, but the possession of firearms by the Mohawk and their confederates rendered it easy for them to conquer their adversaries, whom they routed and filled with terror not alone by the deadly effect but even by the mere sound of these weapons, which hitherto had been unknown. Thenceforth the Mohawk and their confederates became formidable adversaries and were victorious most everywhere, so that by 1660 the conquests of the Iroquois confederates, although they were not numerous, extended over nearly 500 leagues of territory. The Mohawk at that time numbered not more than 500 warriors and dwelt in 4 or 5 wretched villages.

The accounts of Mohawk migrations previous to the historical period are largely conjectural. Some writers do not clearly differentiate between the Mohawk and the Huron tribes at the N. and W. and from their own confederates as a whole. Besides fragmentary and untrustworthy traditions little that is definite is known regarding the migratory movements of the Mohawk.

In 1603, Champlain, while at Tadousac, heard of the Mohawk and their country. On July 30, 1609, he encountered on the lake to which he gave his own name a party of nearly 200 Iroquois warriors, under 3 chiefs. In a skirmish in which he shot two of the chiefs dead and wounded the third, he defeated this party, which was most probably largely Mohawk. Dismayed by the firearms of the Frenchman, whom they now met for the first time, the Indians fled. The Iroquois of this party wore arrow-proof armor and had both stone and iron hatchets, the latter having been obtained in trade. The fact that in Capt. Hendricksen's report to the States General, Aug. 18, 1616, he says that he had "bought from the inhabitants, the Minquaes [Conestoga], 3 persons, being people belonging to this company," who were "employed in the service of the Mohawks and Machicans," giving, he says, for them, in exchange, "kettles, beads, and merchandise," shows how extensively the inland trade was carried on between the Dutch and the Mohawk. The latter were at war with the Mohegan and other New England tribes with only intermittent periods of peace. In 1623 a Mohegan fort stood opposite Castle id. in the Hudson and was "built against their enemies, the Maquaes, a powerful people." In 1626 the Dutch commander of Ft Orange (Albany), and 6 of his men, joined the Mohegan in an expedition to invade the Mohawk country. They were met a league from the fort by a party of Mohawk armed only with bows and arrows, and were defeated, the Dutch commander and 3 of his men being killed, and of whom one, probably the commander, was cooked and eaten by the Mohawk. This intermittent warfare continued until the Mohegan were finally forced to withdraw from the upper waters of the Hudson. They did not however relinquish their territorial rights to their native adversaries, and so in 1630 they began to sell their lands to the Dutch. The deed to the Manor of Renssalaerwyck, which extended W. of the river two days' journey, and was mainly on the E. side of the river, was dated in the year named. In 1637 Kilian Van Renssalaer bought more land on the E. side. Subsequently the Mohegan became the friends and allies of the Mohawk, their former adversaries.

In 1641 Ahatsistari, a noted Huron chief, with only 50 companions, attacked and defeated 300 Iroquois, largely Mohawk, taking some prisoners. In the preceding summer he had attacked on L. Ontario a number of large canoes manned by Iroquois, probably chiefly Mohawk, and defeated them, after sinking several canoes and killing a number of their crews. In 1642, 11 Huron canoes were attacked on Ottawa r. by Mohawk and Oneida warriors about 100 m. above Montreal. In the same year the Mohawk captured Father Isaac Jogues, two French companions, and some Huron allies. They took the Frenchmen to their villages, where they caused them to undergo the most cruel tortures. Jogues, by the aid of the Dutch, escaped in the following year; but in 1646 he went to the Mohawk to attempt to convert them and to confirm the peace which had been made with them. On May 16, 1646, Father Jogues went to the Mohawk as an envoy and returned to Three Rivers in July in good health. In September he again started for the Mohawk country to establish a mission there; but, owing to the prevalence of an epidemic among the Mohawk, and to the failure of their crops, they accused Father Jogues of "having concealed certain charms in a small coffer, which he had left with his host as a pledge of his return," which caused them thus to be afflicted. So upon his arrival in their village for the third time, he and his companion, a young Frenchman, were seized, stripped, and threatened with death. Father Jogues had been adopted by the Wolf clan of the Mohawk, hence this clan, with that of the Turtle, which with the Wolf formed a phratry or brotherhood, tried to save the lives of the Frenchmen. But the Bear clan, which formed a phratry by itself, and being only cousins to the others, of one of which Father Jogues was a member, had determined on his death as a sorcerer. On Oct. 17, 1646, the unfortunates were told that they would be killed, but not burned, the next day. On the evening of the 18th Father Jogues was invited to a supper in a Bear lodge. Having accepted the invitation, he went there, and while entering the lodge a man concealed behind the door struck him down with an ax. He was beheaded, his head elevated on the palisade, and his body thrown into the river. The next morning Jogues' companion suffered a similar fate. Father Jogues left an account of a Mohawk sacrifice to the god Aireskoi (i. e., *Āregwĕⁿs′ gwă′*, 'the Master or God of War'). While speaking of the cruelties exercised by the Mohawk toward their prisoners, and specifically toward 3 women, he said: "One of them (a thing not hitherto done) was burned all over her body, and afterwards thrown into a huge pyre." And that "at every burn which they caused, by applying lighted torches to her body, an old man, in a loud voice, exclaimed, 'Daimon, Aireskoi, we offer thee this victim, whom we burn for thee, that thou mayest be filled with her flesh and render us ever anew victorious over our enemies.' Her body was cut up, sent to the various villages, and devoured." Megapolensis (1644), a contemporary of Father Jogues, says that when the Mohawk were unfortunate in war they would kill, cut up, and roast a bear, and then make an offering of it to this war god with the accompanying prayer: "Oh, great and mighty Aireskuoni, we know that we have offended against thee, inasmuch as we have not killed and eaten our captive enemies—forgive us this. We promise that we will kill and eat all the captives we shall hereafter take as certainly as we have killed and now eat this bear." He adds: "Finally, they roast their prisoners dead before a slow fire for some days and then eat them up. The common people eat the arms, buttocks, and trunk, but the chiefs eat the head and the heart."

The Jesuit Relation for 1646 says that, properly speaking, the French had at that time peace with only the Mohawk, who were their near neighbors and who gave them the most trouble, and that the Mohegan (Mahingans or Mahinganak), who had had firm alliances with the Algonkin allies of the French, were then already conquered by the Mohawk, with whom they formed a defensive and offensive alliance; that during this year some Sokoki (Assok8ekik) murdered some Algonkin, whereupon the latter determined, under a misapprehension, to massacre some Mohawk, who were then among them and the French. But, fortunately, it was discovered from the testimony of two wounded persons, who had escaped, that the murderers spoke a language quite different from that of the Iroquois tongues, and suspicion was at once removed from the Mohawk, who then hunted freely in the immediate vicinity of the Algonkin n. of the St Lawrence, where these hitherto implacable enemies frequently met on the best of terms. At this time the Mohawk refused Sokoki ambassadors a new compact to wage war on the Algonkin.

The introduction of firearms by the Dutch among the Mohawk, who were among the first of their region to procure them, marked an important era in their history, for it enabled them and the cognate Iroquois tribes to subjugate the Delawares and Munsee, and thus to begin a career of conquest that carried their war parties to the Mississippi and to the shores of Hudson bay. The Mohawk villages were in the valley of Mohawk r., N. Y., from the vicinity of Schenectady nearly to Utica, and their territory extended N. to the St Lawrence and S. to the watershed of Schoharie cr. and the E. branch of the Susquehanna. On the E. their territories adjoined those of the Mahican, who held Hudson r. From their position on the E. frontier of the Iroquois confederation the Mohawk were among the most prominent of the Iroquoian tribes in the early Indian wars and in official negotiations with the colonies, so that their name was frequently used by the tribes of New England and by the whites as a synonym for the confederation. Owing to their position they also suffered much more than their confederates in some of the Indian and French wars. Their 7 villages of 1644 were reduced to 5 in 1677. At the beginning of the Revolution the Mohawk took the side of the British, and at its conclusion the larger portion of them, under Brant and Johnson, removed to Canada, where they have since resided on lands granted to them by the British government. In 1777 the Oneida expelled the remainder of the tribe and burned their villages.

In 1650 the Mohawk had an estimated population of 5,000, which was probably more than their actual number; for 10 years later they were estimated at only 2,500. Thenceforward they underwent a rapid decline, caused by their wars with the Mahican, Conestoga, and other tribes, and with the French, and also by the removal of a large part of the tribe to Caughnawaga and other mission villages. The later estimates of their population have been: 1,500 in 1677 (an alleged decrease of 3,500 in 27 years), 400 in 1736 (an alleged decrease of 1,100 in 36 years), 500 in 1741, 800 in 1765, 500 in 1778, 1,500 in 1783, and about 1,200 in 1851. These estimates are evidently little better than vague guesses. In 1884 they were on three reservations in Ontario: 965 at the Bay of Quinté near the E. end of L. Ontario, the settlement at Gibson, and the reserve of the Six Nations on Grand r. Besides these there are a few individuals scattered among the different Iroquois tribes in the United States. In 1906 the Bay of Quinté settlement contained 1,320; there were 140 (including "Algonquins") at Watha, the former Gibson band which was removed earlier from Oka; and the Six Nations included an indeterminate number.

The Mohawk participated in the following treaties with the United States: Ft Stanwix, N. Y., Oct. 22, 1784, being a treaty of peace between the United States and the Six Nations and defining their boundaries; supplemented by treaty of Ft Harmar, O., Jan. 9, 1789. Konondaigua (Canandaigua), N. Y., Nov. 11, 1794, establishing peace relations with the Six Nations and agreeing to certain reservations and boundaries. Albany, N. Y., Mar. 29, 1797, by which the United States sanctioned the cession by the Mohawk to the state of New York of all their lands therein.

The names of the following Mohawk villages have been preserved: Canajoharie, Canastigaone, Canienga, Caughnawaga, Chuchtononeda, Kanagaro, Kowogoconnughariegugharie, Nowadaga, Onoalagona, Osquake, Saratoga, Schaunactada (Schenectady), Schoharie, and Teatontaloga. (J. N. B. H.)

Agnechronons.—Jes. Rel. for 1652, 35, 1858. **Agnée.**—Jes. Rel. for 1642, 83, 1858. **Agneehronon.**—Jes. Rel. for 1640, 35, 1858. **Agneronons.**—Jes. Rel. for 1643, 63, 1858. **Agnic.**—Homann Heirs' map, 1756 (misprint). **Agniehronnons.**—Jes. Rel. for 1664, 34, 1858. **Agniehroron.**—Jes. Rel. for 1637, 119, 1858. **Agnierhonon.**—Jes. Rel. for 1639, 70, 1858. **Agnieronnons.**—Jes. Rel. for 1656, 2, 1858. **Agnieronons.**—Dollier and Gallinée (1669) in Margry, Déc., I, 141, 1875. **Agnierrhonons.**—Jes. Rel. for 1635, 34, 1858. **Agniers.**—Hennepin, New Discov., 101, 1698. **Agniez.**—Frontenac (1673) in Margry, Déc., I, 213, 1875. **Agnizez.**—Vaillant (1688) in N. Y. Doc. Col. Hist., III, 527, 1853. **Aguierhonon.**—Sagard (1632), Hist. Can., IV, 1866 (Huron name). **Amóhak.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name). **A'muhak.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (Caughnawaga name). **Anaguas.**—Le Beau, Avantures, II, 2, 1738. **Aniáka-háka.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (Caughnawaga name). **Anié.**—Bacqueville de la Potherie, Hist. de l'Am. Sept., III, 27, 1753. **Aniez.**—De l'Isle, map (1718), quoted in N. Y. Doc. Col. Hist., V, 577, 1855. **Anniegué.**—Jes. Rel. for 1665, 21, 1858. **Anniehronnons.**—Jes. Rel. fôr 1653, 5, 1858. **Anniengehronnons.**—Jes. Rel. for 1657, 53, 1858. **Annienhronnons.**—Ibid., 36. **Annieronnons.**—Ibid., 15. **Annieronons.**—Jes. Rel. for 1656, 11, 1858. **Annierronnons.**—Jes. Rel. for 1646, 3, 1858. **Anniés.**—Tracy (1667) in N. Y. Doc. Col. Hist., III, 152, 1853. **Anniez.**—Frontenac (1673) in Margry, Déc., I, 203, 1875. **Aquieeronons.**—Jes. Rel. for 1641, 37, 1858. **Aquiers.**—Charlevoix, Jour., I, 270, 1761 (misprint). **Auniers.**—Chauvignerie (1736), quoted by Schoolcraft, Ind. Tribes, III, 555, 1853. **Aunies.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Canaoneuska.**—Montreal conf. (1756) in N. Y. Doc. Col. Hist., X, 500, 1858. **Caniengas.**—Hale quoted in Minn. Hist. Soc. Coll., V, 42, 1885. **Canniungaes.**—N. Y. Doc. Col. Hist., IX, 262, note, 1855. **Canungas.**—Mallery in Proc. A. A. A. S., XXVI, 352, 1877. **Cauneeyenkees.**—Edwards (1751) in Mass. Hist. Soc. Coll., 1st s., X, 143, 1809. **Cayingahaugas.**—Macauley, N. Y., II, 174, 1829. **Conninggahaughgaugh.**—Ibid., 185. **Da-gä-e-ó-gä.**—Morgan, League Iroq., 97, 1851 (name used in the Iroquois councils). **Gagnieguez.**—Hennepin, New Discov., 92, 1698. **Ganeagaonhoh.**—Mallery in Proc. A. A. A. S., XXVI, 352, 1877. **Gä-ne-ä'-ga-o-no'.**—Morgan, League Iroq., 523, 1851 (Seneca name). **Gä-nega-hä'-gä.**—Ibid., 523 (Mohawk form). **Ganiegueronons.**—Courcelles (1670) in Margry, Déc., I, 178, 1875. **Gani-inge-hága.**—Pyrlæus (*ca.* 1750) quoted by Gatschet in Am. Antiq., IV, 75, 1882. **Ganingehage.**—Barclay (1769) quoted by Shea, Cath. Miss., 208, 1855. **Ganniag8ari.**—Bruyas quoted in Hist. Mag., II, 153, 1858. **Ganniagwari.**—Shea, note in Charlevoix, New Fr., II, 145, 1872. **Ganniegéhaga.**—Bruyas quoted by Shea, Cath. Miss., 208, 1855. **Ganniégeronon.**—Ibid. **Ganniegez.**—Hennepin, New Discov., 28, 1698. **Ganniegué.**—Shea, Cath. Miss., 258, 1855. **Ganniekez.**—Hennepin (1683) quoted by Le Beau, Avantures, II, 2, 1738. **Ganningehage.**—Barclay (1769) quoted in Hist.

Mag., II, 153, 1858. **Guagenigronnons.**—Doc. of 1706 in N.Y. Doc. Col. Hist., IX, 786, 1855. **Hatiniéyerunu.**—Gatschet, Tuscarora MS., B. A. E., 1883 (Tuscarora name). **Ignerhonons.**—Champlain, Œuv., III, 220, 1870. **Ignierhonons.**—Sagard (1636), Can., I, 170, 1866. **Iroquois d'enbas.**—Jes. Rel. for 1656, 7, 1858 (French name). **Iroquois inferieurs.**—Jes. Rel. for 1656, 2, 1858. **Kajingahaga.**—Megapolensis (1644) quoted in Hist. Mag., II, 153, 1858. **Kanáwa.**—Gatschet, Shawnee MS., B. A. E., 1879 (Shawnee name, from Kanawági). **Kaníeke-háka.** Gatschet, Tuscarora MS., B. A. E. ('flint tribe': Tuscarora name). **Kaniénge-ono^{n}.**—Gatschet, Seneca MS., B. A. E. (Seneca name). **Kayingehaga.**—Ruttenber, Tribes Hudson R., 35, 1872. **Kwĕdĕch'.**—Rand, Micmac Dict., 172, 1888, (Micmac name). **Maaquas.**—Jogues (1643) in N. Y. Doc. Col. Hist., XIII, 577, 1881. **Mackwaes.**—De Laet (1625) in N. Y. Hist. Soc. Coll., 2d s., I, 299, 1841. **Mackwasii.**—De Laet, Nov. Orb., 73, 1633. **Mackwes.**—De Laet (1633) quoted in Jones, Ind. Bull., 6, 1867. **Macqs.**—Maryland treaty (1682) in N. Y. Doc. Col. Hist., III, 323, 1853. **Macquaas.**—Doc. of 1660, ibid., XIII, 183, 1881. **Macquaaus.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 41, 1824. **Macquas.**—Rawson (1678) in N. Y. Doc. Col. Hist., XIII, 521, 1881. **Macquaus.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 41, 1824. **Macques.**—Rawson (1678) in N. Y. Doc. Col. Hist., XIII, 522, 1881. **Macquess.**—Maryland treaty (1682), ibid., III, 326, 1853. **Macquis.**—Ibid., 325. **Macquiss.**—Ibid., 321. **Maechibaeys.**—Michaelius (1628), ibid., II, 769, 1858. **Mahacks.**—Schuyler (1699), ibid., IV, 563, 1854. **Mahacqs.**—Meadows (1698), ibid., 395. **Mahakas.**—Megapolensis (1644) in N. Y. Hist. Soc. Coll., 2d s., III, pt. 1, 153, 1857. **Mahakes.**—Andros (1680) in Me. Hist. Soc. Coll., V, 42, 1857. **Mahakinbaas.**—Hazard in Am. State Pap., I, 520, 1792. **Mahakinbas.**—Megapolensis (1644) in N. Y. Hist. Soc. Coll., 2d s., III, pt. 1, 153, 1857. **Mahakobaas.**—Ibid. **Mahaks.**—Wharton (1673) quoted in Hist. Mag., 2d s., I, 300, 1867. **Mahakuaas.**—Hist. Mag., 1st s., II, 153, 1858. **Mahakuase.**—Megapolensis (1644) quoted in N. Y. Doc. Col. Hist., I, 496, 1856. **Mahakuasse.**—Megapolensis (1644) quoted by Vater, Mith., pt. 3, sec. 3, 330, 1816. **Mahakwa.**—Shea, Cath. Miss., 208, 1855 **Mahaukes.**—Doc. of 1666 in N. Y. Doc. Col. Hist., III, 118, 1853. **Mahogs.**—Church (1716) quoted by Drake, Ind. Wars, 115, 1825. **Makquás.**—Denonville (1687) in N. Y. Doc. Col. Hist., III, 518, 1853. **Makwaes.**—Wassenaar (1632) quoted by Ruttenber, Tribes Hudson R., 58, 1872. **Maqaise.**—Bleeker (1701) in N. Y. Doc. Col. Hist., IV, 919, 1854. **Maqas.**—Doc. of 1676, ibid., XIII, 500, 1881. **Maquaas.**—Map of 1614, ibid., I, 1856. **Maquaes.**—Doc. of 1651, ibid., XIII, 28, 1881. **Maquaese.**—Bellomont (1698), ibid., IV, 347, 1854. **Maquais.**—Nicolls (1616), ibid., III, 117, 1853. **Maquaise.**—Bleeker (1701), ibid., IV, 920, 1854. **Maquas.**—De Laet (1625) quoted by Ruttenber, Tribes Hudson R., 34, 1872 **Maquasas.**—Doc. of 1655 in N. Y. Doc. Col. Hist., XII, 98, 1877. **Maquase.**—Doc. of 1678, ibid., XIII, 528, 1881. **Maquases.**—Lovelace (1669), ibid., XIII, 439, 1881. **Maquash.**—Romer (1700), ibid., IV, 800, 1854. **Maquass.**—Talcott (1678), ibid., XIII, 517, 1881. **Maquasse.**—Doc. of 1687, ibid., III, 432, 1853. **Maquees.**—Bradstreet (1680) in Mass. Hist. Soc. Coll., 3d s., VIII, 334, 1843. **Maques.**—Clobery (1633) in N. Y. Doc. Col. Hist., I, 78, 1856. **Maquese.**—Livingston (1710), ibid., V, 227, 1855. **Maqueses.**—Gardner (1662), ibid., XIII, 227, 1881. **Maquess.**—Harmetsen (1687), ibid., III, 437, 1853. **Maquesyes.**—Lovelace (1669), ibid., XIII, 439, 1881. **Maquez.**—Graham (1698), ibid., IV, 430, 1854. **Maquis.**—Davis (*ca.* 1691) in Mass. Hist. Soc. Coll., 3d s., I, 108, 1825. **Maquoas.**—Doc. of 1697 in N. Y. Doc. Col. Hist., V, 75, 1855. **Maquois.**—Jes. Rel. for 1647, 34, 1858 (Dutch form). **Mauguawogs.**—Mallery in Proc. A. A. A. S., XXVI, 352, 1877. **Mauhauks.**—Doc. of 1666 in N. Y. Doc. Col. Hist., III, 118, 1853. **Maukquogges.**—Warner (1644) in R. I. Col. Rec., I, 140, 1856. **Mauquaoys.**—Eliot (1680) in Mass. Hist. Soc. Coll., 1st s., III, 180, 1794. **Mauquas.**—Salisbury (1678) in N. Y. Doc. Col. Hist., XIII, 519, 1881. **Mauquauogs.**—Williams (*ca.* 1638) in Mass. Hist. Soc. Coll., 4th s., VI, 238, 1863. **Mauquaw.**—Williams (1648), ibid., 3d s., IX, 272, 1846. **Mauquawogs.**—Williams (1637), ibid., 4th s., VI, 201, 1863. **Mauquawos.**—Williams (1650), ibid., 284. **Mauques.**—Andros (1675) in N. Y. Doc. Col. Hist., XII, 520, 1877. **Mawhakes.**—Rec. of 1644 quoted by Drake, Bk. Inds., bk. 2, 90, 1848. **Mawhauogs.**—Williams (1637) in Mass. Hist. Soc. Coll., 4th s., VI, 207, 1863. **Mawhawkes.**—Haynes (1648) in Mass. Hist. Soc. Coll., 4th s., VI, 358, 1863. **Mawques.**—Hubbard (1680), ibid., 2d s., VI, 629, 1815. **Meguak.**—Gatschet, Penobscot MS., 1887 (Penobscot name). **Megual.**—Ibid. **Megue.**—Ibid. **Megwe.**—Ibid. **Mequa.**—Vetromile in Me. Hist. Soc. Coll., VI, 215, 1859 (Abnaki name). **Moacks.**—Vaillant (1688) in N. Y. Doc. Col. Hist., III, 528, 1853. **Moak.**—Doc. of 1746, ibid., X, 54, 1858. **Moawk.**—Doc. of 1758, ibid., 679. **Mockways.**—Wadsworth (1694) in Mass. Hist. Soc. Coll., 4th s., I, 102, 1852. **Mocquages.**—Sanford, (1657), ibid., 2d s., VII, 81, 1818. **Mocquayes.**—Sanford (1657) in R. I. Col. Rec., I, 362, 1856. **Mohaakx.**—Clarkson (1694) in N. Y. Doc. Col. Hist., IV, 93, 1854. **Mohacks.**—Colve (1673), ibid., XIII, 478, 1881. **Mohacqs.**—Meadows (1698), ibid., IV, 393, 1854. **Mohacques.**—Doc. of 1698, ibid., 337. **Mohacs.**—Miller (1696), ibid., 183. **Mohaes.**—Pouchot, map (1758), ibid., X, 694, 1858. **Mohaggs.**—Livingston (1691), ibid., III, 781, 1853. **Mohags.**—Livingstone (1702), ibid., IV, 988, 1854. **Mohaks.**—Wessells (1692), ibid., III, 817, 1853. **Mohaq^{o}.**—Doc. of 1695, ibid., IV, 120, 1854. **Mohaqs.**—Wessells (1693), ibid., 59. **Mohaques.**—Winthrop (1666), ibid., III, 137, 1854. **Mohaucks.**—Mason (1684) in N. H. Hist. Soc. Coll., II, 200, 1827. **Mohaugs.**—Quanapaug (1675) in Mass. Hist. Soc. Coll., 1st s., VI, 206, 1800. **Mohaukes.**—Doc. of 1666 in N. Y. Doc. Col. Hist., III, 118, 1853. **Mohauks.**—Gardener (1660) in Mass. Hist. Soc. Coll., 3d s., III, 154, 1833. **Mohawcks.**—Owaneco's rep. (1700) in N. Y. Doc. Col. Hist., IV, 614, 1854. **Mohawkes.**—Doc. *ca.* 1642 in Mass. Hist. Soc. Coll., 3d s., III, 162, 1833. **Mohawks.**—Hendricksen (1616) in N. Y. Doc. Col, Hist., I, 14, 1856. **Mohawques.**—Schuyler (1691), ibid., III, 801, 1853. **Mohaws.**—Conf. of 1774 in Rupp, W. Penn., app., 223, 1846. **Mohegs.**—Dongan (1688) in N. Y. Doc. Col. Hist., III, 521, 1853. **Mohoakk.**—Schnectady treaty (1672), ibid., XIII, 464, 1881. **Mohoakx.**—Ibid., 465. **Mohocks.**—Vincent (1638) in Mass. Hist. Soc. Coll., 3d s., VI, 29, 1837. **Mohocs.**—Boudinot, Star in the West, 127, 1816. **Mohoges.**—Schuyler (1694) in N. Y. Doc. Col. Hist., IV, 82, 1854. **Mohoggs.**—Livingston (1711), ibid., V, 272, 1855. **Mohogs.**—Hogkins (1685) in N. H. Hist. Soc. Coll., I, 221, 1824. **Mohokes.**—Gardner (1662) in N. Y. Doc. Col. Hist., XIII, 226, 1881. **Mohoks.**—Ibid., 225. **Mohoukes.**—Harmetsen (1687), ibid., III, 436, 1853. **Mohowaugsuck.**—Williams (1643) in Mass. Hist. Soc. Coll., 1st s., III, 209, 1794. **Mohowawogs.**—Williams (*ca.* 1638), ibid., 4th s., VI, 239, 1863. **Mohowks.**—Burnet (1720) in N. Y. Doc. Col. Hist., V, 578, 1855. **Mohox.**—Vaillant (1688), ibid., III, 527, 1853. **Mohucks.**—Doc. of 1676 quoted by Drake, Ind. Chron., 88, 1836. **Mokaus.**—Alcedo, Dic. Geog., IV, 604, 1788. **Mokawkes.**—Doc. *ca.* 1684 in N. H. Hist. Soc. Coll., I, 220, 1824. **Moohags.**—Church (1716) quoted by Drake, Ind. Wars, 50, 1825. **Moquaes.**—Wessells (1698) in N. Y. Doc. Col. Hist., IV, 372, 1854. **Moquakues.**—Gardener (1660) in Mass. Hist. Soc. Coll., 3d s., III, 154, 1833. **Moquas.**—Andros (1678) in N. Y. Doc. Col. Hist., III, 271, 1853. **Moquase.**—Talcott (1678), ibid., XIII, 517, 1881. **Moquauks.**—Winthrop (1645) in Mass. Hist. Soc. Coll., 2d s., VI, 460, 1815. **Moquawes.**—Hubbard (1680), ibid., V, 33. **Moqui.**—Doc. of 1690, ibid., 3d s., I, 210, 1825. **Mosquaugsett.**—Baily (1669) in R. I. Col. Rec., II, 274, 1857. **Mouhaks.**—Gardiner (1652) in Mass. Hist. Soc. Coll., 4th s., VII, 62, 1865. **Mowacks.**—Treaty of 1644, ibid., III, 430, 1856. **Mowakes.**—Winthrop (1637), ibid., 358. **Mowaks.**—Bradford (*ca.* 1650), ibid., 431. **Mowhakes.**—Ibid., 361. **Mowhaks.**—Bradford (1640), ibid., VI, 159, 1863. **Mowhakues.**—Gardener (1660), ibid., 3d s., III, 152, 1833. **Mowhaugs.**—Williams (1637), ibid., IX, 301, 1846. **Mowhauks.**—Mason (1643), ibid., 4th s., VII, 411, 1865. **Mowhauogs.**—Williams (1637), ibid., 3d s., IX, 300, 1846. **Mowhawkes.**—Haynes (1643), ibid., I, 230, 1825. **Mowhawks.**—Clinton (1743) in N. Y. Doc. Col. Hist., VI, 250, 1855. **Mowhoake.**—Patrick (1637) in Mass. Hist. Soc. Coll., 4th s., VII, 323, 1865. **Mowhoks.**—Gardner (1662) in N. Y.

Doc. Col. Hist., XIII, 225, 1881. **Mowquakes.**—Gardener (1660) in Mass. Hist. Soc. Coll., 3d s., III, 152, 1833. **Oyanders.**—Shea, Cath. Miss., 214, 1855 (probably a Dutch form of Agniers). **Sankhicani.**—Heckewelder quoted by Gallatin in Trans. Am. Antiq. Soc., II, 46, 1836 (Delaware name: 'flint users'). **Teakawreahogeh.**—Macauley, N. Y., II, 174, 1829. **Tehawrehogeh.**—Ibid., 185. **Tehur-lehogugh.**—Ibid. **Tekau-terigtego-nes.**—Ibid., 174. **Tgarihóge.**—Pyrlæus MS. (*ca.* 1750) quoted in Am. Antiq., IV, 75, 1882. **Yanieyeróno.**—Gatschet, Wyandot MS., B. A. E., 1881 (Huron name: 'bear people').

Mohawk. One of the Lakmiut bands of the Kalapooian stock, on Mohawk r., an E. tributary of the Willamette, just N. of Eugene City, Oreg.—U. S. Ind. Treat. (1855), 19, 1873; Sanders in Ind. Aff. Rep. 1863, 88, 1864.

Mohegan (from *maïngan*, 'wolf.'—Trumbull). An Algonquian tribe whose chief seat appears originally to have been on Thames r., Conn., in the N. part of New London co. They claimed as their proper country all the territory watered by the Thames and its branches N. to within 8 or 10 m. of the Massachusetts line, and by conquest a considerable area extending N. and E. into Massachusetts and Rhode Island, occupied by the Wabaquasset and Nipmuc. On the W. their dominion extended along the coast to East r., near Guilford, Conn. After the destruction of the Pequot in 1637 the Mohegan laid claim to their country and that of the western Nehantic in the S. part of New London co. The tribes W. of them on Connecticut r., whom they sometimes claimed as subjects, were generally hostile to them, as were also the Narraganset on their E. border.

The Mohegan seem to have been the eastern branch of that group of closely connected tribes that spread from the vicinity of Narragansett bay to the farther side of the Hudson (see *Mahican*), but since known to the whites the eastern and western bodies have had no political connection. At the first settlement of New England the Mohegan and Pequot formed but one tribe, under the rule of Sassacus, afterward known as the Pequot chief. Uncas, a subordinate chief connected by marriage with the family of Sassacus, rebelled against him and assumed a distinct authority as the leader of a small band on the Thames, near Norwich, who were afterward known in history as Mohegan. On the fall of Sassacus in 1637 the greater part of the survivors of his tribe fell under the dominion of the Mohegan chief, who thus obtained control of the territory of the two tribes with all their tributary bands. As the English favored his pretensions he also set up a claim to extensive adjoining territories in the possession of rival chiefs. He strengthened his position by an alliance with the English against all other tribes, and after the destruction of the Indian power in s. New England, by the death of King Philip in 1676, the Mohegan were the only important tribe remaining s. of the Abnaki. As the white settlements extended the Mohegan sold most of their lands and confined themselves to a reservation on Thames r., in New London co., Conn. Their village, also called Mohegan, was on the site of the present town of that name on the W. bank of the river. Their ancient village seems to have been farther up, about the mouth of the Yantic. Besides the village at Mohegan, the villages of Groton and Stonington, occupied mainly by the remnant of the Pequot, were considered to belong to the Mohegan. They rapidly dwindled away when surrounded by the whites. Many joined the Scaticook, but in 1788 a still larger number, under the leadership of Occom, joined the Brotherton Indians in New York, where they formed the majority of the new settlement. The rest of the tribe continue to reside in the vicinity of Mohegan or Norwich, Conn., but are now reduced to about 100 individuals of mixed blood, only one of whom, an old woman, retained the language in 1904. They still keep up a September festival, which appears to be a survival of the Green Corn dance of the Eastern tribes. For interesting notes on this remnant, see Prince and Speck in Am. Anthrop., 1903 and 1904.

In 1643 the Mohegan were estimated to number from 2,000 to 2,500, but this included the Pequot living with them, and probably other subordinate tribes. In 1705 they numbered 750, and in 1774 were reported at 206. Soon after they lost a considerable number by removal to New York, and in 1804 only 84 were left, who were reduced to 69 five years later. They were reported to number 300 in 1825, and about 350 in 1832, but the increased numbers are probably due to the enumeration of negroes and mixed-bloods living with them, together with recruits from the Narraganset and others in the vicinity. The Mohegan villages were Groton, Mohegan, Showtucket, and Wabaquasset. For further information and synonyms, see *Mahican*. (J. M.)

Manheken.—Brewster (1651) in Mass. Hist. Soc. Coll., 4th s., VII, 71, 1865. **Manhigan-euck.**—Tooker, Algonq. Ser., V, 23, 1901 (English form of tribal name). **Mawchiggin.**—Johnson (1654) in Mass. Hist. Soc. Coll., 2d s., VII, 47, 1818. **Mawhickon.**—Easton treaty (1757) in N. Y. Doc. Col. Hist., VII, 294, 1856. **Mawhiggins.**—Johnson (1654) in Mass. Hist. Soc. Coll., 2d s., IV, 28, 1816. **Mogekin.**—Hopkins (1646), ibid., 4th s., VI, 334, 1863. **Mogianeucks.**—Williams (1637), ibid., 210. **Mohagin.**—Adams (1738), ibid., I, 35, 1852 (Connecticut village). **Moheag.**—Mather (*ca.* 1640) in Drake, Bk. Inds., bk. 2, 86, 1848. **Moheagan.**—Horsmanden (1744) in N. Y. Doc. Col. Hist., VI, 256, 1855. **Moheaganders.**—Trumbull, Conn., I, 350, 1818. **Moheages.**—Mason (*ca.* 1670) in Mass. Hist. Soc. Coll., 2d s., VIII, 146, 1819. **Moheagues.**—Peters (*ca.* 1644) in Drake, Bk.

Inds., bk. 2, 69, 1848. **Moheegins.**—Patrick (1637) in Mass. Hist. Soc. Coll., 4th s., VII, 325, 1865. **Moheegs.**—Wainwright (1735) in Me. Hist. Soc. Coll., IV, 123, 1856. **Moheek.**—Fitch (1674) in Mass. Hist. Soc. Coll., 1st s., I, 208, 1806 (village in Connecticut). **Moheganicks.**—Pynchon (1645), ibid,, 4th s., VI, 374, 1863. **Mohegans.**—Haynes (1643), ibid., 357 (used by Hubbard in 1680 for the New York tribe). **Mohegen.**—Coddington (1640), ibid., 318 (Connecticut village). **Moheges.**—Stiles (*ca.* 1770), ibid., 1st s., X, 101, 1809. **Mohegin.**—Leete (1659), ibid., 4th s., VII, 543, 1865. **Mohegs.**—Hyde (1760) in Drake, Bk. Inds., bk. 2, 66, 1848. **Moheken.**—Brewster (1656) in Mass. Hist. Soc. Coll., 4th s., VII, 76, 1865. **Mohigan.**—Mass. Records (1642) in Drake, Bk. Inds., bk. 2, 63, 1848. **Mohiganeucks.**—Williams (1637) in Mass. Hist. Soc. Coll., 3d s., I, 163, 1825. **Mohiganie.**—Williams (1637), ibid., 4th s., VI, 207, 1863. **Mohigens.**—Vincent (1638), ibid., 3d s., VI, 35, 1837 (used by Harris in 1805 for the New York tribe). **Mohiggans.**—N. Y. Hist. Soc. Coll., 2d s., I, 72, 1841. **Mohiggen.**—Cushman (1622) in Mass. Hist. Soc. Coll., 4th s., III, 122, 1856 (Connecticut, or; may mean Monhegan id.). **Mohiggeners.**—Underhill (1638), ibid., 3d s., VI, 15, 1837. **Mohighens.**—Vincent (1638), ibid., 39. **Mohigin.**—Stephens (1675), ibid., X, 117, 1849 (Connecticut village). **Mohigoners.**—Higginson (1637), ibid., 4th s., VII, 396, 1865. **Mohogin.**—Writer of 1676 quoted by Drake, Ind. Chron., 116, 1836. **Monahegan.**—Winthrop (1638) quoted by Drake, Bk. Inds., bk. 2, 87, 1848. **Monahiganeucks.**—Williams (1637) in Mass. Hist. Soc. Coll., 4th s., VI, 215, 1863. **Monahiganick.**—Ibid., 215 (Connecticut village). **Monahiggan.**—Williams (1638) quoted by Trumbull, Ind. Names Conn., 31, 1881 (Connecticut village). **Monahigganie.**—Williams (1638) in Mass. Hist. Soc. Coll., 4th s., VI, 231, 1863. **Monahiggannick.**—Williams (1639), ibid., 260. **Monahiggens.**—Williams (1638), ibid., 3d s., I, 167, 1825. **Monahiggon.**—Williams (1637), ibid., 4th s., VI, 215, 1863. **Monahigon.**—Williams (1638), ibid., 224. **Monhagin.**—Adams (1738), ibid., I, 35, 1852. **Monheagan.**—Mason (1648), ibid., VII, 416, 1865. **Monheags.**—Ibid., 413. **Monhegans.**—Williams (1670), ibid., 1st s., I, 277, 1806. **Monhege.**—Mason (1643), ibid., 4th s., VII, 411, 1865. **Monhegen.**—Treaty (1645), ibid., III, 437, 1856. **Monhiggin.**—Williams (1637), ibid., VI, 220, 1863. **Monhiggons.**—Williams (1675), ibid., 302. **Monhiggs.**—Bradford (*ca.* 1650), ibid., III, 361, 1856. **Monohegens.**—Eliot (1650), ibid., 3d s., IV, 139, 1834. **Morahtkans.**—Opdyck (1640) in N. Y. Doc. Col. Hist., II, 141, 1858. **Morhicans.**—Map of 1616, ibid., I, 1856. **Mowheganneak.**—Mason (1648) in Mass. Hist. Soc. Coll., 4th s., VII, 413, 1865. **Muhhekaneuk.**—Trumbull, Ind. Names Conn., 31, 1881 (English form of tribal name). **Munhegan.**—Pynchon (1643) in Mass. Hist. Soc. Coll., 4th s., VI, 373, 1863. **Munhicke.**—Brewster (1636), ibid., VII, 67, 1865 (Connecticut village). **Nanhegans.**—Sanford (1657) in R. I. Col. Rec., I, 362, 1856. **River Heads.**—Am. Pioneer, II, 191, 1843 (misprint, probably for "River Inds"). **River Indians.**—See under this title. **Sea-side People.**—Morgan, Consang. and Affin., 289, 1871. **Unkus Indians.**—Salisbury (1678) in N. Y. Doc. Col. Hist., XIII, 526, 1881. **Upland Indians.**—Church (1716) in Drake Ind. Wars, 67, 1825. **Vpland Indianes.**—Brewster (1656) in Mass. Hist. Soc. Coll., 4th s., VII, 75, 1865.

Mohemencho. A tribe of the Monacan confederacy, formerly living on the upper waters of James r., Va. Jefferson locates them in Powhatan co., on the s. side of the river, a few miles above Richmond, but Strachey seems to place them higher up, in the mountains. (J. M.)

Mohemenchoes.—Jefferson, Notes, 179, 1801. **Mohemenehoes.**—Macauley, N. Y., II, 178, 1829 (misprint). **Mohemonsoes.**—Boudinot, Star in the West, 127, 1816. **Mowhemcho.**—Smith, Va., I, map, 1819. **Mowhemenchouch.**—Pots, ibid., 196. **Mowhemenchuges.**—Strachey (*ca.* 1612), Va., 102, 1849. **Mowhemenchughes.**—Smith, op. cit., 134. **Mowhemincke.**—Strachey (*ca.* 1612), Va., 131, 1849.

Moheton. An unclassified tribe living in 1671 in the mountains of s. w. Virginia, or the adjacent part of West Virginia, on the upper waters of a river flowing N. W.—perhaps New r. They had removed a short time previously from the headwaters of the Roanoke, in the mountains farther to the E. They were friends and neighbors of the Tutelo, and were possibly a cognate tribe, or they may have been Shawnee. (J. M.)

Mohetan.—Batts (1671) in N. Y. Doc. Col. Hist., III, 197, 1853 (cf. Bushnell in Am. Anthrop., IX, no. 1, 1907). **Mohetons.**—Ibid., 196.

Mohickon John's Town. A village, probably occupied by a band of Mahican under a chief known as Mohickon John, formerly on the upper waters of Mohican r., probably on Jerome fork, in the present Ashland co., Ohio. It is probably the Mohicken Village mentioned by Croghan in 1760. (J. M.)

Mohican Johnstown.—Howe, Hist. Coll. Ohio, II, 832, 1896. **Mohicken Village.**—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 378, 1871. **Mohickon John's Town.**—Hutchins map in Smith, Bouquet's Exped., 1766. **Ville de Jean.**—La Tour, map, 1784 ("Mohickon ou Ville de Jean").

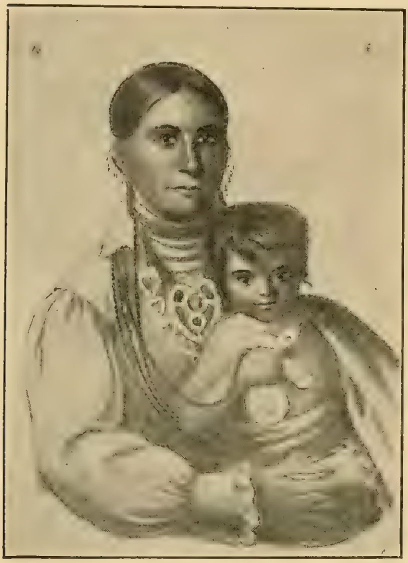
Mohock. From the reputation of the Mohawk, an Iroquoian people of central New York and parts of Canada, their name was used by the colonists in the sense of 'fierce fellow,' then 'ruffian,' or 'tough' in modern parlance. The word was specially applied to one of the many bands of ruffians who infested the streets of London at the beginning of the 18th century. As it appears in English literature it is spelled Mohock. Gay, the poet and dramatist (1688–1732), asks—

Who has not heard the Scowrer's midnight fame?
Who has not trembled at the Mohock's name?

(A. F. C.)

Mohominge. A village of the Powhatan confederacy near the falls of James r., at Richmond, Va., about 1610 (Strachey, *ca.* 1612, Va., 25, 1849). It is not marked on Capt. John Smith's map.

Mohongo (or Myhangah). The wife of Kihegashugah, an Osage chief. These two, with four other members of the tribe, sailed from New Orleans in 1827, and on July 27 arrived at Havre, France, under the care of David Delaunay, a Frenchman who had lived 25 years in St Louis, and who is said to have been a colonel in the service of the United States. The Indians later went to Paris, and, as at Havre, were the objects of marked attention, being showered with gifts, entertained by people of prominence, and received at court by Charles X. The desire of Kihegashugah to visit France was inspired by a journey to that country by his grandfather in the time of Louis XIV. Kihegashugah and two others of the party died of smallpox on shipboard while returning to America. It is said that the expense of their return was borne by Lafayette. Landing at Norfolk, Va., the survivors of the party proceeded to Washington, where the accompanying portrait of Mohongo, from Kenney and Hall, was painted. See Six Indiens rouges de la tribu Osages (with portraits), 1827; Histoire de la tribu Osages, par P. V., 1827; McKenney and Hall, Ind. Tribes, I, 29, 1858; Fletcher in Am. Anthrop., II, 395, 1900.



MOHONGO (McKENNEY AND HALL)

Mohonk Indian Conferences. A series of annual meetings of friends of the Indians intended to facilitate intelligent discussion and conscientious agitation for desirable reforms. In these conferences a novel and effective way of forming and disseminating sound public opinion has been devised and for a score of years successfully employed, and through their instrumentality public speakers and those who write for the press have been kept in touch with the experts who know the facts. The Mohonk conferences, in their inception and their maintenance, are the idea and the work of Albert K. Smiley, member of the U. S. Board of Indian Commissioners, formerly professor of natural science at Haverford College, later in charge of the Friends' Boarding School at Providence, R. I. Having purchased the picturesque hotel overlooking beautiful L. Mohonk, in the Catskill range, w. of lower Hudson r., N. Y., Mr Smiley made it a resort for people of education, high principle, and philanthropic interests. Led by the wish to promote reform in the management of Indian affairs, he conceived the idea of inviting each year, as his personal guests for the greater part of a week in October, the people who knew most about Indian life, education, and mission work, and the relations of the Government to the Indians. Besides these experts in Indian affairs, were invited from 100 to 250 other people, leaders in shaping public opinion, such as editors of the secular and religious press, writers for reviews, clergymen of all denominations, presidents of universities and colleges, leading men and women teaching in public schools, lawyers and judges, Senators and Representatives in Congress, members of the Cabinet and heads of Departments, expert ethnologists, and, preeminently, such workers from the field as Indian agents of character and intelligence, teachers of Indian schools, army officers with a personal knowledge of Indians, and philanthropic people who had studied the Indians on the reservations. These meetings Mr Smiley, as a member of the Board of Indian Commissioners, called "Conferences with the Board," and until 1902 a member of the Board presided—Gen. Clinton B. Fisk, from 1883 until his death in 1890; Dr Merrill E. Gates, former president of Amherst College, chairman (now secretary) of the Board, from 1890 to 1902; in 1903, Hon. John D. Long, ex-Secretary of the Navy, and in 1904, Hon. Charles J. Bonaparte, present Secretary of the Navy. The proceedings of the conference for the first 20 years were printed as an appendix in the Annual Reports of the Board of Indian Commissioners.

During the four days of the meeting, in the mornings a three or four hours' session and in the evenings two to three hours have been given to addresses, papers, reports, and the freest discussion, in which the widest differences of opinion have been welcomed and carefully considered and discussed. Sympathetic attention to views the most divergent has resulted in such conservatively sound utterances in the annual Mohonk platform as have generally commanded the support of the great body of the best friends of the Indians. In the afternoon, in drives and walks about the lake and through the forest, congenial groups of interested friends often continued the discussions of the morning sessions, shaped resolutions, and devised plans for aiding reform.

At its first meeting in 1883 the conference reported in favor of larger appropriations for Indian education and more school buildings; the extension of laws relating to crime, marriage, and inheritance so as to cover Indians on reservations then "lawless"; more of religious education for Indians; the gradual withdrawal of rations from the able-bodied

Indians because rations pauperized them; the inexpediency of leasing Indian grazing lands, and the need of greater care in selecting men of character as Indian agents. Still more progressive policies have been advocated in subsequent years. The conference early declared for land in severalty, with inalienable homesteads for Indian families; for educating Indians industrially as well as intellectually for citizenship, to be conferred as rapidly as practicable; and for uniform insistance upon monogamy, the sacredness of marriage, and the preservation at each agency of family records of marriages and relationships. The abolition of the system of appointing Indian agents as a reward for partisan service with little regard to fitness, was urgently advocated. The advantages of the "outing system," by which Indian children of school age were placed in carefully chosen homes of white people, to attend school with white children, and learn to work on white men's farms, were discussed and demonstrated. The breaking up of the tribal system in Indian Territory was advocated several years before the Commission to the Five Civilized Tribes (q. v.) was appointed; and the conference has advocated the division of the great tribal trust funds into individual holdings, each Indian to have control of his own share of that money as soon as he shows himself able to begin to use it wisely. The development of native Indian industries, wherever practicable, has been intelligently favored. Sympathetic appreciation of all that is fine, artistically suggestive, and worthy of development in the nature, institutions, and arts of the Indian, has been marked and constant. (M. E. G.)

Mohotlath (*Mō-hotl'ath*). A sept of the Opitchesaht, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Canada, 32, 1890.

Moicaqui. A former rancheria, probably of the Nevome, in Sonora, Mexico, visited by Father Kino in 1694.—Doc. Hist. Mex., 4th s., I, 253, 1856.

Moingwena. The name (the etymology of which is doubtful) of a small tribe of the Illinois confederacy, closely affiliated with the Peoria. The name was applied also to the village in which they resided. The first recorded notice of the tribe is by Marquette in the account of his descent of the Mississippi with Joliet in 1673, when he found them residing in the vicinity of the Peoria village on the W. side of the Mississippi near the mouth of a river supposed to have been the Des Moines. Franquelin's map of 1688 gives the name of the river as "Moingana," and marks the Indian village of "Moingoana" on it. When Marquette returned from the S. in 1674, he passed up Illinois r. and found the Peoria in the vicinity of L. Peoria, the tribe having removed hither after his descent the previous year. He does not mention the Moingwena in this connection, but from the fact that Gravier found them with the Peoria in this locality in 1700, it is presumed that they migrated thither with the latter tribe. As no mention is made of them after this time they probably were incorporated with the Peoria, thus losing their tribal distinction. (J. M. C. T.)

Moeng8ena.—Joliet, maps in Coues, Pike's Exped., I, 13, 1895. **Moingoana.**—La Salle (1681) in Margry, Déc., II, 134, 1877. **Moingona.**—Pénicaut (1700), ibid., V, 411, 1883. **Moingwenas.**—Shea, Cath. Miss., 404, 1855. **Moins.**—Nuttall, Journal, 251, 1821. **Mouingoueña.**—Gravier (1701) in Jes. Rel., LXV, 101, 1900.

Moiseyu (*Móïséyu*, a word of uncertain origin, sometimes rendered as a Cheyenne name meaning 'many flies' or 'flint people', but probably of foreign derivation). An Algonquian tribe which, according to the tradition of the Cheyenne, adjoined them on the N. E. in their old home in Minnesota, and started with them on their westward migration about the year 1700, but turned back before reaching the Missouri r. It is said that some of their descendants are still with the Cheyenne. They are possibly identical with the Monsoni. (J. M.)

Arrow Men.—Dorsey in Field Columb. Mus. Pub. 103, pl. xix, 1905. **Mo wĭś sĭ yū.**—Grinnell, Social Org. Cheyennes, 136, 1905.

Moisie. A summer village of Montagnais and Nascapee at the mouth of Moisie r., on the N. shore of the Gulf of St Lawrence, Quebec (Hind, Lab. Penin., I, 290, 1863). In 1906 the Montagnais and Nascapee at Moisie and Seven Islands numbered 376.

Moiya. Given by Gibbs (Schoolcraft, Ind. Tribes, III, 112, 1853) as the name of a Pomo village in the vicinity of Hopland, Mendocino co., Cal.

Mojualuna. A former Taos village in the mountains above the present Taos pueblo, N. Mex.

Mojual-ua.—Bandelier in Arch. Inst. Papers, IV, 32, 1892. **Mojua-lu-na.**—Ibid.

Mokaich. The Mountain Lion clan of the Keresan pueblos of Laguna, Sia, San Felipe, and Cochiti, N. Mex. The Mountain Lion clan of Laguna went to that village from the Rio Grande, dwelling first at Mt Taylor, or Mt San Mateo. With the Hapai (Oak) clan it formed a phratry, but it is probably now extinct. The clans of this name at Sia and San Felipe are quite extinct. (F. W. H.)

Móhkach-hánuch.—Hodge in Am. Anthrop., IX, 351, 1896 (Cochiti name; *hánuch* = 'people'). **Mókaich-háno.**—Ibid. (Sia and San Felipe form). **Mókaiqch-háno**ch**.**—Ibid. (Laguna form). **Mo'-kaitc.**—Stevenson in 11th Rep. B. A. E., 19, 1894 (Sia form; *tc*=*ch*). **Mo-katsh.**—Bandelier in Arch. Inst. Papers, III, 293, 1890. **Mokatsh hanutsh.**—Bandelier, Delight Makers, 464, 1890 (*hanutsh* = 'people').

Mokaskel. A former Luiseño village in the neighborhood of San Luis Rey mission, s. Cal.—Taylor in Cal. Farmer, May 11, 1860.

Mokelumne. A division of the Miwok in the country between Cosumne and Mokelumne rs., in Eldorado, Amador, and Sacramento cos., Cal. See *Moquelumnan Family.*

Locklomnee.—Bancroft, Nat. Races, I, 450, 1874. **Mokelemnès.**—Duflot de Mofras, Expl., II, 383, 1844. **Mo-kel-um-ne.**—Frémont, Geog. Memoir, 16, 1848. **Moquelumnes.**—Bancroft, Hist. Cal., IV, 73, 1886. **Mukeemnes.**—Bancroft, Nat. Races, I, 450, 1874. **Mukelemnes.**—Ibid. **Muthelemnes.**—Hale in U. S. Expl. Exped., VI, 630, 1846. **Socklumnes.**—Bancroft, Nat. Races, I, 450, 1874 (identical?).

Mokete. A village of the Powhatan confederacy, in 1608, on Warrasqueoc cr., Isle of Wight co., Va.—Smith (1629), Va., I, map, repr. 1819.

Mokohoko (*Mokohoko*^{a}, 'he who floats visible near the surface of the water'). A chief of the band of Sauk that took the lead in supporting Black Hawk (q. v.) in the Black Hawk war. He was of the Sturgeon clan, the ruling clan of the Sauk, and was a bitter enemy of Keokuk (q. v.). The band still retains its identity. It refused to leave Kansas when the rest of the tribe went to Indian Ter., and had to be removed thither by the military. It is now known as the Black Hawk band, and its members are the most conservative of all the Sauk. (W. J.)

Mokumiks ('red round robes'). A band of the Piegan division of the Siksika.

Mo-kŭm'-iks.—Grinnell, Blackfoot Lodge Tales, 210, 1892. **Red Round Robes.**—Ibid., 225.

Molala. A Waiilatpuan tribe forming the western division of that family. Little is known of their history. When first met with they resided in the Cascade range between Mts Hood and Scott and on the w. slope, in Washington and Oregon. The Cayuse have a tradition that the Molala formerly dwelt with them s. of Columbia r. and became separated and driven westward in their wars with hostile tribes. Their dialect, while related, is quite distinct from that of the Cayuse, and the separation probably took place in remote times. The name Molala is derived from that of a creek in Willamette valley, Oreg., s. of Oregon City. A band of these Indians drove out the original inhabitants and occupied their land. Subsequently the name was extended to all the bands. The present status of the tribe is not certain. In 1849 it was estimated to number 100; in 1877 Gatschet found several families living on the Grande Ronde res., Oreg., and in 1881 there were said to be about 20 individuals living in the mountains w. of Klamath lake. Those on the Grande Ronde res. are not officially enumerated, but are regarded as absorbed by the other tribes with whom they live. With regard to the rest nothing is known. It is probable, however, that there are a few scattered survivors. The Molala joined with other bands of Willamette valley in the treaty of Dayton, Oreg., Jan. 22, 1855, and by treaty at the same place, Dec. 21, 1855, they ceded their lands and agreed to remove to a reservation. Chakankni, Chimbuiha, and Mukanti are said to have been Molala bands or settlements. (L. F.)

Amole'lish.—Gatschet, Calapooya MS., B. A. E., 31, 1877 (Calapooya name). **Kúikni.**—Gatschet in Cont. N. A. Ethnol., II, pt. 2, 157, 1890 (Klamath name). **Láti-u.**—Gatschet, Molala MS., B. A. E. (own name). **La'tiwĕ.**—Ibid. **Malala.**—Sen. Ex. Doc. 48, 34th Cong., 3d sess., 10, 1857. **Molala.**—Treaty of 1854 in U. S. Stat., X, 675, 1854. **Molalallas.**—Treaty of Dayton (1855) in U. S. Stat., XII, 981, 1863. **Molale.**—Gatschet, Umpqua MS. vocab., B. A. E., 1877. **Molalla.**—Hedges in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 130, 1857. **Molallah.**—White, Ten Years in Oregon, 266, 1850. **Molallalas.**—Ind. Aff. Rep. 1856, 267, 1857. **Molallales.**—Hedges in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 130, 1857. **Molalle.**—Armstrong, Oregon, 114, 1857. **Molallie.**—McClane in Ind. Aff. Rep., 269, 1889. **Mo-lay-less.**—Lyman in Oregon Hist. Soc. Quar., I, 323, 1900. **Moleaaleys.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Molealleg.**—Lane in Schoolcraft, Ind. Tribes, III, 632, 1853. **Mole Alley.**—Lane in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 171, 1850. **Moleallies.**—Browne (1857) in H. R. Ex. Doc. 38, 35th Cong., 1st sess., 7, 1858. **Molel.**—Treaty of Dayton (1855) in U. S. Stat., XII, 981, 1863. **Molele.**—Hale in U. S. Expl. Exped., VI, 214, 1846. **Molelie.**—McClane in Ind. Aff. Rep., 203, 1888. **Molell.**—Hedges in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 130, 1857. **Mollallas.**—White in Ind. Aff. Rep., 203, 1844. **Moolal-le.**—Ex. Doc. 39, 32d Cong., 1st sess., 2, 1852. **Moolalles.**—Schoolcraft, Ind. Tribes, III, 200, map, 1853. **Mooleilis.**—Tolmie and Dawson, Comp. Vocabs., 11, 1884. **Morlal-les.**—Lea in Ind. Aff. Rep., 8, 1851. **Straight Mólale.**—Gatschet in Cont. N. A. Ethnol., II, pt. 2, 157, 1890 (name for those on Grande Ronde res.) **Wrole Alley.**—Lane in Ind. Aff. Rep., 160, 1850. **Ya'-ide'sta.**—Gatschet, Umpqua MS. vocab., B. A. E., 1877 (Umpqua name).

Molma. A Maidu village near Auburn, Placer co., Cal.—Dixon in Bull. Am. Mus. Nat. Hist., XVII, pl. XXXVIII, 1905.

Momi (*Mo'mi*, 'a people who eat no small birds which have been killed by larger ones'). A subgens of the Missouri gens Cheghita, formerly a distinct people.—Dorsey in 15th Rep. B. A. E., 240, 1897.

Momobi (*Mo'-mo-bi*, a species of lizard). A clan of the Lizard (Earth or Sand) phratry of the Hopi.—Stephen in 8th Rep. B. A. E., 39, 1891.

Monacan (possibly from an Algonquian word signifying a digging stick or spade). A tribe and confederacy of Virginia in the 17th century. The confederacy occupied the upper waters of James r. above the falls at Richmond. Their chief village was Rasawek. They were allies of the Manahoac and enemies of the Powhatan, and spoke a language different from that of either. They were finally incorporated with other remnants under the names of Saponi and Tutelo (q. v.). The confederacy was composed of the Monacan proper, Massinacac, Mohemencho, Monahassano, Monasiccapano, and some other tribes.

The Monacan proper had a chief settlement, known to the whites as Monacantown, on James r. about 20 m. above the falls at Richmond. In 1669 they still had 30 bowmen, or perhaps about 100 souls. Thirty years later, the Indian population having died out or emigrated, a Huguenot colony took possession of the site. Consult Mooney, Siouan Tribes of the East, Bull. B. A. E., 1894. (J. M.)

Manacans.—Smith, Va., I, 136, 1819. **Manachees.**—Neill, Va. Carolorum, 325, 1886. **Manakan.**—Doc. of 1701 in Va. Hist. Coll., n. s., v, 42, 1886. **Manakins.**—Stith (1747) quoted by Burk, Va., I, 128, 1804. **Manikin.**—Doc. of 1700 in Va. Hist. Coll., op. cit., 48. **Mannacans.**—Strachey (*ca.* 1612), Va., 41, 1849. **Mannachin.**—Doc. of 1701 in Va. Hist. Coll., op. cit., 45. **Mannakin.**—Lawson (1714), Hist. Carolina, 187, 1860. **Manskin.**—Herrman, map (1670) in Rep. Bound. Com., 1873 (erroneously located on Pamunkey r.). **Manycan.**—Doc. of 1700 in Va. Hist. Coll., op. cit., 51. **Monacans.**—Smith, Va., I, 116, 1819. **Monachans.**—Yong (1634) in Mass. Hist. Soc. Coll., 4th s., IX, 112, 1871. **Monakins.**—Lederer, Discov., 9, 1672. **Monanacah Rahowacah.**—Archer (1607) in Smith, Works, Arber ed., xlvi, 1884. **Monanacans.**—Ibid., 1. **Monocans.**—Strachey, op. cit., 27.

Monack. See *Moonack*.

Monahassano (a name of uncertain etymology, but most probably connected with *Yesá^n*, the name which the Tutelo applied to themselves). A tribe of the Monacan confederacy, formerly living on the s. side of James r., near the mountains, in Bedford and Buckingham cos., Va. Lederer describes them as tall and warlike, and says their totem was three arrows. In 1671 they were 25 m. from the Saponi, on Staunton r. They seem to have been next in importance to the Monacan in the confederacy. See *Tutelo*. Consult Mooney, Siouan Tribes of the East, Bull. B. A. E., 1894. (J. M.)

Flanakaskies.—Batts (1671) quoted by Fernow, Ohio Val., 221, 1890 (misprint). **Hanahaskies.**—Batts (1671) in N. Y. Doc. Col. Hist., III, 197, 1853. **Hanohaskies.**—Batts, ibid., 194. **Monahasanugh.**—Smith (*ca.* 1629), Va., I, map, 1819. **Monahassanoes.**—Jefferson, Notes, 134, 1794. **Monahassanughes.**—Strachey (*ca.* 1612), Va., 102, 1849. **Nahyssans.**—Lederer, Discov., 9, 1672. **Nobissan.**—Ibid., map (misprint). **Yesah.**—Hale in Proc. Am. Philos. Soc., XXI, 11, 1883-4 (own name: see *Tutelo*). **Yesá^n.**—Hale, MS., B. A. E., 1877. **Yesang.**—Hale in Proc. Am. Philos. Soc., op. cit.

Monakatuatha. See *Half King*.

Monanauk. A village, possibly Conoy, on the Potomac in 1608, about Breton bay, or Clements branch, St Marys co., Md.

Monashackotoog. A tribe which, with the Wunnashowatuckoog, lived w. of Boston, Mass., in 1637. They were friends of the Pequot and enemies of the Narraganset.—Williams (1637) in Mass. Hist. Soc. Coll., 4th s., VI, 194, 1863.

Monasiccapano. A tribe of the Monacan confederacy, formerly living in Louisa and Fluvanna cos., Va., between the James and the headwaters of the Pamunkey. The derivation of the name is unknown, but it may have some connection with Saponi. See Mooney, Siouan Tribes of the East, Bull. B. A. E., 1894. (J. M.)

Massicapanoes.—Macauley, N. Y., II, 178, 1829. **Monasiccapanoes.**—Jefferson, Notes, 134, 1794. **Monasiceapanoes.**—Boudinot, Star in the West, 127, 1816. **Monasickapanoughs.**—Smith (*ca.* 1629), Va., I, 134, 1819. **Monasukapanough.**—Ibid., map.

Monax. See *Moonack*.

Moncachtape ('killer of pain and fatigue'). A Yazoo Indian, noted chiefly on account of his real or supposed travels and his knowledge of various Indian languages. Le Page du Pratz, during his residence in Louisiana about the middle of the 18th century, met Moncachtape and obtained from him an account of his wanderings, according to which (DuPratz, Hist. La., III, 89–128, 1758), after the loss of his wife and children, he had devoted much of his time to traveling. One of his journeys was to the N. E., in which he passed up the Ohio, visited the Shawnee and Iroquois, and wintered among the Abnaki; thence he went up the St Lawrence and returned to his home by way of the Mississippi. His second trip was to the N. W. coast by the route subsequently traveled by Lewis and Clark. He mentions the Tamaroa, Kansa, and Amikwa, and although he alludes to numerous tribes seen during his passage down Columbia r., he mentions no tribal names. He finally reached the Pacific coast, where, in addition to Indians, he met with bearded white men, who "came from sun-setting, in search of a yellow stinking wood which dyes a fine yellow color." With other Indians he ambushed and killed 11 of these strangers, 2 of whom bore firearms. These whites are described as small, but having large heads and long hair in the middle of the crown and wrapped in a great many folds of stuff, while their clothes were soft and of several colors. This story, so far as it relates to the western trip, is very doubtful on its face, and the names of tribes which it gives extend only as far as DuPratz' own knowledge of them; yet Quatrefages (Human Species, 205, 1895) accepts the story as credible, and that Moncachtape understood a number of languages is clearly proven. See also Clarke, Pion. Days in Oreg., 1905. (C. T.)

Monemius. A village of the Mahican tribe, known as Monemius' Castle from the name of the resident chief, situated in the 17th century on Haver id., in Hudson r., near Cohoes falls, Albany co., N. Y. (J. M.)

Moenemines Castle.—Deed of 1630 in N. Y. Doc. Col. Hist., XIV, 1, 1883. **Moeneminnes Castle.**—Patent of 1630, ibid., I, 44, 1856. **Monemiu's castle.**—Ruttenber, Tribes Hudson R., 85, 1872.

Mong (*Mang*, 'loon'). A gens of the Chippewa (q. v.). Cf. *Maak*.

Mahng.—Tanner, Narrative, 314, 1830. **Māng.**—Wm. Jones, inf'n, 1906. **Mānk.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Mong.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 44, 1885.

Mongwa (*Mon-gwä'*, 'loon'). A gens of the Miami (q. v.).—Morgan, Anc. Soc., 168, 1877.

Monk's Mound. See *Cahokia Mound.*

Monnato (*Mon-nă′-to*, 'snow'). A gens of the Miami (q.v.).—Morgan, Anc. Soc., 168, 1877.

Mono. A general term applied to the Shoshonean tribes of s. E. California by their neighbors on the w. The origin and meaning of the name are obscure, its identity with the Spanish *mono*, 'monkey,' and its similarity, at least in certain dialects, to the Yokuts word for 'fly' (*monai*, etc.), are probably only coincidences. For subdivisions, see *Mono-Paviotso*.

Honachees.—Bunnell quoted by Powers in Cont. N. A. Ethnol., III, 350, 1877. **Manaché.**—Purcell in Ind. Aff. Rep., 87, 1870. **Moan′-au-zi.**—Powers in Cont. N. A. Ethnol., III, 320, 1877 (Nishinam name). **Monache.**—Belknap in Ind. Aff. Rep., 17, 1876 ("the usual form of the name as heard among the southern Yokuts; cf. the Maidu (Nishinam) name, preceding"—A. L. K.). **Mona′-chi.**—Powers in Cont. N. A. Ethnol., III, 350, 1877. **Monas.**—Johnston in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 22, 1852. **Monoes.**—Johnston in Ind. Aff. Rep., 251, 1851. **Mono Pi-Utes.**—Campbell in Ind. Aff. Rep., 119, 1866. **Monos.**—Taylor in Cal. Farmer, May 8, 1863. **Noo-tah-ah.**—Wessels (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 31, 1857. **Nutaa.**—A. L. Kroeber, inf'n, 1905 (Chukchansi name; denotes that they are E. or upstream). **Nūt′-ha.**—Powers in Cont. N. A. Ethnol., III, 396, 1877.

Mono–Paviotso. One of the three great dialectic groups into which the Shoshoneans of the great plateau are distinguished. It includes the Mono of s. E. California, the Paviotso, or "Paiute," of w. Nevada, and the "Snakes" and Saidyuka of E. Oregon. Part of the Bannock may be related to these, but the eastern Bannock have affinities with the Ute.

The bands which seem to have formed the social unit of these people were each under one chief, and several of these are said to have been united into confederacies, such as the "Paviotso confederacy," but it is doubtful whether the relations existing between the constituent parts should properly be so termed.

The bands or divisions mentioned within the area occupied by this group are the following: Agaivanuna, Genega's band, Hadsapoke's band, Holkoma, Hoonebooey, Intimbich, Itsaatiaga, Kaidatoiabie, Kaivanungavidukw, Koeats, Kokoheba, Kosipatuwiwagaiyu, Kotsava, Koyuhow, Kuhpattikutteh, Kuyuidika, Laidukatuwiwait, Lohim, Loko, Nahaego, Nim, Nogaie, Odukeo's band, Olanche, Oualuck's band, Pagantso, Pagwiho, Pamitoy, Pavuwiwuyuai, Petenegowat, Petodseka, Piattuiabbe, Poatsituhtikuteh, Poskesa, San Joaquins' band, Sawagativa, Shobarboobeer, Sunananahogwa, Temoksee, Togwingani, Tohaktivi, Toiwait, Tonawitsowa, Tonoyiet's band, Toquimas, To Repe's band, Tosarke's band, Tsapakah, Tubianwapu, Tupustikutteh, Tuziyammos, Wahi's band, Wahtatkin, Walpapi, Warartika, Watsequeorda's band, Winnemucca's band, Woksachi, Yahuskin, and Yammostuwiwagaiya. Numaltachi, given as a village on Tuolomne r., Cal., may in reality be another band.

From figures given in the report of the Indian office for 1903 it would appear that the total number in this division is in the neighborhood of 5,400.

Monongahela. A variety of whisky. Says Bartlett (Dict. of Americanisms, 401, 1877): "A river of Pennsylvania, so called, gave its name to the rye whisky of which large quantities were produced in its neighborhood, and indeed to American whisky in general, as distinguished from Usquebaugh and Inishowen, the Scotch and Irish sorts." The name is of Algonquian origin, but its etymology is uncertain. (A. F. C.)

Monsoni (*Mongsoaeythinyuwok*, 'moose people.'—Franklin). An Algonquian tribe in British America, often classed as a part of the Cree, to whom they are closely related, although they seem to be almost as closely related to the northern Chippewa. The first notice of them is in the Jesuit Relation for 1671. In that of 1672 they are located on the shore of James bay, about the mouth of Moose r., which, according to Richardson, received its name from them. They are referred to under the name Aumonssoniks in the Proces verbal of the Prise de possession (1671), but were not represented at the ceremony, though Charlevoix asserts the contrary. Although Dobbs (1744) speaks of them as the Moose River Indians, he locates a village or band on the w. bank of Rainy r., near Rainy lake, and others on the N. shore of this lake. Some confusion has arisen in regard to the habitat and linguistic connection of the tribe from the fact that the geographic designation "Mosonee" is frequently used to include all that portion of Keewatin and adjacent territory stretching along Hudson bay from Moose r. northward to Nelson r., a region occupied chiefly by the Maskegon. The usual and most permanent home of the Monsoni, however, has been the region of Moose r. According to Chauvignerie their totem was the moose. There is no separate enumeration of them in the recent Canadian official reports. See *Mousonee*. (J. M. C. T.)

Aumonssoniks.—Prise de possession (1671) in Perrot, Mém., 293, 1864. **Aumossomiks.**—Verwyst, Missionary Labors, 232, 1886. **Aumoussonnites.**—Prise de possession (1671) in Margry, Déc., I, 97, 1875. **Crees of Moose Factory.**—Franklin, Journ. to Polar Sea, I, 96, 1824. **Gens de marais.**—Bacqueville de la Potherie, Hist. Am. Sept., I, 174, 1753. **Mongsoa Eithynyook.**—Gallatin in Trans. Am. Antiq. Soc., II, 24, 1836. **Mongsoa-eythinyoowuc.**—Franklin, Journ. to Polar Sea, I, 96, 1824. **Monsaunis.**—Bacqueville de la Potherie, Hist. Am. Sept., I, 174, 1753. **Monsonics.**—Keane in Stanford, Compend., 523, 1878. **Monsonies.**—Franklin, Journ. to Polar Sea, 56, 1824. **Monsonis.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1054, 1855. **Monsounic.**—Jes. Rel. 1671, 30, 1858. **Monzoni.**—Lahontan, New Voy., I, 231, 1703. **Moose-deer Indians.**—Franklin, Journ. to Polar Sea, I, 96, 1824. **Moose Indians.**—Horden, Bk. of Common Prayer in Language of Moose Indians, title-page, 1859. **Moose River Indians.**—Dobbs, Hudson Bay, 13, 1744. **Morisons.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853 (misprint). **Mousonis.**—McKenney and Hall, Ind. Tribes, III, 80, 1858. **Nation of the Marshes.**—Dobbs, Hudson Bay, 24, 1744. **Ou-Monssonis.**—Tailhan, note to Perrot, Mém., 293, 1864. **Wamussonewug.**—Tanner, Narr., 316, 1830 (Ottawa name).

Monswidishianun (*Mō*^{n}*s wi′dishi′anum*). The Moose phratry of the Menominee, also a subphratry or gens thereof.—Hoffman in 14th Rep. B. A. E., pt. 1, 42, 1896.

Montagnais (French 'mountaineers', from the mountainous character of their country). A group of closely related Algonquian tribes in Canada, extending from about St Maurice r. almost to the Atlantic, and from the St Lawrence to the watershed of Hudson bay. The tribes of the group speak several well-marked dialects. They are the Astouregamigoukh, Attikiriniouetch, Bersiamite, Chisedec, Escoumains, Espamichkon, Kakouchaki, Mauthæpi, Miskouaha, Mouchaouaouastiirinioek, Nascapee, Nekoubaniste, Otaguottouemin, Oukesestigouek, Oumamiwek, Papinachois, Tadousac, and Weperigweia. Their linguistic relation appears to be closer with the Cree of Athabasca lake, or Ayabaskawininiwug, than with any other branch of the Algonquian family. Champlain met them at the mouth of the Saguenay in 1603, where they and other Indians were celebrating with bloody rites the capture of Iroquois prisoners. Six years later he united with them the Hurons and Algonkin in an expedition against the Iroquois. In the first Jesuit Relation, written by Biard (1611–16), they are spoken of as friends of the French. From that time their name has a place in Canadian history, though they exerted no decided influence on the settlement and growth of the colony. The first missionary work among them was begun in 1615, and missions were subsequently established on the upper Saguenay and at L. St John. These were continued, though with occasional and long interruptions, until 1776. The Montagnais fought the Micmac, and often the Eskimo, but their chief and inveterate foes were the Iroquois, who drove them for a time from the banks of the St Lawrence and from their strongholds about the upper Saguenay, compelling them to seek safety at more distant points. After peace was established between the French and the Iroquois they returned to their usual haunts. Lack of proper food, epidemics, and contact with civilization are reducing their numbers. Turner (11th Rep. B. A. E., 1894) says they roam over the areas s. of Hamilton inlet as far as the Gulf of St Lawrence. Their western limits are imperfectly known. They trade at all the stations along the accessible coast, many of them at Rigolet and Northwest r. Sagard, in 1632, described them as Indians of the lowest type in Canada. Though they have occasionally fought with bravery, they are comparatively timid. They have always been more less nomadic and, although accepting the teachings of the missionaries, seem incapable of resigning the freedom of the forest for life in villages, nor can they be induced to cultivate the soil as a means of support. Mr Chisholm describes them as honest, hospitable, and benevolent, but very superstitious. Those who were induced to settle on the lower St Lawrence appear to be subject to sickness, which is thinning their numbers. All who have not been brought directly under religious influence are licentious. Conjuring was much practised by their medicine-men. Some of the early missionaries speak highly of their religious susceptibility. They bury their dead in the earth, digging a hole 3 ft deep and occasionally lining it with wood. The corpse is usually laid on its side, though it is sometimes placed in a sitting position. Above the grave is built a little birch-bark hut and through a window the relatives thrust bits of tobacco, venison, and other morsels. No reliable estimate can be given of their former numbers, but it is known that they have greatly decreased from sickness and starvation consequent on the destruction of game. In 1812 they were supposed to number about 1,500; in 1857 they were estimated at 1,100, and in 1884 they were officially reported at 1,395, living at Betsiamits, (Bersimis), Escoumains, Godbout, Grand Romaine, Lake St John, and Mingan, in Quebec. In 1906 they, together with the Nascapee, numbered, according to the Canadian official report, 2,183, distributed as follows: Bersimis, 499; Escoumains, 43; Natashquan, 76; Godbout, 40; Grand Romaine, 176; Lake St John, 551; Mingan, 241; St Augustine, 181; Seven Islands and Moisie, 376. Consult Chamberlain in Ann. Archæol. Rep. Ontario 1905, 122, 1906.

The bands and villages of the Montagnais are: Appeelatat, Assuapmushan, Attikamegue, Bonne Espérance, Chicoutimi, Esquimaux Point, Godbout, Ile Percée (mission), Itamameou (mission), Islets de Jeremie (mission), Kapiminakouetiik, Mauthæpi, Mingan, Moisie, Mushkoniatawee, Musquarro, Nabisippi, Natashquan, Pashasheebo, Romaine, and St Augustine. (J. M. C. T.)

Algonkin Inférieures.—Hind, Lab. Penin., II, 10, 1863. **Algonquins Inférieurs.**—Jes. Rel., III, index, 1858. **Bergbewohner.**—Walch, map of Am., 1805 (German: 'Mountaineers'). **Chauhaguéronon.**—Sagard (1632), Hist. Can., IV, 1866 (Huron name). **Chauoironon.**—Ibid. **Kebiks.**—Schoolcraft, Ind.

Tribes, V, 40, 1855 (on account of their warning cry of "Kebik!" when approaching in canoes the rapids of the St Lawrence near Quebec). **Lower Algonkins.**—Jefferys, Fr. Doms., pt. 1, 46, 1761. **Montagnais.**—Jes. Rel. 1611, 8, 1858. **Montagnaits.**—Jes. Rel. 1633, 3, 1858. **Montagnards.**—Jes. Rel. 1632, 5, 1858. **Montagnars.**—Champlain (1609), Œuvres, III, 194, 1870. **Montagnés.**—Champlain (1603), ibid., II, 9, 1870. **Montagnets.**—Jes. Rel. 1611, 15, 1858. **Montagnez.**—Champlain (1603), Œuvres, II, 8, 1870. **Montagnois.**—Lahontan, New Voy., I, 207, 1703. **Montagrets.**—Me. Hist. Soc. Coll., I, 288, 1865 (misprint). **Montagues.**—McKenney and Hall, Ind. Tribes, III, 81, 1854 (misprint). **Montaignairs.**—Champlain (1615), Œuvres, IV, 22, 1870. **Montaigners.**—Champlain (1618), ibid., 113. **Montaignes.**—Champlain (1603), ibid., II, 49, 1870. **Montaignets.**—Ibid. (1609), V, pt. 1, 144. **Montainiers.**—Schoolcraft, Ind. Tribes, V, 40, 1855. **Montanaro.**—Hervas (*ca.* 1785) quoted by Vater, Mith., pt. 3, sec. 3, 347, 1816. **Montaniak.**—Gatschet, Penobscot MS., 1887 (Penobscot name). **Mountaineers.**—Mass. Hist. Soc. Coll., 1st s., VI, 16, 1800. **Mountain Indians.**—Kingsley, Stand. Nat. Hist., pt. 6, 149, 1885. **Mountaneers.**—Lahontan, New Voy., I, 230, 1703. **Mountanees.**—Vater, Mith., pt. 3, sec. 3, 344, 1816. **Neconbavistes.**—Lattré, map, 1784 (misprint). **Ne-e-no-il-no.**—Hind, Lab. Penin., II, 10, 1863 ('perfect people', one of the names used by themselves). **Nehiroirini.**—Kingsley, Stand. Nat. Hist., pt. 6, 149, 1885. **Nekoubanistes.**—Bellin, map, 1755. **Neloubanistes.**—Esnauts and Rapilly, map, 1777 (misprint). **Sheshatapoosh.**—Gallatin in Trans. Am. Ethnol. Soc., II, ciii, 1848. **Sheshatapooshshoish.**—Mass. Hist. Soc. Coll., 1st s., VI, 16, 1800. **Shōudămŭnk.**—Peyton quoted by Lloyd in Jour. Anthrop. Inst., IV, 29, 1875 ('good Indians': Beothuk name). **Skatapushoish.**—Keane in Stanford, Compend., 536, 1878. **Sketapushoish.**—Mass. Hist. Soc. Coll., 1st s., VI, 16, 1800. **Tshe-tsi-uetin-euerno.**—Hind, Lab. Penin., II, 101, 863 ('people of the north-northeast': name used by themselves). **Uskwawgomees.**—Tanner, Narr., 316, 1830. **Ussagĕne'wi.**—Gatschet, Penobscot MS., 1887 ('people of the outlet' [Hewitt]: Penobscot name). **Ussaghenick.**—Vetromile, Abnakis, 50, 1866 (Etchimin name).

Montagnais. An Athapascan group, comprising the Chipewyan, Athabasca, Etheneldeli, and Tatsanottine tribes, which, though now living on the plains and in the valleys of British North America, migrated from the Rocky mts.—Petitot, Dict. Dènè-Dindjié, xx, 1876. For synonymy, see *Chipewyan.*

Montagnard. An ethnic and geographic Athapascan group comprising the Tsattine, Sarsi, Sekani, and Nahane tribes living in the Rocky mts. of British North America. The name was also formerly applied to the eastern Algonquian people now known as Montagnais.

Montagnardes.—Kingsley, Stand. Nat. Hist., pt. 6, 143, 1885. **Montagnards.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Mountaineers.**—Morgan in N. Am. Rev., 58, 1870.

Montauk (meaning uncertain). A term that has been used in different senses, sometimes limited to the particular band or tribe known by this name, but in a broader sense including most of the tribes of Long Island, excepting those about the W. end. It is occasionally used incorrectly as equivalent to Metoac, q. v.

The Indians of Long Island were closely related to the Indians of Massachusetts and Connecticut. Tooker (Cockenoe-de-Long Island, 1896) says that the dialect of the Montauk was more nearly related to the Natick of Massachusetts than was the Narraganset.

The Montauk, in the limited sense, formerly occupied Easthampton tp., Suffolk co., at the E. end of Long Island, and controlled all the other tribes of the island, except those near the W. end. That these so-called tribes were but parts of one group or tribe, or the loosely connected elements of what had been an organized body, seems apparent. Ruttenber, speaking of the Montauk in the limited sense, says: "This chieftaincy was acknowledged both by the Indians and the Europeans as the ruling family of the island. They were indeed the head of the tribe of Montauk, the other divisions named being simply clans or groups, as in the case of other tribes. . . . Wyandance, their sachem, was also the grand sachem of Paumanacke, or Sewanhackey, as the island was called. Nearly all the deeds for lands were confirmed by him. His younger brothers, Nowedonah and Poygratasuck [Poggatacut], were respectively sachems of the Shinecock and the Manhasset." The Rockaway and Cannarsee at the W. end were probably not included. It is doubtful whether he is correct in including the west-end Indians in the confederacy. The principal Montauk village, which probably bore the name of the tribe, was about Ft Pond, near Montauk pt. The Pequot made them and their subordinates tributary, and on the destruction of that tribe in 1637, the Narraganset began a series of attacks which finally, about 1659, forced the Montauk,

DAVID PHARAOH, "LAST KING OF THE MONTAUK"

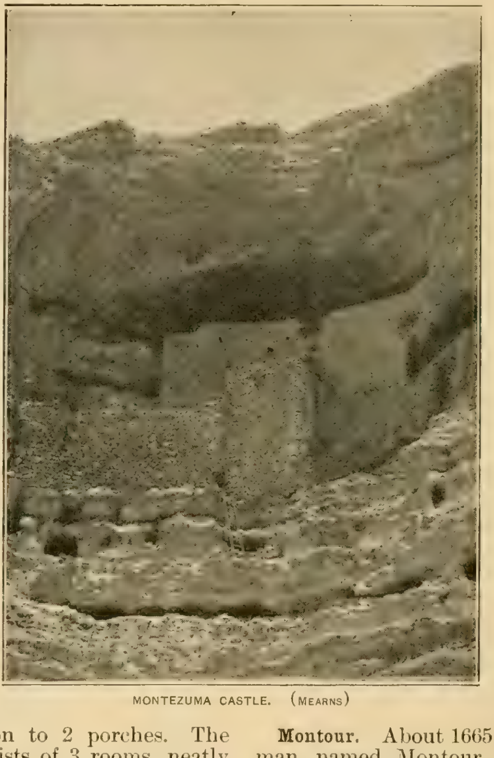
who had lost the greater part of their number by pestilence, to retire for protection to the whites at Easthampton. Since 1641 they had been tributary to New England. When first known they were numerous, and even after the pestilence of 1658–59, were estimated at about 500. Then began a rapid decline, and a century later only 162 remained, most of whom joined the Brotherton Indians of New York, about 1788, so that in 1829 only about 30 were left on Long Island, and 40 years later these had dwindled to half a dozen individuals, who, with a few Shinnecock, were the last representatives of the Long Island tribes. They preserved a form of tribal organization into the 19th century and retained their hereditary chiefs until the death of their last "king," David Pharaoh, about 1875. A few mixed-bloods are still officially recognized by the state of New York as constituting a tribe under Wyandanch Pharaoh, son of David. (J. M.)

Mantacut.—Gardener (1660) in Mass. Hist. Soc. Coll., 3d s., III, 154, 1833. **Mantaoke.**—Deed of 1657 in Thompson, Long Id., 344, 1839. **Mantauket.**—Gardener (1660) in Mass. Hist. Soc. Coll., 3d s., III, 156, 1833. **Meantacut.**—Ibid., 153. **Meantaukett.**—Doc. of 1671 in N. Y. Doc. Col. Hist., XIV, 648, 1883. **Meanticut.**—Gardener (1660) as quoted by Drake, Bk. Inds., bk. 2, 63, 1848. **Melotaukes.**—Boudinot, Star in the West, 127, 1816 (misprint). **Menataukett.**—Lovelace (1671) in N. Y. Doc. Col. Hist., XIV, 652, 1883. **Mentakett.**—Deed (1661) in Thompson, Long Id., I, 299, 1843 (place). **Mentoake.**—Deed of 1657, ibid., 344, 1839. **Meontaskett.**—Baily (1669) in R. I. Col. Rec., II, 276, 1857. **Meontawket.**—Clarke (1669), ibid., 285. **Meuntacut.**—Indian deed of 1648 cited by W. W. Tooker, inf'n, 1906. **Mirrachtauhacky.**—Doc. of 1645 in N. Y. Doc. Col. Hist., XIV, 60, 1883 (said by Tooker, Algong. Ser., II, 15, 1901, to be a Dutch form of Montauk). **Montacut.**—James (*ca.* 1654) in Mass. Hist. Soc. Coll., 4th s., VII, 482, 1865. **Montake.**—Doc. of 1657 in N. Y. Doc. Col. Hist., XIV, 416, 1883. **Montaks.**—Vater, Mith., pt. 3, sec. 3, 339, 1816. **Montank.**—Smithson. Miscel. Coll., XIV, art. 6, 25, 1878 (misprint). **Montauckett.**—Doc. of 1675 in N. Y. Doc. Col. Hist., XIV, 700, 1883. **Montaug.**—Latham in Trans. Philol. Soc. Lond., 59, 1856. **Montauk.**—Deed of 1666 in Thompson, Long Id., I, 312, 1843. **Montaukett.**—Deed (*ca.* 1655), ibid., 183, 1839. **Montaukut.**—Doc. of 1675 in N. Y. Doc. Col. Hist., XIV, 699, 1883. **Montauque.**—Doc. of 1669, ibid., 618. **Montoake.**—Doc. of 1657, ibid., 416. **Montocks.**—Tryon (1774), ibid., VIII, 451, 1857. **Montok.**—Johnson (1777), ibid., 714. **Montucks.**—Devotion (*ca.* 1761) in Mass. Hist. Soc. Coll., 1st s., X, 106, 1809. **Mountacutt.**—Deed of 1648 in Thompson, Long Id., I, 294, 1843. **Muntake.**—Doc. of 1677 in N. Y. Doc. Col. Hist., XIV, 729, 1883. **Muntauckett.**—Doc. of 1675, ibid., 696. **Muntaukett.**—Doc. of 1668, ibid., 606.

Monterey Indians. The Costanoan Indians of Monterey co., Cal., numbering more than 100 in 1856. A vocabulary taken by Taylor (Cal. Farmer, Apr. 20, 1860) at that time is Rumsen. There are probably also remnants of the Esselen and other divisions of the Mutsun in the region of Monterey.

Montezuma, Carlos. An educated full-blood Apache, known among his people in childhood as Wasajah ('Beckoning'), born about 1866 in the neighborhood of the Four Peaks of the Mazatzal mts., present s. e. Arizona. In Oct., 1871, he was taken captive, with 16 or 18 other children including his two sisters, in a midnight raid by the Pima on his band, during the absence of the men on a mission of peace, while encamped in the Superstition mts., 40 or 50 m. w. of Globe. In this raid 30 or more of the Apache were killed. The captives were taken by the Pima to their rancherias on the Gila, whence, after a week's detention, Wasajah was taken to Adamsville, below Florence, and sold to Mr C. Gentile, a native of Italy, who was then prospecting in Arizona. Some months after the raid Wasajah's mother, who had escaped, was informed by an Indian runner that her boy had been seen at Camp Date Creek. Determined to recover her child, she applied to the agent for permission to leave the reservation, and being refused departed without leave. Her body was found later in a rugged pass in the mountains, where she had been shot by a native scout. Wasajah was taken by Mr. Gentile to Chicago and was called by him Carlos Montezuma—Carlos, from his own name, Montezuma, from the so-called Casa Montezuma (q. v.), near the Pima villages. He entered the public schools of Chicago in 1872, remaining until 1875, from which time until 1884 his education was continued in the public schools of Galesburg, Ill., Brooklyn, N. Y., and Urbana, Ill., and in the University of Illinois at the last-named place. In 1884 he entered the Chicago Medical School, from which he was graduated in 1889, receiving in the same year an appointment as physician in the U. S. Indian School at Stevenson, N. Dak. From 1890 until 1896 Dr Montezuma has served as physician successively at the Western Shoshone agency in Nevada, the Colville agency in Washington, and at the Carlisle Indian School. In the latter year he resigned from the service of the Indian department and settled in Chicago, where he is now engaged in the practice of his profession, in teaching in the College of Physicians and Surgeons and in the Post-graduate Medical School, and in arousing interest in his people through his writings.

Montezuma Castle. A prehistoric cliff-dwelling on the right bank of Beaver cr., a tributary of Rio Verde, 3 m. from old Camp Verde, central Arizona; popularly so-called because supposed to have been once occupied by the Aztecs, whereas there is no ground whatever for the belief that any Southwestern pueblo or cliff-village is of Mexican origin. The building is constructed in a natural recess in the side of a limestone cliff, the base of which is 348 ft from the edge of the stream and about 40 ft above it. The building, which is accessible only by means of ladders, consists of 5 stories, and in the same cliff are several cave-dwellings. The foundation of Montezuma Castle rests on cedar timbers laid longitudinally on flat stones on the ledge. The front wall is about 2 ft thick at the bottom and 13 in. at the top, and leans slightly toward the cliff. The first story consists of two small living rooms and a storeroom. The second floor, access to which is gained through a small opening in the ceiling of the first story, is more extensive, consisting of 4 apartments, bounded behind by the most massive wall of masonry in the entire structure, and resting on a ledge even with the floor of the second story. It is 28 ft in height, rising to the fifth story, around the front of which it forms a battlement 4½ ft high. It leans slightly toward the cliff, and is strongly but not symmetrically curved inward. The chord of the arc described by the top of the wall measures 43 ft, and the greatest distance from chord to circumference 8 ft. The third floor comprises the most extensive tier of rooms in the structure, extending across the entire alcove in the cliff in which the house is built. There are 8 of these rooms, in addition to 2 porches. The fourth floor consists of 3 rooms, neatly constructed, through the ceiling of one of which access is gained to the fifth or uppermost floor, which consists of a long porch or gallery having a battlement in front and an elevated backward extension on the right, with 2 rooms filling the corresponding space on the left. These 2 rooms are roofed by the rocky arch of the cliff, and are loftier than the lower chambers. Montezuma Castle, or Casa Montezuma, shows evidence of long occupancy in prehistoric times. Some of the rooms are smoothly plastered and smoke-blackened; the plastering bears finger-marks and impressions of the thumb and hand. The rooms are ceiled with willows laid horizontally across rafters of ash and black alder; upon this is a thick layer of reeds placed transversely, and the whole plastered on top with mortar, forming a floor to the chamber above. The ends of the rafters exhibit hacking with stone implements. The building, which threatened to collapse, was repaired by the Arizona Antiquarian Association about 1895, and in 1906 it was declared a national monument by proclamation of the President of the United States. Its origin is unknown. See Mearns in Pop. Sci. Month., Oct. 1890 (from whose description the above details are extracted); Hewett in Am. Anthrop., VI, 637, 1904; Land of Sunshine, Los Angeles, X, 44, 1898.



MONTEZUMA CASTLE. (MEARNS)

Montezuma Well. A large depression in the form of a "tank" or well in the summit of a low mesa on Beaver cr., about 9 m. N. of old Camp Verde, Ariz., in which are the well-preserved remains of several cliff-dwellings.

Montochtana ('a corner in the back part of the hut'). A Knaiakhotana clan of Cook inlet, Alaska.—Richardson, Arct. Exped., I, 407, 1851.

Montour. About 1665 a French nobleman named Montour settled in Canada, where, by an Indian woman, probably a Huron, he became the father of a son and two daughters. This son of Montour grew up among those Indians, who were at that time in alliance with the French. In 1685, while in the French service, he was wounded in a fight with two Mohawk warriors on L. Champlain. Subsequently he deserted the French cause to live with the "upper nations" of Indians. Through him, in 1708, Lord Cornbury succeeded in persuading 12 of these western tribes, including the Miami and the Hurons, to trade at Albany. For this work, in alienating the upper nations from the French trade and cause, he was killed in 1709 by order of the Marquis de Vaudreuil, governor of Canada, who boasted that, had Montour been taken alive, he would have had him hanged. One of the two daughters of the French nobleman, while living on the Susquehanna and the Ohio, became a noted interpreter and friend of the English, and was known as Madam Montour. Her sister appears to have married a Miami Indian.

Authorities regarding the Montours are not always consistent and are sometimes not reconcilable as to statements of material facts. Madam Montour appears to have been born in Canada previous to the year 1684. When about 10 years of age she was captured by some Iroquois warriors and adopted, probably by the Seneca, for at maturity she married a Seneca named Roland Montour, by whom she had 4, if not 5, children, namely, Andrew, Henry, Robert, Lewis, and Margaret, the last becoming the wife of Katarioniecha, who lived in the neighborhood of Shamokin, Pa. Roland had a brother called "Stuttering John" and a sister variously known as Catherine, Kate, Catrina, and Catreen. After the death of Roland, Madam Montour married the noted Oneida chief named Carondowanen, or "Big Tree," who later took the name Robert Hunter in honor of the royal governor of the province of New York. About 1729 her husband, Robert, was killed in battle with the Catawba, against whom he was waging war. Madam Montour first appeared as an official interpreter at a conference at Albany in August, 1711, between the delegates of the Five Nations and Gov. Hunter of New York. This was probably the occasion on which her husband adopted the name Robert Hunter. The wanton murder of her brother Andrew by Vaudreuil was bitterly resented by Madam Montour, and she employed her great influence among the Indians with such telling effect against the interests of the French that the French governor sought to persuade her to remove to Canada by the offer of great compensation and valuable emoluments. His efforts were unsuccessful. Finally, in 1719, he sent her sister to attempt to prevail on her to forsake the people of her adoption and the English cause, whereupon the Commissioners of Indian Affairs, learning of the overtures of the French governor, appreciating the value of her services to the province, and fearing the effect of her possible disaffection, invited her to Albany. It was then discovered that for a year she had not received her stipulated pay, so it was agreed by the commissioners that she should thereafter receive a "man's pay," and she was satisfied. Madam Montour acted also as interpreter in 1727 in Philadelphia at a conference between Lieut. Gov. Gordon and his council on the one hand and the several chiefs and delegates of the Six Nations, the "Conestogas, Gangawese, and the Susquehanna Indians," on the other. It is claimed that Madam Montour was a lady in manner and education, was very attractive in mind and body, and that at times she was entertained by ladies of the best society of Philadelphia; but as her sister was married to a Miami warrior, and she herself was twice married to Indians of the Five Nations, it is probable that her refinement and education were not so marked as claimed, and that the ladies of Philadelphia treated her only with considerate kindness, and nothing more. Nevertheless, from the testimony of those who saw and knew her, but contrary to the statement of Lord Cornbury, who knew her brother, it seems almost certain that she was a French-Canadian without any admixture of Indian blood in her veins, and that for some unaccountable reason she preferred the life and dress of her adopted people.

Whatever Roland's attitude was toward the proprietary government, that of his wife was always uniformly friendly, and after her second marriage it was even more cordial. Such was the loyalty of the family of Madam Montour that at least two of her sons, Henry and Andrew, received large grants of "donation lands" from the government; that of the former lay on the Chillisquaque, and that of the latter on the Loyalsock, where Montoursville, Pa., is now situated.

Witham Marshe refers to Madam Montour as the "celebrated Mrs Montour, a French lady," who, having "lived so long among the Six Nations, is become almost an Indian." Referring to her visits to Philadelphia, he says, "being a white woman," she was there "very much caressed by the gentlewomen of that city, with whom she used to stay for some time." Marshe, who visited her house, saw two of her daughters, who were the wives of war chiefs, and a lad 5 years old, the son of one of the daughters, who was "one of the finest featured and limbed children mine eyes ever saw, . . . his cheeks were ruddy, mixed with a delicate white, had eyes and hair of an hazel colour." In 1734 Madam Montour resided at the village of Ostonwackin, on the Susquehanna, at the mouth of Loyalsock cr., on the site of the present Montoursville, Lycoming co., Pa. It was sometimes called Frenchtown. In 1737 Conrad Weiser, while on his way to Onondaga, lodged here with Madam

Montour, who, he states, was "a French woman by birth, of a good family, but now in mode of life a complete Indian." In 1744, at the great treaty of Lancaster between the Six Nations and the provinces of Virginia, Maryland, and Pennsylvania, Madam Montour was present with two of her daughters, on which occasion she related to Marshe the story of her life. He represented her as genteel, of polished address, and as having been attractive in her prime; he also learned that her two sons-in-law and her only son were then absent, at war with the Catawba. In 1745 Madam Montour was living on an island in the Susquehanna, at Shamokin, having left Ostonwackin permanently. Prior to 1754 she became blind, but she was still vigorous enough to make a horseback trip from Logstown, on the Ohio, to Venango, a distance of 60 m., in two days, her son Andrew, on foot, leading the horse all the way.

When Count Zinzendorf visited Shamokin in 1742 he was welcomed by Madam Montour and her son Andrew. Seeing the Count and hearing that he came to preach the gospel, the truths of which she had almost forgotten, she burst into tears. It was learned that she believed that Bethlehem, the birthplace of Christ, was situated in France, and that it was Englishmen who crucified him—a silly perversion of the truth that originated with French religious teachers.

In view of the fact that there is no record of a governor of Canada named Montour, the belief that she was the daughter of such a personage seems groundless, notwithstanding her own statement to this effect to Marshe. Equally doubtful is the assertion that she was alive during the American Revolution, a statement possibly arising from the fact that she was confounded with her reputed granddaughter, Catherine of Catherine's Town, situated near the head of Seneca lake and destroyed by Sullivan's army in 1779. Being more than 60 years of age in 1744, it is not probable that she could have been an active participant in the Wyoming massacre, 34 years later, and there is no authentic evidence connecting Madam Montour with the shedding of blood, white or Indian.

Esther Montour, justly infamous as the "fiend of Wyoming," a daughter of French Margaret, hence a granddaughter of Madam Montour and a sister of French Catherine and Mary, and the wife of Eghohowin, a ruling chief of the Munsee, was living in 1772 at Sheshequin, 6 m. below Tioga Point; but in this year she removed 6 m. above, to a place where she founded a new settlement, later known as Queen Esther's Town, which was destroyed by Col. Hartley in 1778. Thence she removed, probably to Chemung. It is known that there were Montours at the battle of Wyoming, for "Stuttering John" and Roland admitted it some years afterward. John and Catrina were always relentless enemies of the English colonies. That John, Roland, Esther, and Catherine and Mary were half-breeds is quite probable. But Esther's bloody work at Wyoming, July 3, 1778, has made her name execrated wherever known. Toward the end of June of the year named the Tory Colonel, John Butler, with about 400 British and Tories and about 700 Indians, chiefly Seneca, under Sagaiengwaraton, descended the Susquehanna on his way to attack the settlements in Wyoming valley, Pa. To defend the valley against this force there were 40 or 50 men under Capt. Detrick Hewitt, and the militia—about 400 men and boys, the residue of the three companies that had been enlisted in the Continental army. Col. Zebulon Butler, happening to be in the valley, took command of the little army, aided by Maj. Garret, Col. Dennison, and Lieut. Col. Dorrance.

The 400 undisciplined militia were soon outflanked and broken in the ensuing battle. After the enemy had gained the rear, an officer said to Hewitt: "See! the enemy has gained the rear in force. Shall we retreat?" "I'll be d——d if I do," was Hewitt's reply, and, like the other officers killed in action, he fell at the head of his men. The battle was lost. Then followed a most dreadful slaughter of the brave but overpowered soldiers of Wyoming. Without mercy and with the most fearful tortures, they were ruthlessly butchered, chiefly in the flight, and after having surrendered themselves prisoners of war. Placed around a huge rock and held by stout Indians, 16 men were killed one by one by the knife or tomahawk in the hands of "Queen Esther." In a similar circle 9 others were killed in the same brutal manner. From these two circles alone only one, a strong man named Hammond, escaped by almost superhuman effort. This slaughter, which made 150 widows and 600 orphans in the valley, gave Esther her bloody title.

Catherine Montour, a noted character in the colonial history of Pennsylvania, and who gave the name of Catherine's Town to Sheoquaga, was another daughter of French Margaret, hence a granddaughter of Madam Montour. She became the wife of Telelemut, a noted Seneca chief, named Thomas Hudson by the English, by whom she had a son named Amochol ('Canoe'), or Andrew, and two daughters. The statement that

Catherine was an educated and refined woman and was admitted into good society in Philadelphia is, under the circumstances, most improbable. On Sept. 3, 1779, Sullivan's army destroyed Catherine's Town. Catherine, with several friends, lived in 1791 "over the lake not far from Niagara." Her son Amochol joined the Moravian church and was living at New Salem, or Petquotting, in 1788. John and Roland Montour were her brothers, the latter being the son-in-law of Sagaiengwaraton, a leading Seneca chief. Both Roland and John were famous war chiefs in the border warfare against the English colonies.

MARY MONTOUR, a sister of Catherine, Esther, and Andrew, was the wife of John Cook, another noted Seneca chief named Kanaghragait, sometimes also called "White Mingo," who lived on the Allegheny and the Ohio, and died in 1790 at Ft Wayne. From Zeisberger's Diary (II, 149, 1885) the curious information is obtained that Mary was a "Mohawk Indian woman," and that Mohawk was "her mother tongue." It is also stated that when a child Mary was baptized in Philadelphia by a Catholic priest. In 1791, on the removal of the Moravian mission from New Salem to Canada, among the new converts who accompanied the congregation was Mary, "a sister of the former Andrew Montour," and "a living polyglot of the tongues of the West, speaking the English, French, Mohawk, Wyandot [Huron], Ottawa, Chippewa, Shawnese, and Delaware languages."

ANDREW MONTOUR, whose Indian name was Sáttelihu, the son of Madam Montour by her first husband, was for many years in the employ of the proprietary government of Pennsylvania as an assistant interpreter. In 1745 he accompanied Weiser and Shikellimy, the viceroy of the Six Nations on the Susquehanna, on a mission to Onondaga, the federal capital of the confederation. In 1748 Andrew was presented to the council of the proprietary government by Weiser as a person especially qualified to act as an interpreter or messenger. At this time he was prominent among the Delawares. Hitherto Weiser and Andrew were held asunder by jealousy, because of Andrew's efforts to secure the position of interpreter for Virginia in her negotiations with the Six Nations. But Weiser now needed Andrew to secure to the proprietary government the alliance of the Ohio Indians, and so sunk all personal differences. In introducing him to the council Weiser stated that he had employed Andrew frequently on matters of great moment and importance, and that he had found him "faithful, knowing, and prudent." At this time Andrew was fully remunerated for what he had already done for Weiser. Deputies from the Miami were expected at Philadelphia, but instead they went to Lancaster. Andrew Montour was the interpreter for the western Indians and Weiser for the Six Nations. Scaroyady, a noted Oneida chief, living on the Ohio, and exercising for the Six Nations jurisdiction over the western tribes similar to that exercised by Shikellimy over those in Pennsylvania, was to have been the speaker on this occasion, but he was incapacitated by a fall, and so Andrew was chosen speaker for the western Indians. He enjoyed remarkable influence and power over the Ohio tribes, and by his work at the various conferences of the colonies with them came into enviable prominence in the province. His growing power and influence, about 1750, attained such weight that the management of Indian affairs by Pennsylvania was seriously embarrassed. In 1752 Gov. Hamilton commissioned him to go and reside on Cumberland cr., over the Blue hills, on unpurchased lands, to prevent others from settling or trading there. In the following year the French authorities set a price of $500 on his head. In 1755 he was still on his grant, living 10 m. N. W. of Carlisle, Pa., and was captain, later major, of a company of Indians in the English service. In 1762 he was the King's interpreter to the united nations. Andrew served as an interpreter for the Delawares at Shamokin, where Conrad Weiser held a conference with the several tribes in that region for the purpose of bringing about peace between the southern confederation of Indians and the Six Nations and their allies. He also served as interpreter to the governor of Virginia at several important treaties. After receiving his grants from the government he was regarded as a man of great wealth, but in his public acts he found other means of swelling his fortune.

Consult Bliss, Zeisberger's Diary, I–II, 1885; Darlington, Gist's Journals, 1893; Freeze in Pa. Mag., III, 1879; Marshe in Mass. Hist. Soc. Coll., 1st s., VII, 1801; N. Y. Doc. Col. Hist., V, 65, 1855; Walton, Conrad Weiser, 1900. (J. N. B. H.)

Montowese ('little god,' diminutive from *manito*, 'spirit.'—Trumbull). Applied by Ruttenber (Tribes Hudson R., 82, 1872), to Indians on Connecticut r. s. w. of Middletown, Middlesex co., Conn., though De Forest (Hist. Inds. Conn., 55, 1853), his authority, does not give the name as that of a tribe, but says: "Southwest of the principal seat of the Wangunks [Middletown] a large extent of country was held by a son of Sowheag [chief of the Mattabesec, q. v.] named Montowese." This area probably lay partly in

Middlesex, but chiefly in New Haven co. This chief, in 1638, sold a tract N. of the site of New Haven comprising a large portion of that county. As his father was chief of the Mattabesec, his band probably belonged to that tribe. (J. M. C. T.)

Mantoweeze.—Davenport (1660) in Mass. Hist. Soc. Coll., 4th s., VII, 518, 1865.

Monts Pelés. A tribe, called from the nature of their country the Nation des Monts Pelés ('nation of the bare mountains'), living in the N. E. part of Quebec province in 1661. Hind (Lab. Penin., II, 1863) thinks they may have been a part of the Nascapee.

Mont-Pelés.—Keane in Stanford, Compend., 523, 1878. **Nation des Monts pelez.**—Jes. Rel. 1661, 29, 1858.

Mooachaht ('deer people'). A tribe on the N. side of Nootka sd., Vancouver id. This is the tribe to which the term Nootka was applied by the discoverers of Vancouver id. Pop. 153 in 1906. Their principal village is Yucuatl. The noted Maquinna (q. v.) was chief of this tribe in 1803.

Bo-wat-chat.—Swan in Smithson. Cont., XVI, 56, 1870. **Bowatshat.**—Swan, MS., B. A. E. **Moachet.**—Mayne, Brit. Col., 251, 1862. **Mō'atcath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Mooach-aht.**—Can. Ind. Aff., 188, 1883. **Mooacht-aht.**—Ibid., 357, 1897. **Moo-cha-ahts.**—Ibid., 52, 1875. **Moouchaht.**—Sproat, Sav. Life, 308, 1868. **Mouchatha.**—Swan, MS., B. A. E. **Mowaches.**—Armstrong, Oregon, 136, 1857. **Mo-watch-its.**—Jewitt, Narr., 36, 1849. **Mowatshat.**—Swan, MS., B. A. E. **Mowitchat.**—Swan in Smithson. Cont., XVI, 56, 1870. **Nootka.**—Schedule of Reserves, Can. Ind. Aff., Suppl. to Ann. Rep., 82, 1902.

Moodyville Saw Mills. The local name for a body of Salish of Fraser River agency, Brit. Col.; pop. 86 in 1889.

Moodyville Saw Mills.—Can. Ind. Aff. Rep. 1889, 268, 1890. **Moonyville Saw Mills.**—Can. Ind. Aff. Rep. 1886, 229, 1887.

Mooharmowikarnu (*Moo-har-mo-wi-kar'-nu*). A subdivision of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Mookwungwahoki (*Moo-kwung-wa-ho'-ki*). A subdivision of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Moonack. A Maryland-Virginia name of the ground-hog (*Arctomys monax*); also, by transference, the name of a mythic animal feared by many Southern negroes. The word occurs very early. Glover, in his account of Virginia (Philos. Trans. Roy. Soc., XI, 630, 1676), speaks of *monacks*. John Burroughs (Winter Sunshine, 25, 1876), says: "In Virginia they call woodchucks '*moonacks*.'" Lewis and Clark (Orig. Jour., II, IV, 1905) use the forms *moonax* and *moonox*. It is probable that the *monax* in the scientific name of this animal is a Linnean latinization of its aboriginal appellation. The Virginian *moonack*, or *monack*, is cognate with the Delaware *monachgeu* (German form), the Passamaquoddy *monimquess*, the Micmac *munumkwech*, etc. The word signifies 'the digger,' from the Algonquian radical *muna*, or *mona*, 'to dig'; seen also in the Chippewa *monaike*, 'he scratches up'; in Cree, *monahikew*. The Sauk, Fox, and Kickapoo language has *monanä*^{ʿa}, 'little digger', for woodchuck, according to Dr William Jones. (A. F. C.)

Moonhartarne (*Moon-har-tar-ne*, 'digging'). A subdivision of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Moors. See *Croatan Indians*.

Moose. The common name of a species of large deer (*Cervus alces*) found in Maine and parts of Canada and formerly over most of N. E. North America. An identical term for this animal occurs in many Algonquian dialects: Virginian, *moos;* Narraganset and Massachuset, *moos;* Delaware, *mos;* Passamaquoddy, *mus;* Abnaki, *moñz;* Chippewa, *mo*^{n}*s;* Cree, *monswa*. All these words signify 'he strips or eats off,' in reference to the animal's habit of eating the young bark and twigs of trees. The word came into English from one of the New England dialects. Derivative words and expressions are: Moose bird (Canada jay); moose call, moose horn, or moose trumpet (a bark trumpet used to imitate notes of this animal); moose elm (slippery elm); moose fly (a large brown fly common in Maine); moosewood (applied variously to the striped maple, *Acer pennsylvanica*); the leatherwood (*Dirca palustris*), and the hobblebush (*Viburnum lantanoides*); moose yard (the home and browsing-place of the moose in winter). (A. F. C.)

Moosehead Lake Indians. The common name of a band of Penobscot living on Moosehead lake, Me.—Vetromile, Abnakis, 22, 1866.

Moosemise. A name current in parts of New England, Vermont in particular, for the false wintergreen (*Pyrola americana*). The name seems to have been transferred from another plant, since in Chippewa and Nipissing *mo*^{n}*somish*, signifying 'moose shrub,' designates the hobblebush (*Viburnum lantanoides*), called in Canadian French bois d'orignal. The word, which is written *moosemize* also, is derived from some Algonquian dialect of the Chippewa group or a closely related one of the E. (A. F. C.)

Mooshkaooze ('heron'). A gens of the Chippewa, q. v.

Moosh-kä-oo-ze'.—Morgan, Anc. Soc., 166, 1877. **Moshka'u'sig.**—Wm. Jones, inf'n, 1906.

Mooskwasuh ('muskrat'). A gens of the Abnaki, q. v.

Moos-kwă-suh'.—Morgan, Anc. Soc., 174, 1877. **Moskwas.**—J. D. Prince, inf'n, 1905 (modern St Francis Abnaki form).

Mootaeyuhew. A Luiseño village formerly in the neighborhood of San Luis Rey mission, s. Cal.—Taylor in Cal. Farmer, May 11, 1860.

Moqtavhaitaniu (*Moqta'vhitä'niu*, 'black men,' i. e. Ute; sing. *Moqta'vhaitä'n*).

A band of the Cheyenne, possibly of mixed Ute descent. (J. M.)

Mōhk ta hwá tan in.—Grinnell, Social Org. Cheyennes, 136, 1905 (misprint *in* for *iu*). **Ute.**—Dorsey in Field Columb. Mus. Pub. no. 103, 62, 1905.

Moquats (*Mo′-quats*). A band of Paiute formerly living near Kingston mt., S. E. Cal.—Powell in Ind. Aff. Rep. 1873, 51, 1874.

Moquelumnan Family (adapted from Moquelumne, a corruption of the Miwok *Wakalumitoh*, the name of a river in Calaveras co., Cal.). A linguistic family, established by Powell (7th Rep. B. A. E., 92, 1891), consisting of three divisions, the Miwok, the so-called Olamentke, and the Northern or Lake County Moquelumnan. The territory originally occupied was in three sections, one lying between Cosumnes and Fresno rs.; another in Marin, Sonoma, and Napa cos., the territory extending along the coast from the Golden Gate to Salmon cr., N. of Bodega bay and E. as far as the vicinity of Sonoma; and the third a comparatively small area in the S. end of Lake co., extending from Mt St Helena northward to the E. extremity of Clear lake (see Kroeber in Am. Anthrop., VIII, no. 4, 1906). The Miwok division, which constituted the great body of the family, was described as late as 1876 as the largest Indian group of California, both in population and in extent of territory.

Their houses were very rude, those of the Miwok having been simply frameworks of poles and brush, which in winter were covered with earth. In the mountains cone-shaped summer lodges of puncheons were made. Acorns, which formed their principal food, were gathered in large quantities when the harvest was abundant and stored for winter use in granaries raised above the ground. It has been asserted that the Miwok ate every variety of living creature indigenous to their territory except the skunk. They were especially fond of jackrabbits, the skins of which were rudely woven into robes. From lack of cedar they purchased bows and sometimes arrows from the mountain Indians, the medium of barter being shell money.

With the Miwok, chiefship was hereditary when the successor was of commanding influence, but this was seldom the case. As with most of the tribes of California, marriage among the Miwok tribes was practically by purchase, but in return for the presents given by the groom the father of the bride gave the new couple various substantial articles, and gifts of food were often continued by the parents for years after the marriage. The father, in old age, was ill treated, however, being little else than a slave to his daughter and her husband. When twins were born one of the children was killed. Shamanistic rites were performed by both men and women, and scarification and suction were the principal remedial agents. California balm of gilead (*Picea grandis*), and plasters of hot ashes and moist earth were also used in certain cases. Payment for treatment was made by the patient, and in case of non-recovery the life of the practitioner was demanded. The acorn dance, as well as a number of other ceremonies, principally for feasting or amusement, were formerly celebrated by the Miwok. They had no puberty dance, nor did they hold a dance for the dead, but an annual mourning and sometimes a special mourning were observed. All the possessions of the dead were burned with them, their names were never afterward mentioned, and those who bore the same name changed it for others. Formerly widows generally covered their faces with pitch and the younger women singed their hair short as signs of widowhood. Cremation generally prevailed among the Miwok tribes, but was never universal.

Comparatively few of the natives of the Miwok division of this stock survive, and these are scattered in the mountains, so that no accurate census has been taken. Six individuals of the so-called Olamentke division lived on Tomales bay in 1888.

The Moquelumnan tribes or rancherias that have been recognized are as follows:

Miwok.—Awani, Chowchilla, Chumidok, Chumtiya, Chumuch, Chumwit, Hittoya, Howeches, Koni, Lopotatimni, Machemni, Mokelumne, Newichumni, Nuchu, Olowit, Olowiya, Pohonichi, Sakaikumne, Servushamne, Talatui, Tamoleka, Tumidok, Tumun, Walakumni, Yuloni.

Olamentke.—Bolinas, Chokuyem, Guimen, Jukiusme, Likatuit, Nicassias, Numpali, Olumpali, Sonomi, Tamal, Tulares, Tumalehnias, Utchium.

Tribes or rancherias not classified according to the chief divisions are Apangasi, Aplache, Chupumni, Cosumni, Cotoplanemis, Hokokwito, Keeches, Kumaini, Lapapu, Lesamaiti, Macheto, Merced, Mikechuses, Nelcelchumnee, Notomidula, Numaltachi(?), Okechumne, Pahkanu, Petaluma, Potawackati, Potoyanti, Sakaya, Seantre, Siyante, Succaah, Suscols, Threse, Tiposies, Wahaka, and Wiskala. (H. W. H. A. L. K.)

=**Meewoc.**—Powers in Overland Month., 322, Apr. 1873 (general account of family with allusions to language); Gatschet in Mag. Am. Hist., 159, 1877 (gives habitat and bands of family); Gatschet in Beach, Ind. Miscel., 433, 1877. =**Mí-wok.**—Powers in Cont. N. A. Ethnol., III, 346, 1877 (nearly as above). =**Moquelumnan.**—Powell in 7th Rep. B. A. E., 92, 1891. > **Moquelumne.**—Latham in Trans. Philol. Soc. Lond., 81, 1856 (includes Hale's Talatui, Tuolumne from Schoolcraft, Mumaltachi, Mullateco, Apangasi, Lapappu, Siyante or Typoxi, Hawhaw's band of Aplaches, San Rafael vocabulary, Tshokoyem vocabulary, Cocouyem and Yonkiousme Paternosters, Olamentke of Kostromitonov, Paternosters for Mission de Santa Clara and the Vallee de los Tulares of Mofras, Paternoster of the Langue Guiloco de la Mission de San Francisco); Latham, Opuscula, 347, 1860; Latham, Elem. Comp. Philol., 414, 1862 (same as above). >**Mutsun.**—Powell in Cont. N. A. Ethnol., III, 535, 1877 (vocabs. of Mi′-wok, Tuolumne, Costano, Tcho-ko-yem, Mūtsūn, Santa Clara, Santa Cruz, Chum-te′-ya, Kawéya, San Raphael Mission, Talatui, Olamentke); Gatschet in Mag. Am. Hist., 157, 1877 (gives habitat and members of family); Gatschet in Beach, Ind. Miscel., 430, 1877. ×**Runsiens.**—Keane in Stanford, Compend., Cent. and So. Am., app., 476, 1878 (includes Olhones, Eslenes, Santa Cruz, San Miguel, Lopillamillos, Mipacmacs, Kulanapos, Yolos, Suisunes, Talluches, Chowclas, Waches, Talches, Poowells). <**Tcho-ko-yem.**—Gibbs in Schoolcraft, Ind. Tribes, III, 421, 1853 (mentioned as a band and dialect).

Moquino (said to have been named from a Mexican family that occupied the site). Formerly a small pueblo inhabited during the summer season by the Laguna Indians, but now entirely Mexicanized. Situated on Paguate r., Valencia co., N. Mex., about 9 m. n. of Laguna.

Mogino.—Powell in Am. Nat., XIV, 604, Aug. 1880. **Moguino.**—Loew (1875) in Wheeler Survey Rep., VII, 345, 1879. **Moquino.**—Emory, Recon., 133, 1848.

Moquoso. A former tribe and village in w. Florida. The map of De Bry (1591) places it w. of the headwaters of St Johns r.; according to the Gentleman of Elvas it lay 2 leagues from the gulf and 2 days' journey from Bahia de Espíritu Santo, which is thought to be Tampa bay.

Mocoço.—Barcia, Ensayo, 48, 1723. **Mocosa.**—Mercator map (1569) cited in Maine Hist. Soc. Coll., 2d s., I, 392, 1869. **Mocoso.**—Drake, Tragedies, 15, 1841. **Mocosson.**—De Bry, Brev. Narr., II, map, 1591. **Mogoso.**—Fontaneda (1575) in Ternaux-Compans, Voy., XX, 24, 1841. **Mogozo.**—Ibid., 21. **Moquoso.**—Laudonnière (1564) in French, Hist. Coll. La., n. s., 243, 1869. **Mucoço.**—Garcilasso de la Vega, Fla., 28, 1723.

Moqwaio ('wolf'). A phratry and also a subphratry or gens of the Menominee.

Má'hwawᵃ.—Wm. Jones, inf'n, 1906. **Moqwaio.**—Hoffman in 14th Rep. B. A. E., pt. 1, 42, 1896.

Mora. A rancheria near the presidio of La Bahía and the mission of Espíritu Santo de Zúñiga on the lower Rio San Antonio, Tex., in 1785, at which date it had 26 inhabitants (Bancroft, No. Mexican States, I, 659, 1886). The people were probably of Karankawan affinity.

Moratiggon. The village where Samoset lived in 1621. It was distant "one day from Plymouth by water with great wind, and five days by land." Probably in s. Maine, in Abnaki or Pennacook territory.

Moratiggon.—Harris, Voy. and Trav., I, 853, 1705. **Morattiggon.**—Mourt (1621) in Mass. Hist. Soc. Coll., 1st s., VIII, 226, 1802.

Moratoc. A tribe described in 1586 as living 160 m. up Roanoke r., perhaps near the s. Virginia line. A map of that period places their village on the n. side of the river, which then bore their name. They are said to have been an important tribe which refused to hold intercourse with the English.

Moratico.—Simons in Smith (1629), Va., I, 176, repr. 1819. **Moratocks.**—Lane (1586), ibid., 87. **Moratoks.**—Ibid. **Moratuck.**—Smith (1629), ibid., map.

Moraughtacund. A tribe of the Powhatan confederacy, formerly living on the n. bank of the Rappahannock, in Lancaster and Richmond cos., Va. In 1608 they numbered about 300. Their principal village, of the same name, was near the mouth of Moratico r. in Richmond co. (J. M.)

Moranghtaouna.—Smith (1629), Va., I, map, repr. 1819 (the village; evidently a misprint for Moraughtacund). **Morattico.**—Purchas, Pilgrimes, IV, 1713, 1626. **Moraughtacud.**—Ibid., 1715. **Moraughtacunds.**—Strachey (*ca.* 1612), Va., 37, 1849.

Moravians. Mahican, Munsee, and Delawares who followed the teachings of the Moravian brethren and were by them gathered into villages apart from their tribes. The majority were Munsee. In 1740 the Moravian missionaries began their work at the Mahican village of Shekomeko in New York. Meeting with many obstacles there, they removed with their converts in 1746 to Pennsylvania, where they built the new mission village of Friedenshuetten on the Susquehanna. Here they were more successful and were largely recruited from the Munsee and Delawares, almost all of the former tribe not absorbed by the Delawares finally joining them. They made another settlement at Wyalusing, but on the advance of the white population removed to Beaver r. in w. Pennsylvania, where they built the village of Friedensstadt. They remained here about a year, and in 1773 removed to Muskingum r. in Ohio, in the neighborhood of the others of their tribes, and occupied the three villages of Gnadenhuetten, Salem, and Schoenbrunn. In 1781, during the border troubles of the Revolution, the Hurons removed them to the region of the Sandusky and Scioto, in n. Ohio, either to prevent their giving information to the colonists or to protect them from the hostility of the frontiersmen. The next spring a party of about 140 were allowed to return to their abandoned villages to gather their corn, when they were treacherously attacked by a party of border ruffians and the greater part massacred in the most cold-blooded manner, after which their villages were burned. The remaining Moravians moved to Canada in 1791, under the leadership of Zeisberger, and built the village of Fairfield on Retrenche r. Here a number were massacred by the whites in 1812. They finally settled on the Thames in Orford tp., Kent co., Ontario. The number in 1884 was 275, but had increased in 1906, according to the Canadian official report, to 348. There were until recently a few in Franklin co., Kans. See *Missions*. (J. M. C. T.)

Big Beavers.—Rupp, W. Pa., 47, 1846 ("Christian Indians or Big Beavers," because of their residence about 1770 on (Big) Beaver cr. in w. Pa.), **Christian Indians.**—Schoolcraft, Ind. Tribes, V, 495, 1855 (frequently used as synonymous with

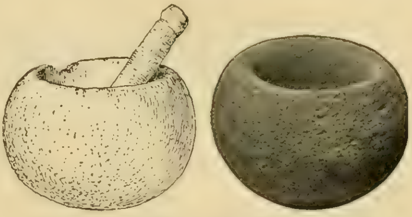
Munsee, but properly refers only to those of the tribe under Moravian teachers). **Moravins.**—Can. Ind. Aff., pt. 2, 65, 1906 (misprint).

Morbah (*Mor-bäh*). The Parrot clan of the Pecos people of N. Mex.—Hewett in Am. Anthrop., VI., 439, 1904.

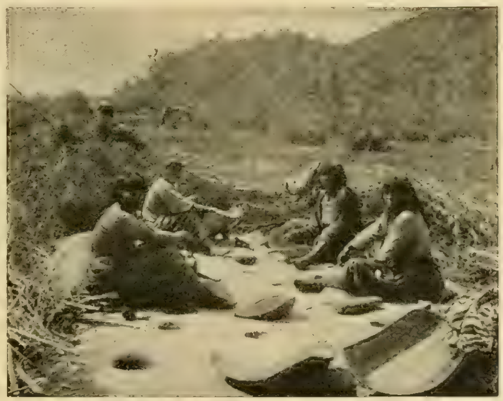
Morbanas. A former tribe, probably Coahuiltecan, met in 1693 on the road from Coahuila to mission San Francisco, Texas.—Salinas (1693) in Dictamen Fiscal, Nov. 30, 1716, MS. cited by H. E. Bolton, inf'n, 1906.

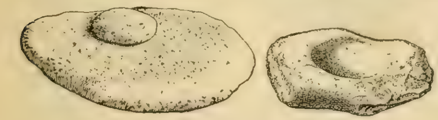
Morongo. A reservation of 38,600 acres of fair land, unpatented, in Riverside co., s. Cal., occupied by 286 Mission Indians under Mission Tule River agency.—Ind. Aff. Rep., 175, 1902; ibid., 192, 1905; Kelsey, Rep., 32, 1906.

Mortars. Utensils employed by Indian tribes for the trituration of food and other substances. The Southwestern or Mexican type of grinding stone is known as a metate, and its operation consists in placing the substance to be treated, dry or moist, on the sloping upper surface of the slab and crushing and rubbing it with a flattish hand-stone until it is reduced to the required consistency or degree of fineness (see *Metates*, *Mullers*). This form of the utensil passes with many variations in size and shape into the typical mortar, a more or less deep receptacle in which the substance is pulverized if dry, or reduced to pulp if moist, by crushing with a pestle, which may be cylindrical, discoidal, globular, or bell-shaped. Mortars are made of stone, wood, bone (whale vertebræ), or improvised of rawhide or other substances depending on the region and the materials nearest at hand. The more primitive stone forms are bowlders or other suitable pieces hollowed out on the upper surface sufficiently to hold the material to be reduced, while the more highly specialized forms are tastefully shaped and carefully finished, the stone in some cases, as in s. California, being obtained by quarrying from the rock in place. California furnishes the greatest variety of these utensils. In one district globular concretions were used: a segment of the shell was broken away and the softer interior removed, thus affording a deep symmetrical receptacle. In other localities cylindrical forms were worked out of lava or sandstone. In others still, the under surface was conical, so as to be conveniently set in the ground. Ordinary mortars when in use are usually set in the ground to give them greater stability. The remarkable and handsome sandstone vessels and soapstone pots of s. California are not here classed as mortars. Occasionally the smaller mortars were embellished with engraved lines or sculptured to represent animal forms. Alaskan mortars, especially those of the Haida, are superior in this respect. An artistic mortar of this class, illustrated by Niblack, was used for pulverizing tobacco, and this is a type in very general use among the Northwestern tribes at the present time.


GLOBULAR STONE MORTARS FROM AURIFEROUS GRAVELS, CALIFORNIA. (HOLMES)

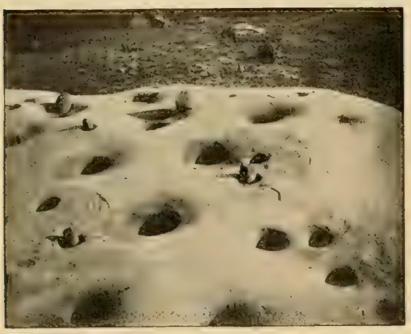
ALASKAN MORTAR WITH SCULPTURED ORNAMENT; 1-12.


YOKUTS WOMEN GRINDING SEED. (SANTA FE RAILROAD)

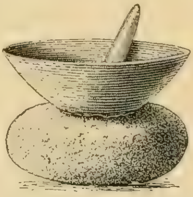


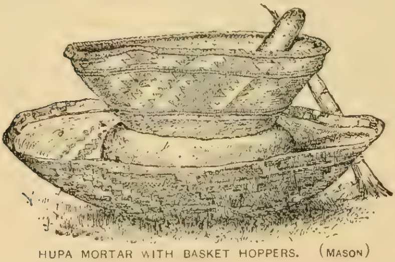
SIMPLE FORMS OF STONE MORTARS. *a* CALIFORNIA (1-8); *b*, RHODE ISLAND (1-8)

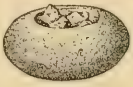
Perhaps the most remarkable mortars are those occurring frequently in the acorn-producing districts of the Pacific slope, where exposures of massive rock in place have worked in them groups of mortars, the conical receptacles numbering, in several observed cases, nearly a hundred. Some of the Western tribes set a conical basket, after removing its bottom, within the rim of the mortar bowl to serve as a hopper for retaining the meal.


GROUP OF MORTARS IN GRANITE SURFACE, CALIFORNIA (HOLMES)

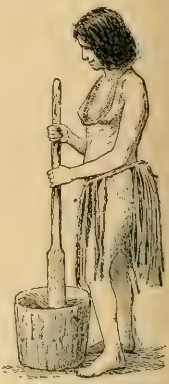
Primitive forms of this utensil are the rawhide mortars used by the Plains tribes for pounding pemmican, the piece of rawhide being forced into a depression in the ground, forming a basin. Again, the hide was placed beneath the stone or wooden mortar to catch the particles that fell over. The rough basket-like receptacle of sticks set in the ground by the Yuman tribes of lower Colorado r. is probably the rudest known form of this utensil. In size stone mortars vary from that of the tiny paint cup found among the toilet articles of the warrior to the substantial basin holding several gallons. The larger ones, especially those excavated in rock masses, were probably often used for "stone-boiling." (See *Food.*)

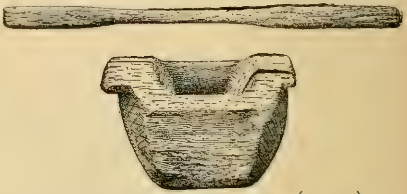

STONE MORTAR WITH BASKET HOPPER; CALIFORNIA

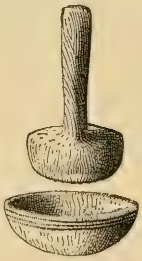

HUPA MORTAR WITH BASKET HOPPERS. (MASON)

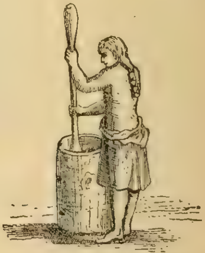

SMALL PAINT MORTAR, HUPA; 1-7 (MASON)

The substances pulverized in mortars were the various minerals used for paint, potsherds and shells for tempering clay, etc., medicinal and ceremonial substances of many kinds, including tobacco, and a wide range of food products, as maize, seeds, nuts, berries, roots, bark, dried meats, fish, grasshoppers, etc. A noteworthy group of paint mortars or plates, the use of which has heretofore been regarded as problematical, are described under the heading *Notched plates.* The wooden mortar was usually made of a short section of a log, hollowed out at one end and in some cases sharpened at the other for setting in the ground; but the receptacles were sometimes made in the side of a log or were cut out as individual utensils in basin or trough shape. The wooden mortar was in much more general use in districts where suitable stone was not available, as in Florida, in portions of the Mississippi valley, and on lower Colorado r. Among the remarkable archeologic finds made by Cushing at Key Marco, Fla., are a number of small cup-like mortars with mallet-shaped pestles, handsomely formed and carefully finished.


WOODEN MORTAR, COCOPA


WOODEN MORTAR, CHIPPEWA; 1-16. (HOFFMAN)


ANCIENT WOODEN MORTAR, FLORIDA; 1-4. (CUSHING)


WOODEN MORTAR, IROQUOIS (LAFITAU)

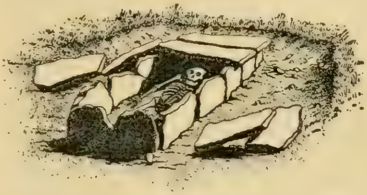
Speaking of the Indians of Carolina, Lawson says: "The savage men never beat their corn to make bread, but that is the women's work, especially the girls, of whom you shall see four beating with long great pestles in a narrow wooden mortar; and everyone keeps her stroke so exactly that 'tis worthy of admiration."

Mortars are referred to by numerous writers, including Abbott (1) in Surveys West of 100th Merid., VII, 1879, (2) Prim. Indus., 1881; Cushing in Proc. Am. Philos. Soc., XXXV, 153, 1896; Fowke, Archæol. Hist. Ohio, 1902; Hoffman in 14th Rep. B. A. E., 1896; Holmes in Nat. Mus. Rep. 1902, 1903; Jones, Antiq. So. Inds., 1873; Lawson (1701), Hist. Car., repr. 1860; MacCauley in 5th Rep. B. A. E., 1887; Meredith in Moorehead's Prehist. Impls., 1900; Morgan, League of Iroquois, 1904; Niblack in Rep. Nat. Mus. 1888, 1890; Nordenskiöld, Cliff Dwellers of the Mesa Verde, 1893; Powers in Cont. N. A. Ethnol., III, 1877; Rau in Smithson. Cont., XXII, 1876; Schoolcraft, Ind. Tribes, I, 1851; Thruston, Antiq. of Tenn., 1897; Yates in Moorehead's Prehist. Impls., 1900. (W. H. H.)

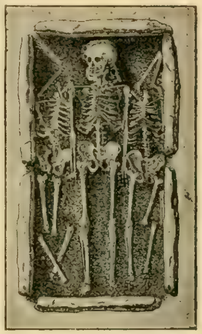
Mortuary customs. Yarrow (1st Rep. B. A. E., 1881) classifies Indian modes of burial as follows:

(1) Inhumation, (2) Embalmment, (3) Deposition in urns, (4) Surface burial, (5) Cremation, (6) Aerial sepulture, (7) Aquatic burial. As the second relates to the preparation of the body, and the third, fourth, sixth, and seventh refer chiefly to the receptacles or the place of deposit, the disposal of the dead by the Indians may be classed under the heads *Burial* and *Cremation*.

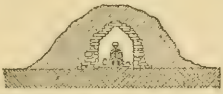
The usual mode of burial among North American Indians has been by inhumation, or interment in pits, graves, or holes in the ground, in stone cists, in mounds, beneath or in cabins, wigwams, houses, or lodges, or in caves. As illustrations it may be stated that the Mohawk formerly made a large round hole in which the body was placed in a squatting posture, after which it was covered with timber and earth. Some of the Carolina tribes first placed the corpse in a cane hurdle and deposited it in an outhouse for a day; then it was taken out and wrapped in rush or cane matting, placed in a reed coffin, and deposited in a grave. Remains of this kind of wrapping have been found in some of the southern mounds, and in one case in a rock shelter. The bottom of the grave was sometimes covered with bark, on which the body was laid, and logs or slabs placed over it to prevent the earth from falling on the remains. An ancient form of burial in Tennessee, s. Illinois, at points on Delaware r., and among ancient pueblo dwellers in N. New Mexico, was in box-shape cists of rough stone slabs. Sepulchers of this kind have been found in mounds and cemeteries. In some instances they were placed in the same general direction, but in excavations made by the Bureau of American Ethnology it was found that these cists, as well as the uninclosed bodies in mounds, were generally placed without regard to uniformity of direction. When uniformity did occur, it was generally an indication of a comparatively modern interment. The Creeks and the Seminole of Florida generally buried in a circular pit about 4 ft deep; the corpse, with a blanket or cloth wrapped about it, being placed in a sitting posture, the legs bent under and tied together. The sitting position in ancient burials has often been erroneously inferred from the bones occurring in a heap. It appears to have been a custom in the N. W., as well as in the E. and S.E., to remove the flesh by previous burial or otherwise, and then to bundle the bones and bury them, sometimes in communal pits. It was usual in grave burials to place the body in a horizontal position on its back, although the custom of placing on the side, often with the knees drawn up, was also practised; burial face downward, however, was rare. In addition to those mentioned, modes of burials in mounds varied. Sometimes a single body and sometimes several were placed in a wooden vault of upright timbers or of logs laid horizontally to form a pen. Dome-shaped stone vaults occur over a single sitting skeleton. Not infrequently the body was laid on the ground, slightly covered with earth, and over this a layer of plastic clay



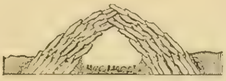
STONE GRAVE, SHOWING ORDINARY CONSTRUCTION



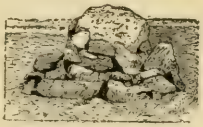
STONE GRAVE, TOP VIEW; ILLINOIS. (THOMAS)



STONE GRAVE WITH OFFSET ARCH; IOWA. (THOMAS)

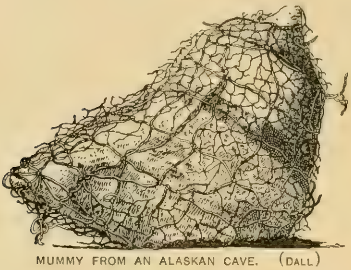


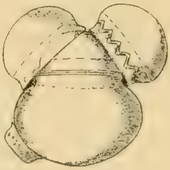
ARCHED STONE GRAVE; OHIO. (THOMAS)

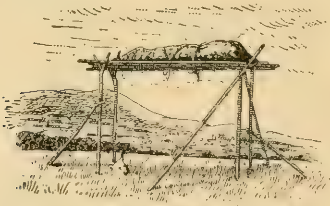


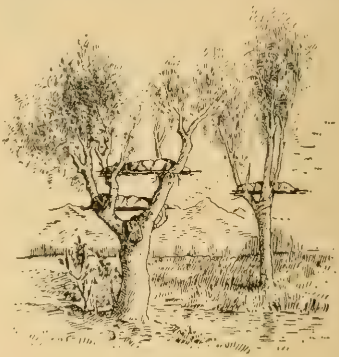
BURIAL UNDER HEAP OF STONES; HUDSON BAY ESKIMO. (TURNER) was spread on which was built a fire, forming an earthen shield over the corpse before additional earth was added. Caverns, fissures in rocks, rock shelters, etc., were frequently used as depositories for the dead. According to Yarrow, a cave near the House mts., Utah, in which the Gosiute Indians were in the habit of depositing their dead, was quite filled with human remains in 1872.

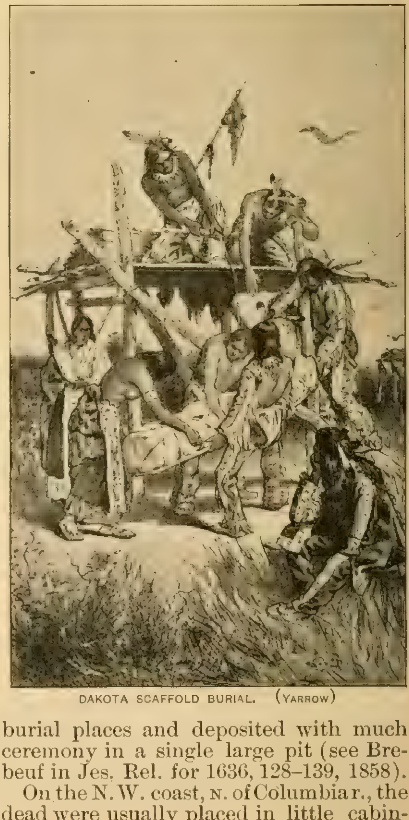
Embalmment and mummification were practised to a limited extent; the former chiefly in Virginia, the Carolinas, and Florida, and the latter in Alaska. Of the modes of disposing of the dead, included by Yarrow under "aerial sepulture," the following are examples: Burial in lodges, observed among the Sioux; these appear to have been exceptional and were merely an abandonment of the dead during an epidemic; a few cases of burial in lodges, however, have been observed in Alabama. Burial beneath the floor of the house and then at once burning the house were practised to some extent in E. Arkansas. Scaffold and tree burial was practised in Wisconsin, Minnesota, the Dakotas, Montana, etc., by the Chippewa, Sioux, Siksika, Mandan, Grosventres, Arapaho, and other Indians. The burial mounds of Wisconsin indicate this mode of disposing of the dead in former times, as the skeletons were buried after the removal of the flesh, and the bones frequently indicate long exposure to the air. The Eskimo of the w. coast of Alaska sometimes placed the dead on a platform 2 or 3 ft above ground and built over it a double roofing, or tent, of driftwood. It was also the custom among the Indians of the Lake region to have at certain periods what may be termed communal burials, in which the bodies or skeletons of a district were removed from their temporary burial places and deposited with much ceremony in a single large pit (see Brebeuf in Jes. Rel. for 1636, 128–139, 1858).


MUMMY FROM AN ALASKAN CAVE. (DALL)

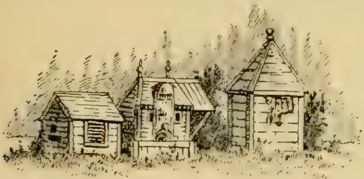

URN BURIAL ALABAMA MOUND; 1-22. (MOORE)

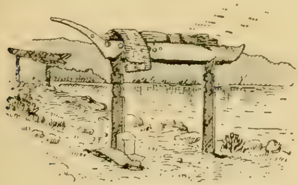

DAKOTA SCAFFOLD BURIAL. (YARROW)


DAKOTA TREE BURIAL. (YARROW)


DAKOTA SCAFFOLD BURIAL. (YARROW)

On the N.W. coast, N. of Columbia r., the dead were usually placed in little cabin-shaped mortuary houses, or box-shaped wooden receptacles raised on posts, on the ground, or occasionally in trees, and sometimes in caves, though cremation, except of the shamans, was formerly common in this section. The bodies of shamans were placed in small rectangular houses built up of poles; the bones of children were sometimes suspended in baskets. Another method of disposing of the dead is that known as canoe burial, the bodies being deposited in canoes which were placed on posts or in the forks of trees. This method was practised by the Clallam, Twana, and other tribes of the N.W. coast. Cremation was formerly practised by a number of tribes of the Pacific slope. The ancient inhabitants of s. Arizona practised cremation in addition to house burial, the ashes of the cremated dead being placed in urns; but among the modern Pueblos, especially those most affected by Spanish missionaries, burials are made in cemeteries in the villages.


BURIAL HOUSES, NORTHWEST COAST TRIBES. (YARROW)


CANOE BURIAL, CHINOOK. (SWAN)

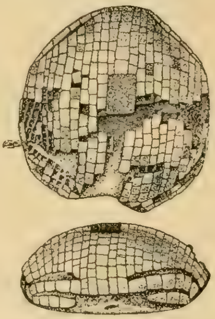
The ceremonies attending and following burial were various. The use of fire was common, and it was also a very general custom to place food, articles especially prized by or of interest to the dead, and sometimes articles having a symbolic signification, in or near the grave. Scarifying the body, cutting the hair, and blackening the face by the mourners were common customs, as, in some tribes, were feasts and dancing at a death or funeral. As a rule the bereaved relatives observed some kind of mourning for a certain period, as cutting the hair, discarding ornaments and neglecting the personal appearance, carrying a bundle representing the husband (among the Chippewa, etc.), or the bones of the dead husband (among some northern Athapascan tribes), and wailing night and morning in solitary places. It was a custom among some tribes to change the name of the family of the deceased, and to drop the name of the dead in whatever connection.

Consult Bancroft, Native Races, 1874; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. III, 1905; Farrand, Basis of Am. Hist., 1904; Holm, Descr. New Sweden, 1834; Jesuit Relations, Thwaites ed., I–LXXII, 1896–1901; Kroeber in Bull. Am. Mus. Nat. Hist., XVIII, pt. I, 1902; Owen, Musquakie Folk-lore, 1904; and the various reports of the B. A. E., especially the 1st Report, containing Yarrow's Mortuary Costoms of the N. A. Indians, and authorities therein cited. See *Mourning*, *Religion*, *Urn Burial*. (C. T.)

Morzhovoi (Russian: 'walrus'). An Aleut village at the end of Alaska penin., Alaska, formerly at the head of Morzhovoi bay, now on the N. shore, on Traders cove, which opens into Isanotski bay. Pop. 45 in 1833 (according to Veniaminof), 68 in 1890.

Morshevoi.—Petroff in 10th Census, Alaska, 19, 1881. **Morshewskoje.**—Holmberg, Ethnog. Skizz., map, 142, 1855. **Morzaivskoi.**—Elliott, Cond. Aff. Alaska, 225, 1875. **Morzhevskoe.**—Veniaminof, Zapiski, II, 203, 1840. **Morzovoi.**—Post route map, 1903. **New Morzhovoi.**—Baker, Geog. Dict. Alaska, 1902. **Old Morzhovoi.**—Ibid. **Protasso.**—Petroff in 10th Census, Alaska, map, 1884 (strictly the name of the Greek church here). **Protassof.**—Ibid., 23. **Protassov.**—Petroff, Rep. on Alaska, 25, 1881.

Mosaic. An art carried to high perfection among the more cultured aborigines of Mexico, where superb work was done, several examples of which enrich European museums. The art was but little in vogue N. of Mexico. Hopi women of to-day wear pendants made of small square or oblong wooden tablets upon which rude turquoise mosaics are set in black piñon gum. These are very inferior, however, to specimens recovered from ancient ruins in the Gila and Little Colorado valleys in Arizona, and in Chaco canyon, N. Mex., which consist of gorgets, ear pendants, and other objects, some of which are well preserved while others are represented only by the foundation form surrounded by clusters of settings loosened by decay of the matrix. Turquoise was the favorite material, but bits of shell and various bright-colored stones were also employed. The foundation form was of shell, wood, bone, and jet and other stone, and the matrix of gum or asphaltum. Although the work is neatly executed, the forms are simple and the designs not elaborate. One of the best examples, from the Little Colorado drainage in Arizona, is a pendant rudely representing a frog, the foundation of which is a bivalve shell, the matrix of pitch, and the settings of turquoise are arranged in lines conforming neatly to the shape of the creature, a bit of red jasper being set in the center of the back (Fewkes). Unfortunately the head of the frog has disintegrated. Among the specimens of inlaying obtained by the Hyde Expedition of the American Museum of Natural History, from Pueblo Bonito ruin, N. Mex., are a jet or lignite frog with turquoise eyes and neckband, a scraper-like implement of deer bone with encircling ornamental bands in turquoise and jet, and a small bird of hematite tastefully set with turquoise and shell (Pepper).



Ancient Mosaic Frog, Arizona; 1-2. (Fewkes)

The ancient graves of s. California have yielded a number of specimens of rude mosaic work in which bits of abalone shell are set in asphaltum as incrustations for handles of knives and for other objects (Abbott). Inlaying in other sections of the country consists chiefly of the insertion of bits of shell, bone, or stone separately in rows or in simple figures in the margins of utensils, implements, masks, etc. (Niblack, Rust).

Incrusted Objects from Pueblo Bonito, New Mexico; 1-4. (Pepper)

Consult Abbott in Surv. West of 100th Merid., VII, 1879; Fewkes (1) in Am. Anthrop., IX, no. 11, 1896, (2) in Smithson. Rep. 1896, 1898, (3) in 22d Rep. B. A. E., 1903; Nelson in 18th Rep. B. A. E., 1899; Niblack in Rep. U. S. Nat. Mus. 1888, 1890; Pepper in Am. Anthrop., n. s., VII, no. 2, 1905; Rust in Am. Anthrop., n. s., VIII, no. 4, 1906. (W. H. H.)

Moshaich. The native name of the extinct Buffalo clans of Acoma and Sia pueblos, N. Mex.

Moshaích-hanoq^{ch}.—Hodge in Am. Anthrop., IX, 349, 1896 (Acoma form; *hánoqch*=‘people’). **Mushä′ch-háno.**—Ibid. (Sia form).

Moshoquen. A village or band apparently on or near the s. coast of Maine in 1616, and probably connected with the Abnaki confederacy. Mentioned by Smith (1616) in Mass. Hist. Soc. Coll., 3d s., VI, 107, 1837. (J. M.)

Moshulitubbee. See *Mushalatubbee.*

Mosilian. A division of the New Jersey Delawares formerly on the E. bank of Delaware r. about the present Trenton. In 1648 they were estimated at 200.

Masselans.—Sanford, U. S., cxlvi, 1819. **Mosilian.**—Evelin (1648) in Proud, Pa., I, 113, 1797.

Mosookees. Mentioned only by McKenney and Hall (Ind. Tribes, III, 82, 1854) in a list of tribes; unidentified, but possibly the Muskwaki (Foxes), or the Maskoki or Muskogee (Creeks).

Mosopelea. A problematic tribe, first noted on Marquette's map, where "Monsoupelea," or "Monsouperea," is marked as an Indian village on the E. bank of the Mississippi some distance below the mouth of the Ohio. In 1682 La Salle found a Mosopelea chief with 5 cabins of his people living with the Taensa, by whom they had been adopted after the destruction of their former village by some unknown enemy.

Mansoleas.—Barcia, Ensayo, 261, 1723. **Mansopela.**—Douay in Shea, Discovery, 222, 224 (note), 268, 1852. **Mansopelea.**—Hennepin, Cont. of New Discov., 48a, 1698. **Mausalea.**—McKenney and Hall, Ind. Tribes, III, 81, 1858 (possibly identical). **Medchipouria.**—Iberville (1702) in Margry, Déc., IV, 601, 1880 (same?). **Monsopela.**—Coxe, Carolana, map, 1741. **Mons8pelea.**—Marquette's map in Shea, Discov., 1852. **Monsoupelea.**—Thevenot, ibid., 268. **Mosopelea.**—Allouez (1680) in Margry, Déc., II, 95, 1877. **Mosopelleas.**—Tonti (1683), ibid., I, 610, 1876. **Mosopolca.**—Hennepin, Cont. of New Discov., 310, 1698. **Mosopolea.**—LaSalle (1682) in Margry, Déc., II, 237, 1877.

Mosquito Indians. A tribe named from its habitat on Mosquito lagoon, E. coast of Florida, N. of C. Cañaveral and behind the sand bar that forms the coast line. During the Seminole war of 1835–42 they became notorious for their ferocity. The Timucua remnant settled in this region in 1706, and the Mosquito Indians may have been their descendants or a mixture of them and Seminole. See Bartram, Travels, 142, note, 1791; Roberts, Florida, 23, 1763; J. F. D. Smyth, Tour, II, 21, 1784.

Moss-bag. Some of the Athapascan and Cree Indians of extreme N. W. Canada never use cradles for their infants, but employ instead a "moss-bag," made of leather or skin, lined in winter with hare skins. A layer of moss is put in, and upon this is placed the babe, naked and properly secured. "This machine," says Bernard Ross (Smithson. Rep. 1866, 304), "is an excellent adjunct to the rearing of children up to a certain age, and has become almost, if not universally, adopted in the families of the Hudson's Bay Company's employees." Consult also Milton and Cheadle, N. W. Passage, 3d ed., 85, 1865. (A. F. C.)

Motahtosiks (*Mo-tah′-tos-iks*, ‘many medicines’). A band of the Siksika.—Grinnell, Blackfoot Lodge Tales, 208, 1892.

Motahtosiks. A band of the Piegan.

Conjurers.—Morgan, Anc. Soc., 171, 1877. **Many Medicines.**—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Mo-tah′-tos-iks.**—Ibid., 209. **Mo-tă′-to-sis.**—Morgan, Anc. Soc. 171, 1878. **Mo-ta′-tōts.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862.

Mota's Village. A former Potawatomi village, so called from the chief, just N. of Tippecanoe r., near Atwood, Kosciusko co., Ind. The reservation was sold in 1834.

Motepori. A village of the Opata in 1726, on the Rio Sonora, lat. 30°, N. central Sonora, Mexico (Bandelier in Arch. Inst. Papers, III, 71, 1890). The place is now civilized.

Motsai (possibly from *pä-motsan*, 'a loop in a stream'). A Comanche division, nearly exterminated in a battle with the Mexicans about 1845.

Moochas.—Hazen in Sen. Ex. Doc. 18, 40th Cong., 3d sess., 17, 1869. **Motsai'.**—Mooney in 14th Rep. B. A. E., 1045, 1896. **Mūt-shă.**—Butcher and Lyendecher, Comanche MS. vocab., B. A. E., 1867 (trans., 'big noses').

Motwainaiks ('all chiefs'). A band of the Piegan division of the Siksika.

All Chiefs.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Mo-twai'-naiks.**—Ibid., 209.

Mouanast. A village of the Powhatan confederacy in 1608, situated on the N. bank of Rappahannock r., in King George co., Va.—Smith (1629), Va., I, map, repr. 1819.

Mouchaouaouastiirinioek. A Montagnais tribe of Canada in the 17th century.—Jes. Rel. 1643, 38, 1858.

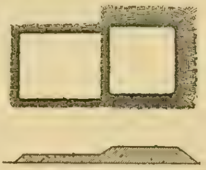
Mouisa. An unidentified tribe or village which according to Douay was found by Tonti in 1682 on or near the lower Mississippi. Cf. *Mosopelea.*

Mouisa.—Le Clercq, First Estab. of the Faith, II, 277, 1882; Shea, Discov. Miss., 226, 1852. **Mousas.**—Barcia, Ensayo, 261, 1723.

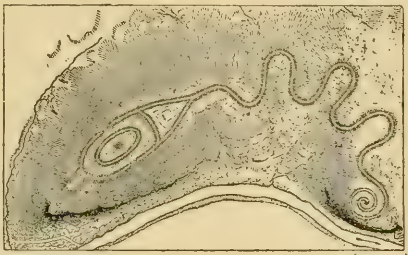
Mounds and Mound-builders. The term mounds has been used in America in two different senses as regards the scope intended. By a number of writers it has been applied in a broad sense to include not only the tumuli proper but also various other kinds of ancient monuments. In the more limited sense it refers only to the tumuli, or true mounds, whether of earth or stone. Following the usual custom the term is here used in the broader sense, and hence includes the true mounds, inclosures, walls, embankments, refuse heaps, and other fixed structures.

Although the tumuli are of various forms they may be classed, with few exceptions, as conical tumuli, elongate or wall-like mounds, pyramidal, and effigy or imitative mounds. The conical tumuli are artificial hillocks, not mere accumulations of débris. The form, except where worn down by the plow, is usually that of a low, broad, round-topped cone varying in size from a scarcely perceptible swell in the ground to elevations of 80 or even 100 ft, and from 6 to 300 ft in diameter. Most of the burial mounds are of this type. The elongate or wall-like mounds are earthworks having the appearance of walls, usually from 150 to 300 ft in length, though some are only 50 ft, while others extend to 900 ft. They seem to be confined exclusively to the effigy-mound region.

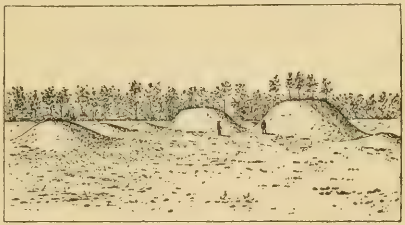
The typical form of the pyramidal mounds is a truncated quadrangular pyramid; some, however, are circular and a few are irregularly pentagonal, but are distinguished by the flat top. Some have terraces extending outward from one or two sides, and others a ramp or roadway leading up to the level surface. The sharp outlines showing the true form have been more or less obliterated in most instances.


PLATFORM MOUND, MISSOURI; 150 FT. LONG, 25 FT. HIGH. (THOMAS)

The so-called effigy mounds are those representing animal forms, and with a few notable exceptions are confined to Wisconsin and the immediately adjoining states. The exceptions are two in Ohio, including the noted Serpent mound, and two bird mounds in Georgia. They vary in length from 50 to 500 ft, and in height from a few inches to 4 or 5 ft.

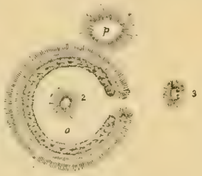

SERPENT MOUND, OHIO. LENGTH OF WORK, 500 FT. (HOLMES)

The conical mounds are sometimes composed of earth and stones intermingled, and in a few cases are wholly of stones; they are also, as a rule, depositories of the dead, but burials also occur in the pyramidal mounds, although the flat-topped structures were usually the sites for buildings, as temples, council houses, and chiefs' dwellings. Burials were rarely made in the wall-like or the effigy mounds. As a rule no special order pre-

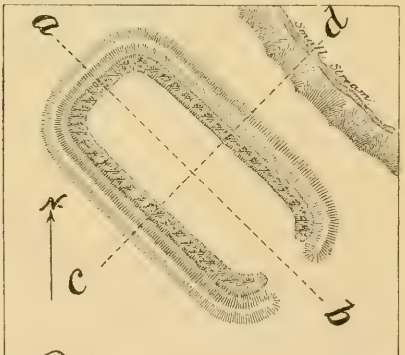

CONICAL MOUNDS, MISSISSIPPI; HEIGHT 30 FT. (THOMAS)

vailed in the arrangement of mounds in groups, but some exceptions occur, as, in the effigy-mound region, the small conical mounds are sometimes arranged in regular lines, somewhat evenly spaced and occasionally connected by low embankments; and in Calhoun co., Ill., and N. E. Minnesota they were frequently built in rows. Although a few mounds have been observed on the Pacific slope, N. of Mexico, they are limited chiefly to the Mississippi basin and the Gulf states, the areas of greatest abundance being along the banks of the Mississippi from La Crosse, Wis., to Natchez, Miss., the central and S. sections of Ohio and the adjoining portion of Indiana, and S. Wisconsin. The E. side of Florida is well dotted with shell-heaps.

Inclosures include some of the most important and interesting monuments of the United States. In form they are circular, square, oblong, octagonal, or irregular. Those which approach regularity in figure are either circular, square, or octagonal, and with few exceptions are found in Ohio and the adjoining portions of Indiana, Kentucky, and West Virginia. These works vary in size from an area of less than an acre to that of more than 100 acres. Some are exceedingly interesting because of the near approach they make to true geometrical figures. The diameters of the circle in one or two instances vary less than 10 ft in 1,000 ft, and the corners of the square in one or two other examples vary less than one degree from 90°.



MOUND WITH MOAT AND ENCIRCLING WALL, WEST VIRGINIA; DIAM. 100 FT (THOMAS)



OBLONG INCLOSURE WITH MOAT; WEST VIRGINIA; LENGTH 287 FT. (THOMAS)

In S. E. Missouri and in one or two other sections the inclosures have scattered through them small earthen circles marking the sites of circular dwellings. There are indications that some at least of the Ohio inclosures contained similar circles which were obliterated by cultivation.

Another important class of ancient monuments are the refuse or shell heaps found along tidewater and at a few points on the banks of inland streams and lakes, and the mound-like heaps which cover the ruined pueblo dwellings of the S. W. Many hundreds of the mounds and many of the refuse heaps have been opened and their contents examined. Although one or two artifacts, especially certain copper plates with stamped figures, have been discovered which are difficult to account for, the contents otherwise present nothing inconsistent with the conclusion that they are the works of the Indians who inhabited these regions prior to the advent of the whites. It has been contended that many of the artifacts found in the mounds indicate a higher degree of culture than that reached by the later Indians of the mound area. After excluding those derived from the whites or otherwise introduced, this is found to be a mistake, as it appears from the evidence that the historic Indians could and did make articles similar in type and equal in finish to those of the mounds. Some of the articles found show contact with Europeans, and hence indicate that the mounds in which they were discovered are comparatively modern. Notwithstanding these facts and many others tending to the same conclusion, it was maintained by the majority of writers on American archeology, until very recently, that the builders of the mounds of the Mississippi basin and the Gulf states were a specific people of higher culture than the Indians found inhabiting this region; that they were overrun by incoming Indian hordes and finally became extinct, leaving the monuments as the only evidence of their former existence. Other writers suppose that they were Mexicans (Aztec) who were driven S. into Mexico, while others concluded that they were driven into the Gulf states and were the ancestors of the tribes inhabiting that section. The more careful exploration of the mounds in recent years, and the more thorough study of the data bearing on the subject, have shown these opinions to be erroneous. The articles found in the mounds and the character of the various monuments indicate a culture stage much the same as that of the more advanced tribes found inhabiting this region at the advent of the whites. Moreover, European articles found in mounds, and the statements by early chroniclers, as those of De Soto's expedition, prove beyond question that some of these structures were erected by the Indians in post-Columbian times. The conclusion, reached chiefly through the investigations of the Bureau of American Ethnology, and now generally accepted, is that the mound builders were the ancestors of the Indians found inhabiting the same region by the first European explorers. The dearth of mounds east of the Allegheny mts., N. of Tennessee and North Carolina, seems to mark the mountain range along this stretch as a prehistoric boundary line. This would seem to indicate that the mound builders did not enter their territory from the Atlantic coast N. of North Carolina. The few ancient structures in New York are now conceded to be Iroquoian, but the particular tribes or groups to which the other mounds are attributable can not always be stated with certainty. It is known that some of the tribes inhabiting the Gulf states when De Soto passed through their territory in 1540–41, as the Yuchi, Creeks, Chickasaw, and Natchez, were still using and probably constructing mounds, and that the Quapaw of Arkansas were also using them. There is likewise documentary evidence that the "Texas" tribe still used mounds at the end of the 17th century, when a chief's house is described as being built on one (Bolton, inf'n, 1906). There is also sufficient evidence to justify the conclusion that the Cherokee and Shawnee were mound builders. No definite conclusion as to what Indians built the Ohio works has yet been reached, though it is believed that they were in part due to the Cherokee who once inhabited eastern Ohio. According to Miss Fletcher, the Winnebago build miniature mounds in the lodge during certain ceremonies.

BIRDSEYE VIEW OF CAHOKIA MOUND, ILLINOIS. GREATEST LENGTH, ABOUT 1,000 FT.

The period during which mound building N. of Mexico lasted can not be determined with certainty. That many of the mounds were built a century or two before the appearance of the whites is known from the fact that when first observed they were covered with a heavy forest growth. Nothing, however, has been found in them to indicate great antiquity, and the present tendency among archeologists is to assign them to the period subsequent to the beginning of the Christian era.

For the literature of the mounds consult the bibliography under *Archeology;* see also Thomas, (1) Catalogue Prehist. Works E. of Rocky Mts., Bull. B. A. E., 1891, (2) in 12th Rep. B. A. E., 1894, and authorities therein cited. See also *Antiquity, Archeology, Cahokia Mound, Elephant Mound, Etowah Mound, Fort Ancient, Fortifications, Grave Creek Mound, Newark Works, Popular fallacies, Serpent Mound, Shell-heaps.* (C. T.)

Mountain Crows. A name applied to the Crows who hunted and roamed in the mountains away from upper Missouri r. They separated from the River Crows about 1859.

Essapookoon.—Henry, MS. vocab., B. A. E., 1808 (Sihasapa name). **Mountain Crows.**—Pease in Ind. Aff. Rep. 1871, 420, 1872. **Skois'chint.**—Giorda, Kalispelm Dict., pt. 2, 81, 1879 (Kalispelm name).

Mountain Lake. Officially mentioned as a body of 800 Indians under the Eastern Oregon (Dalles) agency in 1861. The name dropped out of use after 1862, and they have not been identified. See Ind. Aff. Rep., 220, 1861; Taylor in Cal. Farmer, June 12, 1863.

Mountain Snakes. A name used by Ross (Fur Hunters, I, 250, 1855) for some of the northern Shoshoni; otherwise unidentified.

Mount Pleasant. A former Yuchi town in S. E. Georgia, on Savannah r., probably in Screven co., near the mouth of Brier cr.

Mourning. Mourning customs vary in different tribes, but there are certain modes of expressing sorrow that are common to all parts of the country, and indeed to all parts of the world, as wailing, discarding personal ornaments, wearing disordered garments, putting clay on the head and sometimes on the joints of the arms and legs, and the sacrifice of property. Other practices are widespread, as shedding one's blood by gashing the arms or legs, cutting off joints of the fingers, unbraiding the hair, cutting off locks and throwing them on the dead or into the grave, and blackening the face or body. These signs of mourning are generally made immediately at the death, and are renewed at the burial and again when the mourning feast takes place.

In some tribes it is customary when anyone dies for a priest or other respected person to stand outside the dwelling in which the deceased lies and, with hand uplifted, proclaim in a loud voice to the spirits of the kindred that their kinsman has started on his way to join them; meanwhile swift runners speed through the tribe, spreading the news of the death among the living.

More or less ceremony usually attends the preparation of the body for burial. Among the Hopi wailing takes place during the washing of the body. In some tribes the characteristic tribal moccasin must be put on the feet of the dead by a member of a certain clan, in order that the kindred may be safely reached. In others the face must be ceremonially painted for the journey and the best clothing put on, so that the dead may go forth properly attired and honored. Personal belongings are placed with the corpse. On the N. W. coast, after the body has been arrayed it is propped up at the rear of the house and surrounded by the property, and the relatives and mourners pass by the remains in token of respect. The conventional sign of mourning among the Salish, according to Hill-Tout, is the severing of the hair of the surviving relatives, who dispose of it in various ways according to the tribe—by burning it to prevent its falling into the hands of a sorcerer; by burying it where vegetation is dense, thus insuring long life and strength; by putting it away for final burial at their own death; by casting it into running water, and by fastening it to the branches on the eastern side of a red-fir tree. Among the Hopi wailing is confined to the day of the death and to anniversaries of that event. When a number die from an epidemic a date is officially fixed for the mourning anniversary, and this is kept even when it intercepts a festival or other rite. Professional mourners are employed among the Zuñi, Hopi, Mohave, and neighboring tribes. The observance of the anniversary of a death is common. Among some tribes it is observed with great ceremony; in all cases the guests are served with food, and gifts are made to them in honor of the dead. There are differences observed in mourning for a man or a woman and for an adult or a child. Among the Dakota the widow passed around the circle of the tribe, each circuit standing for a promise to remain single during a year. The general sign of widowhood is loosening the hair and cutting it short in a line with the ears. It was the wife's duty to light a fire for four nights on her husband's grave and watch that it did not die out before dawn. She had to wail at sunrise and sunset, eat little, and remain more or less secluded. The length of her seclusion varied in different tribes from a few weeks or months to two years. At the expiration of the period relatives of her former husband brought her gifts and bade her return to her former pleasures. She was then free to marry again. In some tribes wives, slaves, or horses and dogs were formerly slain at the death of a man, for it was the general belief that relations of all kinds which were maintained on earth would continue in the dwelling place of spirits.

It was usual for the tribe to abstain from festivities when a death occurred in the community. The various societies omitted their meetings, and general silence was observed. In some tribes all the people wailed at sunrise and sunset. Where these general observances of sorrow were the custom, the mourners were visited by the leading men a few days after death, when the pipe was offered, and after smoking, the family of the deceased gave a feast, a signal for the tribe to resume its wonted pleasures.

The black paint that was put upon men, women, and children of some tribes as a sign of mourning might not be washed off, but must be worn until it disappeared by some other means. The announcement of the mourning feast was generally made in a formal way at the close of the burial ceremony. Among most of the Plains tribes black paint was a sign of victory and mourners refrained entirely from paint or other adornment.

The customs of mourning seem to have a twofold aspect—one relating to the spirit of the deceased, the other to the surviving relatives and friends. This dual character is clearly revealed in a custom that obtained among the Omaha and cognate tribes: On the death of a man or a woman who was respected in the community, the young men, friends of the deceased, met at a short distance from the lodge of the dead and made two incisions in their left arms so as to leave a loop of skin. Through this loop was passed a small willow twig, with leaves left on one end; then, with their blood dripping upon the willow leaves, holding a willow stem in each hand, they walked in single file to the lodge, and, standing abreast in a long line, they sang there the tribal song to the dead, beating the willow stems together to the rhythm of the song. At the sound of the music, a near relative came forth from the lodge and, beginning at one end of the line, pulled out the blood-stained twigs from the left arm of each singer, and laid a hand on his head in token of thanks for the sympathy shown. The song continued until the last twig was thrown to the ground. The music of the song was in strange contrast to the bloody spectacle. It was a blithe major melody with no words, but only breathing vocables to float the voice. According to the Indian explanation the song was addressed to the spirit, bidding it go gladly on its way; the blood shed was the tribute of sorrow—grief for the loss of a friend and sympathy for the mourners. The same idea underlies the Omaha custom of ceasing the loud wail at the close of the burial ceremonies lest the sound make it harder for the spirit who must go to leave behind its earthly kindred. See *Mortuary customs*. (A. C. F.)

Mous (*Mo^{n}s*, 'moose'). A gens of the Chippewa, q. v.

Mōns.—Gatschet, Chippewa MS., B. A. E., 1882. **Mo^{n}s.**—Wm. Jones, inf'n, 1906. **Moons.**—Tanner, Narrative, 314, 1830. **Mous.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 45, 1885.

Mousonee (*Mo^{n}sone*, 'moose'). A phratry of the Chippewa (q. v.). The Mous (Moose) gens is one of its leading gentes, as is also the Waubishashe (Marten). Warren calls the phratry the Waubishashe group. (J. M.)

Gens de Orignal.—Dobbs, Hudson Bay, 33, 1744 (same?). **Monsone.**—Warren in Minn. Hist. Soc. Coll., V, 44, 1885 (misprint?). **Mō^{n}sonē.**—Wm. Jones, inf'n, 1906. **Monsoni.**—Dobbs, Hudson Bay, 33, 1744 (same?). **Mosonique.**—Ibid. (same?) **Mous-o-neeg.**—Warren in Minn. Hist. Soc. Coll., V, 50, 1885..

Movas. A former Nevome pueblo and the seat of the mission of Santa María, founded in 1622; situated on one of the s. tributaries of the Rio Yaqui, lat. 28° 10′, lon. 109° 10′, Sonora, Mexico; pop. 308 in 1678, and 90 in 1730. Its inhabitants, known as Mova, or Moba, from the name of their settlement, probably spoke a dialect differing slightly from Nevome proper. (F. W. H.)

Concepcion Mobas.—Sonora Materiales (1730) quoted by Bancroft, No. Mex. States, I, 514, 1884. **Mobas.**—Zapata (1678) in Doc. Hist. Mex., 4th s., III, 361, 1857. **Movas.**—Rudo Ensayo (*ca.* 1762), 124, 1863. **Santa María Mobas.**—Zapata, op. cit., 360.

Movwiats (*Mo-vwi′-ats*). A Paiute band formerly living in s. E. Nevada; pop. 57 in 1873.

Mo-vwi′-ats.—Powell in Ind. Aff. Rep. 1873, 50, 1874.—**Mowi′ats.**—Gatschet in Wheeler Surv. Rep., VII, 410, 1879.

Mowhawa (*Mahwäw^a*, 'wolf.') A gens of the Miami, q. v.

Ma′′hwäw^a.—Wm. Jones, inf'n, 1906. **Mowha′-wä.**—Morgan, Anc. Soc., 168, 1877.

Mowhawissouk (*Maʻhwäwĭsowŭg*, 'they go by the name of the wolf.'—W. J.). A gens of the Sauk and Foxes. See *Sauk*.

Ma'hwäwisōwąg.—Wm. Jones, inf'n, 1906. **Mowhă-wis′-so-uk.**—Morgan, Anc. Soc., 170, 1877.

Mowkowk. See *Mocuck*.

Moxus. A chief of the Abnaki, called also Agamagus, the first signer of the treaty of 1699, and seemingly the successor of Madokawando (Drake, Inds. of N. Am., 294, 1880). He signed also the treaty with Gov. Dudley in 1702, but a year afterward unsuccessfully besieged the English fort at Casco, Me. He treated with the English in 1713, and again in 1717. It was he who in 1689 captured Pemaquid from the English. (A. F. C.)

Moyawance. A tribe living in 1608 on the N. bank of the Potomac, about Prince George co., Md. Their principal village, of the same name, was about Broad cr. They numbered about 400, but their name drops from history at an early date. They were probably a division of the later Conoy.

Moyaoncs.—Smith (1629), Va., II, 86, repr. 1819. **Moyaonees.**—Bozman, Md., I, 119, 1837. **Moyaones.**—Simons in Smith (1629), Va., I, 177, repr. 1819. **Moyaons.**—Ibid., map. **Moyawance.**—Ibid., 118. **Moyoones.**—Strachey (*ca.* 1612), Va., 38, 1849. **Moyowahcos.**—Macauley, N. Y., II, 168, 1829. **Moyowance.**—Bozman, Md., I, 139, 1837.

Moytoy. A Cherokee chief of Tellico, Tenn., who became the so-called "emperor" of the seven chief Cherokee towns. Sir Alexander Cuming, desirous of enlisting the Cherokee in the British interest, decided to place in control a chief of his own selection. Moytoy was chosen, the Indians were induced to accept him, giving him the title of emperor; and, to carry out the program, all the Indians, including their new sovereign, pledged themselves on bended knees to be the faithful subjects of King George. On the next day, April 4, 1730, "the crown was brought from Great Tennessee, which, with five eagle-tails and four scalps of their enemies, Moytoy presented to Sir Alexander, empowering him to lay the same at His Majesty's feet." Nevertheless, Moytoy afterward became a bitter enemy of the whites, several of whom he killed without provocation at Sitico, Tenn. See Mooney in 19th Rep. B. A. E., pt. 1, 1900.

Mozeemlek. A problematic people who, according to Lahontan, dwelt somewhere in the region of w. Dakota or Wyoming, in 1700. They wore beards, were clothed like the whites, had copper axes, and lived on a river which emptied into a large salt lake.

Moseem-lek.—Vaugondy, map, 1778. **Mozamleeks.**—Featherstonhaugh, Canoe Voy., I, 280, 1847. **Mozeemleck.**—Lahontan, New Voy., I, 125, 1703. **Mozeemlek.**—Ibid., 119. **Mozeenlek.**—Barcia, Ensayo, 297, 1723. **Mozemleks.**—Harris, Voy. and Trav., II, 920, 1705.

Mriksah. The eldest son of Canonicus, the celebrated Narraganset chief; known also as Mexam, Mixam, Mixanno, and Meika. After the death of his father in 1647 he was made chief sachem of the tribe. He married a sister of Ninigret, who was the noted Quaiapen, called also Old Queen, Sunk Squaw, and Magnus (q. v.). Mriksah was one of the sachems to whom the English commissioners at Boston sent interrogations regarding their connection with the Dutch of New York. He was in close relations with Ninigret in his movements. (C. T.)

Msepase (*Měshĭpěshĭ*, 'big lynx.'—W. J.). A gens of the Shawnee, q. v.

Meshipeshi.—Wm. Jones, inf'n, 1906. **M'-se'-pa-se.**—Morgan, Anc. Soc., 168, 1877. **Panther.**—Ibid.

Muanbissek. Mentioned in a letter sent by the Abnaki to the governor of New England in 1721 as one of the divisions of their tribe. Not identified.

Muayu. The Yaudanchi name of a village site on Tule r., Cal.; also known as Chesheshim. It is not the name of a tribe, as stated by Powers.

Chesheshim.—A. L. Kroeber, inf'n, 1903. **Mai-ai'-u.**—Powers in Cont. N. A. Ethnol., III, 370, 1877. **Muayu.**—A. L. Kroeber, inf'n, 1906.

Muchalat. A Nootka tribe on Muchalat arm of Nootka sd., w. coast of Vancouver id.; pop. 62 in 1906. Their principal village is Cheshish.

Match-clats.—Mayne, Brit. Col., 251, 1862. **Matchitl-aht.**—Can. Ind. Aff. 1884, 186, 1885. **Michalits.**—Armstrong, Oregon, 136, 1857. **Mich-la-its.**—Jewitt, Narr., 36, 1849. **Mö'tclath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Muchalaht.**—Brit. Col. map, 1872. **Muchlaht.**—Sproat, Sav. Life, 308, 1868.

Muckawis. A name of the whippoorwill. Wordsworth has the "melancholy *muckawis*" in his poem The Excursion. Carver (Travels, 468, 1778) writes, "the whipperwill, or, as it is termed by the Indians, the *muckawiss.*" This onomatopœic word is probably of Algonquian origin. It occurs as *múckkowheesce* in Stiles' Pequot vocabulary of 1762 (Trumbull, Natick Dict., Bull. 25, B. A. E., 1903). (A. F. C.)

Muertos (Span.: El Pueblo de los Muertos, 'the village of the dead'). A group of prehistoric ruined pueblos 9 m. S. E. of Tempe, in the Salt River valley, Ariz.—Cushing in Compte-rendu Internat. Cong. Am., VII, 162, 1892.

Los Muertans.—Cushing, ibid., 168 (referring to the former inhabitants).

Mugg. An Arosaguntacook chief in the latter half of the 17th century, conspicuous in the war beginning in 1675, into which he was drawn by the ill-treatment he received from the English. With about 100 warriors he made an assault, Oct. 12, 1676, on Black Point, now Scarboro, Me., where the settlers had gathered for protection. While the officer in charge of the garrison was parleying with Mugg, the whites managed to escape, only a few of the officers' servants falling into the hands of the Indians when the fort was captured; these were kindly treated. Mugg became embittered toward the English when on coming in behalf of his own and other Indians to treat for peace he was seized and taken a prisoner to Boston, although soon released. He was killed at Black Point, May, 16, 1677, the place he captured the preceding year. (C. T.)

Mugu. A former populous Chumashan village, stated by Indians to have been on the seacoast near Pt Mugu, Ventura co., Cal., and placed by Taylor on Guadalasca ranch, near the point.

Mugu.—Cabrillo, Narr. (1542) in Smith, Colec. Doc. Fla., 181, 1857; Taylor in Cal. Farmer, July 24, 1863. **Mu-wú.**—Henshaw, Buenaventura MS. vocab., B. A. E., 1884.

Mugulasha. A former tribe, related to the Choctaw, living on the w. bank of the Mississippi, 64 leagues from the sea, in a village with the Bayogoula, whose language they spoke. They are said variously to have been the tribe called Quinipissa by La Salle and Tonti, and encountered by them some distance lower down the river, or to have received the remnants of that tribe reduced by disease. At all events their chief was chief over the Quinipissa when La Salle and Tonti encountered them. In January or February, 1700, the Bayogoula attacked the Mugulasha and killed nearly all of them. The name has a generic signification, 'opposite people'—*Imuklasha* in Choctaw—and was applied to other tribes, as Muklassa among the Creeks and West Imongolasha on Chickasawhay r., and it is sometimes difficult to distinguish the various bodies one from another. Among the Choctaw it usually refers to people of the opposite phratry from that to which the speaker belongs. See *Imongalasha*, *Muklassa*. (A. S. G. J. R. S.)

Moglushah town.—H. R. Doc. 15, 27th Cong., 2d sess., 5, 1841. **Mogolushas.**—Ind. Aff. Rep., 877, 1847. **Mogoulachas.**—Sauvole (1699) in Margry, Déc., IV, 453, 455, 1880. **Mongontatchas.**—McKenney and Hall, Ind. Tribes, III, 81, 1858. **Mongoulacha.**—La Harpe (1723) in French, Hist. Coll. La., III, 17, 1851. **Mongoulatches.**—Drake, Bk. Inds., ix, 1848. **Mougolaches.**—Coxe, Carolana, 7, 1741. **Mougoulachas.**—Iberville (1699) in Margry, Déc., IV, 113, 119, 124, 1880.

Mugwump. Norton (Political Americanisms, 74, 1890) defines this word as "an Independent Republican; one who sets himself up to be better than his fellows; a Pharisee." Since then the term has come to mean an Independent, who, feeling he can no longer support the policy of his party, leaves it temporarily or joins the opposite party as a protest. The term was applied to the Independent Republicans who bolted the nomination of Blaine in 1884, and it at once gained popular favor. The earlier history of the term is doubtful, though it seems to have been for some time previous in local use in parts of New England to designate a person who makes great pretensions but whose character, ability, or resources are not equal to them. The word is derived from the Massachuset dialect of Algonquian, being, as Trumbull pointed out, the word *mukquomp*, by which Eliot in his translation of the Bible (Gen., xxxvi, 40–43; Matt. vi, 21, etc.) renders such terms as duke, lord, chief, captain, leader, great man. The components of the word are *moqki* 'great', *-omp* 'man.' In newspaper and political writings *mug-*

wump has given rise to mugwumpery, mugwumpian, mugwumpism. (A. F. C.)

Muhhowekaken (*Muh-ho-we-kä′-ken*, 'old shin'). A subdivision of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Muhkarmhukse (*Muh-karm-huk-se*, 'red face'). A subdivision of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Muhkrentharne (*Muh-krent-har′-ne*, 'root digger'). A subdivision of the Delawares (q. v.).—Morgan, Anc. Soc., 172, 1877.

Muingpe. A former village, presumably Costanoan, connected with Dolores mission, San Francisco, Cal.—Taylor in Cal. Farmer, Oct. 18, 1861.

Muinyawu. The Porcupine clan of the Hopi, q. v.

Mü-i-nyan wüñ-wü.—Fewkes in Am. Anthrop., vii, 405. 1894. **Muiyawu wiñwû.**—Fewkes in 19th Rep. B. A. E., 584, 1900. **Müñ-ya′u-wu.**—Stephen in 8th Rep. B. A. E., 39, 1891.

Muiva. A Sobaipuri rancheria in 1697, about which date it was visited by Father Kino. Situated on the Rio San Pedro, probably near the mouth of Arivaipa cr., s. Ariz.

Muihibay.—De l'Isle, map Am., 1703. **Muiva.**—Kino (1697) in Doc. Hist. Mex., 4th s., i, 280, 1856.

Muk (*Amĭ'k*, 'beaver'). A gens of the Potawatomi, q. v.

Ámi'k.—Wm. Jones, inf'n, 1906. **Muk.**—Morgan, Anc. Soc., 167, 1877.

Mukanti. A band or village of the Molala formerly on the w. slope of the Cascade mts., Oreg. It is not definitely located. (A. S. G.)

Mukchiath. A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Canada, 32, 1890.

Muklasalgi (*Muχlásalgi*, 'people of Muklassa town'). An extinct Creek clan.—Gatschet, Creek Migr. Leg., i, 156, 1884.

Muklassa. Formerly a small Upper Creek town, a mile below Sawanogi and on the same side of Tallapoosa r., in Montgomery co., Ala. Its inhabitants were of the Alibamu tribe or division. Cf. *Mugulasha*.

Amooklasah Town.—Adair, Am. Ind., 277, 1775. **Mackalassy.**—Robin, Voy., ii, map, 1807. **Moadassa.**—Bartram, Trav., i, map, 1799. **Mocalasa.**—Alcedo, Dic. Geog., iii, 220, 1788. **Mooklausa.**—Pickett, Hist. Ala., ii, 267, 1851. **Mooklausan.**—Hawkins (1813) in Am. State Pap., Ind. Aff., i, 854, 1832 (misprint). **Mook-lau-sau.**—Hawkins (1799), Sketch, 35, 1848. **Mucclasse.**—Bartram, Travels, 446, 1791. **Muckeleses.**—Swan (1791) in Schoolcraft, Ind. Tribes, v, 262, 1855.

Mukugnuk. A former Aleut village on Agattu id., Alaska, one of the Near id. group of the Aleutians, now uninhabited.

Mukuk. See *Mocuck*.

Mulamchapa ('long pond by the trees'). A former Nishinam village in the valley of Bear r., n. of Sacramento, Cal.

Moolamchapa.—Powers in Overland Mo., xii, 22, 1874.—**Mu-lam′-cha-pa.**—Powers in Cont. N. A. Ethnol., iii, 316, 1877.

Mulatos. One of the tribes of w. Texas, some of whose people were baptized at the mission of San José y San Miguel de Aguayo in 1784–85, together with people of other tribes called Gincape, Salaphueme, and Tanaicapeme (MS. Baptismal records, 1784–85, partidos 901–926). (H. E. B.)

Mulatto Girls' Town. A former Seminole town s. of Cuscowilla lake, probably in Alachua co., n. Fla.—Bell in Morse, Rep. to Sec. War, 307, 1822.

Mulchatna. A settlement of 180 Eskimo on Mulchatna r., a branch of Nushagak r., Alaska.

Malchatna.—Petroff, Rep. on Alaska, 48, 1881. **Molchatna.**—Petroff in 10th Census, Alaska, 17, 1884. **Mulchatna.**—Baker, Geog. Dict. Alaska, 1902.

Mullers. Flattish stones employed by the native tribes for crushing and pulverizing food substances on a metate (q. v.) or other flat surface; sometimes called *mano*, the Spanish for 'hand.' They were in very general use, especially among the agricultural tribes, and in both form and use grade imperceptibly into the pestle. They may be merely natural bowlders of shape suited to the purpose, or they may have been modified by use into artificial form or designedly shaped by pecking and grinding according to the fancy of the owner. In the Pueblo country mullers are usually oblong slabs of lava or other suitable stone, flat on the undersurface and slightly convex in outline and superior surface, and of a size to be conveniently held in the hand. In some sections, as in the Pacific states and in the Mississippi valley, they are frequently flattish or cheese-shaped cylinders or disks, smooth on the underside and somewhat roughened above. They are sometimes pitted on one or both surfaces, indicating a secondary use, perhaps for cracking nuts. Others show battering, as if subjected to rough usage as hammers. The term muller is properly applied only to grinders having a flat undersurface and shaped to be held under the hand; the pestle has a flat or rounded undersurface and is shaped to be held in the hand in an upright position. See *Metates*, *Mortars*, *Pestles*, and consult the authorities thereunder cited. (W. H. H.)

Mullinose. See *Maninose*.

Mulluk. A former Kusan village or tribe on the n. side of the mouth of Coquille r., on the coast of Oregon. It was on the site of the present town of Randolph. (L. F.)

Coquille.—Abbott, MS. Coquille Census, B. A. E., 1858. **Delmash.**—Huntington in Ind. Aff. Rep. 1867, 62, 1868. **Delwashes.**—Ind. Aff. Rep., 470, 1865. **Lower Coquille.**—Dorsey, Mûllŭk MS. vocab., B. A. E., 1884. **Mûl′lŭk.**—Ibid. (native name). **Ntûl-mûc′-ci.**—Dorsey, Tutu MS. vocab., B. A. E., 1884 (so called by Tututni, etc.). **Tal-hush-to-ny.**—Abbott, MS. Coquille Census, B. A. E., 1858.

Mulshintik (*Mul′-cĭn-tĭk*). A former Yaquina village on the s. side of Yaquina r., Oreg.—Dorsey in Jour. Am. Folk-lore, iii, 229, 1890.

Multnomah (*Nē′maʟnōmax*, 'down river'). A Chinookan tribe or division formerly living on the upper end of Sauvies id., Multnomah co., Oreg. In 1806 they were estimated at 800, but by 1835, according to Parker, they were extinct as a tribe. The term is also used in à broader sense to include all the tribes living on or near lower Willamette r., Oreg. See Lewis and Clark, Exped., II, 472, 1814.

Maltnabah.—Franchère, Narr., 111, 1854. **Mathlanobes.**—Stuart in Nouv. Ann. Voy., x, 115, 1821. **Mathlanobs.**—Morse, Rep. to Sec. War, 368, 1822. **Moltnomas.**—Ross, Advent., 87, 1849. **Mulknomans.**—Orig. Jour. Lewis and Clark (1805), III, 198, 1905. **Multinoma.**—Palmer, Jour. of Trav., 87, 1847. **Mult-no-mah.**—Orig. Jour. Lewis and Clark (1806), IV, 219, 1905. **Multnomia.**—Bond in H. R. Rep. 830, 27th Cong., 2d sess., 63, 1842. **Nē′maʟnōmax.**—Boas, inf'n, 1905.

Mumitupio (*Mum-i′-tup-i-o*, 'fish people'). The Blackfoot name of an unidentified tribe.—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862.

Mummachog. See *Mummychog.*

Mummapacune. A tribe of the Powhatan confederacy, which, according to Strachey, lived on York r., Va., about 1612, and numbered about 350. Mentioned as distinct from the Mattaponi in the same neighborhood.—Strachey (*ca.* 1616), Va., 62, 1849.

Mummychog. The barred killifish (*Fundulus pisculentus*); also spelled *mummachog*. This word, in use in certain regions of the N. Atlantic coast of the United States, is corrupted from *moamitteaúg* in the Narraganset dialect of Algonquian, which Roger Williams (1643) defined as "a little sort of fish, half as big as sprats, plentiful in winter." According to Trumbull (Natick Dict., 298, 1903) the fish originally designated by this name was the smelt, whence the name was transferred to the killifish. The Narraganset word, a plural, signifies 'they go gathered together.' The word is sometimes abbreviated to *mummy*. (A. F. C.)

Mumtrak. A Kuskwogmiut Eskimo village on Good News bay, Alaska. Pop. 162 in 1880, and the same in 1890.

Mumtrahamiut.—Eleventh Census, Alaska, 99, 1893. **Mumtrahamut.**—Nelson in 18th Rep. B. A. E., map, 1889. **Mumtrahamute.**—Petroff in 10th Census, Alaska, 17, 1884. **Mumtrekhlagamute.**—Petroff, Rep. on Alaska, 53, 1881. **Mumtrelega.**—Baker, Geog. Dict. Alaska, 96, 1902.

Mumtrelek ('smoke-house'). A Kuskwogmiut Eskimo village on the w. bank of lower Kuskokwim r., Alaska. Pop. 41 (and of the station 29) in 1880, 33 in 1890.

Mumtrekhlagamiut.—Eleventh Census, Alaska, 104, 1893.

Munceytown. A Munsee village in Ontario, N. W. of Brantford, on or near Thames r.

Ä^{n}'ti-hä^{n}'.—J. N. B. Hewitt, inf'n, 1887 (Tuscarora name). **Munceytown.**—Common name.

Munchinye (*Mŭ^{n}-tci′-nye*, 'short black bear'). A subgens of the Tunanpin gens of the Iowa.—Dorsey in 15th Rep. B. A. E., 238, 1897.

Mundua (*Mondawä*, 'one that keeps calling or sounding [through the night]'; a word used for the whippoorwill by the Chippewa about Rat portage, Lake of the the Woods.—W. J.). A tribe, or supposed tribe, which the Chippewa claim to have exterminated at an early period, with the exception of a remnant incorporated into their tribe and whose descendants constitute the Wabezhaze or Marten gens. The statements in regard to them, if identified with the Mantouek of the Jesuit writers, are at variance, and may relate to two different groups. The Mantoue of the Jesuit Relation of 1640 are located apparently on the upper peninsula of Michigan, not far w. of Sault Ste Marie, a little N. of the Noquet. In the Relation of 1658 they appear to be placed farther w. and associated with the Sioux. In the Relation of 1671 apparently the same people appear to be situated under the name Nantoue, near Fox r. and in the vicinity of the Miami band, which once resided in this region with or near the Mascoutens. In the tradition given by Warren the scene of the conflict between the Chippewa and this people is indefinite, but the period assigned appears to antedate the entrance of the people into Wisconsin, and thus Schoolcraft interprets it. The tradition, notwithstanding Warren's assertion that it can be considered history, is so exaggerated and indefinite as to date and locality as to render doubtful the propriety of identifying the Mundua of the tradition with the Mantouek of the Jesuit writers. Moreover, Warren's tradition in regard to the Marten gens can not be reconciled with the tradition regarding the Mundua and with what is stated by the Jesuit Relations in regard to the Mantouek. It has been suggested that Amikwa, Noquet, and Mundua or Mantouek, respectively Beaver, Bear, and Whippoorwill gentes, are all names for one and the same people. See *Amikwa, Noquet.* (J. M. C. T.)

Mantoue.—Jes. Rel. 1640, 34, 1858. **Mantouecks.**—Bacqueville de la Potherie, Hist. Am., II, 81, 1753. **Mantouek.**—Jes. Rel. 1658, 21, 1858. **Mantoueouec.**—Map of 1671 (?) in Wis. Hist. Soc. Coll., III, 131, 1856. **Meendua.**—Ramsay in Ind. Aff. Rep., 83, 1850. **Mun-dua.**—Warren (1852) in Minn. Hist Soc. Coll., v, 50, 1885. **Mundwa.**—Schoolcraft, Ind. Tribes, v, 39, 1855. **Nantoüe′.**—Jes. Rel. 1671, 42, 1858.

Munnawhatteaug. See *Menhaden.*

Munominikasheenhug ('rice-makers'). A Chippewa division living on St Croix r., Wis. They had villages at upper St Croix, Yellow, and Rice lakes, and on Snake r., and others named Namakagon and Pokegama. They were incorporated with the Betonukeengainubejig. (J. M.)

Foille avoine Chippeways.—Schoolcraft, Trav., 321, 1821. **Fols Avoin Sauteaux.**—Pike, Trav., 130, 1811.

Fols-avoin-Sauters.—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 12, 1814. **Fols-avoise.**—Ibid., 13. **la Fallorine.**—Lewis and Clark, Discov., 28, 1806 (misprint). **La Follovoine.**—Ibid., 30. **Mạnōminikäcīyạg.**—Wm. Jones, inf'n, 1905 (proper form). **Mun-o-min-ik-a-sheenh-ug.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 38, 1885. **Mun o-min-ik-a-she-ug.**—Ramsey in Ind. Aff. Rep., 86, 1850. **Rice Makers.**—Ibid. **St Croix Indians.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 335, 1885.

Munsee (*Min-asin-ink*, 'at the place where stones are gathered together.'—Hewitt). One of the three principal divisions of the Delawares, the others being the Unami and Unalachtigo, from whom their dialect differed so much that they have frequently been regarded as a distinct tribe. According to Morgan they have the same three gentes as the Delawares proper, viz, Wolf (*Tookseat*), Turtle (*Pokekooungo*), and Turkey (*Pullaook*). Brinton says these were totemic designations for the three geographic divisions of the Delawares and had no reference to gentes (see *Delaware*). However this may be, the Wolf has commonly been regarded as the totem of the Munsee, who have frequently been called the Wolf tribe of the Delawares.

The Munsee originally occupied the headwaters of Delaware r. in New York, New Jersey, and Pennsylvania, extending s. to Lehigh r., and also held the w. bank of the Hudson from the Catskill mts. nearly to the New Jersey line. They had the Mahican and Wappinger on the N. and E., and the Delawares on the s. and s. E., and were regarded as the protecting barrier between the latter tribe and the Iroquois. Their council village was Minisink, probably in Sussex co., N. J. According to Ruttenber they were divided into the Minisink, Waoranec, Warranawonkong, Mamekoting, Wawarsink, and Catskill. The Minisink formed the principal division of the Munsee, and the two names have often been confounded. The bands along the Hudson were prominent in the early history of New York, but as white settlements increased most of them joined their relatives on the Delaware. In 1756 those remaining in New York were placed upon lands in Schoharie co. and were incorporated with the Mohawk. By a fraudulent treaty, known as the "Walking Purchase," the main body of the Munsee was forced to remove from the Delaware about the year 1740, and settled at Wyalusing on the Susquehanna on lands assigned them by the Iroquois. Soon after this they removed to Allegheny r., Pa., where some of them had settled as early as 1724. The Moravian missionaries had already begun their work among them (see *Missions; Moravians*), and a considerable number under their teaching drew off from the tribe and became a separate organization. The others moved w. with the Delawares into Indiana, where most of them were incorporated with that tribe, while others joined the Chippewa, Shawnee, and other tribes, so that the Munsee practically ceased to exist as an organized body. Many removed to Canada and settled near their relatives, the Moravian Indians.

On account of the connection of the Munsee with other tribes, it is impossible to estimate their numbers at any period. In 1765 those on the Susquehanna were about 750. In 1843 those in the United States were chiefly with the Delawares in Kansas, and numbered about 200, while others were with the Shawnee and Stockbridges, besides those in Canada. In 1885 the only Munsee officially recognized in the United States were living with a band of Chippewa in Franklin co., Kans., both together numbering only 72. The two bands were united in 1859, and others are incorporated with the Cherokee in Indian Ter., having joined them about 1868. These Munsee were more commonly known in recent years as "Christians." In Canada the band of Munsee settled with the Chippewa on Thames r., in Caradoc tp., Middlesex co., Ontario, numbered 119 in 1886, while the Moravians, who are mainly Munsee, living near them in Oxford township, Kent co., numbered 275 in 1884. According to the Canadian Ind. Aff. Rep. for 1906, the Moravians of the Thames numbered 348 persons, and the "Munsees of the Thames" numbered 118. There are also a few with the Stockbridges at Green Bay agency, Wis.

The Munsee have been parties to the following treaties with the United States: Treaty of Fort Industry, O., July 4, 1805, with the Ottawa, Wyandot, and other tribes. Appendix to the Menominee treaty with the United States at Green Bay, Wis., Oct. 27, 1832, by the Stockbridges, Munsee, Brothertons, and others. Treaty of Stockbridge, Wis., Sept. 3, 1839, by Stockbridges and Munsee. Treaty of Stockbridge, Wis., Feb. 5, 1856, amending treaty of Sept. 3, 1839. Treaty at Sac and Fox agency, Kans., July 16, 1859, in connection with certain Chippewa. (J. M.)

Humenthí.—Gatschet, Shawnee MS., B. A. E. 1882 (Shawnee name; pl. Humenthígi, from *mĕnethí*, 'island'). **Mantuas.**—Authority of 1840 quoted by Jones, Ojebway Inds., 121, 1861. **Mincees.**—Winfield, Hudson Co., 8, 1874. **Minci.**—Morgan, League Iroq., map, 1851. **Minissi.**—Barton, New Views, app., 2, 1798. **Minseys.**—Heckewelder in Trans. Am. Philos. Soc., n. s., IV, 368, 1834. **Minsimini.**—Walam Olum (1833) in Brinton Lenape Leg., 214, 1885. **Minsis.**—Stuyvesant (1660) quoted by Ruttenber, Tribes Hudson R., 140, 1872. **Moncey.**—Writer of 1842 in Day, Penn., 640, 1843. **Monsays.**—Croghan (1765) in Monthly Am. Jour. Geol., 271, 1831. **Monsees.**—Barton, New Views, xxvii, 1797. **Monseys.**—Ft Johnson Conference (1756) in N. Y.

Doc. Col. Hist., vii, 178, 1856. **Monsi.**—Vater, Mith., pt. 3, sec. 3, 367, 1816. **Monsies.**—German Flats Conference (1770) in N. Y. Doc. Col. Hist., viii, 243, 1857. **Monsys.**—Loskiel, Hist. Mission United Breth., pt. 3, 119, 1794. **Monthees.**—Aupaumut (1791) in Brinton, Lenape Leg., 45, 1885. **Montheys.**—Brinton, Lenape Leg., 36, 1885. **Munceys.**—Schoolcraft, Ind. Tribes, v, 495, 1855. **Muncies.**—Writer of 1782 in Butterfield, Washington-Irvine Corr., 377, 1882. **Muncy.**—Rupp, West. Pa., 178, 1846. **Munsays.**—Hutchins (1778) in Schoolcraft, Ind. Tribes, vi, 714, 1857. **Munsees.**—Trader (1778) in Schoolcraft, Ind. Tribes, iii, 561, 1853. **Mun-see-wuk.**—Morgan, Consang. and Affin., 289, 1871. **Munses.**—Croghan (1765) in Rupp, West Pa., app., 173, 1846. **Munsey.**—Easton Conference (1757) in N. Y. Doc. Col. Hist., vii, 285, 1856. **Munseyis.**—Vater., Mith., pt. 3, sec. 3, 367, 1816. **Munsi.**—Barton, New Views, x, 1798. **Munsies.**—Croghan (1768) in Rupp, West. Pa., app., 181, 1846. **Munsy.**—Smith, Boquet Exped., 89, 1766. **Nunseys.**—Delaware treaty (1765) in N. Y. Doc. Col. Hist., vii, 741, 1856 (misprint). **Ptuksit.**—Brinton, Lenape Leg., 39, 1885 ('Round foot', referring to the Wolf; the totemic designation of the Munsee). **Took′-seat.**—Morgan, Anc. Soc., 172, 1878 ('Wolf', one of the three Delaware gentes; according to Brinton these divisions are *not* gentes). **Wemintheew.**—Aupaumut (1791) in Brinton, Lenape Leg., 20, 1885 (Mahican name). **Wolf tribe of the Delawares.**—The Munsee have frequently been so called.

Muoc. A Chumashan village on one of the Santa Barbara ids., Cal., probably Santa Rosa, in 1542.

Muoc.—Cabrillo, Narr. (1542) in Smith, Colec. Doc. Fla., 186, 1857. **Muoe.**—Taylor in Cal. Farmer, Apr. 17, 1863.

Mupu. A populous Chumashan village stated by Indians to have been at Santa Paula, Ventura co., Cal. Mupu arroyo drains into the Saticoy. See Taylor in Cal. Farmer, July 24, 1863. (H. W. H.)

Murek. A Yurok village on Klamath r., Cal., 12 or 13 m. below the mouth of the Trinity.

Moor-i-ohs.—McKee in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 194, 1853. **Moo-ris.**—Ibid., 162. **Moraiuh.**—Gibbs in Schoolcraft, Ind. Tribes, iii, 138, 1853. **Morias.**—McKee in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 193, 1853. **Mo-ri-ohs.**—Ibid., 161. **Mrh.**—Powers in Overland Monthly, viii, 530, 1872. **Murek.**—A. L. Kroeber, inf'n, 1905. **Mur-iohs.**—Meyer, Nach dem Sacramento, 282, 1855.

Muruam. A former Texas tribe, numerous members of which were baptized during the first half of the 18th century at the San Antonio missions. One individual by this name was baptized in 1707 at Mission San Francisco Solano, on the Rio Grande. At San Antonio their baptism was first recorded under "Baptisms of the Hyerbipiamos" (Ervipiames) with those of the Ervipiames destined for Mission San Xavier de Náxera, called the "Hyerbipiamo suburb" (1721–26). The records show that in their gentile state the Muruam intermarried with these Ervipiames, who were Tonkawan, and who came from Ranchería Grande (q. v.). This points to the conclusion that the Muruam were Tonkawan. A difficulty is raised, however, by the fact that at the Ervipiame suburb were also numerous Ticmamares, some of which tribe had been baptized at San Francisco Solano mission and were apparently natives of that region (Records of Mission San Antonio de Valero, MS.). After 1726 the Muruam neophytes were incorporated under Mission Valero (ibid.). Their name is most frequently found in the baptismal books of this mission before the year 1730, but members of the tribe were still living there as late as 1775. Compare *Mariames*, who may have been identical. (H. E. B.)

Moroame.—Baptismal Records, op. cit. **Moruames.**—Ibid. **Muruam.**—Ibid. **Muruami.**—Ibid.

Murzibusi. The Bean clan of the Yoki (Rain) phratry of the Hopi. See *Patki*.

Mu′r-zi-bu-si.—Stephen in 8th Rep. B. A. E., 39, 1891.

Mus ('mesquite'). Given by Bourke (Jour. Am. Folk-lore, ii, 181, 1889) as a clan (properly gens) of the Mohave, q. v.

Musalakun. A name, originally that of a captain or chief of one of the villages in the vicinity of Cloverdale, Cal., applied to all the Pomo living along Russian r. from Preston southward to the vicinity of Geyserville. (S. A. B.)

Maj-su-ta-ki-as.—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 144, 1853. **Masalla Magoons.**—Bancroft, Nat. Races, i, 449, 1874. **Mi-sal′-la Magun′.**—Powers in Cont. N. A. Ethnol., iii, 183, 1877. **Mu-sal-la-kūn′.**—Ibid.

Muscongus. A village on the coast of Maine in 1616, probably belonging to the Abnaki. It seems to have been near Muscongus id., in Lincoln co.

Muskoncus.—Smith (1624) in Me. Hist. Soc. Coll., v, 155, 1857. **Nusconcus.**—Smith (1616) in Mass. Hist. Soc. Coll., 3d s., vi, 107, 1837. **Nuscoucus.**—Smith (1629), Va., ii, 183, repr. 1819. **Nuskoncus.**—Ibid., 173. **Nuskoucus.**—Ibid., 192.

Muscupiabit ('piñon place'). Mentioned by Rev. J. Cavalleria (Hist. San Bernardino Val., 39, 1902) as a village (probably Serrano) at a place now called Muscupiabe, near San Bernardino, s. Cal.

Musgrove, Mary. See *Bosomworth*.

Mushalatubbee. A Choctaw chief, born in the last half of the 18th century. He was present at Washington, D. C., in Dec., 1824, as one of the Choctaw delegation, where he met and became acquainted with Lafayette on his last visit to the United States. He led his warriors against the Creeks in connection with Jackson in 1812. He signed as leading chief the treaty of Choctaw Trading House, Miss., Oct. 24, 1816; of Treaty Ground, Miss., Oct. 18, 1820; of Washington, D. C., Jan. 20, 1825; and of Dancing Rabbit Creek, Miss., Sept. 27, 1830. He died of smallpox at the agency in Arkansas, Sept. 30, 1838. His name was later applied to a district in Indian Ter.

Mushkoniatawee. A Montagnais village on the s. coast of Labrador.—Stearns, Labrador, 271, 1884.

Music and Musical instruments. Indian music is coextensive with tribal life, for every public ceremony, as well as each important act in the career of an individual, has its accompaniment of song. The music of each ceremony has its peculiar rhythm, so also have the classes of songs which pertain to individual acts: fasting and prayer, setting of traps, hunting, courtship, playing of games, facing and defying death. An Indian can determine at once the class of a strange song by the rhythm of the music, but not by that of the drumbeat, for the latter is not infrequently played in time differing from that of the song. In structure the Indian song follows the outline of the form which obtains in our own music—a short, melodic phrase built on related tones which we denominate chord lines, repeated with more or less variation, grouped into clauses, and correlated into periods. The compass of songs varies from 1 to 3 octaves.

Some songs have no words, but the absence of the latter does not impair the definite meaning; vocables are used, and when once set to a melody they are never changed. Occasionally both words and vocables are employed in the same song. Plural singing is generally in unison on the plains and elsewhere, the women using a high, reedy, falsetto tone an octave above the male singers. Among the Cherokee and other Southern tribes, however, "round" singing was common. Men and women having clear resonant voices and good musical intonation compose the choirs which lead the singing in ceremonies, and are paid for their services. Frequently two or three hundred persons join in a choral, and the carrying of the melody in octaves by soprano, tenor, and bass voices, produces harmonic effects.

Songs are the property of clans, societies, and individuals. Clans and societies have special officers to insure the exact transmission and rendition of their songs, which members alone have the right to sing, and a penalty is exacted from the member who makes a mistake in singing. The privilege to sing individual songs must sometimes be purchased from the owner. Women composed and sang the lullaby and the spinning and grinding songs. Among the Pueblos men joined in singing the latter and beat time on the floor as the women worked at the metates. Other songs composed by women were those sung to encourage the warrior as he went forth from the camp, and those sung to send to him, by the will of the singers, strength and power to endure the hardships of the battle.

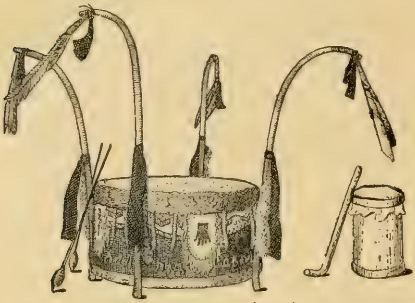
On the N. Pacific coast, and among other tribes as well, musical contests were held, when singers from one tribe or band would contend with those from another tribe or band as to which could remember the greatest number or accurately repeat a new song after hearing it given for the first time. Among all the tribes accurate singing was considered a desirable accomplishment.

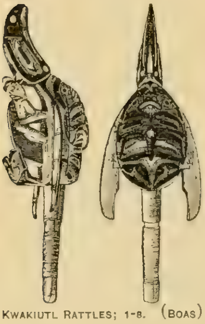
Among the Baffinland Eskimo grudges are settled by the opponents meeting by appointment and singing sarcastic songs at each other. The one who creates the most laughter is regarded as the victor. The Danish writers call these controversial songs "nith songs."

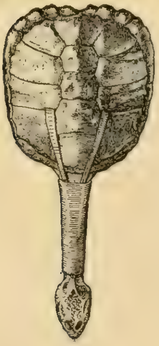
In ceremonial songs, which are formal appeals to the supernatural, accuracy in rendering is essential, as otherwise "the path would not be straight"; the appeals could not reach their proper destination and evil consequences would follow. Consequently, when an error in singing occurs, the singers stop at once, and either the song or the whole ceremony is begun again; or, as in some tribes, a rite of contrition is performed, after which the ceremony may proceed. Official prompters keep strict watch during a ceremony in order to forestall such accidents.

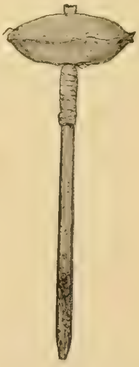
MUSICIANS, PEYOTE CEREMONY; KIOWA

The steps of ceremonial dancers follow the rhythm of the drum, which frequently differs from the rhythm of the song. The drum may be beaten in 2/4 time and the song be in 3/4 time, or the beat be in 5/8 time against a melody in 3/4, or the song may be sung to a rapid *tremolo* beating of the drum. The beat governs the bodily movements; the song voices the emotion of the appeal. The native belief which regards breath as the symbol of life is in part extended to song; the invisible voice is supposed to be able to reach the invisible power that permeates nature and animates all natural forms. The Indian sings with all his force, being intent on expressing the fervor of his emotion and having no conception of an objective presentation of music. The straining of the voice injures its tone quality, stress sharpens a note, sentiment flattens it, and continued *portemento* blurs the outline of the melody, which is often further confused by voice pulsations, making a


CHIPPEWA DRUMS. (JENKS)

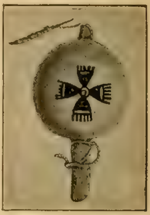

KWAKIUTL RATTLES; 1-8. (BOAS)

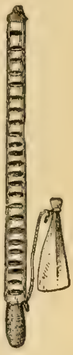

TURTLE-SHELL RATTLE; IROQUOIS (1-8)

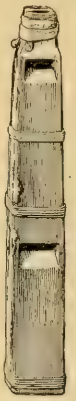

HUPA RATTLE; 1-3 (MASON)

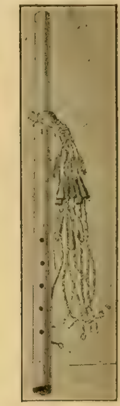
rhythm within a rhythm, another complication being added when the drum is beaten to a measure different from that of the song; so that one may hear three rhythms, two of them contesting, sometimes with syncopation, yet resulting in a well-built whole. It has always been difficult for a listener of another race to catch an Indian song, as the melody is often "hidden by overpowering noise." When, however, this difficulty has been overcome, these untrammeled expressions of emotions present a rich field in which to observe the growth of musical form and the beginning of musical thinking. They form an important chapter in the development of music. Apart from this historic value, these songs offer to the composer a wealth of melodic and rhythmic movements, and that peculiar inspiration which heretofore has been obtained solely from the folk songs of Europe.

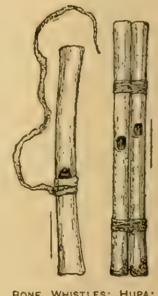
Musical Instruments.—Drums vary in size and structure, and certain ceremonies have their peculiar type. On the N. W. coast a plank or box serves as a drum. Whistles of bone, wood, or pottery, some producing two or more tones, are employed in some ceremonies; they symbolize the cry of birds or animals, or the voices of spirits. Pandean pipes, which occur in South America, were unknown in the northern continent until recent times. In the S. W., notched sticks are rasped together or on gourds, bones, or baskets, to accentuate rhythm. The flageolet is widely distributed and is played by young men during courtship; it also accompanies the songs of certain Pueblo ceremonies. Rattles (q. v.) were universal. The intoning of rituals, incantations, and speeches can hardly be regarded as of musical character. The musical bow is used by the Maidu of California and by the Tepehuane, Cora, and Huichol tribes of the Piman stock in Mexico. Among the Maidu this bow plays an important part in religion and much sorcery is connected with it.


GOURD RATTLE; HOPI; 1-6. (STEVENSON)


NOTCHED STICK AND DEER SCAPULA USED FOR RATTLE; HOPI; 1-12. (STEVENSON)


KWAKIUTL WHISTLE; 1-8. (BOAS)


OMAHA FLUTE. (J. O. DORSEY)


BONE WHISTLES; HUPA; 1-5. (MASON)

For further information consult Baker, Ueber die Musik des Nordamerikanischen Wilden, 1882; Boas (1) in 6th Rep. B. A. E., 1888, (2) in Rep. Nat.

Mus. 1895; Brown in Am. Anthrop., VIII, no. 4, 1906; Cringan, Iroquois Folk-songs, Archæol. Rep. Provin. Mus., Toronto, 1902; Curtis, Songs of Ancient America, 1905; Cushing in Millstone, X, Jan. 1885; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Farrand, Basis of American History, 1904; Fillmore in Am. Anthrop., n. s., I, 1899; Fletcher (1) in Pub. Peabody Mus., I, no. V, (2) Indian Story and Song, 1900; Hoffman in 7th Rep. B. A. E., 1891; Hough in Am. Anthrop., XI, no. 5, 1897; Hrdlicka, ibid., n. s., VII, no. 3, 1905, and VIII, no. 1, 1906; Lumholtz, Unknown Mexico, I, 475, 1902; Matthews, (1) Navaho Legends, 1897, (2) Night Chant, Memoirs Am. Mus. Nat. Hist., Anthrop. ser., V, 1902; Mooney in 14th Rep. B. A. E., 1896; Sammelbände der Internationalen Musikgesellschaft; Stumpf in Vierteljahrsschrift für Musikwissenschaft; Voth in Field Columb. Mus. Pub., Anthrop. ser., III, VI, 1901, 1903; Wallaschek, Primitive Music, 1893; Willoughby in Am. Anthrop., n. s., IX, no. 1, 1907. (A. C. F.)

Muskeg (Chippewa, *mŭskig*; Kickapoo, *maskyäg*^{i}, 'grassy bog.'—W. J.). Low, wet land; a quagmire, marsh, swamp, the equivalent of savane in Canadian French. A word much used in parts of Ontario, the Canadian Northwest, and the adjoining regions of the United States; spelled also *maskeg*. In the N. W. *muskeg* is the usual form. (A. F. C.)

Muskelunge. See *Maskinonge*.

Muskhogean Family. An important linguistic stock, comprising the Creeks, Choctaw, Chickasaw, Seminole, and other tribes. The name is an adjectival form of *Muskogee*, properly *Măskóki* (pl. Maskokalgi or Muscogulgee). Its derivation has been attributed to an Algonquian term signifying 'swamp' or 'open marshy land' (see *Muskeg*), but this is almost certainly incorrect. The Muskhogean tribes were confined chiefly to the Gulf states E. of the Mississippi, occupying almost all of Mississippi and Alabama, and parts of Tennessee, Georgia, Florida, and South Carolina. According to a tradition held in common by most of their tribes, they had reached their historic seats from some starting point W. of the Mississippi, usually placed, when localized at all, somewhere on the upper Red r. The greater part of the tribes of the stock are now on reservations in Oklahoma.

Through one or another of its tribes the stock early came into notice. Panfilo de Narvaez met the Apalachee of W. Florida in 1528, and in 1540–41 De Soto passed E. and W. through the whole extent of the Muskhogean territory. Mission effort was begun among them by the Spanish Franciscans at a very early period, with such success that before the year 1700, besides several missions in lower Georgia, the whole Apalachee tribe, an important single body, was civilized and Christianized, and settled in 7 large and well-built towns (see *Missions*.) The establishment of the French at Mobile, Biloxi, and other points about 1699–1705 brought them into contact with the Choctaw and other western branches of the stock. The powerful Creek confederacy had its most intimate contact with the English of Carolina and Georgia, although a French fort was long established in the territory of the Alibamu. The Chickasaw also were allies of the English, while the Choctaw were uncertain friends of the French. The devotion of the Apalachee to the Spaniards resulted in the destruction of the former as a people at the hands of the English and their Indian allies in the first years of the 18th century. The tide of white settlement, both English and French, gradually pressed the Muskhogean tribes back from the shores of the Atlantic and the Gulf, some bands recrossing to the W. of the Mississippi as early as 1765. The terrible Creek war in 1813–14 and the long drawn-out Seminole war 20 years later closed the struggle to maintain themselves in their old territories, and before the year 1840 the last of the Muskhogean tribes had been removed to their present location in Oklahoma, with the exception of a few hundred Seminole in Florida, a larger number of Choctaw in Mississippi, Alabama, and Louisiana, and a small forgotten Creek remnant in E. Texas. (See the several tribal articles.)

There existed between the tribes marked dissimilarities as to both physical and cultural characteristics. For instance, the Choctaw were rather thickset and heavy, while those farther E., as the Creeks, were taller but well-knit. All the tribes were agricultural and sedentary, occupying villages of substantially built houses. The towns near the tribal frontiers were usually palisaded, while those more remote from invasion were left unprotected. All were brave, but the Choctaw claimed to fight only in self-defense, while the Creeks, and more particularly the Chickasaw, were aggressive. The Creeks were properly a confederacy, with the Muskogee as the dominant partner, and including also in later years the alien Yuchi, the Natchez, and a part of the Shawnee. The Choctaw also formed a loose confederacy, including among others several broken tribes of alien stock.

In their government the Muskhogean tribes appear to have made progress corresponding to their somewhat advanced culture in other respects. In the Creek government, which is better known than that of the other tribes of the family, the unit of the political as well as of the social structure was the clan, as in many Indian tribes, marriage being forbidden within the clan, and the children belonged to the clan of the mother. Each town had its independent government, its council being a miniature of that of the confederacy; the town and its outlying settlements, if it had any, thus represented an autonomy such as is usually implied by the term "tribe." Every considerable town was provided with a "public square," formed of 4 buildings of equal size facing the cardinal points, and each divided into 3 apartments. The structure on the E. side was allotted to the chief councilors, probably of the administrative side of the government; that on the S. side belonged to the warrior chiefs; that on the N. to the inferior chiefs, while that on the W. was used for the paraphernalia belonging to the ceremony of the black drink, war physic, etc. The general policy of the confederacy was guided by a council, composed of representatives from each town, who met annually, or as occasion required, at a time and place fixed by the chief, or head *mico*. The confederacy itself was a political organization founded on blood relationship, real or fictitious; its chief object was mutual defense, and the power wielded by its council was purely advisory. The liberty within the bond that held the organization together was shown by the fact that parts of the confederacy, and even separate towns, might and actually did engage in war without reference to the wishes of the confederacy. The towns, especially those of the Creeks, were divided into two classes, the White or Peace towns, whose function pertained to the civil government, and the Red or War towns, whose officers assumed management of military affairs.

The square in the center of the town was devoted to the transaction of all public business and to public ceremonies. In it was situated the sweat house, the uses of which were more religious than medicinal in character; and here was the chunkey yard, devoted to the game from which it takes its popular name, and to the *busk* (q. v.), or so-called Green-corn dance. Such games, though not strictly of religious significance, were affairs of public interest, and were attended by rites and ceremonies of a religious nature. In these squares strangers who had no relatives in the town—i. e., who possessed no clan rights—were permitted to encamp as the guests of the town.

The settlement of disputes and the punishment of crimes were left primarily to the members of the clans concerned; secondly, to the council of the town or tribe involved. The *busk* was an important institution among the Muskhogean people, and had its analogue among most, if not all, other American tribes; it was chiefly in the nature of an offering of first fruits, and its celebration, which occupied several days, was an occasion for dancing and ceremony; new fire was kindled by a priest, and from it were made all the fires in the town; all offenses, save that of murder, were forgiven at this festival, and a new year began. Artificial deformation of the head seems to have been practised to some extent by all the tribes, but prevailed as a general custom among the Choctaw, who for this reason were sometimes called "Flatheads."

The Muskhogean population at the time of first contact with Europeans has been estimated at 50,000. By the census of 1890 the number of pure-bloods belonging to the family in Indian Ter. was as follows: Choctaw, 9,996; Chickasaw, 3,464; Creek, 9,291; Seminole, 2,539; besides perhaps 1,000 more in Florida, Mississippi, Louisiana, and Texas. In 1905 their numbers were: Choctaw by blood, 17,160; by intermarriage, 1,467; freedmen, 5,254; in Mississippi, 1,235. Chickasaw by blood, 5,474; by intermarriage, 598; freedmen, 4,695. Creeks by blood, 10,185; freedmen, 5,738. Seminole by blood, 2,099; freedmen, 950; in Florida (1900), 358.

The recognized languages of the stock, so far as known, each with dialectic variants, are as follows:

1. Muskogee (including almost half of the Creek confederacy, and its offshoot, the Seminole).
2. Hitchiti (including a large part of the Lower Creeks, the Mikasuki band of the Seminole, and perhaps the ancient Apalachee tribe).
3. Koasati (including the Alibamu, Wetumpka, and Koasati towns of the Creek confederacy).
4. Choctaw (including the Choctaw, Chickasaw, and the following small tribes: Acolapissa, Bayogoula, Chakchiuma, Chatot, Chula, Huma, Ibitoupa, Mobile, Mugalasha, Naniba, Ofogoula, Tangipahoa, Taposa, and Tohome).

To the above the Natchez (q. v.) should probably be added as a fifth division, though it differs more from the other dialects than any of these differ from one another. The ancient Yamasi of the Georgia-South Carolina coast may have constituted a separate group, or may have been a dialect of the Hitchiti. The Yamacraw were renegades from the Lower Creek towns and in the main were probably Hitchiti. (H. W. H. J. M.)

>**Chahtahs.**—Prichard, Phys. Hist. Mankind, v, 403, 1847 (or, Choktahs or Flatheads). =**Chahta-Muskoki.**—Trumbull in Johnson's Cyclopædia, II, 1156, 1877. >**Chahtas.**—Gallatin in Trans. Am.

Antiq. Soc., II, 100, 306, 1836. =**Chata-Muskoki.**—Hale in Am. Antiq., 108, Apr. 1883. >**Choctah.**—Latham, Nat. Hist. Man, 337, 1850 (includes Choctahs, Muscogulges, Muskohges); Latham in Trans. Philol. Soc. Lond., 103, 1856; Latham, Opuscula, 366, 1860. >**Chocta-Muskhog.**—Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 77, 1848. >**Choctaw Muskhogee.**—Gallatin in Trans. Am. Antiq. Soc., II, 119, 1836. >**Coshattas.**—Latham, Nat. Hist. Man, 349, 1850 (not classified). >**Flat-heads.**—Prichard, Phys. Hist. Mankind, V, 403, 1847. >**Humas.**—Latham, Nat. Hist. Man, 341, 1850 (E. of Mississippi above New Orleans). =**Maskoki.**—Gatschet, Creek Migr. Leg., I, 50, 1884. >**Mobilian.**—Bancroft, Hist. U. S., 249, 1840. >**Muscogee.**—Keane in Stanford, Compend., app., 460, 1878. >**Muskhogee.**—Gallatin in Trans. Am. Antiq. Soc., II, 94, 1836. **Muskhogies.**—Berghaus (1845), Physik. Atlas, map 17, 1848. >**Tschahtas.**—Ibid.; ibid., 1852.

Muskingum ('moose eye or face.'—Hewitt). A Delaware (?) village marked on old maps as on the W. bank of Muskingum r., Ohio.

Muskingom.—La Tour, map, 1779. **Muskingum.**—Güssefeld, map, 1784. **Muskingun.**—Alcedo, Dic. Geog., III, 274, 1788. **Muskinkum.**—Esnauts and Rapilly, map, 1777.

Muskwawasepeotan ('the town of the old redwood creek'). A Potawatomi village formerly near Cedarville, Allen co., N. E. Ind., on land sold in 1828, and commonly known as Metea's Village from the name of its chief. (J. M.)

Metea's Village.—Mississinewa treaty (1826) in U. S. Ind. Treat , 670, 1873. **Muskwawasepeotan.**—Long cited by McKenney and Hall, Ind. Tribes, II, 61, 1849.

Muskwoikakenut (*Mus-kwoi-ká-ke-nut*, 'He shoots bears with arrows'). A Cree band, so called after its chief, living in 1856 in the vicinity of Ft de Prairie, Northwest Ter., Canada.—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Muskwoikauepawit (*Mus-kwoi-káu-e-pá-wit*, 'Standing bear'). A Cree band, so called after its chief, living in 1856 about Ft de Prairie, Northwest Ter., Canada.—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Musme (*Mûs-mĕ′*). A former village of the Chastacosta on Rogue r., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 234, 1890.

Muspa. A Calusa village on the S. W. coast of Florida about 1570 (Fontaneda), probably about the mouth of Caloosahatchee r. The people of Muspa were among the last of the Calusa to retain their name and territory. C. Romano is marked on old English maps as Punta de Muspa and the coast strip extending thence northward to the entrance of Caloosahatchee r. is marked on some Spanish maps as La Muspa (B. Smith). The Muspa Indians, according to Brinton (Flor. Penin., 114, 1859), occupied the shore and islands of Boca Grande, the main entrance of Charlotte harbor, until toward the close of the 18th century, when they were driven to the keys by the Seminole; but according to Douglas (Am. Antiq., VII, 281, 1885) they were still in the vicinity of Pine id., in Charlotte harbor, as late as 1835. There is even reason to believe that they took part in some of the raiding in the Seminole war as late as 1840. (J. M.)

Muspa.—Fontaneda (*ca.* 1575), Memoir, Smith trans., 19, 1854.

Musquarro. A former Montagnais rendezvous and mission station on the N. shore of the Gulf of St Lawrence, opposite Anticosti id. The Indians deserted it in recent years for Romaine.

Mashquaro.—McLean, Hudson Bay, II, 53, 1849. **Maskouaro.**—Hind, Lab. Penin., II, 180, 1863. **Masquarro.**—Ibid., 26. **Musquahanos.**—Can. Ind. Aff. 1880, 313, 1881 (applied to the band there; misprint?). **Musquarro.**—Hind, Lab. Penin., II, 133, 1863.

Musquash. A name for the muskrat (*Fiber zibethicus*), used in Canada and N. and W. parts of the United States. In early writings on Virginia the forms *mussascus* and *musquassus* (Capt. John Smith, 1616), *muscassus* (Hakluyt, 1609), and others, occur. Cognate words in other Algonquian dialects are the Abnaki *muskwessu*, and the Chippewa *miskwasi*, signifying 'it is red,' which was therefore the original signification of the Virginian name whereof Smith's word is a corruption, and referred to the reddish color of the animal. See *Mooskwasuh*. (A. F. C.)

Musqueam. A Cowichan tribe occupying the N. part of the Fraser delta, Brit. Col.; pop. 98 in 1906. Male is their village.

Miskwiam.—Tolmie and Dawson, Vocabs., Brit. Col., 119B, 1884. **Misqueam.**—Can. Ind. Aff. for 1880, 316, 1881. **Musqueam.**—Ibid., 1901, pt. II, 158. **Musqueeam.**—Ibid., 1877, LI. **Musqueom.**—Ibid., 1902, 72. **QmE′ çkoyim.**—Boas in 64th Rep. Brit. A. A. S., 454, 1894. **Qmuskī′Em.**—Hill-Tout in Ethnol. Surv. Can., 54, 1902.

Mussauco. A former village, probably near Hartford, Conn. Its chief, Arrhamamet, was conquered by Uncas, the Mohegan chief, about 1654.—Trumbull, Conn., I, 129, 1818.

Mussundummo ('water snake.'—Tanner, Narr., 314, 1830). Given as one of the totems among the Ottawa and Chippewa. It may be an Ottawa totem, as it is not mentioned by Morgan or Warren.

Mustak. A former village of the Kalindaruk division of the Costanoan family, connected with San Carlos mission, Cal.

Mustac.—Taylor in Cal. Farmer, Apr. 20, 1860.

Mustoo. A name given by Dawson to a supposed town on Hippa id., Queen Charlotte ids., Brit. Col., but in reality the word is a corruption of Nastó, the Haida name for Hippa id., on which there were several towns. See *Atanus*, *Gatga-inans*, *Sulu-stins*. (J. R. S.)

Muswasipi (cognate with Chippewa *Moswa-sibĭ*, 'moose river.'—W. J.). The name of one of the divisions of the Upeshipow, an Algonquian tribe of Labrador, living in 1770 on Moose r., Ruperts Land, Brit. Am.—Richardson, Arctic Exped., II, 38, 1851.

Mutchut. A village of the Powhatan confederacy, situated in 1608 on the N. bank of Mattapony r., in King and Queen co., Va.—Smith (1629), Va., I, map, repr. 1819.

Mutistul. An important Yukian Wappo village in Knight's valley, Sonoma co., Cal. (S. A. B.)

Mutistals.—Stearns in Am. Naturalist, XVI, 208, 1882. **Mu-tistul.**—Gibbs in Schoolcraft, Ind. Tribes, III, 110, 1853.

Mutsiks (*Mŭt′-sĭks*, 'braves'). A society of the Ikunuhkahtsi, or All Comrades, in the Piegan tribe; it consists of tried warriors.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Mutsun. A Costanoan village near San Juan Bautista mission, San Benito co., Cal. The name was used for a group and dialect of the Costanoan family. The Mutsun dialect being better known than others allied to it, owing to a grammar and a phrasebook written by Arroyo de la Cuesta in 1815 (Shea, Lib. Am. Ling., I, II, 1861), the name came to be used for the linguistic family of which it formed part and which was held to extend northward beyond the Golden Gate and southward beyond Monterey, and from the sea to the crest of the sierras. Gatschet and Powell used it in this sense in 1877. Subsequently Powell divided the Mutsun family, establishing the Moquelumnan family (q. v.) E. of San Joaquin r. and the Costanoan family (q. v.) W. thereof.

Motssum.—Engelhardt, Franciscans in Cal., 398, 1897. **Mutseen.**—Taylor in Cal. Farmer, Nov 23, 1860. **Mutsunes.**—Ibid., Feb. 22. **Mutzun.**—Simeon, Dict. Nahuatl, xviii, 1885. **Mutzunes.**—Taylor in Cal. Farmer, Apr. 20, 1860. **Nuthesum.**—Ibid.

Muttamussinsack. A village of the Powhatan confederacy in 1608, on the N. bank of the Rappahannock, in Caroline co., Va.—Smith (1629), Va., I, map, repr. 1819.

Mututicachi. A former pueblo, apparently of the Teguima division of the Opata, on the upper Rio Sonora, Sonora, Mexico. It is said to have been abandoned on the establishment of the mission of Suamca in 1730. According to the Rudo Ensayo (*ca.* 1762) it was a Pima settlement, but this is doubtless an error. The present hamlet of Mututicachi contained 27 persons in 1900.

Motuticatzi.—Rudo Ensayo (*ca.* 1762), 160, 1863. **Mututicachi.**—Bandelier in Arch. Inst. Papers, IV, 483, 1892.

Muutzizti (from Cora *muuti*, 'head'). A subdivision of the Cora proper, inhabiting the central part of the Nayarit mts., Jalisco, Mexico.

Muutzicat.—Ortega, Vocab. en Lengua Castellana y Cora, 1732, 7, 1888 (sing. form). **Muutzizti.**—Orozco y Berra, Geog., 59, 1864.

Muvinabore. Mentioned by Pimentel (Lenguas, II, 347, 1865) as a division of the Comanche, but no such division is recognized in the tribe.

Muyi (*Mŭ′yi*). The Mole clan of the Hopi of Arizona.—Voth, Traditions of the Hopi, 37, 40, 1906.

Mwawa (*Ma′ʿhwäw*^{a}, 'wolf'). A gens of the Shawnee, q. v.

Ma″hwäw^{a}.—Wm. Jones, inf'n, 1906. **M'-wa-wä.**—Morgan, Anc Soc., 168, 1877

Myeengun (*Ma·ĭ·ngŭn*, 'wolf'). A gens of the Chippewa, q. v.

Mah-een-gun.—Warren (1852) in Minn. Hist. Soc. Coll., V, 44, 1885. **Ma′-ingan.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Ma·i·ngan.**—Wm. Jones, inf'n, 1906. **My-een′-gun.**—Morgan, Anc. Soc., 166, 1877.

Myghtuckpassu. A village of the Powhatan confederacy in 1608, on the S. bank of Mattapony r., King William co., Va.—Smith (1629), Va., I, map, repr. 1819.

Myhangah. See *Mohongo*.

Mystic (from *missi-tuk*, 'great tidal river.'—Trumbull). The name of at least two former villages in New England, one on the river of the same name at Medford, Middlesex co., Mass., which was occupied in 1649 and was in the Massachuset country. The other was a Pequot village on the W. side of Mystic r., not far from the present Mystic, New London co., Conn. It was burned by the English in 1637. (J. M.)

Mestecke.—Brewster (1657) in Mass. Hist. Soc. Coll., 4th s., VII, 82, 1865. **Mestick.**—Eliot (1649), ibid., 3d s., IV, 88, 1834. **Mistick.**—Dudley (*ca.* 1630), ibid., 1st s., VIII, 39, 1802. **Mystick.**—Pike (1698) in N. H. Hist. Soc. Coll., III, 49, 1870.

Mythology. The mythology of the North American Indians embraces the vast and complex body of their opinions regarding the genesis, the functions, the history, and the destiny not only of themselves but also of every subjective and of every objective phenomenon, principle, or thing of their past or present environment which in any marked manner had affected their welfare.

Among savage tribal men a myth is primarily and essentially an account of the genesis, the functions, the history, and the destiny of a humanized fictitious male or female personage or being who is a personification of some body, principle, or phenomenon of nature, or of a faculty or function of the mind, and who performs his or her functions by imputed inherent *orenda* (q. v.), or magic power, and by whose being and activities the inchoate reasoning of such men sought to explain the existence and the operations of the bodies and the principles of nature. Such a being or personage might and did personify a rock, a tree, a river, a plant, the earth, the night, the storm, the summer, the winter, a star, a dream, a thought, an action or a series of actions, or the ancient or prototype of an animal or a bird. Later, such a being, always humanized in form and mind, may, by his assumed absolute and mysterious control of the thing or phenomenon personified, become a hero or a god to men, through his relations with them—relations which are in fact the action and interaction of men with the things of their environments. A mythology is composed of a body of such myths and fragments thereof. But of course no myth that has come down to the present time is simple. Myths and parts of myths have necessarily been employed to define and explain other myths or other and new phenomena, and the way from the first to the last is long and often broken. Vestigial myths, myths whose meaning or symbolism has from any cause whatsoever become obscured or entirely lost, constitute a great part of folklore, and such myths are also called folktales.

A study of the lexic derivation of the terms "myth" and "mythology" will not lead to a satisfactory definition and interpretation of what is denoted by either term, for the genesis of the things so named was not understood when they received these appellations. In its broadest sense, *mythos* in Greek denoted whatever was uttered by the mouth of man—a saying, a legend, a story of something as understood by the narrator, a word. But in Attic Greek it denoted also any prehistoric story of the Greeks, and these were chiefly stories of gods and heroes, which were, though this fact was unknown to the Greeks themselves, phenomena of nature. And when the term received this specific meaning it fell into discredit, because the origin and true character of myths not being understood, these prehistoric stories by the advance in knowledge came into disrepute among the Greeks themselves, and after the rise of Christianity they were condemned as the wicked fables of a false religion. Hence, in popular usage, and quite apart from the study of mythology, the term "myth" denotes what is in fact nonexistent—a nothing with a name, a story without a basis of fact—"a nonentity of which an entity is affirmed, a nothing which is said to be something." Besides *mythos* in Greek, *logos*, signifying 'word,' was employed originally with approximately the same meaning in ordinary speech at the time of Homer, who sometimes used them interchangeably. But, strictly speaking, there was a difference from the beginning which, by the need for precision in diction, finally led to a wide divergence in the signification of the two terms. *Logos*, derived from *legein*, 'to gather,' was seldom used by Homer to denote 'a saying, a speaking, or a signification,' but to denote usually 'a gathering,' or, strictly, 'a telling, casting up or counting.' In time this term came to mean not only the inward constitution but the outward form of thought, and finally to denote exact thinking or reason—not only the reason in man, but the reason in the universe—the Divine Logos, the Volition of God, the Son of God, God Himself. It is so employed in the opening lines of the first chapter of the Gospel of St John. Such is a brief outline of the uses of the two terms which in their primal signification formed the term "mythology," from which but little can be gathered as to what constitutes a myth.

Up to a certain point there is substantial agreement among students in the use of the term myth. But this means but little. To the question, What is the nature and origin of a myth? wholly different replies, perplexing in number, are given, and for this reason the study of mythology, of a definite body of myths, has not yet become a science. By careful study of adequate materials a clue to the meaning and significance of myths may be found in the apprehension—vague in the beginning, increasingly definite as the study progresses—that all these things, these tales, these gods, although so diverse, arise from one simple though common basis or motive.

Every body, element, or phenomenon of nature, whether subjective or objective, has its myth or story to account for its origin, history, and manner of action. Portions of these myths, especially those concerning the most striking objects of an environment, are woven together by some master mind into a cycle of myths, and a myth of the beginnings, a genesis, or creation, story is thus developed. The horns and the cloven feet of the deer, the stripes of the chipmunk's back, the tail of the beaver, the flat nose of the otter, the rattles of the snake, the tides of rivers, the earthquake, the meteor, the aurora borealis; in short, every phenomenon that fixed the attention required and received an explanation which, being conventional, satisfied the commonsense of the community, and which later, owing to its imputation of apparently impossible attributes to fictitious personages to account for the operations of nature, became, by the growing knowledge of man, a myth.

A myth is of interest from three viewpoints, namely, (1) as a literary product embodying a wondrous story of things and personages; (2) for the character of the matter it contains as expressive of human thought and the interpretation of human experience, and (3) for the purpose of comparison with the myths of alien or of cognate peoples and for the data it contains relating to the customs, arts, and archeology of the people among whom it exists.

With the available data, it is as yet impossible to define with satisfactory clearness all the objective realities of the personal agencies or men-beings of the American Indian myths. In Indian thought these personages are constantly associated in function, and sometimes they exercise derivative powers or are joined in mysterious kinship groups, always combining the symbolism of personified objective phenomena with imputed life, mind, and volition, and with the exercise of attributed *orenda*, or magic power, of diverse function and potency. Moreover, the size and the muscular power of the objective reality personified have little, if any, relation to the strength of the *orenda* exercised by the man-being.

To explain in part the multiform phenomena of different and successive environments, the philosophic ancestors of the Indians of to-day subconsciously imputed mind and immortal life to every object and phenomenon in nature, and to nearly every faculty and affection of the human mind and body. Concomitantly with this endowment of lifeless things with life and mind was the additional endowment with *orenda*, which differed in strength and function with the individual. These dogmas underlie the mythology and religion of all the Indians, as they supplied to the latter's inchoate reasoning satisfactory explanations of the phenomena of nature—life and death, dreams and disease, floral and faunal growth and reproduction, light and darkness, cold and heat, winter and summer, rain and snow, frost and ice, wind and storm. The term "animism" has been applied by some to this doctrine of the possession of immortal life and mind by lifeless and mindless things, but with an insufficient definition of the objective for which it stands. The uses and definitions of this term are now so numerous and contradictory that the critical student can not afford to employ it without an exact objective definition. Primarily, animism, or the imputation of life to lifeless things, was selected to express what was considered the sole essential characteristic basis of the complex institutions called mythology and religion. But if the ascription of life to lifeless things is animism, then it becomes of fundamental importance to know exactly what kind of life is thus ascribed. If there is one difference between things which should be carefully distinguished, it is that between the alleged ghosts of dead human beings and those other alleged spiritual beings which never have been real human beings—the animal and the primal spirits. Does animism denote the ascription of only one or of all these three classes of spirits? Definite explanation is here lacking. So, as a key to the satisfactory interpretation of what constitutes mythology and religion, animism as heretofore defined has failed to meet the criticism of such scholars as Spencer, Max Müller, and Brinton, and so has fallen into that long category of equivocal words of which fetishism, shamanism, solarism, ancestor-worship, personification, and totemism are other members. Every one of these terms, as commonly employed, denotes some important phase or element in religion or mythology which, variously defined by different students, does not, however, form the characteristic basis of mythology and religion.

The great apostle of ancestor-worship, Lippert, makes animism a mere subdivision of the worship of ancestral spirits, or ghosts. But Gruppe, adding to the confusion of ideas, makes animism synonymous with fetishism, and describes a fetish as the tenement of a disembodied human spirit or ghost, and erroneously holds that fetishism is the result of a widely prevalent belief in the power of the human ghost to take possession of any object whatsoever, to leave its ordinary dwelling, the remains of the human body, to enter some other object, such as the sky, the sun, the moon, the earth, a star, or what not. Even the chief gods of Greece, Rome, and India are by some regarded as fetishes developed through the exaltation of ancestral ghosts to this state. Their cult is regarded as a development of fetishism, which is an outgrowth of animism, which is, in turn, a development of ancestor-worship. To add to this array of conflicting definitions, Max Müller declares that fetishism is really the "very last stage in the downward course of religion." Gruppe further holds that when a sky fetish or a star fetish becomes a totem, then the idea of "sons of heaven," or "children of the sun," is developed in the human mind, and so, according to this doctrine, every religion, ancient and modern, may be explained by animism, fetishism, and totemism. Moved by this array of conflicting definitions, Max Müller declares that, to secure clear thinking and sober reasoning, these three terms should be entirely discarded, or, if used, then let animism be defined as a belief in and worship of ancestral spirits, whence arises in the mind the simplest and most primitive ideas of immortality; let fetishism be defined as a worship of chance objects having miraculous powers; and, finally, let totemism be defined as the custom of choosing some emblem as the family or tribal mark to which worship is paid and which is regarded as the human or superhuman ancestor. Müller has failed to grasp the facts clearly, for no one of these excludes the others.

Stahl (1737), adopting and developing into modern scientific form the classical theory of the identity of life and soul, employed the term "animism" to designate this doctine.

Tylor (1871), adopting the term "animism" from Stahl, defines it as "the belief in spiritual beings," and as "the deep-lying doctrine of spiritual beings, which embodies the very essence of spiritualistic as opposed to materialistic philosophy"; and, finally, he says, "animism is, in fact, the groundwork of the philosophy of religion, from that of savages up to that of civilized men." He further makes the belief in spiritual beings "the minimum definition of religion." Hence, with Tylor, animism is broadly synonymous with religion.

But, strict definition shows that a belief in spiritual beings, as such, did not, does not, and can not form the sole material out of which primitive thought has developed its gods and deities. To this extent, therefore, animism does not furnish the key to an accurate and valid explanation of mythology and religion.

Brinton (1896) denies that there is any special religious activity taking the form of what Tylor calls "animism," and declares that the belief that inanimate objects possess souls or spirits is common to all religions and many philosophies, and that it is not a trait characteristic of primitive faiths, but merely a secondary phenomenon of the religious sentiment. Further, he insists that "the acceptance of the doctrine of 'animism' as a sufficient explanation of early cults has led to the neglect, in English-speaking lands, of their profounder analysis."

So far as is definitely known, no support is found in the mythologies of North America for the doctrine of ancestor-worship. This doctrine seeks to show that savage men had evolved real gods from the shades of their own dead chiefs and great men. It is more than doubtful that such a thing has ever been done by man. Competent data and trained experience with the Indians of North America show that the dominant ideas of early savage thought precluded such a thing. One of the most fundamental and characteristic beliefs of savage thought is the utter helplessness of man unaided by the magic power of some favoring being against the bodies and elements of his environment. The deities, the masters and controllers—the gods of later times—differed greatly in strength of body and in the potency of the magic power exercised by them, in knowledge and in astuteness of mind; but each in his own sphere and jurisdiction was generally supreme and incomprehensible. Human shades, or ghosts, did not or could not attain to these godlike gifts. To change, transform, create by metamorphosis, or to govern, some body or element in nature, is at once the prerogative and the function of a master—a controller—humanly speaking, a god.

The attribution of power to do things magically, that is, to perform a function in a mysterious and incomprehensible manner, was the fundamental postulate of savage mind to account for the ability of the gods, the fictitious personages of its mythology, to perform the acts which are in fact the operations of the forces of nature. To define one such man-being or personage, the explanation, to be satisfactory, must be more than the mere statement of the imputation of life, mind, and the human form and attributes to an objective thing. There must also be stated the fact of the concomitant possession along with these of *orenda*, or magic power, differing from individual to individual in efficacy, function, and scope of action.

While linguistics may greatly aid in comprehending myths, it is nevertheless not always safe for determining the substance of the thought, the concept; and the student must eschew the habit of giving only an etymology rather than a definition of the things having the names of the mythic persons, which may be the subject of investigation. Etymology may aid, but without corroborative testimony it may mislead.

Many are the causes which bring about the decline and disintegration of a myth or a cycle of myths of a definite people. The migration or violent disruption of the people, the attrition or the superposition of diverse alien cultures, or the change or reformation of the religion of the people based on a recasting of opinions and like causes, all tend to the decline and dismemberment and the final loss of a myth or a mythology.

All tribes of common blood and speech are bound together by a common mythology and by a religion founded on the teachings of that mythology. These doctrines deal with a vast body of all kinds of knowledge, arts, institutions, and customs. It is the creed of such a people that all their knowledge and wisdom, all their rites and ceremonies, and all that they possess and all that they are socially and politically, have come to them through direct revelation from their gods, through the beneficence of the rulers of the bodies and elements of their environment.

The social and political bonds of every known tribe are founded essentially on real or fictitious blood kinship, and the religious bonds that hold a people to its gods are founded on faith in the truth of the teachings of their myths. No stronger bonds than these are known to savage men. The disruption of these, by whatever cause, results in the destruction of the people.

The constant struggle of man with his physical environment to secure welfare was a warfare against elements ever definitely and vividly personified and humanized by him, thus unconsciously making his surroundings quite unreal, though felt to be real; and his struggle with his environment was a ceaseless strife with animals and plants and trees in like manner ever mythically personified and humanized by him; and, finally, his tireless struggle with other men for supremacy and welfare was therefore typical, not only fundamentally and practically, but also mythically and ideally; and so this never-ceasing struggle was an abiding, all-pervading, all-transforming theme of his thoughts, and an ever-impending, ever-absorbing business of his life, suffered and impelled by his ceaseless yearning for welfare.

An environment would have been regarded by savage men very differently from what it would be by the cultured mind of to-day. To the former the bodies and elements composing it were regarded as beings, indeed as man-beings, and the operations of nature were ascribed to the action of the diverse magic powers, or *orendas*, exercised by these beings rather than to the forces of nature; so that the action and interaction of the bodies and elemental principles of nature were regarded as the result of the working of numberless beings through their *orendas*. Among most known tribes in North America the earth is regarded as a humanized being in person and form, every particle of whose body is living substance and potent with the quickening power of life, which is bestowed on all who feed upon her. They that feed upon her are the plants and the trees, who are indeed beings living and having a being because they receive life substance from the earth, hence they are like the primal beings endowed with mind and volition, to whom prayer (q. v.) may be offered, since they rule and dispose in their several jurisdictions unless they are overcome by some more powerful *orenda*. Now, a prayer is psychologically the expression of the fact that the petitioner in need is unable to secure what is required for the welfare, or in distress to prevent what will result in the ill-fare, of himself or his kind. The substance of the prayer merely tells in what direction or in what respect this inability exists. In turn, the animals and men live on the products of the trees and plants, by which means they renew life and gain the quickening power of life, indirectly from the earth-mother, and thus by a metaphor they are said to have come up out of the earth. As the giver of life, the earth is regarded affectionately and is called Mother, but as the taker of life and the devourer of their dead bodies, she is regarded as wicked and a cannibal.

In the science of opinions mythology is found to be a fruitful field in which to gather data regarding the origin and growth of human concepts relating to man and the world around him. A study of the birth and evolution of the concepts of the human mind indicates clearly that the beginnings of conventional forms and ideas and their variations along the lines of their development are almost never quite so simple, or rather quite so direct, as they may seem—are seldom, even in the beginning, the direct product of the environmental resource and exigency acting together so immediately and so exclusively of mental agency as students are apt to assume. As a rule they are rather the product of these things—these factors and conditions of environment acting very indirectly and sometimes very subtly and complexly—through the condition of mind wrought by long-continued life and experience therein, or, again, acting through the state of mind borne over from one environment to another. It is the part of wisdom to be more cautious in deriving ideas and concepts, arts, or even technic forms of a people too instantly, too directly, from the environing natural objects or elements they may simulate or resemble. The motive, if not for the choice, at least for the persistency, of a given mode of a concept in relation to any objective factor is always a psychic reason, not a mere first-hand influence of environment or of accident in the popular sense of this term. This disposition of the "mere accident" or "chance" hypothesis of origins dispels many perplexities in the formation of exact judgment concerning comparative data, in the identifications of cognate forms and concepts among widely separated peoples; for instance, in the drawing of sound inferences particularly regarding their common or generic, specific or exceptional, origin and growth, as shown by the data in question.

As it is evident that independent processes and diverse factors combined can not be alike in every particular in widely separated parts of the world, there is found a means for determining, through minute differences in similarity, rather than through general similarities alone, howsoever striking they may appear, whether such forms are related, whether or not they have a common genesis whence they have inherited aught in common. Hence caution makes it incumbent on students to beware of the alluring fallacy lurking in the frequently repeated epigram that "human nature is everywhere the same." The nature of men differs widely from differences of origin, from differences of history, from differences of education, and from differences of environment. Hence, to produce the same human nature everywhere, these factors must everywhere be the same. The environments of no two peoples are ever precisely the same, and so the two differ in their character, in their activities, and in their beliefs.

To the primitive inchoate thought of the North American Indian all the bodies and elements of his subjective and objective environment were humanized beings—man-beings, or beings that were persons, that were man in form and attributes and endowed with immortal life (not souls in the modern acceptation of this term), with omniscience, and with potent magic power in their several jurisdictions. These beings were formed in the image of man, because man was the highest type of being known to himself and because of his subjective method of thought, which imputed to outside things, objective realities, his own form and attributes. He could conceive of nature in no other way. They sometimes, however, had the power of instant change or transmigration into any desired object through the exercise of peculiar magic power.

The world of the savage was indeed of small extent, being confined by his boundless ignorance to the countries bordering on his own, a little, if any, beyond his horizon. Beyond this, he knew nothing of the world, nothing of its extent or structure. This fact is important and easily verified, and this knowledge aids in fully appreciating the teachings of the philosophy of savage men. Around and through this limited region traveled the sun, the moon, the stars, the winds, the meteors and the fire dragons of the night, and the fitful auroral cherubim of the north. All these were to him man-beings. All trees and plants—the sturdy oak, the tall pine, and the wild parsnip—were such beings rooted to the earth by the mighty spell of some potent wizard, and so, unlike the deer, they do not ordinarily travel from place to place. In like manner, hills and mountains and the waters of the earth may sometimes be thus spellbound by the potency of some enchantment. Earthquakes are sometimes caused by mountains which, held in pitiless thralldom by the *orenda* of some mighty sorcerer, struggle in agony to be freed. And even the least of these are reputed to be potent in the exercise of magic power. But rivers run and rills and brooks leap and bound over the land, yet even these in the ripeness of time may be gripped to silence by the mighty magic power of the god of winter.

Among all peoples in all times and in all planes of culture there were persons whose opinions were orthodox, and there were also persons whose opinions were heterodox, and were therefore a constant protest against the common opinions, the commonsense of the community; these were the agnostics of the ages, the prophets of change and reformation.

Every ethnic body of myths of the North American Indians forms a circumstantial narration of the origin of the world of the myth-makers and of all things and creatures therein. From these narratives it is learned that a world, earlier than the present, situated usually above the visible sky, existed from the beginning of time, in which dwelt the first or prototypal personages who, having the form and the attributes of man, are herein called man-beings. Each of these man-beings possessed a magic power peculiar to himself or herself, by which he or she was later enabled to perform his or her functions after the metamorphosis of all things. The life and manner of living of the Indians to-day is patterned after that of these man-beings in their first estate. They were the prototypes of the things which are now on this earth.

This elder world is introduced in a state of peace and harmony. In the ripeness of time, unrest and discord arose among these first beings, because the minds of all, except a very small number, becoming abnormal, were changed, and the former state of tranquillity was soon succeeded by a complete metamorphosis of all things and beings, or was followed by commotion, collision, and strife. The transformed things, the prototypes, were banished from the sky-land to this world, whereupon it acquired its present appearance and became peopled by all that is upon it—man, animals, trees, and plants, who formerly were man-beings. In some cosmologies man is brought upon the scene later and in a peculiar manner. Each man-being became transformed into what his or her attributes required, what his primal and unchangeable nature demanded, and then he or she became in body what he had been, in a disguised body, before the transformation. But those man-beings whose minds did not change by becoming abnormal, remained there in the skyland—separate, peculiar, and immortal. Indeed they are but shadowy figures passing into the shoreless sea of oblivion.

Among the tribes of North American Indians there is a striking similarity in their cycles of genesis myths, in that they treat of several regions or worlds. Sometimes around and above the mid-world, the habitat of the myth, are placed a group of worlds—one at the east, one at the south, one at the west, one at the north, one above, and one below—which, with the midworld, number seven in all. Even each of the principal colors is assigned to its appropriate world (see *Color symbolism*). Hence, to the primitive mind, the cosmos (if the term be allowed here) was a universe of man-beings whose activities constituted the operations of nature. To it nothing was what it is to scientific thought. Indeed, it was a world wholly artificial and fanciful. It was the product of the fancy of savage and inchoate thinking, of the commonsense of savage thought.

So far as is definitely known, the various systems of mythology in North America differ much in detail one from another, superficially giving them the aspect of fundamental difference of origin and growth; but a careful study of them discloses the fact that they accord with all great bodies of mythology in a principle which underlies all, namely, the principle of change, transmigration, or metamorphosis of things, through the exercise of *orenda*, or magic power, from one state, condition, or form, to another. By this means things have become what they now are. Strictly, then, creation of something from nothing has no place in them. In these mythologies, purporting to be philosophies, of course, no knowledge of the real changes which have affected the environing world is to be sought; but it is equally true that in them are embedded, like rare fossils and precious gems, many most important facts regarding the history of the human mind.

For a definite people in a definite plane of culture, the myths and the concomitant beliefs resting on them, of their neighbors, are not usually true, since the personages and the events narrated in them have an aspect and an expression quite different from their own, although they may in the last analysis express fundamentally identical things—may in fact spring from identical motives.

Among the Iroquois and the eastern Algonquian tribes, the Thunder people, human in form and mind and usually four in number, are most important and staunch friends of man. But in the Lake region, the N. W. coast to Alaska, and in the northern drainage of the Mississippi and Missouri valleys, this conception is replaced by that of the Thunderbird.

Among the Algonquian and the Iroquoian tribes the myths regarding the so-called fire-dragon are at once striking and important. Now, the fire-dragon is in fact the personification of the meteor. Flying through the air among the stars, the larger meteors appear against some midnight sky like fiery reptiles sheathed in lambent flames. It is believed of them that they fly from one lake or deep river to another, in the bottom of which they are bound by enchantment to dwell, for should they be permitted to remain on the land they would set the world on fire. The Iroquois applied their name for the fire-dragon, 'light-thrower,' to the lion when first seen, thus indicating their conception of the fierceness of the fire-dragon. The Ottawa and Chippewa *missibizi*, or *missibizhu*, literally 'great lynx,' is their name for this mythic being. The horned serpent does not belong here, but the misnamed tigers of the Peoria and other Algonquian tribes do. Among the Iroquois it was the deeds of the fire-dragon that hastened the occasion for the metamorphosis of the primal beings.

As early as 1868 Brinton called attention to the curious circumstance that in the mythology of those Eskimo who had had no contact with European travelers, there were no changes or transformations of the world affecting the aspect and character of the earth. In this statement he is followed by Boas (1904), who also claims that the animal myth proper did not belong originally to Eskimo mythology, although there are now in this mythology some animal myths and weird tales and accounts regarding monsters and vampire ghosts and the thaumaturgic deeds of shamans and wizards. This is in strong contrast with the content of the mythologies of the Indian tribes that have been studied.

In its general aspects the mythology of the North American Indians has been instructively and profitably discussed by several American anthropologists, who have greatly advanced the study and knowledge of the subject. Among these are Powell, Brinton, Boas, Curtin, Fletcher, Matthews, Cushing, Fewkes, and Dixon.

Powell treated the subject from the philosophic and evolutional point of view, and sought to establish successive stages in the development of the mythologic thought or concept, making them imputation, personification, and reification; and the product he divided into four stages from the character of the dominant gods in each, namely, (1) *hecastotheism*, wherein everything has life, personality, volition, and design, and the wondrous attributes of man; (2) *zoötheism*, wherein life is not attributed indiscriminately to lifeless things, the attributes of man are imputed to the animals and no line of demarcation is drawn between man and beast, and all facts and phenomena of nature are explained in the mythic history of these zoömorphic gods; (3) *physitheism*, wherein a wide difference is recognized between man and the animals, the powers and phenomena of nature are personified, and the gods are anthropomorphic; and (4) *psychotheism*, wherein mental attributes and moral and social characteristics with which are associated the powers of nature are personified and deified, and there arise gods of war, of love, of revelry, plenty, and fortune. This last stage, by processes of mental integration, passes into monotheism on the one hand and into pantheism on the other. It is found that these four stages are not thus successive, but that they may and do overlap, and that it is best perhaps to call them phases rather than stages of growth, in that they may exist side by side.

Brinton learnedly calls attention to the distinctively native American character of the large body of myths and tales rehearsed among the American aborigines. His studies include also much etymological analysis of mythic and legendary names, which is unfortunately largely inaccurate, analysis being apparently made to accord with a preconceived idea of what it should disclose. This vitiates a large part of his otherwise excellent identifications of the objective realities of the agents found in the mythology. He also treats in his instructive style the various cults of the demiurge, or the culture-hero or hero-god; but it must be borne in mind that here the so-called hero-god is not solely or even chiefly such in character. In discussing the hero-myths of the N. W. Pacific coast tribes, Boas points out the fact that the culture-hero of that area was not always prompted by altruistic motives in "giving the world its present shape and man his arts." The hero is credited with failures as well as with successes, and in character is an "egotist pure and simple." On the other hand, Boas finds in the life and character of the Algonquian Nanabozho (q. v.) altruistic motives dominant. This tendency to displace the egotistic motives of the primitive transformer with preeminently altruistic ones is strongly marked in the character of the Iroquoian Tharonhiawagon (q. v.), a parallel if not a cognate conception with that of the Alonquian Nanabozho. As showing a transitional stage on the way to altruism, Boas states that the transformer among the Kwakiutl brings about the changes for the benefit of a friend and not for himself. While there are some Algonquian myths in which Nanabozho appears as a trickster and teller of falsehoods, among the Iroquois the trickster and buffoon has been developed alongside that of the demiurge, and is sometimes reputed to be the brother of Death. The mink, the wolverene, the bluejay, the raven and the coyote are represented as tricksters in the myths of many of the tribes of the Pacific slope and the N. W. coast.

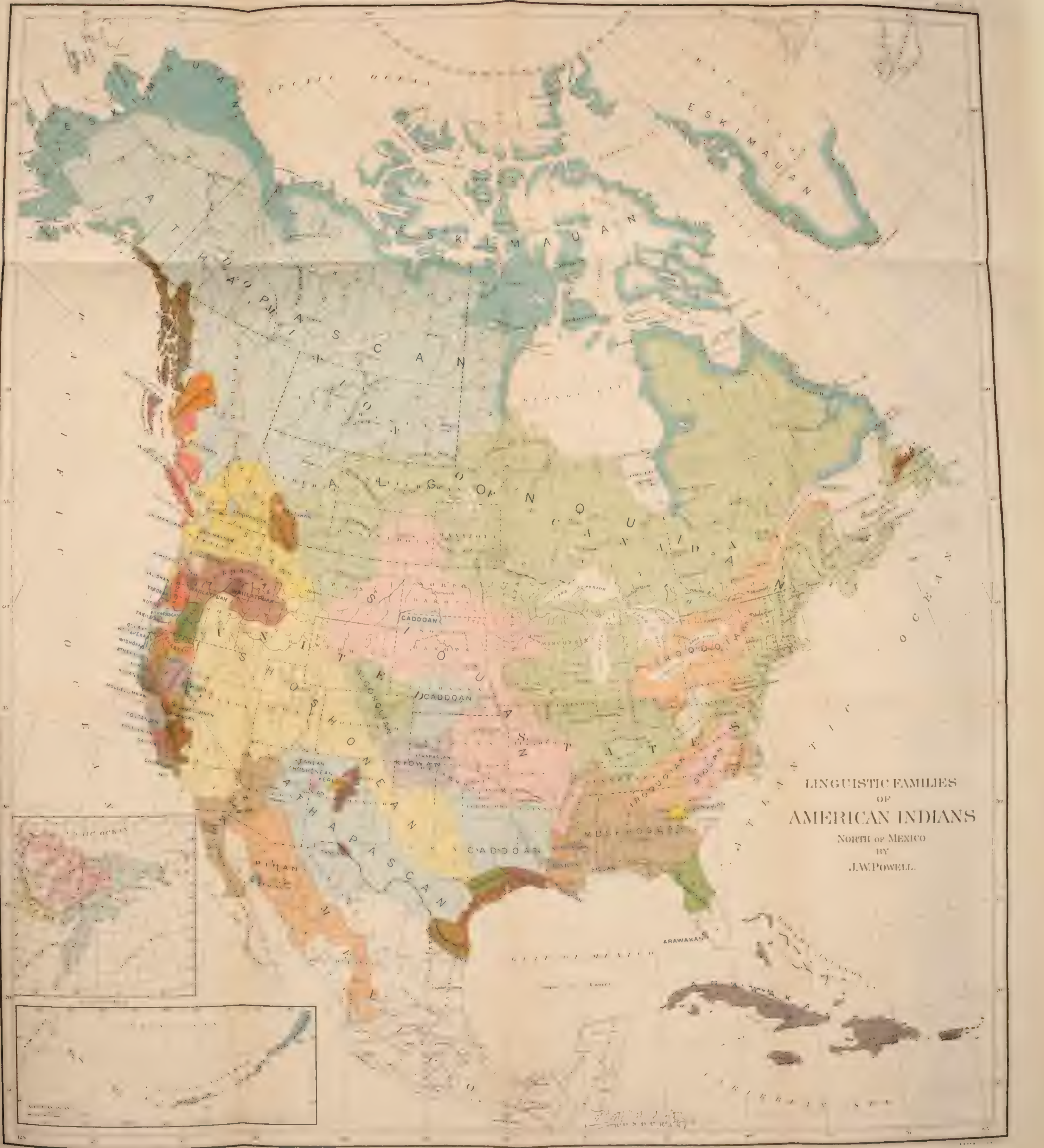
Matthews, in "The Night Chant, a Ceremony of the Navaho" (Mem. Am. Mus. Nat. Hist., v, 1902), introduces an interesting account of the striking symbolism and mythic philosophy of this remarkable people.

Miss Fletcher, in her many excellent and instructive writings on the customs and symbolism of the Indians whom she has studied, has placed the study of mythology on a scientific basis. In her "Hako: A Pawnee Ceremony" (22d Rep. B. A. E., 1903), Miss Fletcher treats in masterful manner this interesting series of rites, which, with marked sympathy and the skill of ripe experience, she analyzes and interprets in such wise that the delicately veiled symbolism and mythic conceptions are clearly brought to view.

In the Zuñi record of the genesis of the worlds, as recorded by Cushing (13th Rep. B. A. E., 1896), Awonawilona, the Maker and Container of all, alone and unperplexed awaiting fate, existed before the beginning of time in the darkness which knew no beginning. Then he conceived within himself, and projecting his thinking into the void of night, around him evolved fogs of increase—mists potent with growth. Then, in like manner, the All-container took upon himself the form and person of the Sun, the Father of men, who thus came to be, and by whose light and brightening the cloud mists became thickened into water, and thus was made the world-holding sea. Then from "his substance of flesh outdrawn from the surface of his person," he made the seed of two worlds, fecundating therewith the sea. By the heat of his rays there was formed thereon green scums, which increasing apace became "The Four-fold Containing Mother-earth" and the "All-covering Father-sky." Then from the consorting together of these twain on the great world-waters, terrestrial life was generated, and therefrom sprang all beings of earth—men and the creatures, from the "Four-fold womb of the World." Then the Earth-mother repulsed the Sky-father, and growing heavy sank into the embrace of the waters of the sea, and thus she separated from the Sky-father, leaving him in the embrace of the waters above. Moreover, the Earth-mother and the Sky-father, like all surpassing beings, were changeable, metamorphic, even like smoke in the wind, were "transmutable at thought, manifesting themselves in any form at will, as dancers may by mask-making." Then from the nethermost of the four caves (wombs) of the world, the seed of men and the creatures took form and grew; even as within eggs in warm places worms quickly form and appear, and, growing, soon burst their shells and emerge, as may happen, birds, tadpoles, or serpents; so men and all creatures grew manifoldly and multiplied in many kinds. Thus did the lowermost world cave become overfilled with living things, full of unfinished creatures, crawling like reptiles one over another in black darkness, thickly crowding together and treading one on another, one spitting on another and doing other indecency, in such manner that the murmurings and the lamentations became loud, and many amidst the growing confusion sought to escape, growing wiser and more manlike. Then Poshaiyankya, the foremost and wisest of men, arising from the nethermost sea, came among men and the living things, and, pitying them, obtained egress from that first world cave through such a dark and narrow path that some seeing somewhat, crowding after, could not follow him, so eagerly mightily did they strive one with another. Alone then did Poshaiyankya come from one cave to another into this world, then, island-like, lying amidst the world waters, vast, wet, and unstable. He sought and found the Sun-father and besought him to deliver the men and the creatures from that nethermost world.

Speaking of the Maidu myths, Dixon (Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905) says that from present knowledge of them, the facts of most interest are the large measure of system and sequence found in the mythology of the stock; the prominence given to the "creation episode" and to the events connected with it; the strongly contrasted characters of the "Creator" and the Coyote; the apparent absence of a myth of migration, and the diversity shown within the stock; that "beginning with the creation, a rather systematic chain of events leads up to the appearance of the ancestors of the present Indians, with whose coming the mythic cycle came to a close. This mythic era seems to fall into a number of periods, with each of which a group or set of myths has to deal." During the first era occurs the coming of Kōdōyanpĕ (Earth-namer) and Coyote, the "discovery" of this world by them, and the preparation of it for the "first people"; next, the "creation" of the first people and the making and planting of the germs of human beings, the Indians (in the form of small wooden figures), who were to follow; third, the long period in which the first people were engaged in violence and conflict, and were finally transformed into the various animals in the present world. During this period Earth-maker (or Earth-namer) sought to destroy Coyote, whose evil ways and desires antagonized his own. In this struggle Earth-namer was assisted by the Conqueror, who destroyed many monsters and evil beings who later would have endangered the life of men who should come on the scene. In the final period comes the last struggle, wherein Earth-maker strives in vain with Coyote, his defeat and flight to the East synchronously with the coming of the human race, the Indians, who sprang up from the places where the original pairs had long before been buried as small wooden figures. Dixon further says: "Nor is the creation here merely an episode—a re-creation after a deluge brought on by one cause or another—as it is in some mythologies. Here the creation is a real beginning; beyond it, behind it, there is nothing. In the beginning was only the great sea, calm and unlimited, to which, down from the clear sky, the Creator came, or on which he and Coyote were floating in a canoe. Of the origin or previous place of abode of either Creator or Coyote, the Maidu knew nothing." But Dixon adds that the Achomawi, northern neighbors of the Maidu, push this history much farther back, saying that at first there were but the shoreless sea and the clear sky; that a tiny cloud appeared in the sky, which, gradually increasing in size, finally attained large proportions, then condensed until it became the Silver-Gray Fox, the Creator; that immediately there arose a fog which in turn condensed until it became Coyote. See *Calumet*, *Fetish*, *Orenda*, *Religion*.

The bibliography of the mythology of the Indians N. of Mexico is very extensive. For an excellent summary of the literature of the subject, consult Chamberlain in Jour. Am. Folk-lore, XVIII, 111, 1905, and the continuous Record of American Folk-lore published in the same magazine. (J. N. B. H.)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